Digitized by the Internet Archive
in 2014

https://archive.org/details/christiansun86gene

286.6
C4629
V86

THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

IN ESSENTIALS, UNITY. IN NON-ESSENTIALS, LIBERTY. IN ALL THINGS, CHARITY.

VOLUME LXXXVI. RICHMOND, VA., THURSDAY, JANUARY 4, 1934. NUMBER 1.

College Library

•• THE SUN'S OBSERVATORY ••

Happy New Year.—

The Managing Editor of THE SUN wishes for each and everyone of its readers a New year filled with happiness, peace and prosperity!

Rumor No. 3,467-A.—

Business Week offers the following concerning General Johnson, which will be of especial interest to North Carolina readers: "That the eventual successor of General Johnson will be O. Max Gardner, former Governor of North Carolina. Gardner is closely associated with Southern textile mills, and also is interested in the rayon industry."

California University the Country's Largest.—

In the current issue of *School and Society* there is given a survey on registrations in American universities and colleges, made by President Raymond Walters of the University of Cincinnati. According to this survey, the University of California, from the standpoint of full-time students, is the largest in the United States, with an enrollmen of 18,337. Columbia University is second, with 13,222; New York University, third, with 12,982, and the University of Minnesota is fourth, with 11,292. New York University ranks first in the total of all-resident students with 25,113, while Columbia stands second on this list with 24,357. The College of the City of New York ranks third in this list with 22,986, and California has 21,019. Dr. Walters' analysis, which is from statistics furnished by 546 approved universities and colleges, shows a decrease of 5 per cent in full-time students over last year.

Scrap Gold Only $22.80 An Ounce.—

While the Federal Government is paying in the neighborhood of $34.00 an ounce for newly-mined or foreign gold, the price of the same metal to the American public remains around the original $20.00 an ounce. Indeed, the government insists that it be surrendered at that price. The scrap prices maintained levels near those quoted by the Treasury until October 24th. At that time the RFC began buying newly-mined gold, which had before that been only accepted on consignment for sale in the world market, and immediately the price for the scrap gold began to fall. While "scrap gold" dealers are free to buy from whomever offers it, they may sell only to those authorized to use the metal in art or industry. This is setting up a "bear" market and still further reducing the demand. If conditions continue as they are and the ban against exporting gold continues, there is likelihood that there will be a situation where the government is paying nearly twice the former price for gold, while its citizens may not even be able to dispose of it at the old statutory value.

No Beer On Pennsylvania University Campus.—

This is the edict of Dr. George W. McClelland, vice-president of the University, in response to an effort to have beer sold in the University-owned stores maintained by the student club. Dr. McClelland says: "The provisions of the State law are, of course, mandatory and must be observed. Quite aside from any individual opinion as to whether beer is intoxicating, it cannot be legally sold or given away to minors. The average age of freshmen entering the University is 18 years and 3 months, which means that most freshmen, sophomores and juniors—a decided majority of undergraduate students—are within a class of persons to whom such is forbidden. Regardless, then, of its own clearly stated policy, the University could not put itself in the position of applying for a license to sell beer to its student body when such sale would be a violation of the positive statutes of the Commonwealth on the subject."

Seventy-Third Congress Convenes.—

When this issue of THE SUN reaches its readers, the Seventy-third regular session of the Congress of the United States will have begun. It is expected that Mr. Roosevelt, following the precedent set by Woodrow Wilson, will deliver a "key-note" address to the joint sessions of the House and Senate not later than Wednesday of this week. It is expected that liquor legislation will top the list of measures introduced. Mr. Roosevelt led the emergency session of the same Congress whither he would last spring, but predictions are that there will be some opposition to the President in the days that are to come. Among other things is a warning from Senator Dickinson of Iowa that he expects to introduce a bill repealing the National Recovery Act. Dickinson claims that this act has "handicapped recovery" and is "the greatest aid to monopolies and the consolidation of big business ever imposed upon the country." While there has been announced no concerted action by Republicans either in the House or Senate to oppose the administration program as a whole, there is no telling what may be the result if the top once blows off.

Two Remarkable Judicial Decisions.—

Clerk Stuart Jones, of the Virginia Supreme Court of Appeals, was recently sentenced by Judge Ernest H. Welles, of Richmond Hustings Court, to six years in the penitentiary for "misappropriation" of State funds in his charge. Jones was convicted of taking around $15,000 on the first charge and was not tried for other counts which would run the total up to around $80,000. If he behaves himself well enough, the six years may be reduced, under the new State law, to three. If all goes well, the former clerk's remuneration will be something in the neighborhood of $25,000 a year. Yet another decision by a Richmond judge has caused this decision to be completely overlooked. Judge Julien Gunn, of the Richmond Circuit Court, has just allowed the receivers—the name sounds appropriate—of the closed American Bank and Trust Company, the sum of $20,000 each for the two having served seven months, in the neighborhood of $7,000 for a third who has served two months, and an additional $15,000 for lawyers to advise these receivers how to receive. The compensation in this instance amounts to around the rate of $35,000 a year, or $10,000 more than in the former decision. Of course, there is a distinction that must be clearly borne in mind. In one instance the felon pays by confinement in prison for money already received. In the other it is just a matter of compensation for "services" already rendered. The amount of compensation, in either case, seems all out of proportion to the time of service.

Bank Deposit Insurance in Effect.—

Beginning with the opening of the banks following the New Year's holiday, all accounts in Federal Reserve banks, with one exception, and in practically all of the State banks came under the new emergency law which insures bank accounts up to $2,500.00. It was intended by the banks to put into effect at the same time a number of service charges covering practically every operation entailing service to the customer. These charges, which in many cases, including the national tax, would have amounted to as high as eleven cents on a one-dollar check, were instituted, it is claimed, to conform with the banking code of the NRA. This has been denied by General Johnson, and such charges have been for the present held up. There is a possibility that they will be modified somewhat before going into effect the beginning of February. One thing is certain and that is that the depositor will have to pay for his insurance. The chances are good that the small depositor will have to pay more than his proportionate share, especially if the permanent law, passed by the last session of Congress, supercedes the emergency law next July. The one exception to the Federal Reserve banks mentioned above is the First National of Englewood, Ill. In refusing to join the insurance plan, the officials of the bank were quoted as saying that only coercion could bring them in. They asserted that it was an injustice to their institution to assess it for the purpose of insuring deposits in banks less ably managed, and added that their depositors needed no insurance as their bank could be made 100 per cent liquid in a week's time. Bankers, themselves, are divided in opinion as to the law.

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

"I do not ask to understand,
My way to see;
Better in darkness just to feel thy hand,
And follow thee."

Elon College Church had a real community gathering and service at 11 A. M., Sunday, December 24th. Almost the whole community, both white and colored, attended the services and joined in the Christmas songs and worship of the hour. It was an appropriate service for the beginning of Christmas and celebrating the spirit of the season.

Rev. Ezra Young, a young man who has spent three years at Adana, in Turkey, during the most interesting piece of missionary work, is spending a few weeks in Florida, and is at the home of his parents in Dunedin. He will be a member of the faculty of the Florida Chain of Missionary Assemblies, which begin at Orlando, January 20th. Prior to that time, Mr. Young and Rev. Edwin E. White of Pleasant Hill, Tenn., will form a missionary team visiting several of our churches and especially heading World Friendship Rallies for young people under the direction of Miss Pattie Lee Coghill.

The Plymouth Church Calendar of Cocoanut Grove Church in Florida, prepared and printed by the pastor, Dr. J. Delman Kuykendall, is a beautiful and very significant Christmas remembrance that came to our desk. There is a page for each month and several pages have pictures of one of the most beautiful churches in the South. There are quotations on each page, one of which is from Dr. Kuykendall's pen, and they are certainly worth preserving. On the cover page, under the picture of the church, he says: "Beauty has a tremendous power to bind people together. The church building itself should be a place into which no one can come without being uplifted. It must be a spot where truth, beauty and love are found."

Rev. John Richmond, D. D., for several years pastor of the church at Ormond, Fla., passed away at his summer home in Pennsylvania, and the church at Ormond held a memorial service for him on December 17th, conducted by the pastor, Rev. George D. Owen, D. D. Dr. Richmond was a Presbyterian minister and always maintained his membership in that body, but during the years of his pastorate at Ormond he entered heartily into all Congregational affairs. He was a man of personal dignity, deep and sincere scholarship, and a man who won and held friends. After retiring from the church at Ormond he made his winter home at Daytona Beach, where he kept in touch with his old friends, who always delighted to honor him. Mrs. Richmond survives him.

Deep sympathy is felt for Rev. H. C. Caviness, whose mother departed December 16th. Says Brother Caviness in a recent personal letter: "My mother, to me the most precious of all women, died in Rex Hospital, Raleigh,, and was buried December 17th, at Aberdeen, beside my father, Dr. I. W. Caviness, in the old Bethesda Presbyterian Cemetery. This is her first Christmas in heaven. We, with broken hearts and blinded eyes, can find no comfort, save in Him who is the 'God of all consolation.' Leaving us no material wealth, she gave me a heritage far greater than gold; having made a covenant of consecration with her God for me when I was a child which will yield dividends in the ages that roll on after time ceases its measurement by ticking clock or count of calendar. The day we laid her gently beside the dearest daddy any boy ever had, we whispered to him, who for 42 years has slept in this lonely place, 'Dad, we have brought her back to you.' And, thank God, there they lie, this Christmas Day, united for the first time in over 40 years in a blessed sleep which shall be unbroken until that glad, glorious morn of the first resurrection." Beginning January 7th, Brother Caviness is in a series of meetings at Tampa, Fla., and thence to St. Petersburg, and on later to Fort Meyer. He requests an interest in the prayers of CHRISTIAN SUN readers.

HAPPY NEW YEAR!

Compiled by
WILLIAM THORNTON WHITSETT.

"Happy is that people whose God is the Lord."—Psalm 144:15.

"Abide thou with me, fear not."—I. Sam. 22:23.

"Prove all things, hold fast that which is good."—Thess. 5:21.

"Proclaim liberty throughout the land."—Lev. 25:10.

"You, brethren, suffer the word of exhortation."—Heb. 13:22.

"Now abideth Faith, Hope, Charity—these three."—I. Cor. 13:13.

"Every knee shall bow to me."—Rom. 14:11.

"Watch and pray that ye enter not into temptation."—Matt. 26:41.

"Ye are brethren."—Matt. 23:8.

"Evil communications corrupt good manners."—I. Cor. 15:33.

"Abide in me, and I in you."—John 15:4.

"Rejoice with joy unspeakable and full of glory."—I. Peter 1:8.

HAPPY NEW YEAR!

A WORD FROM SUFFOLK.

Just a word to say that Suffolk has pounded their preacher. Not that that is anything unusual for I understand that it is quite usual. But if you could have seen the automobile load of everything proper for a pounding—Suffolk ladies and Virginia gentlemen being the judges—you would have been thrilled also. Everything good and everything bountiful. And on that selfsame night, when the preacher and his wife were sitting back thinking how gracious it was, a knock at the door gave entrance to some fifty more folks fully equipped for the work of pounding a preacher.

But I was going to tell you about the Christmas dinner, served on Friday before Christmas in order that Mrs. Truitt, Ann Rawls and John, Jr., and I might have the privilege of spending Christmas Day at Mrs. Truitt's old home. Well, the turkey came "hot out of the oven of Mrs. Santa Claus," so we were told, and dressing, fruit cakes (notice the last letter of the foregoing word), and everything else remotely necessary.

What is a dinner like that without guests! So Mr. and Mrs. Brock D. Jones, parents of the preacher's wife, and their sons and daughters, and Dr. and Mrs. I. W. Johnson were invited to come in and rejoice—I mean, eat with us!

To my surprise, Dr. Johnson delivered to me, in the presence of all the guests, quite an array of fishing poles, hooks, lines, shrimp nets, paddle, and a "sheriff." (To the unitiated, a "sheriff" is a contraption for unhooking your hook when it gets caught on a piece of brush beneath the water; called a "sheriff" by Dr. W. W. Staley, because "the gadget goes out and gets its 'man'.") And along with this equipment was the following instrument properly signed and dated:

To Whom It May Concern:
Know All Men by These Presents:

That Reverend John Galloway Truitt, of the City of Suffolk, State of Virginia, having received instruction in the art of fishing, and having satisfactorily demonstrated to his teacher ability to row a boat; catch fish; fitly and fully describe the manner and method of doing so, without prevarication or secret evasion of mind; and desiring to further pursue this ancient, free and accepted form of clerical and apostolic recreation, he is hereby granted permission to own and use his own fishing tackle without further restraint or objection.

(Signed) I. W. JOHNSON, *Teacher.*

Seriously and sincerely, it is a great inspiration to work in Suffolk. The records made by Dr. Staley and Mr. Hardcastle are inspiring, and are foundations on which only sincere, conscientious service can stand. The people are generous, kind, cooperative after a fashion unexcelled anywhere. Eagerly and humbly daily we seek to do our best to serve as we should, and we are sincerely and intensely grateful for the opportunity the field here affords.

JOHN G. TRUITT.

AT PRAYER MEETING.

When a good thing is said that might be beneficial, we should pass it along. I attended the mid-week prayer service of the Durham Christian Church recently. The exposition of the subject matter was so vivid and beneficial, I am impressed to send you something of it.

I did not take notes by shorthand or otherwise, only by memory. The narrative is familiar to all Bible readers; passing by the Red Sea, Exodus, part of verse 15, "Speak unto the children of Israel that they go forward." Dr. Harrell, the pastor, elaborated on the Israelites' bemoaning their condition, and censuring Moses for bringing them out of bondage, whining and complaining. They were pessimistic and almost unmanageable. He compared the present day with this same spirit, people becoming pessimistic, and surrendering to helplessness, making their condition worse, both spiritually and otherwise, seeking divine assistance without personal effort first.

He compared a farmer, who of his own knowledge was lazy, and would allow his farm to become infested with weeds and grass, then as a last resort would implore the help of his neighbors, and when they came and rendered assistance he would allow them to do all the work, and would make his rounds from one to the other and inject a pessimistic spirit to such an extent that he measureably inclined them to get into the same attitude that he was in.

The beautiful sentiment portrayed to the effect that we put forth efforts ourselves worthy of a believer in Christianity, moulding the church to a better spiritual atmopshere for service.

W. B. BAGWELL.

Durham, N. C.

A Quaker, once hearing a person tell how much he felt for another who was in distress, and needed assistance, dryly asked, "Friend, hast thee felt in thy pocket for him?"—*Heart and Life.*

SHALL WE CONDEMN OR CARRY ON?

By TIMOTHY THOMAS.

I have been a close reader of the church press for many years. In addition to the several religious journals coming to my desk from various communions, I am a frequent reader of other church periodicals to which I have access in one of the country's great libraries.

On the liquor question, the church press has fallen into the habit of condemnation instead of condemnation and carry on. To condemn is not enough. Healthy criticism carries with it a plan, and we had just as well face the facts by acknowledging that the church has done more condemning than planning. No fair and open-minded man has failed to see this.

When the prohibition movement took definite form in the enactment of the Eighteenth Amendment, religious leaders were too willing to turn the proposition over to the law. The educational side was overlooked. Today we have the result of that omission in the church's program. The church was satisfied to condemn; it did not visualize to carry on. And it can be said for a known fact that religious bodies have been freer in condemning public officials for what appeared to be failures upon their part in the enforcement of the prohibition laws than they have in pointing the way to a better solution of the problem.

The wets are making progress. Why? They have had a plan and a program and have executed them.

The church has been preaching the doctrine of confessing errors for hundreds of years. Is the church willing to practice its own doctrine, and like the sinners to whom it appeals, start over again in a new crusade of religious education to lift humanity above the evils of liquor? Let us be *for* something, not merely *against* something.

SUN PAYMENTS FOR DECEMBER, 1933.

During the month of December we received payments on subscriptions from fifty-eight, five of them being new subscriptions. In the adjoining column we are running a special announcemet and subscrpition offer. We will greatly appreciate it if you who have sent in your renewals will see some friend who is a subscriber, but who has failed to send in their payment, and suggest that they do as you have done. It is not my paper, but mine and yours and theirs, all together, and I do so want to see it a success.

The labels on your copy of THE SUN have not been changed this week, due to the fact that the labels for the present week were printed before the Christmas holidays. Your label will be changed next week, however.

Check the list below, and if your name should be there, but is not, then let us know right away, and we will correct the mistake gladly.

Wishing you all a prosperous New Year, and one filled with joy and gladness, I am,

Sincerely yours,
JOHN T. KERNODLE,
Managing Editor.

Toy Apple, Gibsonville, N. C.
E. B. Bailey, Wakefield, Va.
Mrs. J. L. Barksdale, Sutherlin, Va.
B. F. French, R. 3, Raleigh, N. C.
Mrs. L. H. Brantley, R. 1, Ivor, Va.
Mrs. E. J. Brickhouse, Greenwood Apts., Norfolk, Va.
Mrs. R. T. Bradford, R. 2, Suffolk, Va.
T. M. Brady, R. 1, Bennett, N. C.
Mrs. C. A. Brown, R. 1, Gibsonville, N. C.
E. W. Brown, R. 1, Ramseur, N. C.
R. T. Bowden, R. 1, Zuni, Va.
Mrs. J. S. Bryant, Ivor, Va.
George Cochran, R. F. D., Biscoe, N. C.
A. I. Curling, 2531 Harrell Ave., Norfolk, Va.
Jefferson Davis, Ingrams, Va.
Mrs. W. A. Drake, R. 2, New Hill, N. C.
J. G. Duck, Walters, Va.
Mrs. T. A. Gilliam, R. 1, Altamahaw, N. C.
W. S. Hand, Wadley, Ala.
Mrs. C. T. Holt, 501 Davis Ave., Burlington, N. C.
Mrs. Jane Huffines, R. 1, Elon College, N. C.
J. C. Johnson, R. 1, Carrsville, Va.
J. S. Kagey, 810 Wilson Rd., Norfolk, Va.
Mrs. A. B. Kendall, North Girard, Pa.
Mrs. Ed. Kiger, R. 2, Germantown, N. C.
O. D. King, Suffolk, Va.
Russell Klapp, 301 Lockland Ave., Winston-Salem, N. C.
W. H. Kratzer, Linville, Va.
Mrs. Nannie L. Lancaster, 729 W. 29th St., Norfolk, Va.
E. T. Lane, Ivor, Va.
Mrs. J. J. Lincoln, Lawrenceville, N. J.
Miss Wilder M. Liskey, Harrisonburg, Va.
Jason Lowe, R. 1, Gibsonville, N. C.
W. B. Madison, Wentworth, N. C.
Mrs. J. N. Malone, 305 Gilmer St., Burlington, N. C.
L. R. McAdams, R. 1, Efland, N. C.
Mrs. J. H. McNiel, Nederland, Texas.
L. F. Neblett, R. F. D., Sedley, Va.
Miss Maggie Nelson, W. Side Station, High Point, N. C.
W. O. Narred, Wedowee, Ala.
Gus Pinkard, Abanda, Ala.
Mrs. T. J. Preston, Walkerton, N. C.
Mrs. E. W. Pritchett, Altamahaw, N. C.
Mrs. Onnie Payne, Wedowee, Ala.
W. T. Penn, R. 6, Henderson, N. C.
Miss Ida S. Robinson, Southern Pines, N. C.
A. L. Rountree, Harrelsville, N. C.
G. E. Rountree, Sunbury, N. C.
L. R. Rountree, 3116 Virginia Ave., Baltimore, Md.
Mrs. A. J. Stratton, 35 W. 23rd St., Jacksonville, Fla.
Mrs. N. K. Stephenson, Wakefield, Va.
A. P. Strickland, R. 4, Lewisburg, N. C.
C. F. Savage, R. 3, Suffolk, Va.
Mrs. Mary Stilson, 3031 Grayland Ave., Richmond, Va.
Mrs. D. D. Sutton, R. 1, Altamahaw, N. C.
R. H. Utley, 319 Newbern Ave., Raleigh, N. C.
Mrs. Bettie Wells, Williamson, W. Va.
R. T. West, Waverly, Va.

A man is poor, indeed, when he is so rich he doesn't have a want.—*Milton Lee.*

SPECIAL ANNOUNCEMENT

To SUN *Subscribers Who Are in Arrears:*

In an effort to get the subscription list on a current basis, we are making these special offers, good until January 31st, to SUN subscribers who are in arrears:

OFFER NO. 1—If you are in arrears as much as two years, send us Money Order or Check for $5.00, and we will give you credit for three whole years' subscription.

OFFER NO. 2—If you are a year or more in arrears, send Money Order or Check for $3.50, and we will extend your subscription two years.

OFFER NO. 3—If you are as much as three years in arrears, send us $6.00, and we will extend your subscription to July 1, 1934, giving you full credit for your back account.

Letters have been sent out during the past six months to all who were as much as three years in arrears, trying to induce them by special offers, to pay up their arrearages. Quite a few have responded. Others have paid no attention at all to these letters. If by any chance you were in this class, and did not receive our letter, Offer No. 3 will enable you to put yourself back on a current basis at a nominal cost. Even if you are unable to avail yourself of this offer at present, won't you write the undersigned, explaining the situation?

If at all possible, won't you take advantage of one of these offers, thereby not only saving yourself money, but helping your Church Paper?

All Money Orders and Checks should be made payable to THE CHRISTIAN SUN, and letters should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

RENEWAL SUBSCRIPTION BLANK.

Name..... Special Offer No.....

Street No. or R. F. D.....

City..... State.....

Amount enclosed, $.....

If sent in by another than the subscriber, please give name and address below:

Name..... Address.....

E-D-I-T-O-R-I-A-L

EDITOR
J. O. ATKINSON, ELON COLLEGE, N. C.
ASSOCIATE EDITOR
E. C. GILLETTE
117 W. Forsyth Street, Jacksonville, Fla.
CONTRIBUTING EDITORS
W. C. WICKER C. REXFORD RAYMOND
S. C. HARRELL ELISHA A. KING

THE PRINCIPLES OF OUR CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF OUR CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

1934.

The old year is dead! So is this old world. We can never have again the year 1933, nor the world of that year. We may not have come altogether into a new world, but we are at least passing through the birth pangs of the new. The world is in travail as it brings forth a new economic, political and religious order. The old economy said "save." The cry of the economy now being born says "spend." The old political order said, "Every man has the inalienable right of liberty." The new says, "Every man has the right to be happy, and the equipment and pursuits that will make him happy, the employment, the leisure and the wage that will make him happy and contented."

And both economic and political changes call for a changed religious order.

In brief, 1933 has brought the church face to face with great and grave problems. And 1934 is to reveal what the church is going to do about it. But since Herod inquired for the young Child that he might find him and put him to death, and since sin nailed him to the cross, the church has been facing and solving problems. This for the reason that it has never lost faith.

In all the complexity of modern life, faith abides in the church. And faith is the victory that overcomes the world.

Here, then, is the challenge and the promise of 1934. It offers all of us faith and calls for the exercise of faith—faith in God, faith in the church, faith in ourselves. The year 1933 brought us hope and charity. The year 1934 invites us to a new faith, a larger and a stronger faith.

J. O. A.

CHRISTIAN CHARACTER.

The goal of Christianity is the creation of Christian character. This is also its test. Unless Christianity produces Christians (men and women who habitually live up to the standards set by Christ), then Christianity becomes barren and a mockery. There is but one standard by which a Christian is measured. Has he a Christian character? Does he habitually and consistently act a Christian? Thus the test of fellowship and of church membership is Christian character.

Unless one has Christian character, others will not esteem one as a member of the true church.

Dogmas and declarations cannot make one a Christian. It matters not what the doctrine or dogma is. It is not belief, but the results of belief on character that count. "Devils believe and tremble," the Word tells us. If I believe in Jesus Christ as Saviour and Redeemer, and then act as if I do believe this, then character results. But if I say I believe him, and then act as if I do not believe him, I bring both him and myself into disrepute and shame.

Take the sublime doctrine, "Once in grace, always in grace." How wholesome such a doctrine—if I really believe it and then act as if I did believe it! That doctrine is a challenge, ever and always, to one who really believes it. But when one says he believes it, though he may say it on every housetop in the land, and does not act as if he does believe it, then he brings shame and discredit both on himself and his doctrine. When one yields to temptation and plunges into sin, one is not "in grace," but in disgrace, because he has made his profession a mockery. The only way one can prove that one is "in grace," or ever has been "in grace," is to live as if he believed the Word which says "Where sin abounded, there did grace much more abound." One is in grace and not in disgrace when one lives as if he believes that the grace of God is sufficient to save him day by day and always. When one lives "in grace" this year, or this month, and in deep disgrace next year, or next month, one simply discredits the grace of God and the saving power of his Son, by saying (through his conduct) that the grace of God is sufficient some time, but not sufficient all the time. When one says to me, "I believe the doctrine of once in grace, always in grace," then I will believe that such an one is "in grace" if he lives up to his doctrine—namely, *always* in grace. To say that I am "in grace" today and then tomorrow turn aside and give way to appetite, passion, lusts, drunkenness, reveling, and then declare that "I will some day come back from all this"—well, that is the sheer folly of believing that God is able to save me today, and will be able and pleased to save me some time in the future, but not now—not every day, not always. "Once in grace, always in grace." That means in grace now, tomorrow, this and next year—for always means now and tomorrow and forever. For the man or woman who really believes God and trusts him, his grace is sufficient for every trial, trouble and temptation.

The world is not as much concerned about doctrine, as it is about conduct and character. That is because Christian character is the real test of Christianity—and its goal. "How can I hear what you say, when what you are keeps crying aloud in my ears." "Ye are my disciples if ye do whatsoever I have commanded you."

J. O. A.

THE MIRACLE OF MONEY.

You may begin by asking me if the age of miracles has passed? And I will answer by saying, "No, not so long as money exists." Money is one of the greatest miracle workers in the world. It is a miracle in itself.

Here, for example, is a gold piece which bears the inscription, "United States of America," and on the other side, "Liberty." There is a flying eagle and a rising sun on one side, stars on the edge with "E pluribus unum" engraved thereon. But all that is an optical illusion. It bears my image and superscription. I have earned it, and it is mine. It is a part of myself. It represent me. If I am good this will be a good eagle; if I am bad it may become a bad eagle, depending on how I use it.

Dug from the mountain side, washed in the glen;
Servant am I, or the master of men;
Steal me, I curse you,
Earn me, I bless you,
Grasp me, and hoard me, a fiend shall possess you;
Lie for me, take me,
Angel or devil, I am what you make me.

Clement of Alexandria said that money in itself is a thing indifferent, but money is more than indifferent. It is the holy amalgam of the generosity of God plus the work of calloused hands and thinking brains. Wealth is a great partnership. God gives the abundant raw material, the forests, fields, orchards, mines, shine and shower, every conceivable bounty. To these men apply the hand and brain which God has given and the result is wealth. God and man work together. Money comes from the expenditure of the priceless stuff of life. Coin is minted life, stored up power, liquid personality, a holy thing. It is not to be handled lightly or irreverently, not to be wasted. It is sacramental, like the Communion.

"But money grows upon men," says Mr. Watkins. "They do not know how sweet it is until they have saved a bit, then they begin to be strangely enamoured. If they have not tasted blood they have tasted gold, and a mysterious passion begins to awake, the consequences of which none may foresee. It brings with it a sense of importance, power, large possibilities of honor and indulgence, until in the end the man is mastered by it and ruined by it, as bees are sometimes drowned in their own honey."

Just think of the power of gold! Men have betrayed their country, their friends, their God and their immortal souls for gold. For gold they steal and rob and break into houses, commit assaults and murders and become the terrors and scourges of society. For gold men forge and cheat, organize fake companies, tamper with securities, snatch the support of the widow and steal the bread of the fatherless. For gold they involve whole countries in the horrors and the crimes of war. For gold they soil the honor of their sons and sell their daughters into gilded misery, poison the world with propaganda, and stab reputations in the dark. Gold corrupts all ages, all nationalities and whole communities.

Plate sin with gold,
And the strong lance of justice hurtless breaks;
Clothe it with rags, and a tiny straw will pierce ti.

In Milton's "Paradise Regained," Satan says to Jesus:

Money brings honor, friends, conquest and realms,
They whom I favor thrive in wealth amain,
While virtue, valor, wisdom sit in want.

Jesus replies:

Yet wealth without these three is impotent
To gain dominion, or keep it gained.

Great writers of every age, philosophers and religious teachers have said, "Wealth is not an evil in itself." "Money is made for the comfort and convenience of life," says Edmund Burke, and Emerson said that men naturally seek money because it is power, and they love to feel and wield power. Money in itself is not a sin, but it is a force that fascinates and enthralls. It is the love of money, the Scripture says, that is the root of all kinds of evil and it is a fact that the love of money grows by that which it feeds on, and he is a wise man indeed who knows how to

use money. It is a dangerous thing, it may take the place of God in our lives, it may possess the possessor until it strangles him and destroys his soul. An English clergyman relates the story of a man who became so enamoured of his wealth that every night before going to bed he handled good bank notes for he liked to see them, and feel them in his hands. On the night of his death his last whisper to his son was a request for a Bank of England note. The son gave his father a ten-dollar note which he crushed in his hand as he expired. No prayer, no extreme unction, no God, only money to die with.

But there are some things money cannot do! Surely one can get out of it all life's bottom things, but it provides no top things. It can feed all the flesh appetites. It will supply luxury, ease. It will buy place, reverence, salutations in the market place, and many would be friends. It may provide easily all kinds of deviltries, but from all the gold and silver in all the world not one drop of mother love can be distilled. The world's highest and holiest thoughts and loveliest feelings do not come naturally from gold. It would be hard to write a book on gold as a source of spiritual ecstacy, or as a comfort to the immortal soul. The trouble is man cannot be satisfied with material things alone. There is something in him that demands more than the material can give. Man must have religion. His spirit longs for the Infinite and cannot be satisfied until it rests in God.

No less a financier than Marshall Field said that the greatest good a man can do is to cultivate himself, develop his powers, in order that he may be of *greater service to humanity.* Elbert Hubbard said, "The only way to make money is to render service to humanity," and they all agree that there is no happiness in mere dollars. George Horace Lorimer, editor of *The Saturday Evening Post,* declares that it is a good thing to have money, and the things money can buy, but one ought to check up once in a while and make sure that he hasn't lost the things that money cannot buy.

It is an odd thing, but Lord Bacon said years ago in rather inelegant language that money is like muck, not good except it be spread, and herein is the true philosophy of money and the explanation of its miraculous power. George Adam Smith said in his "Wealth of Nations," that money provides a revenue only by circulating or changing masters. Man must always lay down some portion of his ease, liberty, and his happiness to possess money. This is the price he pays for it but every man lives by exchanging. Ruskin reminds us that wealth is like a river that overflows its banks. It may create a swamp, or wreak untold damage or, rightly directed and controlled become the veritable water of life to the regions around.

Nowhere in the Gospels can we find a word that Jesus said against money in itself, though he did say it was dangerous for a man to have too much. His emphasis was on stewardship. A follower of Christ is supposed to consider himself a steward of God's bounties, an almoner of his possessions. In Jesus' estimation a foolish man is one who builds greater barns than he already has to store his surplus goods, refusing to share them with his needy neighbors. Everywhere he urges giving as a grace, as a natural, brotherly act, and the parable of the Good Samaritan will ever stand as a graphic illustration and example of social welfare.

St. Paul follows his Master in this respect and in all his churches he established the grace of giving. He was careful to mention the "collections" and gifts for the care of the aged and the needy and distressed. He laid down the principle that the religious worker is worthy of his wages. The Christian principle of giving is "as the Lord prospers," and it is intimated that there is reciprocity in giving, give and prosper, withhold and invite disaster. Even in the Acts of the Apostles, a saying of Jesus is retained which says that it is more blessed to give than to receive. Whether St. Paul knew of this or not he said, "Do not give grudgingly, for God loveth a cheerful giver."

In speaking of cheerful givers one is reminded of the wit who said, "There are three kinds of givers: the flint, the sponge and the honeycomb. To get anything out of the first you must hammer it. To get anything out of the second, you must squeeze it, but the third overflows with its own sweetness."

This is the Christian grace of giving. From the beginning of St. Paul's activities in establishing churches he arranged for regular, systematic giving and urged the people to give generously as they were able, knowing full well that the cause is worthy, and the work necessary, but never did he tax anyone, or use undue pressure. All Christian giving is voluntary, from the heart as well as from the pocket-book.

Since his day the modern church has become a complicated thing with many departments, workers and missions. It requires more money to keep it going than in his day, but we believe it is valuable, efficient and worthy of support.

A good story is told of a curious invention to amuse children. It consisted of a collection of small figures representing an old woman at a wash tub, a windmill all set for work, a mason with his trowel, a big rooster with his wings all set ready to crow. As the children looked at it they naturally wanted to see the machine work. They could stand there forever wishing and hoping and praying for that end, but that was not the way to make it work. They discovered a place in the machine where if money were inserted the mason began to work, the windmill to turn, the woman to scrub and the rooster to crow. Amusing as it may sound that is what must happen in a church, or any other philanthropic society, if the machine is to work. God forbid that we should ever live just to see the wheels go round, or waste our energies in merely collecting money and paying bills.

The best thing about giving is the joy and peace and satisfaction that comes to the giver because he has had a part in helping to promote the cause in which he believes. If that were all, it would be worth it, but the Lord performs a miracle with our money, it is transmuted into service that blesses, and somehow or other brings to the giver blessings untold and immeasureable.

But all we say about money, or all we can say about it, seems so trite, commonplace and inadequate compared with all that Christ gave for us. No wonder St. Paul said, "Thanks be unto God for his unspeakable gift, the gift of Christ to us." Not so long ago a minister was preaching a sermon on giving and when taking the offering, he said, "I want each of you to give today as though you were placing your gift in his pierced hand, the hand of Christ." At the close of the service a member of the congregation came forward and said, "I was going to put a half-dollar into the plate this morning, but I just couldn't do it. Placing my gift into *His* hand seems different. I thought of a ten-dollar bill I have at home—I'll give that!"

Give, as the morning that flows out of heaven;
Give, as the waves when their channel is riven;
Give as the free air and sunshine are given;
Lavishly, utterly, joyfully give.
Not the waste drops of thy cup overflowing,
Not the faint sparks of thy hearth ever glowing,
Not a pale bud from the June roses blooming;
Give as He gives who gave thee Himself.

ELISHA A. KING.

REPEAL AND AFTERWARD.

By EDWIN C. DINWIDDIE.
Superintendent, National Temperance Bureau.

The Eighteenth Amendment has been repealed, but the alcoholic liquor problem is still unsolved. The means employed to defeat its purposes and to take it out of the Constitution reflect credit neither upon its opponents nor upon the American people as a whole. Unless now, in sober and sane consideration of this serious and important question of liquor control, ardent and conscientious drys and sincere wets who, for any reasonable cause, opposed national prohibition adjust themselves to this problem, the country faces a crisis in social and economic progress.

The only escape from this may lay in the possible fact that, despite all that has been said against it, prohibition has helped to turn and keep multiplied thousands away from the traffic and habit which the open and legalized saloon would have won as its victims.

Prohibitionists are under no obligation to suggest a better method of regulation. They believe it was not the *prohibition policy* which was most at fault, but throughout the years the lack or quality of its enforcement and administration. They, like all other good citizens are in honor bound to do their utmost to secure legislation and enforcement which will minimize the evils of liquor drinking and selling. On the other side, such honest wets as I have referred to should have an open mind, carefully observe the results of regulations and control without the Amendment, and be ready to govern future actions accordingly.

That the so-called "drys" will prove better sports than the opponents of the Eighteenth Amendment have done I have not the slightest doubt. They will continue to advocate enforcement of law. The radical "wets" practiced and preached its nullification, with note-worthy exceptions. The drys will seek and publish the truth about the results of liquor drinking and selling where it may be permitted under the new regime. The organized wets during the life of the Eighteenth Amendment steadfastly denied even its patent benefits, and by the expenditure of vast sums of money through the press, radio, theater, and by enlisting writers, broadcasters, and performers of one kind and another, developed an opposition—largely through misinformation—which finally won.

All this, however, was powerless before the calm judgment and conscience of the American people for over ten years of the law's life. It was only after the panic and depression fell upon America that even their confessions of past sins and loud promises of future atonement got the wets the ear of the great body of the American people. Then came the demand from the underworld, added to the calls of respectable wets, for a betrayal of political parties, and the party lash —which drys never sought—was brought into play while America was floundering in a financial slough of despond.

The shoe is now on the other foot. Already difficulties appear in the offing. How to tax so as to raise revenue and yet keep the bootlegger, rum runner and racketeer outside the game; how to permit the sale and yet keep the promise to prevent the return of the saloon; how to scrap the policy of federal prohibition and yet adequately protect dry States from exploitation by wet ones, these and other similar difficulties will confront the "happy" and "easy" warriors of the wet cohorts, while the drys are re-forming their lines and preparing for the next phase of the campaign to solve the liquor problem.

The most inexcusable failure is the failure to learn from one's mistakes.

CONTRIBUTIONS

SUFFOLK LETTER.

The night is clear and cold. All day the wind has blown with chilling breath from the icy north. The air is frosty and biting. The year 1933 is passing away. A few more hours and it will be a year of history with a closed record. It is shivering with cold, and trembling with age. It is gathering up its fast failing strength for one final effort before it passes.

With the imagination one may see the passing year as an old man, bent and tired, and weary, with failing sight and unsteady step. Before you go, old year, tell me what have you done, and what have you to offer in your last moments with us? "It has been my purpose and mission," the year replies, "to give man time on the earth. I give people opportunity, but so many people do not seem to appreciate my gift to them. They waste their time and do not use their opportunity. The people who have wisely used their time will hold me as a precious memory. My name is written in their books of history. Others, who have abused their opportunities, will rejoice when I am gone. I have been fair and impartial to all mankind. I have sought to improve the people whom I have met."

The Old Year seems kind and good. "Will you tell me more about yourself," I asked. "Yes," the year replies, "I came in on Sunday, the Lord's Day. I have already given the people fifty-two Sundays for rest and worship. I have one more day—a Sunday—to give to the world. I have been very generous with my Sundays. It will be some time before another year will give you so many sacred days. I have also given the people three hundred and twelve days for work. I will finish my work tomorrow. I am old. My work is almost done. My record is written. After tomorrow my name will be torn from the calendar. A new calendar will take my place. The people will no longer put my name on their letters and checks and deeds. But I am not ashamed of my history. I have done my best. I have not been in a hurry. Time cannot be hurried. It never stops. It is always here for your use. Man may stop his work—but he cannot call back one moment of time."

And the Old Year was silent for a few moments, apparently wondering if I had another request to make before the interview was closed. "Have you any advice to give me, as I meet the New Year?" I asked. While I waited the Old Year looked intently into my eyes and earnestly said: "Tell all the people to start the New Year right. Be careful with your time. That is the great gift of the year. It is very precious. Every moment will be yours as it passes. No human power can control it by edict or monopoly. It is for the rich and the poor. Use it wisely and well. I am now a part of the Past as well as the Present. Some day the books will be opened. I will be there to present my own record. You will be there to face your record. See that the New Year has the privilege of recording a clean record, worthy of your high and holy calling."

Good-bye, Old Year. Before the record closes, erase all our mistakes and forgive our transgressions. If there is enmity or malice in our hearts may it be taken away. May we be grateful for the friends who are kind and true. May we be happy for the privilege of serving others. May we learn that life is more than financial gain.

Happy Old Year. There is a loving Father who is willing to forgive and forget all my sins. Happy New Year. There is One who is waiting to give his counsel, and his guidance, and another opportunity. Everything good and great comes from above. And we shall devoutly wish and pray and labor that the New Year may bring to the world and the church an increasing knowledge of our Father in heaven and his Son Jesus Christ, and the Holy Spirit as our Comforter.

I. W. JOHNSON.

NINETEEN HUNDRED THIRTY-FOUR.

As you read this Nineteen Hundred Thirty-Three will be history; Nineteen Hundred Thirty-Four will be a present reality. As we let the old year go we feel that we have turned from a friend whose face we shall never see again. As time sweeps us out into the New Year, we feel as if we were standing on holy ground. Another year with is opportunities is spread out before us. As we attempt to count the value of time we resolve in our own minds to work more diligently and to serve more effectively than in previous years. I do not know from whence came the custom of making New Year resolutions, but I do wish that all good resolutions would be kept and that humanity might be permitted to share richly in the fruitage of such achievements. It is fine to make resolutions. It is finer still to dedicate the highest and best that there is in us to see that these resolutions are carried out. I am wondering what your resolutions are. I trust that as you make up your program, Elon College as an institution of the church may receive the proper emphasis and be accorded due considerations. As president of the College, I am greatly encouraged as I face the New Year by the evident interest in the institution on the part of the church as a whole. I have been talking with members of the church in different sections; others who have been working for the College have been in constant touch with many who are interested in the whole program of the church, and with but few exceptions, expressions concerning the College reveal a deep concern for her future, and a real desire to be of service that she might continue to train and prepare young people for the service of the church and the kingdom.

On Wednesday, January 3rd, classwork begins after more than two weeks' Christmas vacation. We are hoping for the return of all who were enrolled as students at the beginning of the fall semester. On January 24th, the spring semester begins. The first semester I was at the College, we enrolled forty-one new students. Among this number thirty-one came from Atlantic University. The spring semester of 1933 we enrolled twenty-six new students. The prospects at present are that we will exceed the 1933 enrollment and we are hoping to exceed the 1932 enrollment. A number who were in school last year are planning to return for the spring semester. We have inquiries from a long list who are planning to enter College in January. From the office we are using every possible advantage to induce students to come. May I say to the church at large that if you know of a young man or young woman who is desirous of entering College this spring, I will appreciate you putting us in touch with such persons that we may offer the advantages of Elon College with the hope of enrolling them as students here.

Mr. Chas. D. Johnston, Superintendent of the Christian Orphanage, was in my office Saturday. He was rejoiced and I rejoiced with him. He has reached his goal for the Orphanage for 1933. This is a notable achievement. Brother Johnston has worked hard and deserves this success. Of course, he could not have succeeded without the cooperation and help of the church. Our next goal is for the College. The Board of Trustees set this goal at $25,000.00. The Conferences in Carolina and Virginia have approved the goal set and pledged themselves and their churches to an honest and universal endeavor to reach this goal. There is in the church a combined membership of about 25,000. This means about one dollar per member if the goal is reached. The Conferences have adopted a plan whereby if churches will raise an amount equal to fifty cents per member, that the College itself will undertake to raise the other fifty per cent through special donations. Let's undertake this job with faith and enthusiasm, not only with the consciousness of the fact that it can be done, but with the determination to see that it is done. If I can reach this goal it will enable us to balance our budget completely and to settle a pretty good share of our indebtedness. Every dollar that you give Elon College will be made to count for more than 100 per cent in carrying on the work of the College and in settling claims against the institution. We are a great people. We have a great task. We would not care for anything else. With faith in ourselves, love for our institution, and trust in God, let us go forth to do battle and to achieve great things for him and for the church.

L. E. SMITH, *President.*

THEY NEED A CHANCE.

In the fall of 1927, I was asked to speak to the patrons and students of a large high school in Johnston County, N. C. After I had spoken my attention was called to a sixteen-year-old boy by some of his relatives. I was told that he was a steady, unassuming youth, that could be depended upon, but unfortunately he had dropped out of school because of his inability to learn and was working here and there in the community where he could find employment. So I became interested in him, as I always do in fatherless boys and girls, and drove over to see him the following afternoon. He seemed to feel, at once, that I was really interested in him, and talked with me freely and very confidentially, which gave me a good chance to sound him out and to know better how to place him. I then wrote some of my old pupils here and there, calling their attention to the young fellow, and asking them to help me place him with some intelligent farmer who was painstaking and who would take an interest in his future, and give him a chance.

In about six weeks a good home was found for him, where he spent two years, having made marked improvement as an employee and where he made a good name. At the end of 1929 he went to a different section of the State, where he has been employed on the farm of a successful business man, who has taken great interest in him and who has helped him establish himself in the esteem and best wishes of the people, until he is now regarded as one of the first young men in the community.

This is just one of the many boys of this type that I have had an opportunity to work with, through the years of my active life; and I am now very proud of them. Some of them are now filling very responsible positions in this and other States. So do not push these boys, and sometimes a girl, aside, for there is a real man or woman there that you can help to develop.

Julius Caesar was a dull boy; Martin Luther was a dull boy, Daniel Webster was a dull boy, and many others that might be mentioned. The fact is, these boys are not dull, but just out of the ordinary.

A. R. FLOWERS.

Christian Orphanage

Dear Friends:

We are very grateful for the splendid cooperation we have had from the churches and friends in our Thanksgiving offering. We have only four churches in the North Carolina and Virginia Conference that have not sent in the Thanksgiving offering, only four in the Western North Carolina Conference, only six in the Valley Virginia Central Conference, thirteen in the Eastern North Carolina Conference, nine in Eastern Virginia, five in the Georgia and Alabama Conference, and ten in the Alabama Conference.

We will close our report on January 6th. We are holding it open for a few days to give all the churches time to get the offerings in. We are wondering what Conference will be the Banner Conference.

We will begin in our next report to make a report of things sent in during the month of December. We have held this back because our reports were so long.

CHAS. D. JOHNSTON, *Supt.*

REPORT FOR DECEMBER 28, 1933.

Brought forward $15,883.65

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:		
Apple's Chapel	$ 4.42	
Belew's Creek	2.28	
Greensboro, First	$11.69	
O'Kelly Bible Class	43.05	
	54.74	
Berea	5.50	
Bethlehem	3.27	
		70.21
Eastern North Carolina Conference:		
Auburn	$ 2.20	
Mt. Hermon	4.00	
Damascus	1.00	
Liberty Vance	4.33	
Mt. Gilead	.65	
Henderson	3.85	
Youngsville	1.00	
		17.03
Western North Carolina Conference:		
Shady Grove	$ .40	
Pleasant Grove	1.50	
Zion	.89	
Smithwood	.97	
Graham	1.54	
		5.30
Eastern Virginia Conference:		
Wakefield	$ 1.77	
Holy Neck	5.83	
First, Richmond	5.48	
Spring Hill	.79	
Suffolk	25.00	
Mt. Zion	1.90	
Bethlehem	4.53	
Burton's Grove	6.52	
Dendron	3.76	
First, Norfolk	4.47	
		60.05
Valley Virginia Central Conference :		
Newport	$ 1.94	
Dry Run	4.88	
Winchester	4.88	
Mayland	1.00	
		13.73
Alabama Conference:		
Pisgah	$ 1.31	
Noon Day	1.37	
		2.68
Georgia and Alabama Conference:		
Vanceville	$ 1.00	
Noon Day	1.37	

Special Offerings.

F. C. Owen, gdn. James Brown..	$ 12.50
Mrs. Saunders, support children..	10.00
Willing Workers' Class, Palm St. Church	5.00
Twiddy Bible Class, Christian Temple, Christmas treat for children	11.50
C. E. Society, Belew's Creek Ch...	3.00
Birthday offering, 1st Richmond..	6.50
A friend	10.00
4th and 5th grades of Midway School	1.00
Mrs. Dalton, support children....	12.50
A friend	1.00
Miss Byrd's Class, Bethlehem Sunday School Class, Va.	11.00
New Hope S. S., Ala., to buy chicken dinner	5.93
Wakefield, special offering	11.44
Holland & Beamon Co., Suffolk, Va., donation of cost of half a car of coal	39.31
Sale of cow	31.00
Ladies Prov. Memorial Church, Graham, N. C.	4.60
A. J. Morgan, support children..	20.00
	196.28

Thanksgiving Offerings.

North Carolina and Virginia Conference:		
Apple's Chapel	$ 15.30	
Mt. Zion	13.01	
Howard's Chapel	10.05	
Elon College	69.00	
Reidsville	35.68	
Lebanon	4.75	
Third Ave., Danville	15.93	
Shallow Ford	5.96	
Liberty	6.05	
		175.73
Eastern North Carolina Conference:		
Cary	$ 9.25	
Wake Chapel	67.65	
Mt. Hermon	5.00	
Damascus	4.50	
Raleigh	16.35	
Youngsville	5.00	
Christian Light	10.62	
Adult Bible Class, Turner's Chapel	5.75	
		124.12

(Continued on page 15.)

OXFORD BIBLES *for* EVERY NEED

"The Oxford Bible is the Bible par excellence *of the world"*

THE HOME BIBLE

A Family Bible in Handy Size

An extra large type Oxford Text Bible, containing also, a family register and 12 beautifully colored maps. Size 9 x 5½ inches.

Specimen of Type

16 The LORD *is* King for ever and ever: the heathen are perished out

Nos.
01600 **Superior Cloth,** round corners and red edges $2.75
01603 **French Morocco,** limp, round corners, red under gold edges, headband, book-mark $4.75

The JUNIOR'S Bible

Self-Pronouncing

With 4,000 Questions and Answers, carefully selected "Aids to Bible Study," 16 beautifully colored and 15 black full-page illustrations, 6 colored maps and a presentation page. Children may readily pronounce correctly difficult Scripture names, as this Bible is self-pronouncing. Size 7 x 4⅞ x 1¼ inches.

Type in Junior's Bible

2 Take the sum of all the of the children of Is'ra-el, years old and upward, thro

No.
1815 **French Morocco** leather, overlapping cover, round corners, red under gold edges, headbands and book-mark. Make some child happy with one of these fine Bibles $2.95

Child's ILLUSTRATED Bible

The beautifully colored illustrations in this new Bible are a delight to the children. It has clear, readable type and yet it measures only 5⅛ x 3⅜ inches.

Specimen of Type

2 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.

10 Mercy and truth gether; righteousness kissed *each other.*
11 Truth shall sprin

No. 02112. **French Morocco** leather, overlapping cover, round corners, gold edges $2.50

Pocket REFERENCE Bible

Has over 50,000 center column references. Measures only 6¾ x 4⅝ inches. (A splendid gift for a young lady.)

Specimen of Type

9 Behold, "O God our shield, and look upon the face of thine anointed.
10 For a day in thy courts *is* better

[a Gen. 15. 1. b Ps. 56. 1. c 57. 1. 1 or, *all*]

No. 07523x **French Morocco** leather, overlapping cover, round corners, red under gold edges $3.25

Concordance Edition

Type and size as No. 07523x, but with a Concordance, subject index and dictionary of Scripture names. An excellent edition for students and Christian workers **No. 03272x** $5.00

OUR LEADER

Oxford Concordance Bible

Self-Pronouncing

This beautiful Oxford India paper edition is indeed the ideal Bible for the student, preacher and evangelist. Each proper name and difficult word is divided into syllables and accented, and though printed with large clear type, the volume measures only 8½ x 5½ x 15/16 inches.

Specimen of Type

8 ¶ "Jĕ-hôi'-ă-chĭn *was* years old when he began t

No. 03671x. **Fine Grain Morocco** leather, overlapping cover, leather lined to edge, silk round corners, red unedges, silk

hea

A UNIQUE GIFT BIBLE

With Basket Weave Binding

The Antique brown calf leather binding has a basket-weave grain, and button clasp. Has overlapping cover, art silk lined, with red under gold edges. With references. Printed on Oxford India paper. *Type as Pocket Reference Bible.* $5.50
No. 03255x

As No. 03255x, with concordance.
No. 03276x $6.50

Oxford TEACH les

Have over 50,000 center column r s, and 300 double-column pages of up-to-date helps, conveniently arranged in alphabetical order. Also 32 full-page illustrations, and an indexed atlas of the Bible with 15 beautifully colored maps of Bible lands.

Easy-to-Read-Edition

Size 7¼ x 5 x 1⅜ inches

Specimen of Type

14 Like sheep they are laid in grave; death shall feed on th

Nos.
04453. **French Morocco** leather, overlapping covers, round corners and red under gold edges. A durable and handsome Bible $4.35

Oxford India Paper Edition

Only one inch thick.

0773x. **French Morocco** leather, overlapping covers, round corners, red under gold edges, headbands and book-mark. A beautiful gift edition $7.00

RED LETTER Edition

Same size and type as style No. 04453, with same references and helps, but with all the words of Jesus Christ printed in red. White paper edition **No. 05453.** **French Morocco** leather, overlapping cover, round corners, red under gold edges $5.00

The Oxford imprint in a Bible guarantees satisfaction

MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary*

STOP THE DROP.

Will the Church Be the First or Last to Recover?

What deep waters we have all passed through in these last three and a half years! Depression, unemployment, losses, strain have taken heavy toll from every church and from every member. No wonder our hearts have cried, "Oh Lord, how long?" Yet we have not lost faith, hope, or courage. Many spiritual values have been increased; when days were dark, we have been driven back to prayer. "Thanks for our daily bread" has taken on new meaning. There has been a sharing with those who have suffered more deeply than ourselves. Although the churches throughout the land have cut their budgets heavily, adjusted their programs and may be now carrying deficits, yet all together we have carried on with substantial faith and commendable strength, waiting for the new dawn.

Now we face a brighter day. Since March 4th events have marched rapidly. Under remarkable leadership, our government through new and sometimes startling legislation, has brought about a rapid rise in commodity prices and in all industrial values. Employment is increasing; business speeds up. Farmers receive much better prices for their products. The curve of business activity has actually overtaken and passed beyond the figures of 1932. An hundred signs give definite proof that we have passed the corner at last, and pessimism gives place to a new courage and hope. In three short months, many billions of dollars have been added to the value of our nation's crops, and even security values have risen sharply. Closed banks are now reopening at the rate of 145 a week, and each one brings joy and decreased suffering in some community. While much uncertainty remains and the future is far from clear, yet it is evident that we are on the road back together.

It will rest with each individual church whether it seizes aggressively upon this first opportunity of recovery or yields the lead to all other local needs and organizations. Things seldom drift in the right direction, and the Way Back demands alert leadership and definite decision. Many churches will find it possible to face some of their financial problems now, taking advantage of the new hopes and the decreased fears, knowing that each member will gladly share the task of balancing the budget and moving forward to recapture lost ground.

If a community has benefited at all by the new conditions, unpaid pledges can be paid now, where it might be impossible to secure the larger sum necessary at the year's end. Many who were unable to subscribe last December may find it possible to help now, if an opportunity were given in which all the church members come to know the facts. It is even possible that some budget cuts might be replaced and the programs of work be reestablished in the fall. There is inspiration in the thought that hundreds of churches and boards of church officers will plan to take advantage of the rising tide of Recovery.

This is the way to "Stop the Drop."

Harold B. Belcher.

MISSIONARY OFFERINGS.

TWO WEEKS ENDING DEC. 23 & 30, 1933.

Sunday Schools.

Previously acknowledged	$ 845.67
Pleasant Union, Lillington, N. C.	6.50
Wake Chapel, Fuquay Springs, N. C.	5.17
Berea, Driver, Va.	5.00
Happy Home, Ruffin, N. C.	4.16
Roanoke, Ala.	1.00
Suffolk, Va.	25.00
Apple's Chapel, Brown Summit, N. C.	6.23
Richmond, Va.	4.51
Bethlehem, Suffolk, Va.	4.82
Reidsville, N. C.	5.76
High Point, N. C.	2.70
Newport, Stanley, Va.	1.33
Liberty (Vance), Henderson, N. C.	4.42
Big Oak, Eagle Springs, N. C.	.75
Class No. 7, Shallow Ford Sunday School, Elon College, N. C.	3.00
First Christian, Norfolk, Va.	4.05
Berea, Elon College, N. C.	8.00
Lebanon, Semora, N. C.	.80
Piney Plains, Raleigh, N. C.	1.00
Dendron, Va.	6.32
Ether, N. C.	1.70
First Christian, Greensboro, N. C. (duplicate of check No. 131, returned unpaid, 2-28-33, account bank closed)	14.38
First Christian, Greensboro, N. C.	13.31
Burton's Grove, Wakefield, Va.	5.30
Hopewell, Va.	1.10
Graham, N. C.	5.14
Durham, N. C.	8.18
Noon Day, Wedowee, Ala.	1.37
Total	$ 996.67

Individuals and Churches.

Previously acknowledged	$ 637.47
Pleasant Grove, Lafayette, Ala.	2.00
Miss Annie Clapp, Brown Summit, N. C.	1.00
J. W. Payne, Wedowee, Ala.	5.00
T. J. Holland, Ambrose, Ga.	10.00
Total	$ 655.47

Specials.

Previously acknowledged	$ 637.38
Woman's Missionary Society, Mt. Bethel Church, Stokesdale, N. C.	5.16
Burlington S. S., Burlington, N. C.	26.61
Total	$ 669.15

Summary.

Previously acknowledged	$ 6,012.46
Sunday Schools, Regular	151.00
Individuals and Churches	18.00
Specials	31.77
Total	$ 6,213.23

J. O. Atkinson, *Sec'y.*

CHRISTMAS IN THE MOUNTAINS.

Dear Sun Readers:

We truly believe this has been the happiest Christmas ever spent by the people of our Carroll County Home Mission Station. From many places and persons we received useful gifts, which have been and are being placed in the hands of those whose needs are greatest.

From Rev. M. T. Sorrell and his good people of Danville Church, came 315 bundles of cheer to assist greatly in making boys and girls here realize the happiest Christmas they ever saw. To the good people of Danville who read this, we say you are generous in spirit. May the Master richly reward you and your good pastor and his wife. And may Brother Sorrell continue to be a blessing to the fine Christian workers who labor for the Master with him. May the New Year be one of progress in God's Kingdom work for each and all.

From the good people of Burlington Christian Church came these words that made us rejoice: "Dear Brother Grissom—Enclosed find money order for $10.00 (ten dollars) to be used in buying treat for your people there." The fine gift came from the Men's Bible Class, and Ladies' Bible Class. Dear friends of the Burlington Sunday School Bible Classes, we say for more than three hundred who received your treat: "Thank you!" We hope our efforts for the Master will make you glad that your fine hearts were turned our way in the form of giving.

From Mrs. W. D. Foster, Jr.'s class of junior boys and girls of Liberty Vance Church, Henderson, N. C., came Bibles for the mountain junior boys and girls. We thank those fine boys and girls for the very best Christmas present to those who are not as well acquainted with Jesus as they are.

From the Winchester Christian Endeavor Society came fine toys, clothing, and other useful gifts. We have not forgotten your generous gifts last year, nor this. Your gifts were very helpful in making Christmas joyful for the people of the mountains.

Fine personal gifts of clothing came from Mrs. C. H. Rowland, Greensboro, and Mrs. J. P. Barrett, Elon College. These Christian workers were great aids toward making our Christmas in the mountains complete.

From South Vienna, Ohio, came 22 gifts, precious to girls 14 to 20. Thank you, Vienna, Ohio. And to you, Mrs. Stagle, who teach such fine girls; we say, "May the Master make you happy in your task."

Now, to those who have wondered about Christian cooperations: We received from the Hanes Knitting Company, 24 new warm suits of underwear. From Galax Hosiery Mills came 120 pairs of hose and socks. From Durham Hosiery Mills, 72 pairs of hose and socks. From Mt. Airy Hosiery Mills, 120 pairs of children's socks. Mt. Airy Knitting Mill, 42 suits of underwear. Stein Clothing Co., New York City, one nice warm coat and one suit. Norris Candy Co., Atlanta, Ga., 10 pounds of mixed candy. Heinz Pure Food Co., Norfolk, Va., two dozen No. 2 cans of select beans. Mock, Judson Vochringer Co., Long Island City, N. Y., one dozen pairs fine hose. The A. & P. Tea Co. donated $3.00 worth of confections. Gilbert Bros. & Company, Baltimore, Md., gave us an assortment of school supplies. Montgomery Ward & Co. sent remnants of dress goods. Southern Silk Mills, Greensboro, gave silk remnants. To you of all the leading factories in various parts of the United States, we say you have made poor mountain people warm and happy this Christmas time, and may the Master make you prosper materially and spiritually.

Rev. and Mrs. R. T. Grissom.

Fancy Gap, Va.

SHIRTS OUT OF STOCKINGS.

The dump heaps of America would clothe and house the poor folks of India, declares Miss Oline E. Nicholson of the Criminal Tribes Settlement, Sholapur. It is shivery business for the little Crims when the temperature drops from 108 to 70 degrees, especially when they wear the same ragged little shirt until it drops off. "I have been cutting up old cotton stockings to make undershirts for them," Miss Nicholson reports. Some Christian and non-Christian women in the Settlement have formed a Dorcas Society and out of their little, plan to make some clothes for these children.

A VISIT TO THE HOLY LAND.

[This is the ninth of a series of articles, by Roy C. Helfenstein, Minister People's Congregational-Christian Church, Dover, Del. This installment continues "The Life and Customs in Palestine."]

The people of every land and all of us are influenced by some kind of superstitions. It may be unconsciously. And likely in our own case we do not recognize such as superstition and would bitterly resent being told we were superstitious. Nevertheless, there are traces of superstition in every person's life. The more educated and the more enlightened we become, of course, the less will be the trace of superstition. But if we were to analyze all our decisions and reactions, everyone of us would find at least thoughts, hesitations, etc., that reflect superstition. The more primitive a people, the more is their life influenced by superstition. The more enlightened a people, the less is their life so influenced.

We speak of the natives of Palestine today as being Arabs, and the Anthropologist tells us that though they are Arabs in a sense, the fact is they are the descendants of the Canaanites and other early Semitic inhabitants of the land, whose blood stream was tinctured with European blood during the period of the Crusades. But the Semitic element prevails in their lives. They are of a mystical, dreamy nature—the trait that makes poets and artists. But they are also of a superstitious nature—"the trait" which makes fools. Indeed, it is pathetic how much their lives are influenced by superstition, for their superstitions are many. We cannot mention them all, but will mention a few by way of illustration.

One superstition characteristic of Palestine is that known as "The Evil Eye." The people invariably wear what they call "an evil eye" to keep away the evil spirit. The evil eye is a round "eye-shaped disc" of different sizes, worn singly upon the front of one's garment or several of them strung on a string are worn around the neck. The natives of Palestine believe these "evil eyes" will keep away the evil spirit, or what we would call bad luck. Similarly "evil eye" blue beads are strung around the donkey's necks, on the camel's saddle horn, and around the radiator cap of an automobile. The peasants who live in the little villages and the Bedouins who live in the black tents in the open country nearly all believe in the power of the "evil eye" to keep away the evil spirit or bad luck and ill fortune. And the same superstition concerning the evil eye bead is practiced by the natives who live in the cities. It is said that anything decorated with an "evil eye" is thereby protected from being molested or stolen, as the people believe that the evil spirit would fall upon them in punishment for such an offense.

Another common superstition is the use of the "Massula," a small ornamental wooden or metal holder in which a piece of paper having the Ten Commandments written on it is placed. The "Massula" is nailed on the side of each door leading into the home as a constant invitation to God to come into the home with his blessings.

They have another superstition which might not be bad for the whole world to take over. When selling grain or produce of any kind the measure must be full and running over, else it will be bad luck for both the seller and the purchaser. "The good measure, pressed down and running over" which is spoken of in the Bible has been handed down through the centuries in Palestine, but is now observed more as a superstition than as an expression of social conscience and fair play.

The bargaining method of doing business which prevails throughout Palestine and Syria and Egypt is very confusing to Americans, who believe in the one price plan of doing business. You find the bargaining method of doing business is practiced in all the Mediterranean countries. The practice consists of the merchant or street peddler asking a certain price for whatever he has to sell, the price being many times what the item is worth. Then when the purchaser starts to walk away, a lower price is given, and such a reduction will be repeated as often as the purchaser refuses to buy, until the price comes down near the real worth of the article, then, if no interest is shown, the seller will ask the purchaser what he will give, etc., etc. It is a most disgusting method of doing business, but it is the prevailing practice in the Mediterranean countries. In southern Italy they will usually ask a price about a fourth higher than they expect to receive. In Greece the price asked will be about fifty per cent higher than they expect to receive. The same is true in Turkey, Syria and Palestine. But in Egypt, the bargaining method of doing business is the worst we found anywhere. There the prices asked are often a hundred per cent more than they expect to receive. If a person does not have some idea of values and is not familiar with the custom in these countries, "it's just too bad" for his pocket-book, should he make many purchases, for the vendors gladly take the first price asked if the purchaser falls for it.

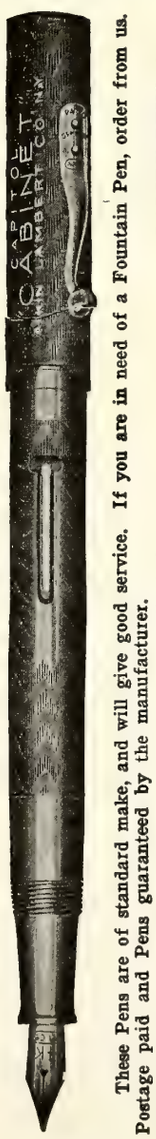
The markets of Palestine are extremely interesting. The peasants bring their farm produce to the cities or larger towns for sale. The camels carry the heavy loads of produce on their backs and when arriving at the market place the camels drop on their knees in response to the owner's call *"ichi, ichi, ichi,"* in order for him to be able to unload the pack of vegetables, or melons, or grain, or chickens, or fruit. The wide circle of kneeling camels and the unloaded packs of produce displaced in front of them and the marketers busy here and there bargaining for their purchases make a picture one can never forget.

Then another common picture in Palestine is that of the beggar. The street beggars are to be found in every country of Europe and are even more numerous in the Mediterranean countries and other eastern countries. The poverty conditions in the rest of the world can hardly be realized by people in America. All of the old world, including the nations of Europe, would be glad to trade the brightest prosperity day they have ever known for America's present depression, giving a fifty per cent favor in addition. These countries, all of them, have more real poverty in a city of a hundred thousand people than can be found in an entire state in our country, notwithstanding the fact that those countries have had for centuries beer, and wine, rum, gin and every other intoxicant to bring them prosperity. Following their example as we are starting to do in again licensing the liquor business, will give America the same consequences the old world has experienced in multiplying the number of beggars.

The beggars of Palestine today are quite like the beggars that Jesus saw in his day, when he went along the roads of the country, and through the streets of the villages and cities. They sit on the ground at the cross roads and street corners, mothers with crying, hungry babies in their arms, men who are crippled, men who are blind —you see them by the hundreds every day. They call pleadingly, *"backshish, backshish,"* which means, "give me money." One cannot pass them all by without responding to some. Their pitiful condition draws upon the heart strings too much. But naturally one cannot give to all. It would take a Rockefeller to have a sufficient supply of coins to respond to all the beggars one sees each day in Palestine. The children are early taught how to beg. One day, while taking a walk with a group of friends on Mount Zion outside the walls of Jerusalem, I saw a little baby not over two years old reaching out its little hand to us, calling *"backshish,"* and behind a large cactus plant I noticed the mother hiding with a smile on her face as she saw her little child learning the trick so well. One cannot get rid of the beggars in Palestine with an English "No." But we learned the word they understood for our "No," and would answer them with the word *"le,"* meaning "no." If they continued to follow us, we would say *"maprut,"* meaning, "I have nothing for you." If they still continued to annoy, we would say *"ruha,"* meaning an emphatic "Get away from me," And at that the children beggars would scamper away.

The caravans of donkeys and camels frequently seen in Palestine carrying their cargoes of passengers and merchandise make a lasting impression on the mind of the visitor, not only because of the picture they present, but also because of the imagination they stir. They make one think of the Bible characters centuries past who rode their camels over those same roads, and gazed upon those same landscapes, stopping perchance at the same springs to quench their thirst, for springs are few and far between in Palestine. And perhaps they found rest and shelter from the burning sun behind the same high rocks that offer shelter in their cool shadows for us today. The shadow of a rock in Palestine at mid-day in July is one of the most inviting shadows one ever hopes to find.

(Article No. 10 will appear in an early issue.)



SUBSCRIBERS TO THE CHRISTIAN SUN

These Pens are of standard make, and will give good service. If you are in need of a Fountain Pen, order from us. Postage paid and Pens guaranteed by the manufacturer.

MEN'S PENS—Capitol, $2.00; Mercantile, $2.50; Cardinal, $3.00. LADIES' PENS, $2.00.

COMBINATION OFFER—To a new subscriber or for renewal, $2.50, either Gentleman's (Capitol) Pen or Ladies' Pen, with guarantee of manufacturer. And to "Sun" subscribers, not in arrears, any Pen at one-fourth off. Address:

THE CHRISTIAN SUN, - - - 1536 EAST BROAD STREET, - - RICHMOND, VIRGINIA

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

Rev. F. C. Lester, *Editor*, 505 S. Main St., Norfolk, Va.

HAPPY NEW YEAR TO YOU.

A very Happy New Year to each of you who read this page and to all the host of young people of the Southland for whom the page is written, this is the wish and prayer of the editor.

The New Year can be happy for each of you even though Prosperity still loiters around the corner, temptations beset you on every side, and troubles meet you at every turn. The beauty and value of the Christian religion is that its joy is not dependent upon outward circumstances, but radiates from the soul and can transform surrounding conditions and paint a rainbow on the clouds. Only those who know not Christ need bear their own burdens, hug to their hearts their worries, and walk in the way of gloom. The Master walks the Shining Way, and bids us follow him through the days and nights of another year.

The path we must travel will be new and often strange. Changes we cannot now see, nor then understand, may come. They often do. We may "walk through the valley of the shadow," or climb a mountain of exquisite joy. We know not now. All that we need to know is that God leads the way, and all is well.

WHAT IS THE COMING YEAR?

It is a door,
By which we reach new fields
Of service for our God and fellowman:
A door by which we can
Explore
Wide spheres of usefulness
Our world to bless;
And reap the sheaves God's Word of witness yields.

It is a task
Set by the Master of our souls,
A little part of our life's work below;
And so we ask
The holy wisdom, which alone controls
Our labors, teaching what and where to sow;
That the year, at its end,
May show God's glory and man's profit blend.

It is a book,
With many pages and, as yet, all white,
On which to write
The history of thought, and deed, and word
In this new group of days.
We pray the Lord,
As thou shalt look
Upon the book, when written o'er, may all be to thy praise.

—*William Olney.*

THE OLD YEAR.

The year just passed will be remembered in history for certain things and by individuals for others. History may tell of the turn towards prosperity of the nations of the earth; it may recount the failure of negotiations for peace and the beginning of the building or armaments; and it may tell of a social and political revolution in America that scrapped prohibition and put the Government in business.

But individuals will have their own memories of personal things. To some the memories will be sad, but to most they will be sacred. Tucked away in our hearts will be things that the multitude never knew, but things that were sweet and beautiful, even though they came at the cost of sacrifice and suffering. Perhaps through the years only those things will seem to be of value that did come at the cost of suffering. Who knows?

Some of us would like to do the things suggested by Clarence Urmy in the little poem called "The Old Year." Read the poem and then lay the Old Year, with all its memories, in God's hand:

What is the Old Year? 'Tis a book
On which we backward sadly look,
Not willing quite to see it close,
For leaves of violet and rose
Within its heart are thickly strewn,
Marking love's dawn and golden noon;
Dimly recalled through memor's haze;
And tear-stained pages, too, that tell
Of starless nights and mournful knell
Of bells tolling through trouble's air
The *De Profundis* of despair—
The laugh, the tear, the shine, the shade,
All 'twixt the covers gently laid;
No uncut leaves; no page unscanned;
Close it and lay it in God's hand.

FACING THE NEW YEAR.

We pledge ourselves
To follow through the coming year
The light which God gives us:
The light of Truth, wherever it may lead;
The light of freedom, revealing new opportunities for individual development and social service;
The light of Faith, opening new visions of the better world to be;
The light of love, daily binding brother to brother and men to God in ever closer bonds of friendship and affection.
Guided by this light,
We shall go forward to the work of another year with steadfastness and confidence.

—*Author Unknown.*

UNDERSTANDING OURSELVES.

Christian Endeavor Topic, January 14, 1934

Hymns—"Dear Lord and Father of Mankind," "O Jesus, I Have Promised," "Take My Life, and Let It Be."

Scripture—Romans 7:12-25. Paul's description of the inward conflict between the law of God and the law of sin is vividly enacted in every conscientious man. But when he cries, "Who shall deliver me?" the answer is at hand. So every sinner has found that his only salvation is in Christ Jesus. Romans 12:1, 2; 11-21; I. Cor. 13; John 10:10; Phil. 4:8.

Prayer Thought—Psalm 19:14.

Leader's Talk. The climax of the story of the prodigal son is, when it is said of the wanderer that "he came to himself." Coming to one's self, understanding one's self, is the first step in planning a life that will count for much. The prodigal son, after a period of sinful conduct, when brought to himself by his suffering, was moved to make comparisons between what might have been and what was. Then he buried his pride, and started back along the hard road of repentance, content to be a servant in his father's house. The forgiveness of the father, when he found that the reckless young man had discovered himself, was narrated by Christ as a means of showing with what spirit God receives repentant sinners.

"Understanding ourselves" need not be the tragic sort of inventory that this man had to take. He could have learned how fine an opportunity was his as the son of a kindly and forgiving father in a land of plenty without ever leaving home. Judas came to himself, too, after his betrayal of Jesus. But why delay analyzing one's self?

The purpose of this meeting may well be to help all of us to begin the exploration of our own minds and hearts and consciences, a form of first-of-the-year inventory of what goes on within our lives and how we may improve that which we think and that which we do.

Other Talks.

1. *Do we have worries that could be cured by understanding ourselves?*—How does Christian faith help us to overcome worry? Why do "good people" worry, and how may we help them by example? (Searching our own hearts should not make us smugly secure, but rather should help us to share a quiet confidence and sympathy and faith in God with our fear-ridden friends.)

What does conscience mean to us?—How did Jesus encourage the self-study that conscience helps us to make? (Jesus constantly criticized those who tried to give others the impression that they had become perfect.) How will conscience help us to forgive others their trespasses?

How many persons are we?—It may be a comfort to us to know that even the noblest characters have found this inconsistency in themselves. Paul spoke of it. John Wesley confessed what a miserable sinner he was, although it is well known that he was far nobler than most Christians. You can be sure that the noblest person you know has constantly to fight against the same unworthy thoughts and desires that you have. This means that we must not worry unduly about our sins; we must not be content to say "Everybody is that way, so why bother?" We must find out what causes our greatest problems; we must make a plan by which our "better self" will win out over our "lower self."

Planning a program of life.—Make your own suggestions; then consider such as these:

(a) Write out a few steps by which you expect to make progress.

(b) Spend a few minutes each morning reading good literature (the Bible, perhaps), and spend a few moments in prayer.

(c) In planning your reading select the kind of things which you think you need most: the Gospels, Psalms, essays, etc. Plan to read slowly and thoughtfully.

(d) Learn just what prayer is. Learn to stop and appreciate sunsets, storms, flowers, art, people. Develop the sense of appreciation and gratitude. Pentinence and prayer for strength and courage will also be included.

(e) Keep yourself as much as possible in the company of people who will help you to live at your best.

(f) Never do it "just this once." Make no exceptions after you have determined what you are going to do.

(g) Tackle some large task.

(h) Do not allow yourself to mope after a failure.

(i) In playing and working hard avoid the extreme of getting yourself too tired.

I have to live with myself, and so
I want to be fit for myself to know;
I don't want to stand with the setting sun
And hate myself for the things I've done.
I want to go out with my head erect;
I want to deserve all men's respect;
But here in the struggle for fame and pelf
I want to be able to like myself.
I don't want to look at myself and know
That I'm bluster and bluff and empty show.
I can never fool myself, and so
Whatever happens I want to be
Self-respecting and conscience-free.

—*Author Unknown.*

Sunday School Lesson

By Rev. H. S. Hardcastle.

BIRTH AND INFANCY OF JESUS.

LESSON I—January 7, 1934.

Golden Text: *"Thou shalt call his name Jesus; for it is he that shall save his people from their sins."*—Matt. 2:21.

Lesson Text: Matt. 2:1-23.

Seeking Jesus.

"There came Wise Men from the East to Jerusalem, saying 'Where is he that is born King of the Jews'." These same Wise Men were astrologers, students of the stars, the forerunners of our modern astronomers. They had seen a new and strange star in the heavens, and in keeping with the custom of the time, they associated it with the birth of some royal person, or some one of high rank. They set out to find such a person.

This is life's supreme quest—to seek Jesus. We have more light than the Wise Men. We know whose star it was. We have the full noonday sun where they had only the early twilight. We should seek Jesus. And if we seek him we shall find him, for he already seeks us.

Herod, too, sought Jesus. But he sought him to kill him. He was jealous of his position and his power, which by the way he held illegitimately. Modern Herods seek to destroy everything that gives promise of threatening their position and their power. Ideals of national sobriety, ideals of international peace, ideals of racial justice and brotherhood—these and many other ideals associated with the Kingdom of God are objects of the venom and the wrath of the brewers and distillers, the war-jingoists, and the "white supremacy" groups.

Finding Jesus.

The Wise Men did not have much light, but they followed what light they had and they found Jesus. Obedience is the organ of spiritual discovery and knowledge. The man who follows the light he has will always have more light. He who seeks Jesus will find Jesus. Many wait for full light before embarking on any high enterprise. Follow the gleam, be true to such light as you have, and you will come to more light.

Rejoicing in Jesus.

"And when they saw the star, they rejoiced with exceeding great joy." To find Jesus—this is life's supreme joy. To know that one is walking in the light and coming to the light—this is life's supreme happiness. Christ is altogether lovely, the fairest among ten thousand. One wonders if many people have ever found Christ in any vital way—there is such an absence of joy and radiance in their Christian lives.

Worshipping Jesus.

"And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him. (It is to be noted that they worshipped him, not them, or her.) These Wise Men undoubtedly did not know all about the possibilities and the unfolding of this young life, but they realized in some way, taught by the Spirit of God, that they were in the presence of royalty. And they worshipped him. He is worthy of our worship. We can never realize our finer selves unless we give ourselves to worship him. He is God's finest and best. We should adore him and worship him in spirit and in truth. Indeed when we see Jesus in his moral beauty, we will worship him.

Giving to Jesus.

The Wise Men worshipped Jesus. But they did more—they presented gifts unto him. There is an eternal fitness in the order. First, worship; then, giving. Each needs the other. Mere worship may become weak sentimentalism. Giving may be perfunctory. But worship and giving give reality and life to religion. The nobler impulses awakened by worship should find expression in practical service.

Teaching Points.

1. Following such light as we have is the way to come to more light.
2. The coming of Christ disturbs those whose ways are evil.
3. Obscure places and humble homes often make great contributions to the world.
4. Those who have most often appreciate their privileges least.
5. God guides those who give themselves to follow his guidance.
6. To find Christ is life's supreme joy.
7. It is the part of true wisdom to worship Christ.
8. True worship will give impulse to giving and sharing.
9. God warns as well as guides.
10. God fulfills his promises and his purposes.

A GREAT DAY.

I think the past two Sundays have been the best in my ministry. Three weeks ago I made an appeal for our mountain work at Fancy Gap, Va. On last Sunday 320 gifts were laid upon the altar for the mountain folks. We had two large congregations throughout the day, as well as a large Sunday School. Again yesterday, we had 380 at our Sunday School, and the church was filled to its full capacity. Brother Ricketts went to our Farrow Street Mission in the afternoon and brought a message that stirred his hearers. Brother Jerry K. Jones went with me to Happy Home, where we found one of the largest Sunday Schools since our ministry there. The school has grown rapidly during the past two years under the leadership of Brother Hudson. After Sunday School, Brother Jones brought a message to a full house, which was well received by his hearers. At the close of the service the pastor was presented with a gift from St. Nicholas, and a gift it was, just the things one needs most and can best appreciate: jams, jellies, sausage, flour, canned fruit—one of the largest poundings I have ever received. The Ford was loaded until one doubted if it would make the journey back home.

Then back to Danville, where we found a large number of young people presenting Christ as the Great Missionary, at their C. E. Society. Out into the auditorium, and a packed house was awaiting the evening service. After a fine song service, and an old fashioned testimonial service, the congregation was in the right attitude for the message. The day was soon brought to a close. The writer arose early Monday to take his usual Monday's hunt, not with a blue Monday before him, but with one happy in the Lord Jesus Christ.

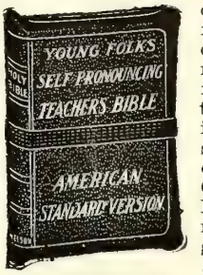
M. T. Sorrell.

LIFE'S MELODY.

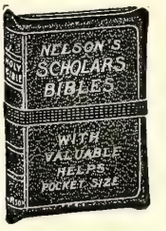
Seek to make life, henceforth, a consecrated thing; that so, when the sunset is nearing, with its murky vapors and lowering skies, the very clouds of sorrow may be fringed with golden light. Thus will the song in the house of your pilgrimage be always the truest harmony. It will be composed of no jarring, discordant notes; but with all its varied tones will form one sustained life-long melody; dropped for a moment in death, only to be resumed with the angels, and blended with the everlasting cadences of your Father's house.—*J. R. MacDuff.*

AMERICAN STANDARD BIBLES.

Authorized and Edited by American Revision Committee, and Published by Thomas Nelson & Sons.



These Bibles contain the Concise Bible Dictionary which forms the helps to these Teachers' Bibles. It supplies ,in the most condensed and convenient form, all the latest information about the Bible, its writers, its language, the various versions, complete chronology, life of Christ, with harmony of the Gospels, life and travels of St. Paul, etc. The illustrations are reproduced from recent photographs, and truly illustrate the articles. The Combined Concordance is entirely new, and has been made expressly for the American Standard Version. It combines with the Concordance, Subject-Index, Scripture Proper Names, etc. The 12 Maps have been carefully revised and are beautifully colored. In making orders, give the number and price.



135—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold. **$3.00**

India Paper Edition, Only 16-16 of an inch thick.

133X—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold, **$4.00**

SUNDAY SCHOOL SCHOLARS' BIBLE.

Especially made up for gift or reward Bibles for Sunday School scholars, containing a special series of very practical and useful helps and Bible Questions and Answers, etc. Printed on fine white Bible paper; ruby type; pocket size, 3¾x5⅜ inches, and 1 inch thick, with 31 full-page illustrations in sepia. All bindings are black.

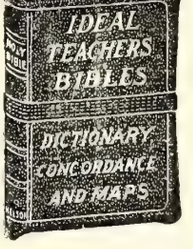
Ruby Type, Size 3¾x5⅜ Inches, and 1 Inch Thick.

65—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on side and back in pure gold; 6 colored maps **$2.50**

AUTHORIZED VERSION.

RED LETTER TEACHERS' BIBLES.

Brevier Type (8 vo.), Self-Pronouncing, Size 5⅜x8½ Inches and 1⅜ Inches Thick.

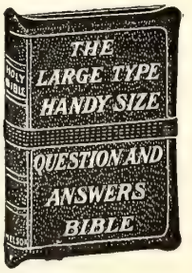


Containing the Bible, with full references. The words of Christ in the New Testament are printed in red; other parts of the book are printed in black. With Concise Bible Dictionary, combined Concordance, and 12 indexed maps.

7852—Genuine Leather, Lavant grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold **$4.75**

RED-LETTER EDITION.

With All the Words of Christ in the New Testament Printed in Red.



1282—Genuine Leather, Morocco grain, divinity circuit round corners, red under gold edges, register and headbands; title stamped on side and back in pure gold **$3.25**

60—Bound in Cloth, stiff covers, square corners, red edges, Sunday School Scholars' Bible, stamped in pure gold on cover, no illustrations; special book for Sunday Schools **95c**

Any of the above Bibles sent postpaid. Address

THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy

MONDAY.

TODAY'S CHALLENGE.

"This word signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Whereby we receive a kingdom which cannot be moved."—Heb. 12:27, 28.

There is written in almost everything the words "passing away." The age long oak decays, falls and crumbles to dust; the hills are washing down; the mountains are crumbling; and scientists tell us that even the stars are burning out like candles in their sockets.

But there are some things that do not pass away; principles, character, love and charity.

Ancient Greece is gone, but the songs of Homer sing on. Imperial Rome lies in dust, but Virgil's voice is still heard. Midaeval potentates are forgotten, but Dante still lives; customs change rapidly, but each age faces truth.

One significant fact of the ages is that mankind engulfed in the pursuit of comforts and pleasures,or puffed up with pride and prosperity, forgets these enduring things and what it takes to realize and enjoy them, and something has to happen to reduce him to the true things. Hence God in his dealings with man throughout the ages has said, "I will shake the sky, the earth, the sea, and the dry land, and shake all the nations till the treasures of all nations are brought hither and my house is filled with splendor." and history reveals that wars, catastrophes, pestilence, depressions, and economic and material failures have shaken the world from time to time; and from all of them have come the fulfillment of the prophecy of our text: Things that are made are taken away that the things that are eternal may remain and reap a kingdom that cannot be moved.

Prayer—Our Father, our dreams often fail and our hopes vanish away, but thou knowest all things, and thou knowest us. Make us thy servants and make us true to the true and the good in all life's way.—*Amen.*

TUESDAY.

CHRISTIANITY'S PLEA.

"There is a way that seemeth right unto a man, but the ends thereof are the ways of death."—Prov. 14:12.

"The house of the wicked shall be overthrown; but the tabernacle of the upright shall flourish."—Prov. 14:11.

There is a way that man makes, and there is a way that God intends. There are principles of life which man fosters himself, and there are principles which have issued from God from the foundation of the world. There is a character which man builds of his own thinking, and there is a character patterned after the thinking of God. The whole plan of Christianity, as it is in Jesus Christ, is that man shall live the principles and build a character after God's thinking.

There is a great breach between man-made life and that which God intends, and great shaking times come to man in order to open to him the awful contrasts, so that man may find the enduring things and shape life accordingly, thus coming more nearly to what God intends. Carlyle said, "Much as I deplore the excesses of the French Revolution, had it not been for the Revolution, I could not have known what to think of God."

We believe that some day some prophet may point to the hard times of our country and show wherein a vision of God and the things he intends to be are the direct fruit of upheaval and distress.

Prayer—O Lord, our God, give us vision to see that thou art all wise and good and that thou doest all things well. Give us more trust in thee to stand fast in the faith that thou dost assure will at last set us free.—*Amen.*

WEDNESDAY.

SOME FRUIT SHAKEN DOWN.

"No chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."—Heb. 12:11.

It is too early to say what may be the ultimate fruit of the World War, much less our present economic depression; but let us suppose some results.

Suppose we reap ultimately a less competitive spirit and a more cooperative one; suppose it develops the brain of man into good for man and banishes a lot of selfishness and greed for gold; suppose it gives to man a keener sense of fighting for right and a greater hate for evil, would you say that the war, or the depression were justified? Why knows?

Prayer—Our Father, we pray for assurance in our hearts of the things vitally real but which are held by thee as a reward for faithfulness and are not now visible. O God, have mercy on us, poor, weak, faltering creatures. We give ourselves to thee.—*Amen.*

THURSDAY.

WHAT FOR?

"Every one that heareth these sayings of mine and doeth them not, shall be likened unto a foolish man, which built his house upon the sand, great was the fall of it."—Matt. 7:26, 27.

Read the eleventh chapter of Hebrews carefully and continue on through the twelfth. The preacher gives us a roll of heroes who in times of great stress and shaking came through "by faith" and won the true incorruptible crown of God.

We, too, are to live by that faith if we are to look for a society that cannot be moved. What is our hope? If we wish for better things in order to have more money, more comforts, more pleasures, more automobiles, then we are doomed as was Rome in ancient days, which now "boasts not even of a tree."

Christ warned us against this in our text; it is building on sinking sand which building must fall when the storm comes. We need to pray for the lesson that the chief values in life are not in material possessions, not stocks and bonds, bank accounts and vast estates; but the chief values in life, the ground that holds firm in stress and storm, are in spiritual entities, such as love, joy, peace, honesty, justice, mercy. Some one has rightly said that the first necessity of our times is "deliverance from the lure of secular prosperity."

Prayer—Our Father, we feel the foundations slipping from our lives every day. We pray for something from thee that will tune our ears to thy voice and turn our thoughts and our feet thy way. Grant unto us our prayer and plant our feet on solid ground.—*Amen.*

FRIDAY.

AN ARMISTICE OF SELF.

"I beseech you, therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice wholly acceptable unto God which is your reasonable service."—Rom. 12:1.

On Armistice Day, last November, we tuned in on our radio and a voice blasted in our ears, "Have you made Armistice with yourself? Are you at peace with yourself? Are you at peace with your intimate relations? Are you at peace with your fellowman?" That was an astounding sermon that left us thinking.

Patriotism for the sake of a "hurrah for our country" has no place in the thought of God. The truest patriotism has its setting in righteousness and the thought of God is personal righteousness. Everything else must fail.

So then life challenges us to look to ourselves and place ourselves where we should be in the light of righteousness. It appears that that place is in succession of those noble heroes of "Faith," who by that faith in God and his kingdom conquered not for self, but for the common good of all.

That faith called for total self-abnegation for they had to live in God's thought, God's way, and in the hearts of their countrymen. Jesus has told us about this when he said, "He that would be chief among you let him be your servant." The man who is greatest is the man who renders the greatest service to his fellowmen.

"By faith," we may expect the supremacy of ideas; "by faith" we can expect a society that cannot be shaken; and "by faith" we can dedicate our bodies and all that we are to this cause. Will we? The whole success of life depends on the answer.

Lord God of hosts, be with us yet, lets we forget, lest we forget.—*Amen.*

SATURDAY.

THE GREATEST CHALLENGE.

"Train up a child in the way he should go, and when he is old he will not depart from it."—Prov. 22;6.

Roger Babson said recently, "The need of the hour is to change the heart of all classes, the rich and the poor, to new motives, new purposes, and high ambitions. These must precede the return of prosperity. This calls for Christian education in our homes, and schools, and colleges."

The same sentiment was expressed by Dr. S. Park Cadman, of Brooklyn, when speaking in the hope of the future ahead he asked, "Should not every child be taught to tell the truth and not a lie? Should not every child be taught to be obedient, and not rebellious?" There is only one sensible answer. If that be so, our greatest challenge is to do that very thing; and there are two ways to guarantee it: First, be genuinely that way ourselves. The second is, to teach and train our children that way. By no other means will the future be invested with right living; by no other means will the next generation have a background of the eternal values when they come to bear the burdens of society and the responsibilities of mankind, save in this way.

All righteousness demands that the world have justice, tolerance, honesty and moral courage. These are modern virtues of the thought of God, without which the forces let loose among us cannot be controlled; but with them the world can be shaped in splendor.

Prayer—O Lord our God, can we discard ourselves? Can we discard our false estimates of value? Can we acquire virtues and ideals that accord with thy thought? O God, help us to answer. May our every passion cry out the answer, "O God, we must."—*Amen.*

SUNDAY.

PREACHING INWARD PEACE.

"I will lift up mine eyes unto the hills from whence cometh my help. My help cometh from the Lord who made heaven and earth."—Psalm 121:1, 2.

(Continued on page 15.)

THE CHRISTIAN SUN'S PULPIT

Rev. John G. Truitt, *Pastor.*

MORAL RELATIVITY.

By J. Delman Kuykendall, D. D.

"Whatsoever God doeth, it shall be forever; nothing can be put to it, nor anything taken from it."—Eccl. 3:14.

If two automobiles, A and B, moving at speeds of twenty and forty miles an hour, respectively, pass in opposite directions two other automobiles C and D, moving at speeds of thirty and fifty miles, respectively, each of the cars is not only moving at a different speed from every other according to the speedometer, but at a considerable variety of speeds relative to each of the other cars. This is a very simple proposition that everyone knows and has always known. Its application by science to the whole physical universe has come to be known as relativity, which is the great word in the parlance of the day, and the sign of a learned man, or one who desires to be thought learned.

The magic of the word arises from the fact that science seems to have discovered that the entire universe is in motion—that nothing is fixed, and that all physical values are relative, rather than positive. There is no center, there is nothing of which we can say it is immovable, and that everything else can be referred to it. Everything is absolutely in flux, in activity, constantly changing, relatively, to everything else. Prof. Einstein has expressed it by saying that there is no hitching post in the physical universe. Even the least of the atoms composing what seem to be material substances, is itself a microcosm in activity. Its protons and electrons and what not, are characterized chiefly by the fact that they are intensely in motion. Nothing has any quality except in relationship to something else, which is itself without character outside of its relationships. Black is only black in relationship with white, and white with red, and so on. Stone is only hard in relationship to the soft hand that touches it. Movement is only fast or slow in relationship to the road over which it is in progress, or to other moving objects, such as the fleeting cloud or the whirling planet. It is quite improper to say that your car is moving at sixty miles an hour. It is really moving at a thousand speeds, and may even be moving backward when it seems to be going forward.

It is all very wierd and mysterious, but may be accepted as true. We know, in fact that to the extent that it can be observed relativity is true, although it seems a little strange, if every part of the universe is constantly in motion, that we can come back here week after week and find here what seem to be the same stone walls, with the same shape and color and texture.

The theory of relativity has usefulness only as a speculative doctrine for scientists and mathematicians. It is of no great concern in everyday living, or would have if it had not been been carried out of its proper field and made to apply to certain phases of thought where it does not belong.

For instance there are those who insist that there is no such thing as absolute truth, that nothing can ever be known with sufficient certainty to make it a reference point for other supposed truths, that we can never be sure of anything, because nothing is true except relatively to something else.

As a speculative theory this may not be objectionable, but as a working theory in life it has had large influence in bringing about the age of uncertainty in which we are living. Men no longer anchor themselves to dogmatic truth, and there is a vast deal of intellectual floundering in the present day. The danger in this is that it may bring ineffectiveness and futility of purpose, and ultimately of activity.

The theory of relativity has also been carried over into the field of ethics and morals, and we are being told quite frankly that there is no such thing as an ethical or moral standard, by which behaviour may be measured and judged. Morality is relative. What is immmoral for one person or one group of persons is highly moral for another. In the natural sequence it follows that everyone creates his own moral standards, and there is no final authority to which his conclusions may be referred. The reasoning is false, as I shall try to show later, but there is little doubt that this theory of moral relativity is widely accepted today, and is finding application in life in many ways, which may easily prove disastrous, if we do not recover some plain, common-sense thinking about this matter.

The discussion of today is based on the thesis that the theory of relativity is limited in its legitimate application. There are standards of measurement and of movement in the physical universe, there are standards of logic in the intellectual realm, and there are standards of behaviour in the field of ethics and morals. All of these standards are positive, fixed, final, and authoritative, and we cannot with safety be indifferent to them.

May we go back to the physical universe. If it were absolutely true that there is no hitching post, there would be no universe. Anarchy cannot prevail among the stars or the light of the stars will go out. There may be no solid center to which all moving parts refer, but there is in the universe a controlling factor or force that is in a very real way a hitching post. You may call it what you will, the cosmic law which has come accidentally into being, the infinite intelligence which directs all things, the laws of nature, or God. It is because this controlling force continually operates that we may repose some confidence in the universe. If it were not present we should not know this minute what our circumstances will be the next minute. We should not be able to order life with the slightest degree of assurance.

That hitching post does exist, and if it were to be withdrawn, everything would vanish. It may be said also that when anyone abrogates the authority of that controlling force he imperils himself. Suppose that nature were capricious and suddenly reversed what we call the seasons here on our tiny speck of matter called the earth. We already know from observation of the effects of variation in the seasons from year to year what would come about if winter were suddenly to take the place of summer. It would shortly bring about the death of all growing things, with what disastrous result to mankind we can easily conjecture. In the authority of God as expressed through the laws of nature there is a fixed, a certain finality that we cannot safely defy. When we do defy it, by setting out tender plants in the frozen soil, for instance, or building our houses upon the sides of a latent volcano, failure or catastrophe are certain to follow. "Whatsoever God doeth it shall be forever; nothing can be put to it, nor anything taken from it." There is an authoritative, controlling force in the physical universe.

It is not easy to indicate that there is a standard of truth, but reason and sound sense point to the conclusion that if there is any reality at all there must be a body of truth that is final, ultimate, that cannot be controverted, to which all other supposed truth may be referred for measurement and verification. There must be facts which are fixed. That we have not yet found final truth in so many matters, that we flounder along in search of truth, replacing destroyed dogma, proves nothing. We may reasonably be sure that we have found much ultimate truth and are not aware of it. Much that faith accepts, which the intellect rejects, is probable truth, unrecognized, even while we act upon it with perfect safety. There must be intellectual hitching posts if we can but find them and tie to them.

It is in the field of ethics and morals that the theory of relativity is operating most dangerously. Whatever may be true of the physical universe there must be hitching posts when we come to the matter of human motives and behaviour. If there are no final standards to which conduct may be referred for measurement, if every man is the legislator and the judge and the executive of his own moral law, the result can be nothing other than ethical anarchy and the ultimate destruction of humanity. We cannot get along with millions of divergent and conflicting standards of coduct and of thought.

There is no reason for assuming, as so many do today, either that God has created man and left him utterly without moral guidance, or that man is the product of purposeless evolution and that no standards of behaviour have evolved along with man's evolution. However, man has come to be there are fixed, final, authoritative moral standards. They may have come from God, or from experience, or from an innate moral sense, or from all these—but whatever their source they must be recognized and accepted if there is to be any safety or success or happiness in life. And that ultimate moral law is not subject to constant amendment by the individual or the group who may object to its restraints. The moral law cannot be defied any more safely than can the laws of nature.

Those who declare that no moral standard can be recognized are speaking either from ignorance or from wilful desire. They do not want to recognize it. The ultimate moral law has been formulated clearly enough. This is accomplished by experience, by observation, by a rational consideration of the needs of life, by the innate sense of decency which is in every right-thinking person. There are some of us who believe that the inherent moral sense which is in man is the voice of God, and that the Word of God shall stand forever. There is no going beyond it.

Any intelligent person, of reasonable observational powers, whose judgment has not been warped by perverted training or perverse desire, is quite well aware of the nature of the moral standards which are necessary and adequate to proper and safe living. The moral law beyond which it is not possible to go, may be expressed in a very few words—some of them are justice, honor, cleanness. Mighty words, these, that in their implications may touch every element and avenue of life—mighty words in the obligations which they involve. They assuredly do not admit of many of the adjustments and alterations of our moral codes which are made with so great facility and casualness today.

A mode of thought or behaviour is not made moral simply because it is an accepted custom of an individual or a group. Take the matter of murder. This is a commonplace among cer-

(Continued on page 14.)

THE SUN'S PULPIT.

(Continued from page 13.)

tain tribes of headhunters and cannibals, and is often excused on their behalf because it is their way of acting and their way of thinking. There is a moral standard which says that murder is immoral, and it is not made moral by its common practice by any individual or group. The moral standard continues to exist and prevail. There is a kind of organized murder which is accepted as legitimate among civilized nations. We call it war, and it is the subject of wearisome discussions in international law and in a myriad treaties. The fact that it is so widely recognized does not make organized murder moral, even though a whole world defies the moral law and destroys itself in its defiance. The moral law continues to exist, even while men murder each other by the wholesale.

It must not be forgotten that whatever men may do, fixed, authoritative moral standards are not subject to veto. They may be nullified in practice, and immorality may be given a specious guise of morality by common consent. This does not make the act moral, nor does it mitigate in any degree the force of the moral law. It only demonstrates the grosser immorality of the one who refuses the sanction of the moral law and seeks to justify his act on the theory that morality is relative.

Nor should it be forgotten that any lowering of moral standards below the ultimate standard which a rational mind can discover, and even nullification of faulty forms of moral law put into civil and criminal codes is likely to bring misfortune, if not disaster, and that it has ramifications reaching far beyond the specific act.

Not all laws which are made by men for the guidance of human conduct, are demanded by the ultimate moral law and by the universal moral standards, and many such laws have no effectiveness in creating better modes of behaviour. There are many laws which are merely irritating. They are not necessary. They are not the best way of accomplishing the end desired. They ought not to be in the codes.

Even so it is very often true that the practical abrogation of such laws produces such an effect that wide damage is done, and the fundamental moral law is itself abrogated. Defiance of law often does not stop until it has brought about defiance of the ultimate moral standard, and may result in effects far-reaching and dangerous.

A law which does not become a vital issue by some circumstance which forces it into public notice, and which is an unnecessary and undesirable law, may, perhaps, be safely nullified by common and universal neglect. This has happened many times. It is not always safe to nullify a law which has become a vital issue, accomplishing that nullification by a course of direct opposition to its enforcement. The second law may be just as objectionable as the first or just as unnecessary, but when it becomes the football in a contest between observance and nullification some dangerous repercussions are likely to follow. One of these is that men may be led into playing football with all laws, even those which are necessary.

This works to the weakening of all laws, not only the legal code, but the moral law and social conventions. The spirit of lawlessness is ordinarily held in restraint sufficiently at least for a measureable safety to society, by the law-abiding mass of public opinion and public behaviour. When the supposedly law-abiding element resents a law to the point of winking at its infraction or conniving in its infraction, even though it be an undesirable law, they are doing something much more than merely protesting against that particular law. They are justifying anyone in defying any other law which anyone may find it inconvenient to obey. And they are weakening the whole moral code, by destroying one of its important girders.

Law is not something imposed on one by another. It is a common enterprise for social safety. Even if those who make particular laws act unwisely it is still dangerous to destroy the foundations of society for the sake of securing relief from an unwise and objectionable statute. There are other and better ways of remedying the unwisdom of the legislation. Moral relativity cannot be carried too far, with safety, in the realm of humanly made laws. And it certainly cannot be carried too far, with safety, in the realm of human conduct when age-long experience has set up certain conventions and modes of behaviour as necessary and desirable. It will probably be found that our free and easy conventions, our Renos and our complaisant divorce courts, that our palliation of large scale gambling and the spirit that goes with it, that our studied indifference to the value of human life—that all these and many other of our modern institutions and methods of conduct, will bring ultimate disaster—are bringing it, in a seriously weakened moral sense. The Word of God shall stand forever and the moral law is not subject to recall at the whim of anyone who finds it uncomfortable.

This naturally suggests a question which has vexed men in all ages—whether there is or can be such a thing as free will if back of every individual stands an ultimate and inexorable moral law, with the compulsions of divine authority which has power to enforce its edicts. Where is freedom of will if there is not moral relativity, and if every man is not to some extent the maker of his own moral standards.

Accepting the idea that there is an unchangeable moral standard which may be recognized by any intelligent person, and which actually operates in human life there is in that fact no destruction of freedom of the will. Men can and do defy the moral law. Sometimes they seem to "get away with it," though in doing so they weaken character and personality, even when they themselves do not know it.

Neither the moral, nor any specific code of laws is intended to act as a whip compelling men to do what they do not will to do. It is intended as a guide to their wills, as a lamp to their feet upon a dark pathway, as agleaming goal luring them on toward the attainment of the best. The moral law is a standard to which men may adjust their thought and behaviour, to their own very great advantage.

No one was ever seriously hurt by adapting his conduct to the best standards dictated by an understanding of the moral law. No rational person, honestly searching for the moral standard by which life can be lived in safety and happiness, is likely to be seriously led astray from the way of life. The highest moral standard allows a sufficient leeway in action for achievement and for happiness. These do not come by way of defiance of or indifference to the moral standards which human experience and the revelations of enlightened minds set up. Moral relativity has decided limitations, and we cannot go far astray in following the lead of one who said, "Think not that I come to destroy the law and the prophets. I came not to destroy but to fulfill."

The law and the prophets. The moral law graven deep in the human soul, and the interpretations of that law wrought out through the experience of the ages in codes and conventions. These are not subject to hasty repeal in our free and easy age—for it is still true, that the word of Jehovah shall stand forever.

Cocoanut Grove, Fla.

HOLMAN SUPERIOR TEACHERS' BIBLES

Authorized Version—Self-Pronouncing The Best Editions of the World's Best Book

For Adults, Teachers, Preachers, Students, and All Who Would Study the Word of God Intelligently

BOLD BLACK TYPE—COMPACT SIZE 4½x6¾ INCHES—WILL FIT THE COAT POCKET

Part page specimen of Holman Boldblack Type Bible

ST. MATTHEW, 5. *Christ's sermon on the mount.*

13 And leaving Năz'a-rĕth, he came and dwelt in Că-pĕr'na-ŭm, which is upon the sea coast, in the borders of Zăb'u-lon and Nĕph'tha-lim:
14 That it might be fulfilled

A.D. 31. CHAP. 4.

n Isa. 9. 1, 2.

934 CHAPTER 5.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.

AND seeing the multitudes, a he went up into a moun-

THIS NEW HOLMAN TEACHERS' BIBLE, Pronouncing Text, Bold Black Type is a PRONOUNCED SUCCESS. The latest Bible with NEW HELPS that are quite comprehensive and consist of an Illustrated Bible Dictionary, Concordance and additional aids all under ONE ALPHABETICAL INDEX. Also Fine Maps on Coated Paper, and a specially prepared BIBLE READING COURSE, intended to stimulate and maintain interest in the Bible. Imported Bible paper is used to improve opacity and keep down bulk. By this means you get the benefit of full Biblical information without the physical discomfort of handling a heavy volume.

STYLES AND PRICES—BIBLE PAPER EDITION

4612. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges..... $4.00
4630. Same as 4612, with extra leather lined covers..... 4.75

THIN INDIA PAPER EDITION

With Helps as described above. Size 4½x6¾ inches. One inch in thickness

630X. Egyptian Morocco, divinity circuit, leather linings, red under gold edges, silk head bands and silk marker..... 7.00
633X. Algerian Morocco, divinity circuit, leather lining to edge, silk sewed, round corners, red under gold edges, extra quality binding..... 8.00

EXTRA LARGE PRINT TEACHERS' BIBLES

Large 8 Vo. Size—8x5½ inches—1600 Pages, including 400 pages of Bible Study Helps

Part Page Specimen of Print

Extra spacing between words and lines makes this Bible very easy to read.

ST. MATTHEW, 5. *Christ's sermon on the mount.*

15 k The land of Zăb'u-lon, and the land of Nĕph'tha-lim, *by* the way of the sea, beyond Jôr'dan, Găl'i-lee of the Gĕn'tiles;

A. D. 31.

k Is. 9. 1, 2.
l Is. 42. 7. Luke 2. 32.
m Mark 1. 14.

2 And he opened his mouth, and taught them, saying,
3 b Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

CONTAINING COMPLETE HELPS TO BIBLE STUDY, INCLUDING ALL OF THE FOLLOWING FEATURES

A New Practical Course in Bible Reading, A Treasury of Biblical Information. The most carefully compiled, thorough and attractive form in which valuable Biblical information has ever been prepared. Illustrated Self-Pronouncing Bible Dictionary Containing 150 illustrations, concise definitions and textual references on nearly 50,000 subjects. A Practical Comparative Concordance, with nearly 50,000 references. Four Thousand Questions and Answers on the Old and New Testaments. A valuable Help to all Bible Readers.

STYLES AND PRICES

4712. Divinity Circuit (overlapping covers), French Seal Leather, red under gold edges, silk head bands, and silk marker.. $5.00
812RL. Red Letter Teachers' Bible. The Words of Christ in the New Testament, Old Testament Passages alluded to by Christ, various prophecies relating to Christ in the Old Testament, etc., all PRINTED IN RED. Binding same as described above on 4712 and same large Self-Pronouncing type..... 6.00
733X. Holman India Paper, Genuine Morocco, leather lined, silk sewed, divinity circuit, round corners carmine under gold edges, silk head bands and silk marker, same type and helps as above..... 10.65

All styles sent Postpaid at above prices—Thumb Index 50 cents extra

THE CHRISTIAN ORPHANAGE.

(Continued from page 7.)

Western North Carolina Conference:		
Shady Grove	$ 1.00	
Pleasant Ridge	12.65	
Burlington Add:		
Mr. Kernodle	$ 3.00	
Church	14.25	
C. T. Holt's Class	2.40	
M. C. Stafford's Class	50.00	
		69.65
Bennett	4.00	
Parks Cross Roads	7.15	
Grace's Chapel	5.00	
		99.45
Eastern North Carolina Conference:		
Bethlehem	$ 25.00	
Union, Southampton	$4.70	
C. E. Society	1.00	
	5.70	
Old Zion	15.00	
New Lebanon	10.00	
First, Richmond	6.60	
Barrett's	5.04	
Suffolk	191.87	
Cypress Chapel	16.04	
Burton's Grove	5.18	
Dendron	13.75	
First, Norfolk	38.37	
Suffolk, Add A. T. Holland	25.00	
		357.55
Valley Virginia Central Conference:		
Whistler's Chapel	$ 1.77	
Leaksville	12.25	
Concord	15.22	
Newport	11.20	
Palmyra	4.11	
Joppa	5.60	
Dry Run	12.95	
Bethel	2.71	
		65.81
Georgia and Alabama Conference:		
Richland		6.00
Individual Thanksgiving Offerings.		
Mr. Marvin Gunn	$ 1.00	
Mr. J. W. Drake, Rocky Mount, N. C.	25.00	
Miss Celeste Penny, Chapel Hill, N. C.	5.10	
Mr. P. L. Kivett	10.00	
Mrs Nannie L. Hawkins	1.00	
Miss Thelma Holland, Elon College, N. C.	1.00	
		43.10
Total for the week		$ 1,240.04
Grand total		$17,123.69

FAMILY ALTAR.

(Continued from page 12.)

The meaning of the Psalmist in this passage is found in his experience as a Shepherd when he rescued a lost sheep from the hills. David put himself in the place of the sheep, and as the poor lost thing heard the call of his shepherd from the hills yonder, he said, "I'm a lost sheep of my Lord's. I will lift up mine eyes unto the hills from whence cometh my help. My help cometh from the Lord."

Your writer is still reveling in memory and imagination in the sight of the great Sequoia trees of California's forests, and in the gigantic overmastering presence of the Sierra Mountains. Having a keen sense of the things God revealed in these, his soul naturally repeats the words of David.

There is nothing that makes one realize his dependence upon God more keenly than the magnificent grandeur of the mountains. The soul breathes an inward peace and gently turns to prayer.

Prayer—O Lord, baptize us anew with thy Holy Spirit. Grant us new visions of grace and mercy, new wisdom and understanding, new loyalty in service, new joys in justice and righteousness; make our home thine, make our people holy; establish our work in righteousness; in Jesus' name we ask it.—*Amen.*

It is well known among veteran hunters that when a tenderfoot goes into the wilds with a new compass and gets lost and "turned around," he will not trust the compass. He thinks it is broken or at least has something wrong with it. He will deliberately turn and travel in the direction he "feels" is right, regardless of how the needle points. He may be traveling in a circle, and probably is, but he "feels" like he is going right. He is not lost, but the compass is. And what would you think of a man standing before a Western Union clock cogitating about like this: "Now, let's see, according to that clock it is nine-thirty. But that is a mistake. I feel like it must be at least eleven-fifteen. To be safe, I'll just set my watch at eleven-twenty-three. Some cannot trust the Bible for accurate information in religion. They are not satisfied to believe what it teaches an indefinable something they think is "Holy-Ghost religion," because that is the way they *feel* about it. Better stick to the compass. Your feelings are not more reliable than a compass, a Western Union clock, or the Bible— *C. E. Wallace.*

ELON COLLEGE

AN ACCREDITED COLLEGE

of the

CONGREGATIONAL CHRISTIAN CHURCHES OF THE SOUTHEAST

CHRISTIAN EDUCATION BUILDING.

ELON COLLEGE, founded by the Christian Church in 1889, has fully justified the faith and hope of its founders during its 42 years of operation. Its graduates from the four-year course leading to a bachelor's degree, number 980, now living, 122 of whom are in the Christian Ministry and full-time Christian service. The majority of these are members of our own denomination. In addition, 449 are in educational work and are an active influence in the lay leadership of the Christian Church.

THE CHRISTIAN EDUCATION BUILDING, and the definite religious atmosphere of the College, provide the very best facilities available for training for religious leadership, and offer the Church its finest opportunity to train the young people of the denomination to assume active leadership both in the ministry and laity of the local churches.

Address—

C. M. CANNON, *Registrar*

Elon College, - - - - North Carolina

Home Atmosphere—Reasonable Rates—Clean Athletics—Christian Spirit

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational-Christian Church.

Central Publishing Co., Inc., is complying with the President's Code

BOARD OF EDITORS.

J. O. ATKINSON, D. D.....Editor
E. C. GILLETTE, D. D.....Associate
S. C. HARRELL, D. D.....Contributing
C. R. RAYMOND, D. D....Contributing
ELISHA A. KING, D. D...Contributing
W. C. WICKER, D. D.....Contributing
J. T. KERNODLE....Managing Editor

SUBSCRIPTION RATES.

One Year $2.00
Six Months 1.00

Trial Subscriptions: Five or more new subscriptions sent in at one time by pastor or president of any church organization, three months for 40c each.

PUBLISHED EVERY THURSDAY AT RICHMOND, VIRGINIA.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Change of Address: Be sure to give both old and new address when asking that your address be changed.

All news matter and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsyth Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, **Managing Editor, 1536 E. Broad St.,** Richmond, Va.

Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

Receipts: The change of label is your receipt for money paid. The label shows date of expiration, and change on label will appear the first or second issue of the month following renewal, provided it was received before the 25th. No other receipt will be sent unless requested. Please notify the Richmond Office if label is not changed as above.

OBITUARIES

BROWN.

Brother Milton V. Brown passed to his reward December 1, 1933, being 74 years, 7 months and 16 days old.

He leaves to mourn his departure one sister, Mrs. Belle Clapp, and one brother, Geo. W. Brown, both of Brown Summit, N. C., besides many other relatives and a host of friends.

He had long been a member of Apple's Chapel Church, having been teacher and superintendent in the Sunday School and deacon in the church, and influential in the community, and will be much missed. A large congregation and many pretty flowers bespoke the esteem in which he was held.

Burial services at Apple's Chapel by the writer, assisted by Rev. C. A. Brown of Burlington, N. C.

T. J. GREEN

HAMMOND.

Doris Lee Hammond, daughter of Mrs. Bertha Hammond of Burlington, N. C., a member of the Christian Orphanage family at Elon College since June 1, 1933, was born May 29, 1921, and departed this life at Rainey Hospital, Burlington, N. C., November 13, 1933, at the age of twelve years, five months and fourteen days.

Doris was a lovely child and all the Orphanage family had learned to love her. She had a bright, sunny disposition and always seemed to see the good in all that she came into contact with, and never finding fault with anyone even though she was mistreated. Though she was only twelve years of age, she endured her suffering with great fortitude and calm resignation to the divine will.

The funeral services were conducted at Johnston Hall, Christian Orphanage by Dr. W. C. Wicker, and the interment was made in the Magnolia Cemetery. During the funeral, little Ellena Morgan, the baby of the institution, sang "Jesus Loves Me," while the ninety Orphanage children and visiting friends and near relatives stood by and many of them were weeping. A male quartette from Burlington composed of Messrs. M. Z. Rhodes, E. N. Pierce, Lewis T. Catse and Talbert King, sang "Jesus Saviour, Pilot Me" and "Crossing the Bar."

Many beautiful flowers and the large group of friends who attended the services bespoke eloquently though silently the high esteem in which Doris Lee was held by all who knew her.

W. C. W.

PIEDMONT COLLEGE

Located in

"The Blue Ridge Highlands"

FALL TERM BEGINS
SEPTEMBER 13.

An accredited college with an enviable reputation for superior classroom instruction, and wholesome student life.

Fully recognized and accredited in its home State, and in such neighboring States as North Carolina, South Carolina, Alabama, Tennessee and others. Standard courses leading to the A. B. and B. S. degrees.

Cost for Board, Room and Tuition, including also Entrance, Activity, and Infirmary fees reduced to $273.50 for the College Year. Personal expenses as low as student and parent wish.

All who seek an "A" grade college training for their sons and daughters in an atmosphere of Christian culture, and at minimum cost, are invited to write for the college catalogue and admission blanks.

Address: DEAN J. C. ROGERS,
DEMOREST, GEORGIA.

Southern Seminary Foundation

(Successor to Atlanta Theological Seminary.)

AFFILIATED WITH

Vanderbilt University

The Foundation and the other Foundations that are affiliated with Vanderbilt University School of Religion comprise the only Interdenominational Theological School in the South. Through this affiliation the students enjoy the rights and privileges of Vanderbilt University.

DEGREES.

Candidates for degrees are required to have completed their college courses.

The degree of Bachelor of Divinity is offered to qualified students who complete the required courses.

Vanderbilt University also offers the degrees of Master of Arts and Doctor of Philosophy, in accordance with the regulations established in its several departments.

MORE THAN A SCHOOL OF THEOLOGY.

Because of our affiliation with Vanderbilt, our relations with other nearby colleges where our students can take courses without tuition, and the cooperation of the American Red Cross and other social agencies in the city, we prepare students for many types of Christian service.

Come to Nashville, the Educational Center of the South, and prepare for Christian leadership. A Graduate School open to both men and women, with opportunities for self-help.

For information write

WILLIAM JAMES CAMPBELL, *President,*
330 BUTTRICK HALL, VANDERBILT UNIVERSITY,
NASHVILLE, TENN.

SOUTHERN UNION COLLEGE

FRANK E. JENKINS, *Acting President.*

SECOND SEMESTER WILL BEGIN
JANUARY 25th.

* * * *

STRONG FACULTY : STRONG COURSES
LOW EXPENSES : THOROUGHLY
CHRISTIAN.

* * * *

The Adult Education Department is growing rapidly, with some 150 already enrolled.

For prospectus and full information, write

DEAN MARLIN G. SATTERFIELD,
WADLEY, ALABAMA

THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

IN ESSENTIALS, UNITY. IN NON-ESSENTIALS, LIBERTY. IN ALL THINGS, CHARITY.

VOLUME LXXXVI. RICHMOND, VA., THURSDAY, JANUARY 11, 1934. NUMBER 2.

ELON COLLEGE CAMPAIGN NUMBER

$25,000.00 FOR ELON

AUTHORIZED BY THE CONVENTION.

MAIN ENTRANCE TO COLLEGE GROUNDS, SHOWING ADMINISTRATION BUILDING.

Conferences in Carolina and Virginia have endorsed this Campaign and pledged their churches to a conscientious effort to raise their quota. Elon College needs your help!

Let Every Member Make Sure That He Does His Part!

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

The Managing Editor gladly yields the front page this week to the cause of Christian education as sponsored by his Alma Mater.

Everybody wants the kernel without the hull. How many would want John D.'s fortune, if his ninety-odd years had to go with it.—*Milton Lee.*

January and February are Elon College months in our churches, and every congregation should realize the merit as well as the needs of our College.

Several churches have sent in their Christmas offering for Ministerial Relief. J. O. Atkinson, Elon College, N. C., is the Treasurer of the fund and will gladly receive funds intended or collected for this worthy purpose.

Rev. and Mrs. R. T. Grissom report that the Christmas trees, treats and pageants given at our Elk Spur and Rocky Ford Churches, Carroll County, Va., proved to be great and happy events, carrying cheer and gladness to many grateful hearts.

Rev. D. M. Spence, Walkerton, N. C., is happy in his new field of service, having in his parish Salem Chapel, Belew Creek, Pleasant Ridge and New Hope Churches, and these good churches are equally as happy in having their pastor located in their midst.

Large congregations are hearing Rev. John G. Truitt, pastor of our Suffolk Church, and are appreciating his inspiring, helpful messages, as well as his pastoral activities. It was the writer's privilege to be in the congregation in a recent Sunday service and enjoy the worship and fellowship with these good people.

Rev. T. Fred Wright, formerly pastor at Sanford, N. C., changes his address to Waverly, Va., to which place he moved recently with his family, and becomes pastor of our Waverly, Spring Hill and Centerville Churches. Brother Wright has our best wishes as he faces the opportunities and obligation of his new field of service.

We learn with real sorrow of the death of Brother John Fonville, R. F. D., Burlington. This sad event occurred on Thursday, December 28th, at his home near Long's Chapel Church. Brother Fonville was the faithful and beloved teacher of the Adult Bible Class of Long's Chapel, and a loyal and active member of that church. He will be greatly missed in church and community.

Through some error either at the postoffice or on the train last week, part of the papers addressed to Suffolk, Va., were sent to Norfolk. We have received notice of the following, and are mailing duplicate copies this week: J. M. Darden, H. H. Byrd, J. W. Brinkley, Mrs. T. A. Barbee, Miss Julia Brinkley. If there are others who did not receive their paper, if they will notify the Richmond office, duplicates will be sent as long as our over-run lasts.

Rev. G. C. Crutchfield changes his address from Colfax to Burlington, N. C., R. F. D. No. 2. Brother Crutchfield is now centrally located and is in easy access to his work, being the pastor for the present year of Bethlehem, Berea, Graham Providence Memorial. He reports his work starting off well, and he is happy in the service of this large and important pastorate. In addition to his work as pastor, he is president and financial secretary of the Christian Missionary Association of his Conference and is seeking to interest the constituency of the Conference in the Association.

WHAT IS MY SHARE?

By L. E. SMITH,
President of Elon College.

According to the action of the Board of Trustees and the vote of the Conferences in North Carolina and Virginia, with the exception of the Valley Virginia Central Conference, which met before plans had been formulated, the members and friends of our church are asked to raise a minimum of $25,000.00 for Elon College this spring. This means that they have asked me, as a member of the Christian Chruhc, to make a definite contribution for Elon College. I love my church and have always tried to do what it asked me to do. Now, I want to know what I am expected to give. In answer to this question, may I say that individuals are asked in this campaign to contribute to Elon through the churches. The amount to be raised directly though the church is fifty cents per member per enrollment. For instance, if my church has a membership of two hundred, my church is expected to raise $100.00. In order to arrive at the amount I am to give, I should consider my financial ability to contribute in comparison with the membership of my church. If I can give largely, it is my duty to give; if I cannot give but a little, it is my privilege to give what I can, according to my ability. I have the promise and the faith that my blessings will be multiplied, if I can give no more. The minimum contribution asked for through my church is fifty cents per member. If I can give a hundred times that amount, it should be my privilege to make a contribution in the amount of $50.00.

By looking at the Convention's askings in the above light, every individual member of the church should be able to ascertain what is expected of him. You have my congratulations in your effort to help put this campaigns over successfully and I hope that I shall be able to congratulate every church in the Convention on complete success in this most worthy undertaking in behalf of the College. Please allow me to thank you individually, and your church, for your help in this campaign.

VALLEY LETTER.

The work is moving along fairly well in our Conference. Most of us have been busy in revival meetings during the fall season, but we are through now until spring opens again. Some good meetings have been held, though in most cases the ingathering has not been large.

I have held five meetings in my own field this year, covering a period of about three months. Preaching about every night during this time, and two or three times every Sunday, teaching a Sunday School lesson almost every Sunday, preaching a funeral now and then, visiting the people all the time, and driving a Ford about 1,000 miles a month is a good sized job, and one that takes about all there is of a preacher. However, I am blessed with health and strength to do it, and feel first-class all the time.

The visible results in my meetings were unusually small this year, though in some other respects there is reason for encouragement. There were three conversions at Bethel, one at Palmyra, three at Leaksville, two at Joppa, and five at Concord. Rev. R. L. Williamson, a former pastor, and his good wife were present several nights at Leaksville, and preached to the delight of all. His many friends were glad to see him and hear him preach again.

Bethel, Concord and Dry Run had splendid Christmas services this year. These services were largely attended and much enjoyed by all.

Our mid-year session of Conference will be held at Bethlehem, March 29th. By vote of our last August session this is to be an official session, and the churches are entitled to representation by delegates, just as in the August session.

A. W. ANDES.

Harrisonburg, Va.

NEWS FROM WALKERTON, N. C.

SALEM CHAPEL.

On Friday evening, December 22nd, the young people of this church gave a Christmas program which was interesting and inspiring.

At the close of the program the Sunday School was given a treat around the Christmas tree, which was enjoyed by everyone present.

Some of the good members often stop by the pastor's home, bringing good things for the pantry.

BELEW CREEK.

On Saturday evening, December 23rd, there was a Christmas program given by the children to remind us of the meaning of Christmas. There was a Christmas tree and treats for all the Sunday School.

The good people pounded the pastor with many good things to eat, such as one desires to place on the pantry shelf and table.

PLEASANT RIDGE.

Sunday evening, December 24th, the young people gave a Christmas pageant, showing the true spirit of Christmas. Everyone seemed to thoroughly enjoy this service.

At the close of the service the pastor was pounded with many good things for the pantry.

NEW HOPE.

The writer is also serving this church. With the few loyal members and the interested people of the community, it is hoped that this church may be able to serve acceptably, and grow as it serves.

Each church has a preaching service every two weeks. The good people of all these churches are to be commended for their cooperative efforts in carrying on the work of the church in their respective communities. And their pastor appreciates the privilege of serving such a loyal people.

D. M. SPENCE.

AN APPRECIATION.

Many friends in many places remembered us at the recent Christmas season with cards, letters, telegrams, gifts and donations in money. Thus, in spite of our being absent from friends "back home," we had a most happy and enjoyable Christmas, and the memory of the many kindnesses shown will cheer and hearten us along the way during the New Year and beyond.

Friends have never before, perhaps, meant quite so much to us as at this particular time, and we would like to express our deep appreciation to each one who remembered us in any way. Your thoughtfulness and interest contributed far more than you can ever know to our happiness and encouragement, and may the Giver of "every good and perfect gift" abundantly bless and enrich your hearts and lives. In his blessed and holy name, I wish to express for myself and family our appreciation and gratitude.

Yours in love,

G. O. LANKFORD.

Memorial Home, Penney Farms, Fla.

A BRIEF FROM AN EARLY ALUMNUS OF ELON.

By Rev. C. E. Newman.
Virgilina, Va.

It was the early settlers of our country who established our first institutions of higher learning. These were church institutions, presided over by Christian men laboring in the interest of Christian education. State institutions for higher learning came into existence later and were never intended to take the place of nor to conflict with church institutions. The latter are as imperative a need today as at any time since Harvard first opened her doors.

There were many church colleges among us before Elon began her career, but the Christian Church in the South needed just such an institution for her own maintenance and growth and for what was of greater importance still, that she might accomplish a greater work in carrying on the great commission delivered to the church.

The influence of Elon upon the history of the church in the past four decades has doubtless gone beyond the fondest hopes of our most progressive and self-sacrificing ministers and laymen among her founders. To meet the needs of the enlarged opportunities occasioned by the merger of the Congregationalist and Christian Churches, Elon enters upon a new and more glorious career.

The writer matriculated at Elon on the opening day of her fourth session, remaining until he received a diploma and has kept in touch with the progress of the institution and her influence upon the church. At present he visits there some half dozen times a year. I am of the opinion that she is now doing the very best work in all her history. And this is being done under apparently great handicaps.

Elon was established by the heroic sacrifices of noble men and women of nearly half a century ago and maintained to the present by those of a like spirit. Surely after a constituency of ten thousand established her and she has been maintained to the present, now with more than thirty thousand, together with the aid of the Congregationalists of the same area, her present needs can be met. This will make possible a more glorious Elon in the next generation, and a greater Elon will make a greater church in influence and power for the Kingdom of our Christ.

ELON FOR ME.

By Rev. S. E. Madren,
Henderson, N. C.

Education is a give and take proposition. One may be able to get a lot, but unless one is willing to share, it will not amount to much. A colored preacher remarked that, "Education is like a boat; if you keep putting on and taking off, it will work all right; but if you keep putting on and never take anything off, it will sink." Secular education has its place, but it should never take the place of Christian education. If education prepares one for service, it is true that Christian education will prepare one for better service.

One's training, however, may be blessed. One may be highly educated, mentally, and, at the same time, not possess a trained heart. To be well balanced, one needs to be trained in a Christian atmosphere that the mind and heart may develop equally, and thus prepare one for the proper place in life.

I am reminded of the man who did not believe that religion should be taught; but, that children should grow up naturally. One day while he was visiting a friend, his friend took him for a walk into his garden where many weeds had matted together. The man then asked him why he did not pull up the weeds and plant flowers. His friend replied with a smile, "O, I want my garden to grow up naturally, as you think children should do."

This age is demanding better leaders. To have better leaders, we need Christian trained boys and girls who shall be responsible for the church of tomorrow. Where shall we go for such a training? This question may be answered without any hesitation. "To Elon College." Why do I say, Elon? Because it has a place in my heart, and should have a place in the heart of every loyal member of the Christian Church.

Elon belongs to the Christian Church and we cannot be proud of our church without being proud of "Our College." We would not think an individual very loyal to his country if he were not loyal to the government which makes the country safe for democracy. Without the College to prepare Christian leaders, the spirit of the Christian Church would soon cease to exist.

Elon is prepared for leadership training—and training of the best type. No college in the South is better prepared for its task than is Elon. Its laboratories are complete; its location is ideal; and its faculty is well prepared, as well as Christian in character. Never a better spirited soul lived, and has been thought more of by his students, than has Dr. J. U. Newman, the veteran Bible teacher. The church should be proud also to have at the head of the College, a man with the ability of its president, Dr. L. E. Smith.

I have a son in school for his first year, but in 1944 I expect to enroll him at Elon. I know of no college where I had rather for him to attend. I have the utmost confidence in the College and its leaders. The College atmosphere is wholesome and the curriculum is ideal. For leadership training and character building, I can depend upon Elon. Therefore, it is Elon for me—first, last and always.

SPECIAL ANNOUNCEMENT

To Sun *Subscribers Who Are in Arrears:*

In an effort to get the subscription list on a current basis, we are making these special offers, good until January 31st, to Sun subscribers who are in arrears:

Offer No. 1—If you are in arrears as much as two years, send us Money Order or Check for $5.00, and we will give you credit for three whole years' subscription.

Offer No. 2—If you are a year or more in arrears, send Money Order or Check for $3.50, and we will extend your subscription two years.

Offer No. 3—If you are as much as three years in arrears, send us $6.00, and we will extend your subscription to July 1, 1934, giving you full credit for your back account.

Letters have been sent out during the past six months to all who were as much as three years in arrears, trying to induce them by special offers, to pay up their arrearages. Quite a few have responded. Others have paid no attention at all to these letters. If by any chance you were in this class, and did not receive our letter, Offer No. 3 will enable you to put yourself back on a current basis at a nominal cost. Even if you are unable to avail yourself of this offer at present, won't you write the undersigned, explaining the situation?

If at all possible, won't you take advantage of one of these offers, thereby not only saving yourself money, but helping your Church Paper?

All Money Orders and Checks should be made payable to The Christian Sun, and letters should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

Renewal Subscription Blank.

Name..... Special Offer No.....

Street No. or R. F. D.....

City..... State.....

Amount enclosed, $.....

If sent in by another than the subscriber, please give name and address below:

Name..... Address.....

E-D-I-T-O-R-I-A-L

EDITOR
J. O. ATKINSON, ELON COLLEGE, N. C.
ASSOCIATE EDITOR
E. C. GILLETTE
117 W. Forsyth Street, Jacksonville, Fla.
CONTRIBUTING EDITORS
W. C. WICKER C. REXFORD RAYMOND
S. C. HARRELL ELISHA A. KING

THE PRINCIPLES OF OUR CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF OUR CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

TEACHING RELIGION.

"Religion is caught and not taught." This is one of those axioms of language that carries enough truth to make it stick, but enough error to make it dangerous. Christianity is primarily the religion of revelation and regeneration, rather than of investigation and reformation. Our Lord made this distinction, and quite clearly and forcefully, when he said to Peter, who had declared that Jesus Christ was the Son of the living God: "Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Thus, through revelation from above, and not by study and investigation, had Peter "caught" the real meaning and might of Jesus.

And Jesus made clear and forceful the same truth when Nicodemus, man of culture and scholarship, came to him and, with the spirit of the inquiring scholar, said: "Rabbi we know that thou art a teacher." But Jesus turned and said to Nicodemus, "Except a man be born again he cannot see the Kingdom of God." This same truth Jesus conveyed also in the words, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

The error conveyed in our axiom, however, is dangerous, since it may convey to the mind the idea that all religion, or sufficient religion, is "caught" and not "taught." Although Peter had made the great discovery through revelation, Jesus did not cease, even to his last moments with him, to teach Peter the better way, and both by precept and example, point out to him the dangers and pitfalls, as well as the heights and glories, of the good life. The best one can say of the axiom is that while religion is caught and not taught, only enough of it caught to inspire the mind to learn more of it, and to fire the heart to yearn for its deeper truths, and inflame the soul with a passion for Christian character. The spark, when struck, is only the beginning, and is in no measure the full and sweeping flame. Revealed religion, or the religion that is caught, is and should be the spark, as it was in the case of Peter, from which the passion of a soul may be aroused to the formation of undaunted Christian character. The goal of religious education is the formation of character, and to this end the Christian College gives itself with all its energy and power. This is its supreme motive and task.

Unless our own Elon College can and does develop Christian character, send out men and women from its classrooms who are equipped for religious activity and training, and peculiarly prepared for Christian service in pulpit and in pew, it has no place worthy of distinction and support. But because through its forty-three years of experience and training it has been sending out men and women equipped for this task who are today, hundreds of them, in a very marked manner, revealing to the world their Christian character as developed and directed at their Alma Mater, the College deserves our hearty and most liberal support and devotion.

We do not claim that Elon College is the best college in the South, but we, Congregational-Christians, do claim that it is the best college that we unitedly have thus far been able to make here in the South, in training our boys and girls to go out into the world in the strength and the might of their Christian character. We do not claim that it is the best we might have made, but it is the best we have made, and the leaders in pulpit and pew, whom it has sent out, may not be the best leaders in the South, but they are the best leaders that we have, and the ones that are leading us in the things that we undertake through the church for righteousness and the kingdom. This month and next, the churches are called upon, every individual in the churches is called upon, to make some contribution to the support of Elon College. This should be a blessing and not a burden, a real privilege and not a thing to be shirked, because through this offering we make a real contribution to Christian character, and to the character of the boys and girls, men and women, who are to be our preachers, teachers and leaders through the years ahead of us.

THE HIGHER LAW.

The amazing address of the Honorable Henry A. Wallace, Secretary of Agriculture of the United States, before the Federal Council of Churches, assembled in Washington in December, still reverberates through the land, and is proving to be not only the outstanding address of that great assembly, but of any assembly in our land during 1933. The papers are still printing striking paragraphs from the Secretary's great utterance, while many are yet spreading the address in full before their readers. It was the more startling because, coming from an office overwhelmed with the stern and stubborn facts of everyday affairs in the field of agriculture and business throughout the land, this man stood before the outstanding Protestant preachers of America, from all over the land, and literally out-preached them all. It was the power of early training and constant reading of the Prophets, particularly in the Old Testament, with their "thus saith the Lord," that seemed to speak through this man of the President's Cabinet. Hear him as he declares his message of Evangelism to the assembled representatives of twenty million Protestants:

"We have all sinned in one way or another, and we are all sick and sore at heart as we look at the misery of so many millions of people, including among them many of our close friends and relatives; and we ask again and again why this should be so in a nation so blessed with great resources, with nearly half the world's gold, with great factories, with fertile soil and no embarrassing external debt. We look at all this and ask what main-spring inside of us is broken, and where can we get a new main-spring to drive us forward?"

And then Secretary Wallace names the remedy by declaring that the personal initiative conferred by the Protestant religions, must in some way be merged into a powerful religious attitude toward the entire social structure. In such words and in such spirit, this man from the President's Cabinet, out of the deep experience of early religious training, calls upon the preachers and churches to hold up in every community and before the world, the great ideals of our Lord in seeking the regeneration of society, and the redemption of man, from his sinful and selfish nature to the spirit of friendship and cooperation. This is the higher law that must supplant the lower law of selfishness and greed, if society, civilization and government are to be preserved. Not communism, not socialism, with their empty philosophies, but a social order based on a redeemed and unselfish individualism is to prove the salvation of our country and of mankind. It is the higher law of cooperation for which the Secretary pleads, which higher law is only possible as it replaces the lower law of selfishness and greed. The closing paragraph of this wonderful address reveals the spirit of the man and his message, and should appeal to every CHRISTIAN SUN reader, and to all who care for the spiritual welfare and salvation of individuals and society:

"The religious keynote, the economic keynote, the scientific keynote of the new age must be the overwhelming realization that mankind now has such mental and spiritual powers and such control over nature that the doctrine of the struggle for existence is definitely outmoded and replaced by the higher law of cooperation. When cooperation becomes a living reality in the spiritual sense of the term, when we have defined certain broad objectives which we all want to attain, when we can feel the significance of the forces at work not merely in our own lives, not merely in our own class, not merely in our own nation, but in the world as a whole—then the vision of Isaiah and the insight of Christ will be on their way toward realization."

Unless we can substitute that higher law for the lower law of "dog eat dog," then our State and civilization are doomed. J. O. A.

OUR GREAT NEED.

Our friend, V. E. Kitchens, Roanoke, Ala., calls our attention to five "great needs" as stated by President Coolidge some years ago, as he stood at the grave of the unknown soldier. We wonder if these are yet among the five pressing needs of the present. They are as follows:

"We do not need more national development; we need spiritual development.

"We do not need more intellectual power; we need more spiritual power.

"We do not need more knowledge; we need more character.

"We do not need more government; we need more culture.

"We do not need more law; we need more religion."

Government, knowledge, even patriotism and benevolence are not enough. And if we are to go further and forward, we must go deeper. No building is safe and permanent without a sure and safe foundation. J. O. A.

POSSIBILITIES OF A COLLEGE.

By Stanley C. Harrell,
President of the Southern Convention of Congregational-Christian Churches.

To the unthinking and uninitiated a college is just a college. One frequently hears the expression: "Just another small college," or "a little denominational college." The way people speak of colleges one might be led to think that they are all as exactly alike as two Fords of the same model. Perhaps, if the standardizing fanatics could have their way, all colleges would be as nearly alike as two peas, and almost as valuable.

But when one comes to know a real college, it is an entirely different story. Real colleges are as individual as persons. A real college has a heart, a mind, a soul, a spirit. It does more than enable a student to pass a prescribed number of courses. It interprets life. It implants ideals. It develops personality. It moulds character and shapes the development of the soul that comes under its benign influence.

There are those who contend that the education of all youth should be left entirely in the hands of the State. To such individuals the denominational college is a waste of time and money. There are also those who contend that the maintenance of individual homes for the rearing of children is a foolish and expensive thing; that all children should be placed under the control of the State to be reared by experts. But there are some of us who think that both positions are equally illogical and mistaken.

If we are correct in our assumption as to what a real college is and what it is expected to do; then if we of the Christian Church have worth while character, personality and ideals, we owe it to ourselves and our children to build a college that will foster in the hearts of our children the things that we ourselves hold dear. In the building of such an institution we not only perpetuate the best that we have and are; but we also aid in the perfecting of the good that is within us.

In Elon College we have an institution that does exemplify the best that the Christians of this section have been able to attain. Elon College has not only shown itself able to inspire one generation with the best that the preceding generation had attained; but it has inspired those which it has trained to perfect that which has been entrusted to them.

There are, as it seems to me, but two possible courses open to us. We may confess defeat, acknowledge that we have nothing individually, that is worth the expense of teaching our children, and turn their education into the hands of those more competent than we. Or we may determine that the best of yesterday shall be the foundation for today, upon which we shall build a greater tomorrow. It is for us to decide which course we shall take.

ELON COLLEGE.

By C. H. Rowland, *Pastor,*
First Christian Church, Greensboro, N. C.

It is time for the children and friends of Elon College to quit talking about luck—that is the talk of a baby mind. Let us throw our souls into gear and pull her out on higher ground. The fire of enthusism can turn the trick. Enthusiasm makes men strong. It wakes them up, brings out their latent powers, keeps up incessant action and develops things.

It was Dr. W. S. Long, the first President of Elon College, who had a vision of a Christian College for his own people. He saw the everlasting inspiration to the future generations. The influence of this one man, with his heart on fire for the young men and women, inspired others, and began a work that cannot die. He believed that the safety of the younger generations depended on a Christian education. He knew that real progress could not be divorced from religion.

It is true that many young people have been induced to attend college with the thought of preparation for securing easy money. This is a dangerous ideal, and will not only defeat the individual, but will wreck state and society. It was G. H. Lorimer who said, "It's good to have money and the things that money can buy, but it's good, too, to check up once in a while and make sure you haven't lost the things that money can't buy."

It is not the lamps that make the streets as bright as day at midnight, but the electricity that passes through them. It is not beautiful buildings and great endowments that make colleges, but the spirit. A Christian college must give forth light through the spirit of the boys and girls instructed. Jesus did not remain in person with his followers, but they were always inspired by his spirit. Colleges are sending abroad those who have studied within their walls to reveal the true spirit of Christian education. When the college spirit dies in her children, the college itself will die.

Horace Mann said, "It is well to think well; it is divine to act well." We know that life was given us for acting, rather than indolent and aimless contemplation. Our worth will be determined by the deeds we do, rather than by the fine emotions we feel. One thing, and only one thing, has the stamp of eternity upon it—what we have done for the good of others. Much we do is undertaken for the love of the Master, and the work, and this will be wages itself to them that go through with it.

A man stood before one of Turner's great paintings and said, "I see nothing in it;" the great artist replied, "Don't you wish you could?" Many of the friends of Elon stand before her, but see nothing except bricks and mortar. If the friends of the College could see the very life and spirit and the possibilities within her, and would act their part, her influence would be even more far-reaching than it is. Don't you wish, my reader, you could see the real Elon? We will see her, for she is our very own, and will do our part for her.

CHURCH COLLEGES AND THE MODERN WORLD.

By H. S. Hardcastle,
Pastor Christian Temple, Norfolk, Va.

Our modern world puts a great deal of emphasis upon education. It insists that young men and young women—and for that matter, older men and older women—should be trained of hand and head if they are to keep pace with the times, and if they are to make their contribution to their day and generation. Every aspiring young man or woman should try to get all the training possible for life work, even from a selfish standpoint, for it pays in dollars and cents. Modern life, and especially modern business life, puts a premium on education and training.

But our modern world is beginning to sound a new note in the matter of education. It has come to see that mere education, no matter how comprehensive or how thorough, is not enough. It has come to see that education apart from integrity of character may be a positive menace. It has come to see that education is like a sharp tool, or a high explosive. Put it at the disposal of a child or a maniac, and it becomes a dangerous and a destructive force. It has come to see that a heart, as well as the hand and the head, must be trained in any complete and safe scheme of education. Even secular education is putting a new emphasis upon character-education. The hope of the world of tomorrow lies in its leaders who are well-trained men and women of high ideals and of unselfish purpose, who use their education not as a means to selfish ends, but as a means to unselfish ends. Education must be redeemed by, and consecrated to, religion in its finest sense.

It is because of this fact that the writer believes that there is still, and always will be, a place for the church college. Not, of course, to teach sectarianism or narrow denominationalism. But the church college has a distinctive contribution to make both to the lives of its students and through them to the life of society. The necessary and desirable limited student body, the distinctive religious atmosphere, the specifically religious courses, the religious interpretation of general courses, the general background of the church college as an institution—these and many other factors make it possible for the church college to do a distinctive and much-needed type of education. And its scholastic standing need not suffer by comparison with state institutions.

All this does not mean that state institutions do not have a place in our educational system, or that they are not doing good work. It does mean that if all the church colleges in the country should close their doors, sooner or later—and sooner than we perhaps suspect—there would be a difference in the tone and quality of life. The church colleges are no parasitic growth on our educational life. Neither are they out-worn institutions. They have a practical and vital place in our modern life.

Elon College is our church college. She makes a distinct contribution to our Southland through her Christian leaders, and to the cause of education in general by acting as leaven in the lump to transform mere secular education into Christian education, inspired by high ideals and dedicated to unselfish purposes. She demands and deserves our support in every way.

WHY SUPPORT ELON COLLEGE?

By W. C. Wicker, *President,*
Eastern North Carolina Conference.

Elon College is the child of the church, the Alma Mater of a host of students and graduates of the institution, the dream of our forefathers, the ideal of our best thinkers, the hope of the coming generations of the youth of the church. "There are those who love it." Thousands who have been inspired, stimulated and awakened to higher educational ideals have either patronized or attended the College and their love for Elon can never die. Old students who attend the College now as visitors recognize the spirit of loyalty as they converse with members of the faculty and student body, hear words of commendation as they converse with citizens of the community, and feel the spirit of self-sacrifice as they know more of the conditions under which our capable and consecrated president assumed the responsibilities of leadership in our educational institution. All who visit the College and catch the spirit which pervades the life of the community, come into contact with the real and genuine religious atmosphere of the church services, hear the inspiring music and deeply spiritual messages which characterize our religious activities, bespeak a bright future for the church which provides such an environment for the education of our young people who are to become the preachers, religious leaders, educators and professional men and women of the future.

Because of such conditions, actual and potential, at Elon College, we should support the College with our good will and expressions of loyalty

(Continued on page 9.)

CONTRIBUTIONS

SUFFOLK LETTER.

When I entered Elon College the curriculum provided for two years' preparatory work in the Academic Department, and four years in the College Department. Not many young people, in those days, were sufficiently advanced to enter college, after they completed the course in the public school. My previous educational opportunities were limited to the advantages of a one-room public school, which I entered at the age of five years. I was, therefore, prepared to enter the first year of the Academic Department, and this gave me a six-year course before I could win the coveted diploma. By hard work, I covered this six-year course in five years, and graduated with the A. B. degree. Twenty-four years later I won the M. A. degree from my Alma Mater.

During my college days the plant consisted of two buildings which were heated by stoves, or fire-places, and lighted by kerosene lamps. Every young man, in dormitory or private boarding house, was expected to cut and carry wood to his room for heating purposes. The old college well furnished water for drinking purposes for all who roomed in the college building.

Rigid social rules were enforced. The young men were allowed to make dates to call on the young ladies on Thanksgiving, George Washington's Birthday and at Easter. After the first year I was elected leader of the music for Chapel and Church services, and this gave me many coveted opportunities to talk with the pianist and young lady members of the choir. I was, at that time, especially thankful that the Lord gave me a love for music. Suffice it to say that music was not always the topic of conversation. College students can say a great many things while turning the pages of a song book.

Many of the young ladies and men who enrolled as students went from the farm. The College was poor. The equipment and living conditions compared favorably with living conditions in the average home. The rooms were comfortable and the board was good. But when a young man goes from the farm where he warmed himeslf before the open fire-place, read by the light of a kerosene lamp, drank water from a gourd and took his bath in a washing-tub, and takes up a ten-months' stay in a college dormitory with steam-heat, electric lights, porcelain bath-tub and shower baths, something is going to happen to him when he turns his face homeward at vacation time. Nine times out of ten he is dissatisfied with his home surroundings. For the average young man there is something yet to be said in favor of his patronage of the small college with plain and simple, but adequate equipment. Every hardship and privation of a college, and of college students, makes a college education more valuable in the end. The poverty of Elon College, from its founding, has been one of its greatest assets.

In this day, when many of the colleges have discovered that faculty and students rebel against a daily Chapel service, it seems like ancient history to say that there was a time when Elon College had Chapel service every morning before beginning the daily recitations. These services were brief, but worth while. They gave a religious tone to the work of the day. It is as important for a college to have daily prayers, as it is for the individual Christian to pray daily. I am glad Elon College had the daily Chapel service, while I was a student there. Real revival meetings were popular, and every student was required to attend Sunday School or church every Sunday, unless physically unable to do so.

Elon College gave me free tuition for five years. This courtesy was extended to all ministerial students. Since graduation I have been able to give to the College five times more than the cost of the tuition given to me. I appreciate what the College did for me, and I rejoice in the privilege of paying this money back with interest.

Elon College is the property of the Christian Churches. The history of this institution is a story of personal life and character. It has entwined itself into the life and devotion of hundreds of people. Some of its ambitious leaders who had a vision of immense and finely equipped buildings, contracted debts which the church, at this time, is unable to pay. This indebtedness will eventually be liquidated with great loss to many of the creditors. The financial program of the College will be reorganized and the institution will go forward in its work. In the Educational Period, churches and individuals will be given an opportunity to make contributions which will enable the College to continue its good work. The College must be freed from death-dealing debt. Give as God has prospered you.

I. W. JOHNSON.

THE TIME HAS COME.

For more than two years we have been talking and planning for a campaign to raise funds for Elon College. Heretofore, it has seemed inadvisable to enter into an aggressive campaign for the College. The depression has been on, money has been scarce, the needs of our local churches have been many, and we have felt that in the light of existing conditions an effort to raise money for the College would result in but little or no good. We seem to be coming out of the depression a bit. The other day I saw this sign in a store: "Wasn't the depression awful?" indicating that the depression has passed. This is not true entirely, however, it is true in part. There is a great deal more money in circulation now than at any time during the past two years. Everybody will tell you that business is better, that conditions are improving. Other denominations have found that it is possible to raise a bit of money now for a cause that is just. Our own experiences in the local church and our efforts for other institutions of the church have demonstrated that it is possible to raise money now. The people of the Christian Church will support their institutions when they are able to. The time has come, it seems to me, when every individual member of the Christian Church should feel a personal responsibility for the continuance and support of Elon College.

In this Educational Number of THE CHRISTIAN SUN, a number of loyal friends of the institution have written. There is a great host of others who likewise would be glad to express themselves in print. I trust that you may read every single article and that under the inspiration of these articles you will arise to do something definite about the offering to made by your church.

January and February is the period in which we are to talk about the College, to work for the College, to give to the College, and to pray for her service and future. We, perhaps, have done more talking, working and praying than giving.

The officials of our church have tried to make it convenient for all who will to make their contribution for the College. The Board of Trustees has set the amount to be raised at $25,000.00. The Conferences have accepted their quotas of this amount and allocated the same to their individual churches. The amount that your church is expected to raise for the College in this campaign is equal to fifty cents per member per enrollment. I know that it is bad psychology to announce a campaign for money on the per capita basis. As a rule, the individual who should give largely will send in his per capita requirements and excuse himself of further responsibility. I trust, however, that this will not be the case in this campaign, but that the stronger ones in each church may feel that it is their privilege to help bear the responsibilities of the weaker ones. That is to say, that the plan is for every minister and his local congregation to look at his quota as the church's responsibility and for every church member in the church to do his best to see that their quota is raised. If every minister and layman will do his part, our goal will be reached; those interested in Elon will be greatly enriched, and the College, itself, will be wonderfully helped.

I believe in the Christian Church; I believe in the members of the Christian Church; I believe that they will rally to the support of the institution which was founded by the leaders of the church nearly one-half a century ago. The time has come, then:

1. For us to think of the College and its purpose.
2. For us to think of those who founded the College and who supported it in the days of its beginning.
3. For us to think of the unparalleled service it has been to our denomination.
4. For us to think of the sacrifices made for Elon College by those who are no longer with us, simply because they loved it.
5. For us to think whether or not we will be less faithful and less loyal than they.
6. For us to forget all differences, forgive all wrongs, and out of a Christian heart and from a consecrated purse bring our gifts to the College even at a sacrifice.
7. For us to put forth every possible endeavor to influence every other member of our church to take a stand that we have taken; to unite our efforts and our gifts that the quota of our church for the College may be raised.

Indeed, the time has come for me not to withhold my gifts any longer because I cannot give largely, but for me to give as I have been prospered, trusting God that he may bless my gifts and that he may prosper me more, that my gifts may be more nearly in keeping with my desire and love for his cause.

L. E. SMITH,
President.

FOUR WEEKS AMONG THE CHURCHES.

By W. M. JAY,
Pastor Christian Church, Holland, Va.

It has been my pleasure recently to spend about four weeks among the churches of the Eastern Virginia Conference, soliciting funds for the College. My church very kindly voted to lend its pastor to the College for this work.

It was strenuous work to spend five days in the field for the College, and then return to my work to prepare for my pulpit on Sundays.

May I say, with appreciation, that everywhere I went, the pastors and people received me most cordially in behalf of the College. Each had his hard luck story to tell, but for the most part, those with whom I came in contact had a warm place in their hearts for Elon, and were willing

to share what they could in the interest of this institution.

Many there were, both pastors and laymen, who expressed the opinion that "Elon must go on with its work," and "Without Elon our churches would enter upon a period of decay from which it would be hard, if ever, to recover."

Even when donations or pledges could not be secured, the most hearty good will and the best wishes were expressed for the welfare of the College, and a promise to aid all they could in helping to raise their church's quota on the basis of fifty cents per member. Some pastors went so far as to guarantee the quota for their churches.

In behalf of the College and myself I want to express a sincere appreciation to the pastors and their people whom I visited for their kindness and hospitality toward me, the generous response for the College, and the further interest manifested.

I would like to make this further appeal to the pastors and churches of this Conference. Let us make the most of Elon College Day on the second Sunday of January, or the nearest Sunday possible. Let us as pastors and church leaders manifest a true interest in raising our quotas if we may expect the rank and file to do their part.

Only a few times did I meet up with that unbalanced type of church member who would pit one of our church enterprises against another; who would say, "I am for the Orphanage, but not the College," or vice versa; "I am for THE CHRISTIAN SUN, but not for Missions," or vice versa.

The constituency of these essential church enterprises is the same for each, and we are too few in numbers to divide that constituency.

It is a lack of balance in our thinking, and judgment to sponsor the one and neglect the other.

It puts in question our sense of loyalty and makes us creatures of prejudice not to support to the extent of our ability our whole church program. The year 1934 challenges your loyalty to God and the church.

"CHRISTIAN CHARACTER FIRST AND ALWAYS AT ELON."

(A Reminiscence.)

By REV. E. CARL BRADY.

I have always been proud of our church, our name, and our College. My own particular home church was a long way from a main line railroad station, and from the regular routes of the dailies, but amongst the first pastors which I recall there was an ex-president of Elon College, Dr. W. S. Long. From him, my parents, and Elon catalogs came my first impressions of the College. Of all the significant information, none caught the eye nor struck the fancy to the same extent as did Elon's motto: "Christian Character First and Always at Elon."

Upon graduation from high school the writer, after one year spent in other fields, entered Elon in the fall of 1921. The circumstances at home in early September were such that two or three weeks had elapsed before I could start. Father, brother, and I loaded the packed trunk on that September Sabbath and journeyed for three or four hours through parts utterly unknown to us. We reached our destination just before the lunch hour. There we were pilgrims in a weary land. Dozens of boys were awaiting the dinner signal in from of the North Dormintory. As the Ford stopped, all eyes turned toward us. Glad was I, because my life had been spent largely in my native neighborhood and certainly not in meeting strangers. Then Rev. Wm. T. Scott, having seen our dismay, came and introduced himself, took us to lunch, introduced us to the President, and made himself so congenial in general that the memory of "Bill" will linger as long as soundness of mind and body are mine. On that day for the first time in my life that motto of our College was made real.

The general routine of getting started, accommodation, etc., having been disposed of, class work and its preparation occupied most of my time. Hardly had a novice time for anything else. However, about the middle of October, a persistent longing to see my homefolks seized me. For me at that time and season of the year a visit home was impracticable; so I packed my trunk and went to the President's office to say goodbye. But alas, his fatherly attitude toward me and his friendly understanding of my care worked wonders. Also one of his friends from Burlington was summoned and his Christian advice turned me from my devices. Again there was an exemplification of Christian character and Christian leadership.

No sooner had I signified my intention to preach than my membership in the Young Men's Christian Association was sought. Likewise, various invitations came from members of the Ministerial Association. Thus it was throughout my college career.

There were some who complained that things were not as they ought to be at the College. Accusations and charges of misrepresentations and falsifications were rumored, but in all candor and in all fairness to the administration and to those pointing the accusing finger, I have not until this glad day been given any consideration which would shake my faith in the work of my Alma Mater.

The most gratifying part of Elon's work comes from a panorama of her services. In 1926, it was common report that only one Senior had graduated from the College whose name was not upon some church roll. This is a bountiful fruition from a bountiful task. May Elon never be ashamed to display its matchless watchword, and may its services be so Christian as ever to attract young men and young women, eager for development of soul and body.

OXFORD BIBLES *for* EVERY NEED

"The Oxford Bible is the Bible par excellence *of the world"*

THE HOME BIBLE

A Family Bible in Handy Size

An extra large type Oxford Text Bible, containing also, a family register and 12 beautifully colored maps. Size 9 x 5½ inches.

Specimen of Type

16 The LORD *is* King for ever and ever: the heathen are perished out

Nos.
01600 **Superior Cloth,** round corners and red edges ---------- $2.75
01603 **French Morocco,** limp, round corners, red under gold edges, headband, book-mark ---------- $4.75

The JUNIOR'S Bible

Self-Pronouncing

With 4,000 Questions and Answers, carefully selected "Aids to Bible Study," 16 beautifully colored and 15 black full-page illustrations, 6 colored maps and a presentation page. Children may readily pronounce correctly difficult Scripture names, as this Bible is self-pronouncing. Size 7 x 4⅞ x 1¼ inches.

Type in Junior's Bible

2 Take the sum of all the of the children of Is'ra-el, years old and upward, thro

No.
1815 **French Morocco** leather, overlapping cover, round corners, red under gold edges, headbands and book-mark. Make some child happy with one of these fine Bibles ---------- $2.95

Child's ILLUSTRATED Bible

The beautifully colored illustrations in this new Bible are a delight to the children. It has clear, readable type and yet it measures only 5⅛ x 3⅛ inches.

Specimen of Type

a My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.

10 Mercy and truth gether; righteousness kissed *each other.*
11 Truth shall sprin

No. 02112. **French Morocco** leather, overlapping cover, round corners, gold edges ---------- $2.50

Pocket REFERENCE Bible

Has over 50,000 center column references. Measures only 6¾ x 4⅝ inches. (A splendid gift for a young lady.)

Specimen of Type

9 Behold, [a]O God our shield, and look upon the face of thine anointed.
10 For a day in thy courts *is* better [1]

[a] Gen. 15. 1. [b] Ps. 56. 1. & 57. 1. [1] or, *all*

No. 07523x **French Morocco** leather, overlapping cover, round corners, red under gold edges---------- $3.25

Concordance Edition

Type and size as No. 07523x, but with a Concordance, subject index and dictionary of Scripture names. An excellent edition for students and Christian workers **No. 03272x**__ $5.00

OUR LEADER

Oxford Concordance Bible

Self-Pronouncing

This beautiful Oxford India paper edition is indeed the ideal Bible for the student, preacher and evangelist. Each proper name and difficult word is divided into syllables and accented, and though printed with large clear type, the volume measures only 8½ x 5½ x 15/16 inches.

Specimen of Type

8 ¶ [1]Jĕ-hŏi'-ă-chin *was* e years old when he began t

No. 03671x. **Fine Grain Morocco** leather, overlapping cover, [illegible]er lined to edge, silk round corners, red unedges, silk

hea

A UNIQUE GIFT BIBLE

With Basket Weave Binding

The Antique brown calf leather binding has a basket-weave grain, and button clasp. Has overlapping cover, art silk lined, with red under gold edges. With references. Printed on Oxford India paper. *Type as Pocket Reference Bible.* $5.50
No. 03255x---------

As No. 03255x, with concordance.
No. 03276x ---------$6.50

Oxford TEACH[illegible] les

Have over 50,000 center column [illegible]s, and 300 double-column pages of up-to-date helps, conveniently arranged in alphabetical order. Also 32 full-page illustrations, and an indexed atlas of the Bible with 15 beautifully colored maps of Bible lands.

Easy-to-Read-Edition

Size 7¼ x 5 x 1⅜ inches

Specimen of Type

14 Like sheep they are laid in grave; death shall feed on th

Nos.
04453. **French Morocco** leather, overlapping covers, round corners and red under gold edges. A durable and handsome Bible ---------- $4.35

Oxford India Paper Edition

Only one inch thick.

0773x. **French Morocco** leather, overlapping covers, round corners, red under gold edges, headbands and book-mark. A beautiful gift edition ---------- $7.00

RED LETTER Edition

Same size and type as style No. 04453, with same references and helps, but with all the words of Jesus Christ printed in red. White paper edition **No. 05453.** **French Morocco** leather, overlapping cover, round corners, red under gold edges ---------- $5.00

The Oxford imprint in a Bible guarantees satisfaction

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary*

A MISSIONARY RELIGION.

By REV. G. WILBUR SHIPLEY.

"Christianity is nothing if it is not missionary. Your Christianity is nothing if it is not missionary," said Dr. John A. Broadus. Christianity in action is Andrew going after Simon; Philip finding Nathaniel; the woman, leaving her waterpot at the well, running to tell the populace of a city that she had found Christ and leading them out to meet him. Paul's missionary enthusiasm was not kept alive solely by the command of his Lord. He felt another urge within his own soul, "The love of Christ constraineth us." The mainspring of missionary enterprise and enthusiasm is the regenerated heart of the believer. Perfunctory obedience to a command is not the most worthy impetus to service. The spirit of Christ in the disciple is the real compelling force. The satisfaction and joy which the Christian finds in his glorious Lord creates the desire to carry the Good News to others. If a man finds a bag of gold, a treasure hid in a field, a pearl of great price, he grasps it for himself. But when a man finds Christ, there immediately arises in his soul the impulse to impart him to his fellowmen.

Scores of examples show that this is the secret of the foreign mission work of the church. . . . It is foreign mission effort that preserves the life of the home church. It gives a purpose, an enterprise, which draws out her dormant forces and capabilities. As exercise develops the body so mission activities bring vigor and strength to the Body of Christ. Thomts Chalmers said, "Foreign missions act on home missions, not by exhaustion, but by fermentation." Alexander Duff said, "The church that is no longer evangelistic will soon cease to be evangelical." The responsibility of a great enterprise begets in a man creativeness, initiative, and the spirit of adventure. The supreme task of the church, seriously accepted and earnestly undertaken, will energize and empower our drooping and flagging life. Expansion is the very essence of Christianity. "It is a commodity, the more of which you export, so as to share freely with others, the more you have for use at home."

The supreme overtowering mission of the church, the design of our Lord in its establishment is the evangelization of the world. It is not a mere incident in her life—a side issue, a pious diversion—it is her chief business. It is the Master's great concern. It filled his mind, flamed in his heart, tingled his nerves, throbbed in his blood, thrilled his soul when he walked in Galilee and it is no less dear to him now. His love impartially girdles the globe. His great heart yearns for the redemption of all nations. It lays paramount claim to the energies of the church. It rises above all other obligations, eclipses all other service, and stands supreme in its demands. Our duty is not optional. It is unalterably fixed. It cannot be changed by tastes, preiudices, opinions, likes, or dislikes. It is God's specific for saving a lost world.—*The Christian Observer.*

GO YE THEREFORE.

Since the world is dead in sin, *go ye therefore;* since the Cross has power to win, *go ye therefore;* since the Devil and his host madly vaunt and ever boast, warring to the farthest coast, *go ye therefore.* Brief the years of mortal life; *go ye therefore.* Timeless issues and its strife; *go ye therefore.* Men are passing, early, late, passing to eternal fate, and the season will not wait; *go ye therefore.* Christ has come, the crucified; *go ye therefore.* To the souls for whom he died; *go ye therefore.* All his words, his toil, his pain, once are given—not again; let them not be given in vain, *go ye therefore.* Yours the power to do the work; *go ye therefore.* Yours the order, do not shirk; *go ye therefore.* Christ, your comrade, goes with you, ever able, ever true; he will see the journey through; *go ye therefore.* Yours will be a high reward; *go ye therefore.* Yours the "well done" of the Lord; *go ye therefore.* Yours the blessed, sweet renown of the jewels in your crown, yours the home in Glory Town; *go ye therefore.* GO!—*By the late Amos R. Wells.*

MISSIONARY OFFERINGS.

WEEK ENDING JANUARY 6, 1934.

Sunday Schools.

Previously acknowledged	$ 996.67
Pleasant Grove, News Ferry, Va.	8.04
Dry Run, Seven Fountains, Va.	1.40
United Church, Lynchburg, Va.	6.61
Holy Neck, Holland, Va.	4.34
Hank's Chapel, Pittsboro, N. C.	3.05
Pleasant Ridge, Ramseur, N. C.	3.50
Flint Hill, Star, N. C.	.39
Pleasant Hill, Liberty, N. C.	3.10
Palm St., Greensboro, N. C.	6.00
Brown's & Providence Chapel, Hemp, N. C.	1.00
Holland, Va.	4.50
Henderson, N. C.	2.67
Ramseur, N. C.	5.00
First Christian, Portsmouth, Va.	8.30
Elk Spur, Fancy Gap, Va.	1.40
Rocky Ford, Fancy Gap, Va.	1.60
Newport News, Va.	10.00
Wakefield, Va.	1.95
Palmyra, Edinburg, Va.	.66
Total	$ 1,070.18

Individuals and Churches.

Previously acknowledged	$ 655.47
Rev. and Mrs. T. J. Green, Elon College	2.00
Total	$ 657.47

Specials.

Previously acknowledged	$ 669.15
Pleasant Hill Christian Endeavor Society, Liberty, N. C.	2.15
Total	$ 672.30

Coin Card Offering.

Previously acknowledged	$ 55.10
Bethel Sunday School, Harrisonburg, Va.	1.00
Total	$ 56.10

Summary.

Previously acknowledged	$ 6,213.23
Sunday Schools, Regular	73.51
Individuals and Churches	2.00
Specials	2.15
Coin Card Offering	1.00
Total to date	$ 6,291.89

EXCUSED FROM GIVING TO MISSIONS.

Those who believe the world is not lost and does not need a Saviour.

Those who believe that Jesus Christ made a mistake when he said, "Go ye into all the world, and preach the Gospel to every creature."

Those who believe that the Gospel is not the power of God, and cannot save the heathen.

Those who believe that it is "every man for himself," in this world, and who, with Cain, ask, "Am I my brother's keeper?"

Those who want no share in the final victory of Christ.

Those who believe they are not accountable to God for the money entrusted to them.

Those who are prepared to accept the final sentence: "Inasmuch as ye did it not to one of the least of these, ye did it not to me."—*Horace Bushnell.*

NEWS ITEM.

FROM MRS. W. M. JAY.

The Woman's Missionary Society of Damascus Church, Sunbury, N. C., observed its annual Guest Day at its December meeting.

After a brief business session, the devotional program, based on Friendship, was given. As a prelude, Miss Katie Pierce rendered a piano solo, "Nearer, My God to Thee." The call to worship was given by the president, Mrs. Roy Parker, followed by a poem by Miss Frances Pierce.

Miss Irene Corbitt gave the selection, "The Making of Friends," and Mrs. J. E. Corbitt, "Old Friends." "Have You a Friend Like That?" was sung by Miss Frances Pierce and Mrs. Roy Parker.

The Scripture was read by Mrs. Arthur Hofler, followed by a prayer by Mrs. Elmira Hinton. Mrs. Walter Nixon gave a reading, "The House By the Side of the Road." Selections by Mrs. Joe Byrum, Mrs. J. E. Corbitt, Mrs. L. W. Bray, Miss Irene Corbitt, Miss Annie Lassiter and Mrs. Sam Pierce formed a Friendship Chain.

A most inspiring talk, based on the friendship of Jonathan and David, was given by the pastor, Rev. E. B. White. The hymn, "What a Friend We Have in Jesus," was sung.

After the conclusion of the program, the members and guests retired to one of the Sunday School classrooms, where they were served tea and sandwiches and cakes by the Third Circle of the Society. Holly sprigs were given to each one present as a token of friendship and good luck.

The Society is proud of having gained four new members at this meeting.

JAPAN AS A MEDIATOR?

The Japanese people as mediators between the East and the West is the dream of Dr. Inazo Nitobe, Member of the House of Peers and Japan's chief delegate to the Institute of Pacific Relations this year, as he addressed Doshisha University students in Kyoto. "We are a mixed race . . ." declared Dr. Nitobe, "being thus a nation which represents in its racial blood practically all of the races of the world, the great mission of Japan should be world-wide in significance. Geographically we are of the Orient; but psychologically we are nearer the Occident. The mission of the Japanese race is to act as the mediator between the Orient and the Occident." Japan, though out of the League, still remains in the family of Nations, he maintained, and is not to be isolated from other nations. Here he emphasized the need at this critical time for leadership of the right kind. "Unless," he told Doshisa students, "the leadership comes from students such as you who are fortunately studying in an institution where there is an appreciative understanding of western ideas and culture, especially American, there may be danger of our returning again to the age of feudalism."

SOME WEAKNESSES IN EDUCATION, AND THEIR REMEDY.

By A. W. Andes,
Secretary, Valley Virginia Central Conference.

We boast much of our educational system in this country. Undoubtedly it is worthy of many fine compliments. However, in many States there seems now to be a tendency, for the sake of saving money, to cut down on appropriations for education. It is said that thousands of rural schools over the country failed to open last year; that the school terms in nearly every great city are today one or two months shorter than they were 70 or 100 years ago; and that thousands of rural schools are operated on less than a six-months' term.

The public school teachers of the country have suffered heavily from the cuts in appropriations to schools. In some States 80 per cent of the teachers receive salaries below the minimum of the NRA code for unskilled labor, even though they have spent years of time and thousands of dollars in preparation for their work. One-fourth of American teachers receive less than $750.00 a year.

Two results will follow from this unwise cutting of appropriations. It will drive from the profession of teaching the best teachers, and open the door for second and third best. This, in turn, will imperil the future of our youth and our citizenship generally. If the masses of our people are not up to the highest standard in intelligence, our government, our morals, and our highest and best interests of every kind must suffer.

To suffer in point of scholarship is bad enough, but we face even a more serious danger, and that is spiritual illiteracy. What doth it profit us though we have a high degree of intelligence if still we have a low degree of morality? With all our boasted educational institutions and attainments we find ourselves in the clutches of the worst economic, social, political and moral conditions we have ever faced.

We have not overemphasized scholarship. I think we have, in many cases, overemphasized athletics, at the expense of scholarship, and students have often spent their own time and their parents' hard-earned money for that which hindered scholarly attainments rather than helped. But while we have not overemphasized scholarship we have increasingly underestimated the value of moral and religious teaching. Theodore Roosevelt once said: "A man who is sducated in mind and not in morals is a menace to society." Our failure to give the necessary moral and spiritual education along with the mental training may, and I believe, does, account in a large measure for the recent crime waves, and the shockingly low state of morals found in our country, and the low spiritual ebb of many of our churches and the shameful backward steps taken in prohibition recently. Such conditions as we find in our country today certainly are unbecoming to an educated people and a so-called Christian nation.

While I am not laying all the blame for these conditions at the doors of our schools and colleges, I certainly must lay much of it there. But what can be done about it? Our public schools, with their reduced appropriations, and their very noticeable timidity about teaching the Bible and things religious, are not likely to fill any large place in the solution of the problems very soon. Our State institutions of higher learning with all their advantages in point of scholarship, and abundant financial backing have never yet distinguished themselves even a little as promoters of religion and morals.

The most likely agency for leading us out of our present wilderness, so far as schools are concerned are those schools owned, controlled and supported by the church. The church is the greatest religious organization in the world. It has many fields of work, prominent among which is the field of education. Education under the supervision of the church must certainly include education of the heart as well as the head.

Such was the vision and settled convictions of the founders of our own Elon College. Such is the ideal and purpose of that institution today. Such is the aim and ambition of its President, its faculty, and its Board of Trustees. May such high purpose appeal to our people, calling forth students, money, prayers to the end that the College may flourish as never before, and fill its God-given place in the mental, moral, and spiritual make-up of the world.

A WORD FOR ELON.

By John G. Truitt, '17,
Pastor Christian Church, Suffolk, Va.

"Will you say just a word for Elon?" Indeed, I shall. Elon has meant entirely too much for me to let this opportunity pass without putting in my praise for her. What other institution could have entered our little home in Rockingham County, N. C., and changed it as much as Elon did? There are other colleges, that is true, but they might have been too high and mighty, or too little and visionless. As I see it now, none could have done what Elon did.

Through an Elon College trained pastor, our little home became a recipient of the influence of Elon. It was like this: Rev. L. I. Cox was pastor of the little Mt. Bethel Christian Church, to which church our family regularly went. The Rev. Mr. Cox was not a graduate of Elon, but such training as he had he received from Elon. He was proud of his Alma Mater. He delighted to visit in our home, and around the fireside after supper he talked about Elon. A group of young children listened eagerly to his recitals of experiences at college. What a good man, and great he seemed to us! And what a "fairy-like" and far-away blessing a college must be! In short, the Elon trained pastor made good.

And we caught the spirit and wanted to go away to school. Was not Elon College fulfilling her mission in a mighty fine way through that Elon trained pastor? I say it was. It had opened windows to a world hitherto unknown to us. Nor do I think the recitals of the Elon experiences were deliberately done by that pastor to win us to Elon, for he perhaps was just having a good time talking (as ministers do delight to talk), never thinking that the little boys playing in that firelight world would ever dream of going beyond the one-room school of the neighborhood.

But they did so dream. And their parents, helped by the preaching of that pastor and his church, not only dreamed but dared. And just like that the thing was done. I see by the records: "Bulletin of Elon College, Alumni Directory, 1931," that the first of those little boys, Howerd E., graduated in 1911; that the second of those little boys, James S., graduated in 1912; that the third one of those little boys, John G. (the writer of this word for Elon), graduated in 1917; that the fourth one of those little boys, W. J. B., graduated in the same class of 1917; that the fifth one of those little boys (fifth in order of graduation, not birth), was graduated in 1919; and that the sixth one of those little "boys" was the one and only girl, Essie Mae, and I see by the records that she was graduated in 1921.

What other institution would have had the patience, and the power, and the personality, and the pull to have achieved that piece of family transformation? I say the Elon faculty, the Elon fathers (or founders), the Elon student body, in short, the Elon spirit made such a thing possible. Do you blame me for loving Elon? Do you blame me for thinking that the churches and homes of the Southern Christian Convention should love Elon—not for what it did for our family, not that—but because of that selfsame sort of help and inspiration that has been rendered scores of churches, and homes, and persons across the years and across the States.

There was nothing narrow, nor little, nor limited about the lessons Elon taught, for those same little boys went on and out to add five post graduate degrees to the bachelor degrees of Elon. I think they have all learned enough to know how humble they still are, and how much humbler they might have been without that "something" caught as it were through an Elon trained pastor, and nurtured by an Alma Mater that thought first of her sons and daughters and last of her self! On the whole, I thank God for parents—determined, consecrated, and courageous; and I thank God for the little church, and its pastor that little boys could love—and I thank God for Elon College. Through Elon I have learned to appreciate all colleges that are good and true. I respect and honor them everyone. And as long as the church shall dream its dreams, and see its visions, the church college with the church culture and the church spirit, will be needed.

WHY SUPPORT ELON COLLEGE?

(Continued from page 5.)

and devotion at every opportunity. We should support the College with our prayers at all church services. We should keep the College ever in the minds of the children as they grow to maturity and inspire them with the laudable ambition and purpose to secure their collegiate education at the college of their church, where religious ideals and influences are constantly impressed upon their minds. We should remember that a great undertaking like that of providing Christian education for all the young people of the church, from age to age and from generation to generation, is too big a task for only a few members of the church. It is a task which is big enough to challenge the love and service and sacrifices of all the membership of the church. If there are suggestions that improve the work of the College, they should be contributed and would be heartily welcomed by our open-minded President. If any information which would be helpful in securing new students can be given, such help should be rendered by writing to the President. Such cooperation would make all who render such service partakers of the blessings that come to those who help in a good cause.

After passing through such a period of financial depression as we have suffered during the last few years, especially following a big building program, forced upon us by a disastrous fire, and preceded by a period of financial prosperity, we naturally have suffered more than other institutions, but we have the plant that is not surpassed in fitness and equipment by any institution which bids for a student body of five or six hundred students. If anyone doubts this claim, let him come and see. It is the verdict of the best educators who have inspected the plant from near and far.

We should support the College with our financial aid at this time, and the various Conferences took the right attitude when they agreed to contribute the $25.000.00 to meet present needs. If churches will individually contribute an average of fifty cents per member this amount can be contributed to the College and every church will be better for having had a part in this service.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

Rev. F. C. Lester, *Editor*, 505 S. Main St., Norfolk, Va.

To the cause of Christian Education, the Intellectual, Social, Moral and Religious Development of Christian Youth, as Represented by Elon College, this Page is Dedicated this Week by its Editor, Who Loves Alma Mater.

HERE'S TO DEAR OLD ELON!

Elon Is Born.

For nearly a hundred years, the followers of James O'Kelley, Rice Haggard and the group of Methodists from North Carolina and Virginia, who decided in 1794 that they would be known as "Christians" only, preached the Gospel of freedom and salvation without establishing a college for the training of youth. In Eastern Virginia where the church was first organized at the end of a century there were 5,292 members. The Conferences of North Carolina reported 8,057 members. In the Valley of Virginia were 207 members in four churches. Twenty churches in Georgia and Alabama reported a membership of 1,174 members. At the end of a century of evangelistic fervor the Christian Church in the South had 14,793 members. And it must be remembered that many of these members came from the Methodist and Episcopal Churches as followers of O'Kelley, Rice Haggard, and others who seceded from the Baltimore Conference.

But just before the century closed, certain leaders began thinking of the need for trained leaders. Seven laymen and seven ministers met in Graham, N. C., and dcided to build a college. A committee selected a place in the woods four miles west of Burlington, kneeled down under a black gum tree and prayed to God for the college to be built there. Through suffering, sacrifice and prayer, Elon College was born, and was dedicated to God in its infancy.

Elon Grows.

It is not strange, therefore, that Elon grew "in wisdom (curriculum), stature (buildings and equipment), and in favor with God and man." Dedicated things seem to do that way.

People now living tell with delight of how they lugged wood and water to the third floor of the two early buildings for their own heat and cleansing. They recall the "good old days" when college men were really men and maidens were crowned with distant admiration.

The fame of this new college for the Christians spread abroad, and to its guiding care came sons and daughters from Christian Church homes in Virginia, Carolina, and even from the far South.

More students meant more buildings and more faculty. After the fire of 1923, an extensive building program gave Elon a group of five buildings as fine as can be found on any college campus. The Religious Education Building, the first on any college campus, sent the fame of Elon to the ends of the earth.

From the College have gone men and women throughout our nation and to many foreign countries. They have entered all the professions that are worthy and share in making Elon grow.

Elon Is Buried.

"A green bay tree" may spread its branches far and reach high up, but it must know a burial. Great men rise high in fame, but all of them must be buried before they do their best. Institutions never succeed until they are buried deep in the hearts of those who love them.

Elon was born out of the love of Christian people. Elon, like an oak tree, has reached deep into the affections of thousands of people through the years.

Elon now lies buried deep in the souls of men and women who have been inspired by her wisdom and purified by her religion. The storms may rage furiously about her resting place, but Elon rests in peace. When faculty members will work without pay, students will stick amid discomforts, and thousands will sacrifice their savings for Alma Mater, there is no danger for the College.

The Resurrection.

After death comes the resurrection. Elon lives anew every year in the lives of her graduates. From shore to shore there are those who rise up to call her blessed.

This writer believes that Elon now lives in the Christian Churches of the Southern Convention and that her radiance shines afar.

It took a century without a college for the church to become 14,793 people. In a third of a century after Elon was buried in the heart of the church, the membership increased more than 17,000 in members. The hands of the church were strengthened so that property values increased tremendously, and contributions to all causes multiplied.

There is much yet to be revealed, but Elon is being resurrected in the churches, and shall live through the centuries yet to be.

LOCAL CHRISTIAN ENDEAVOR LEADERS.

Our Youth Fellowship Movement of the Southern Christian Convention is not progressing as the leaders would like for it to. Perhaps the failure to attain high rating lies in the fact that there has not been placed before us solutions for our various problems. One will observe, however, that an answer to a problem that confronts one group may not solve the problems of another. In order that the young people's work in the local church may progress, the leaders, together with the committee chairmen, must counsel together and build programs around the wholesome interests of the young people in the Society. Let the programs vary from time to time but do not become radical. Dramatize religious and missionary stories and use great care in selecting hymns for the evening services. Make programs interesting and the young people will attend. If I can help in solving problems, please do not hesitate to write me.

There was passed at the Defiance Holiday Conference, a number of resolutions that will, perhaps, appear on this page in the near future. These resolutions were submitted in order that they might aid Young People's Societies in making this year's work more progressive than last year's. If these resolutions fail to appear in The Christian Sun, and one would like a copy of them, please write me and I will send at once.

J. Everette Neese, *President,*
N. C. and Va. Youth Fellowship.
Elon College, N. C.

WHY I WANT TO GO TO COLLEGE.

There are various reasons why I want to go to College.

First, I want to seek a higher education. A football coach once said, "Do not be satisfied with your best." I think this applies to our preparation for life. I once thought that a high school education was sufficient; I see now that it is not. I am not satisfied with only that, but I want to seek an education which will broaden me in every respect. College education not only teaches us facts, but gives us different views on life.

My second main desire for attending college is that it gives us a certain culture that we cannot secure elsewhere. In college we come in contact with different types of boys and girls. Meeting these different types of people helps us to overcome our selfish, egotistical ideas and makes us consider others.

I also want to learn to meet responsibilities for myself. The things mentioned above, and others which I think I can obtain from college and college life, will develop and prepare me to make my own way in life.

Dorothy Jones.

Norfolk, Va.

GETTING ALONG WITH OTHERS.

Christian Endeavor Topic for Jan. 21, 1934.

(Romans 12:3, 9, 10.)

Through Mutual Honesty (Gen. 31:43-53).
Mutual Forbearance (Eph. 4:1-3).
Unselfishness (Gen. 13:1-13).
Through a Kindly Spirit (I. Cor. 13:4-7).
Through Mutual Esteem (Phil. 2:1-5).
Through Self-Control (James 3:1-8).

Hymns—"I Would Be True," "O Master, Let Me Walk With Thee," "Help Somebody Today," "Blest Be the Tie."

Prayer Thought—

"Help me to live from day to day
In such a self-forgetful way,
That even when I kneel to pray
My prayer shall be for others."

"Think on these things." Are too many of my friends those whose background and interests are almost the same as my own? Do I take enough pains with those who do not "mix well?" Am I prejudiced concerning my point of view? Do I accept disappointments and set-backs without becoming bitter or disillusioned? Am I honest, frank, and clear in dealing with my associates? Is it true that the church and the society should be training schools for getting along pleasantly and peacefully with others? Is my educational background a help or a hindrance in getting along with others? Am I using my Christian faith and activities to change unfavorable habits or temperament?

Leader—"Getting along with others" is the secret of the deepest happiness which life has to offer. These words also suggest one of the greatest problems in the world today. The Century of Progress last summer revealed how man has learned to master material things and to accomplish the seemingly impossible through inventions, electricity and scientific knowledge. But beyond all this we hear the cries of those who suffer through war, because statesmen have not learned any other method of settling disputes. We know the sorrow and broken homes because the ones who started out to build those homes did not know the secret of getting along with each other. We see suffering because the employer has not learned the lesson of getting along with his employees in a way that means happiness for both. Even, in the church, sometimes discord has displaced har-

(Continued on page 11.)

Sunday School Lesson

By Rev. H. S. Hardcastle.

BAPTISM AND TEMPTATION OF JESUS.

LESSON II—January 14, 1934.

Golden Text: *"It behooved him in all things to be made like unto his brethren."*—Hebrews 2:17.

Lesson Text: Matt. 3:1-4:11.

Baptized.

When Jesus came unto John to be baptized, John unknowingly spoke the sentiment of humanity when he said, "I have need to be baptized of thee." As a representative of a nation, as a representative of organized religion, as a representative of man, he felt the need of the spirit which he had already recognized in Jesus. What the world and what the church and what the individual needs today more than anything else is a baptism of the Spirit of Jesus Christ.

But why was Jesus baptized? Certainly not for sin, for he knew no sin. Certainly not as a means to salvation as he was already saved. Certainly not as a mere gesture to make John feel better. It would seem that at his baptism Jesus openly and definitely and publicly, committed himself to, and entered upon his ministry, the sense of which he had had even as a lad when he stood in the Temple with the doctors and told his parents that he must be about his Father's business. His baptism was an outward symbol of an inner attitude and covenant. Baptism should always be that. Baptism does not and cannot save. Baptism is a symbol outwardly performed to bear witness to an inner cleansing and change.

After Jesus was baptized the heavens were opened and he saw the Spirit of God descending like a dove and lighting upon him, and he heard a voice, "This is my beloved Son, in whom I am well pleased." God is always pleased when his children yield themselves to do his will, and he gives them his approval even though it does not always come in the outward visible form as in the case of Jesus. He who seeks to do God's will has God's approval and blessing.

Tempted.

Jesus was tempted. He was tempted in all points as we are tempted. Indeed he was tempted in more searching ways than we are tempted. Therefore, he knows how to help us when we are tempted.

Baptized, then tempted. It is no coincidence, it is true to life. Spiritual privilege, then the temptation to use that privilige for wrong purposes. Great spiritual experiences precede and prepare for spiritual testings. Power spells responsibility.

Many and various interpretations have and can be given to the temptations of Jesus. They were very real temptations. And we lose the point of the whole story if we think that Jesus could not have yielded to the temptations. The central fact in the temptation of Jesus is not that he could not have yielded, but that he did not yield.

Make bread from stones—use your power selfishly, demand for yourself special privileges, satisfy your lower appetites, even legitimate appetiets at the expense of the higher spiritual sensibilities, exempt yourself from inconveniences because you are the Son of God—this in essence was the temptation that came to Jesus and it is the temptation that comes to us.

Cast thyself down . . . He shall give his angels charge concerning thee—presume upon God, resort to the spectacular, claim for yourself exemption from the natural laws, break God's laws and expect exemption from the natural consequences, make capital of your divine sonship—this in essence was the second temptation. And it is a subtle temptation which comes to us, whether minister or layman.

If thou wilt fall down and worship me—There was nothing that Jesus wanted more than the kingdoms of the world. But he did not want them at the easy price of falling down and worshipping the devil. It was the temptation to take the "short cut," the temptation that the end justifies the means, the temptation to sell our souls for the thing we want, the temptation to believe that we can have some things for an easy bargain. Jesus wanted the kingdoms of the world, but he knew that he could not have them on the devil's terms. He knew that man's supreme worship should be directed to God, his Father. He knew that there were some things that were not for sale except in terms of life and service and sacrifice.

It is to be noted that the devil quotes Scripture, but that he does not quote it exactly and in its true meaning and setting. It is to be noted, too, that Jesus answered the devil each time with Scripture. The Word of God is quick and powerful and helps to furnish the man of God both for defense and offense.

"Then the devil leaveth him, and behold angels came and ministered unto him." Resist the devil and he will flee from you. The reason why so many of us get licked is because we temporize and compromise with the devil. At heart he is a coward. And who is there of us who has not, after he has conquered some temptation, felt that angels had come and ministered unto us? The ancients believed that when a man killed a wild animal or an enemy the strength of the animal or of the man came into the conqueror's life. It is a crude belief, but there is an abiding truth in it. Victory over today's temptations makes us stronger to overcome tomorrow's temptations.

CHRISTIAN ENDEAVOR NOTES.

(Continued from page 10.)

mony, jealousy has driven out love. The younger and the older, the boy and the girl, the white man and his colored brother, the Baptist and the Methodist—all of these may suggest areas in life where folks need to learn to live together happily. What causes conflicts? Where does trouble root? What are the difficulties? And most of all, what are the solutions? To discover these should be the purpose of this discussion.

Suggestions for discussion:

1. Getting along with others—at Home.
2. Getting along with others—at School.
3. Getting along with others—in the Church.
4. Getting along with others—Folks of Other Churches.
5. Getting along with others—the Older Generation.

Let me live in my house by the side of the road,
Where the races of men go by.
They are good, they are bad, they are weak, they are strong,
Wise, foolish: so am I.
Then why should I sit in the scorner's seat,
Or hurl the cynic's ban?
Let me live in my house by the side of the road,
And be a friend to man.

—*Sam Walter Foss.*

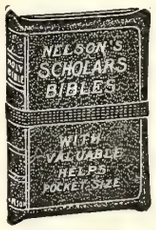
Where will you live? How will you live?

You will have observed that personal devotion to Christ and belief in his divine mission are here laid down to be the test of true discipleship. The devotion is personal, and the faith out of which it springs and on which it reposes is personal. It is active faith in a living Saviour, and not an intellectual acceptance of a series of opinions.—*Brooke Foss Westcott.*

AMERICAN STANDARD BIBLES.

Authorized and Edited by American Revision Committee, and Published by Thomas Nelson & Sons.

These Bibles contain the Concise Bible Dictionary which forms the helps to these Teachers' Bibles. It supplies ,in the most condensed and convenient form, all the latest information about the Bible, its writers, its language, the various versions, complete chronology, life of Christ, with harmony of the Gospels, life and travels of St. Paul, etc. The illustrations are reproduced from recent photographs, and truly illustrate the articles. The Combined Concordance is entirely new, and has been made expressly for the American Standard Version. It combines with the Concordance, Subject-Index, Scripture Proper Names, etc. The 12 Maps have been carefully revised and are beautifully colored. In making orders, give the number and price.



135—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold. **$3.00**

India Paper Edition, Only 16-16 of an inch thick.

133X—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold, **$4.00**

SUNDAY SCHOOL SCHOLARS' BIBLE.

Especially made up for gift or reward Bibles for Sunday School scholars, containing a special series of very practical and useful helps and Bible Questions and Answers, etc. Printed on fine white Bible paper; ruby type; pocket size, 3¾x5⅜ inches, and 1 inch thick, with 31 full-page illustrations in sepia. All bindings are black.

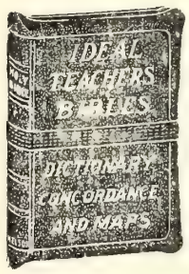
Ruby Type, Size 3¾x5⅜ Inches, and 1 Inch Thick.

65—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on side and back in pure gold; 6 colored maps $2.50

AUTHORIZED VERSION.

RED LETTER TEACHERS' BIBLES.

Brevier Type (8 vo.), Self-Pronouncing, Size 5⅜x8½ Inches and 1⅜ Inches Thick.

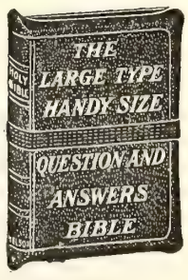


Containing the Bible, with full references. The words of Christ in the New Testament are printed in red; other parts of the book are printed in black. With Concise Bible Dictionary, combined Concordance, and 12 indexed maps.

7852—Genuine Leather, Lavant grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold $4.75

RED-LETTER EDITION.

With All the Words of Christ in the New Testament Printed in Red.



1282—Genuine Leather, Morocco grain, divinity circuit round corners, red under gold edges, register and headbands; title stamped on side and back in pure gold $3.25

60—Bound in Cloth, stiff covers, square corners, red edges, Sunday School Scholars' Bible, stamped in pure gold on cover, no illustrations; special book for Sunday Schools 95c

Any of the above Bibles sent postpaid. Address

THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy

MONDAY.

THE FOURTH TEMPTATION.

A DISQUIETED SOUL.

"Sirs, we would see Jesus."—Jno. 12:21.

We are not accustomed to think of Jesus as having but three temptations. Stanley Jones gives us another which seems quite potent.

It was when the Greeks came seeking Jesus, represented as one of the most fateful moments in Christ's life, comparable with the wilderness temptations and far more subtle than they. The latter were temptations at the beginning of his career; the Greek one is a temptation which came at the zenith of his career.

This temptation is the temptation which one has when he feels that his work is done, that he should take care of himself, and let down, and take it easy.

The proposition of the Greeks to Jesus, Moffatt says, was to beseech him to come over to their country and take it easy the balance of his life. He had done enough. Besides they saw a storm ahead and knew that he would be killed if he kept on, and why "butt his brains out against a wall?" Jesus is quoted as saying, "My soul is disquieted within me." If Jesus gave the matter much concern, the struggle must have been great. To him it was Athens or the cross. The battle was not one between the good and the bad; it was a battle between the good and the best—good without a cross and the best with a cross.

The most of us would have taken the easier way. But Jesus seems to have argued this way: "Life comes through the giving of life. Fruit is the product of death. 'Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth fruit'." The salvation of mankind was not yet completed. One thing man had not learned yet, which was, a mission of good cannot be accomplished by conserving one's own self and resources. Man needed to be taught yet that the saving of life loses it, but the losing of life for the sake of others finds it. The Greeks were asking him to save his life and have it; they were asking him to bless without bleeding, and all nature, which it appears they might have known, cried out, "It cannot be done." Besides, what he needed most was not life, but to give mankind the life that comes through death.

TUESDAY.

INTEGRITY OF SOUL.

"The Lord is in his holy temple; let all the earth keep silence before him."—Heb. 2:1.

While the writer was driving through the forest of the gigantic red wood pines of the Yosemite National Park the other day, the following was copied from a bronze slab erected there to remind man of God:

> "These *Sequoias Gigantia* are of a noble lineage that bridges humanity back through eons of time to the age of reptiles. Here live venerable forest kings in reveries that carry back a thousand years before Jesus Christ walked the Shores of Galilee. In their majestic shadows fretting men may well pause to ponder values—to consider the ironic limitations of three score years and ten. Here, through a compelling humility, men may achieve a finer integrity of soul."

In the city or amidst hurrying, bustling, noisy civilization, one is admittedly swept away from life's truest, sweetest thoughts by preponderant superficialities. In the silence of the forest, the gigantic grandeur of the mountains towering to the skies, and the silent presence of these age-long monster trees, one is made to bow his head in reverence of a greater presence still—God.

Prayer—O Lord, most merciful Father, thou who makest the earth thy abiding place that men may know thee, we bow to thee in a contrite heart beseeching thee to teach us to know thee. Thou dost build the earth with thy hand without a sound, instruct us by thy counsel and in thy way. Thou art clothed with majesty and the earth is thy handiwork, do thou make us thine also, and we will extol thee forever.—*Amen.*

WEDNESDAY.

AT THE MASTER'S FEET.

"One thing is needful; for Mary hath chosen the good part, which shall not be taken away from her."—Luke 10:42.

How familiar is the story of Mary and Martha—Mary choosing to sit at the feet of the Master, listening to his words.

Sitting in the presence of the Sequoias (big trees) of Yosemite, a soul attuned to God feels that this is the "good part," and a part which none can take away. Adapting McDonald's poem called "Mary," we quote:

We sit at the Master's feet
In motionless employ,
Our ears, our heart, our soul complete
And drink the itde of joy.

Ah! Who but us his glory knows,
His life, pure, high, intense,
From this eternal silence blows
The winds beyond the sense,

We glance with heavenly reason bright,
Around the trees so tall;
His words, his spirit, life and light
Make glad our hearts so small.

Like Mary's joy, awakes our heart,
To do the thing it would,
It seems, like her, he takes my part
And calls my choice "the good."

Prayer—
Oh needful thing, oh Mary's choice,
Go not from me away;
The trees, speak now thy living voice,
Inspire me every day.

THURSDAY.

TREES AND TRUTH.

"Thou hast beset me behind and before, and laid thine hand upon me. Whither shall I go from thy spirit? Or whither shall I flee from thy presence? If I ascend up into heaven, thou are there; if I make my bed in hell, behold, thou art there."—Psalms 139: 5, 7, 8.

We are still enjoying the Big Trees, some 350 feet high, 78 feet in circumference, and 26 feet in diameter. How they hold us! We cannot get away from them. Our soul sings the song:

Where'er I go, the Saviour will go with me,
It matters not how rough and dark my way,
With tender love he circles all my journey,
I cannot get beyond his loving sway.

I cannot get beyond the circle of his love,
His presence goes before me,
And his lovelight shineth o'er me,
So I cannot get beyond his love.

There is nothing that represents truth more than nature. We are told that these trees stood here years before Christ, and the truth of them bespeak the truth of an eternal God, filing in complex glory from the beginning of time to the present.

God opens the Scriptures, he opens his world, he opens the realm of the dead, and he opens the future of eternity and compels us to feel that even this worship is but the first outbreakings of an eternal fountain which will flow throughout eternity.

Prayer—Almighty God, we call to mind thy loving kindness and tender mercies. We praise thee for what thou hast given us: for the world in which we live, for work, for truth, and for the hope which leads us on to better things. Accept our thanksgiving in the name of Jesus.—*Amen.*

FRIDAY.

GRACE.

"He dwelt among us full of grace."—Jno. 1:14.

The writer is still gazing in wonder and reverence at the great trees of California's forests. What is more graceful? What bespeaks more wonder? What bespeaks more the revealing grace of God?

We see Christ across the revealing distance of the ages as he sits under the trees at eventide or meanders along through the groves of Bethsaida. His whole bearing is that of divine love earnestly seeking to overcome all obstacles of time, live above the mean and the low and save man to the heavenlike spirit. It is a life living practical love, descending in the midst of men's sufferings and sins, and earnestly laboring to relieve them.

Prayer—Our Father, we adore thee, we worship thee. As a child should know the will and mind of its parent, so teach us to know thee. As we contemplate nature, we know that this glory has proceeded from thee. How small we are in thy presence! As the sunbeams have flown eternally over the forests and hills, we pray that thy light may fly over our lives and our eternal future.—*Amen.*

SATURDAY.

THE SILENCE OF HIS PRESENCE.

"Be still and know that I am God."—Psalm 46:10.

"Empty wagons make more noise than loaded ones," my professor used to tell me. A match makes more noise than the breaking of day or the bursting sun. All great movements of the universe are silent.

The Bible teaches us that it is in the quiet when the mind and spirit learns its best lessons and becomes aware of God. It is in silence that the Son of God comes forth with the radiance of glory.

We are carried away from our good judgment by noises. We limit our horizons and mould our vision by worldly attachments. The Word often enjoins us to be quiet and think.

Prayer—Our Father, make us willing to follow our Master and live alone with thee and pray much. We ask in Jesus' name.—*Amen.*

SUNDAY.

HOW TO ATTAIN REAL SELF-KNOWLEDGE.

"Search me, O God, and know my heart."—Psalm 139:23-24.

The utterance of the Psalmist seems to us one of the most precious in the Scriptures. The human personality is the most delicate and complex of organisms. We must watch and pray, and strengthen ourselves by divine grace.

If we lay our whole heart and our secret thoughts open to our Maker and Judge, he will prove our best friend, reproving us with tender and loving kindness. So we will become truly acquainted with our moral delinquencies, cast out our evil ways, be pure in word and deed, and rise to lives of spiritual holiness and beauty, walking in the way everlasting.

Prayer—By one of the parents, asking that we may be strengthened in faith and divinely led to do God's will, knowing that if we fully trust him we shall be guided aright.—*Amen.*

THE CHRISTIAN SUN'S PULPIT

Rev. John G. Truitt, *Pastor.*

MICAH'S CODE FOR JUDAH.

[A sermon preached in the Piedmont College Church, Demorest, Ga., December 3, 1933, by Rev. Henry Buckingham Mowbray.]

"Do justly, love mercy, walk humbly with thy God."—Micah 6:8.

In the verse, "Do justly, love mercy, walk humbly with thy God," Micah summarizes his code for the nation of Judah. A code is a set of laws with sufficient teeth to enforce them. At various times in their history Judah had Codes of Holiness. The Code of Hammurabi gave unalterable laws for the Babylonians as far back as the 24th century before Christ. Napoleon Bonaparte established his Five Codes. President Roosevelt calls his rules for a new industrial order, Codes. Here in Micah we have a code for Judah so worth while and altogether true that it ought to be applied to this day by every nation on earth.

In the six short chapters of that Old Testament book called by his name, Micah prophesies (literally speaks forth) this code for right living, and he does it with authority invested in him as a man of God. He does not preface it with phrases of uncertainty like, "it seems to me," "I suspect" or "it might be better." With authority he pronounces to the nation: "The word of Jehovah came to me," and repeatedly asserts: "Thus saith the Lord."

The first of the code says, "Do justly." What is justice? The definition of the Emperor Justinian in about 500 A. D. defined it, and Roman and English courts uphold it: Justice is the steady and abiding will to give each man what belongs to him. Such is the justice on which is built law and order of our western civilization.

Our troubled nation lacks this justice. You read of, or perhaps you have observed, seemingly upright men in industry exploiting their employees. They even deprive little children of their right to go to school or have hours for play, by working them long hours in mills. You have seen employees lay down on their jobs and not give those who hire them fair and honest labor. You have seen your fellows on the college campus go back on their contracts, fail to keep their appointments or deprive others of their property or even their good name. You have seen women unfair and overbearing with other women who toil for them in their kitchens. Well may we Americans be thankful that against many such forms of flagrant injustice President Roosevelt has established codes with power to help bring in a new industrial order.

The incidents that called forth Micah's pronouncements against Judah were that certain false prophets were prophesying that wine and strong drink would bring prosperity (history repeats itself), others were "stripping the robe" off those that pass by, and others were giving small ephas and asked large shekels. And to atone for such crimes they proffered rivers of oil and bullocks from a thousand hills on the temple altar. But to such offerings Micah sternly responded with "Woe unto you! . . . Be just!" Unlike Micah, we, alas, condone injustice. We see much successful injustice around us, and we say, "I reckon it can't be helped, for offenders seem to get away with it." No! They do not get away with it. The reason is that there is still a God in Israel. And if perchance he seems to "get away with it," his son or his son's son or his son's son's son is pushed to the wall. For the iniquities of the father is punished unto the third and fourth generation. This is, when all is said and done, a moral world; the moral persists; the immoral are punished. A keen psychologist once remarked that he had seen the wicked flourish as a green bay tree, but that later when he made observation, he looked, and lo! they were not. Jesus Christ said concerning Micah's rules of righteousness and others like them that not one jot or tittle of them should ever be changed.

When a man or a nation breaks the laws of God, the law breaker, or what seems worse, some one connected with the law breaker, is punished. And the same thing is true concerning the laws made by man—most of them are wholesome. So when a high school pupil disobeys a high school rule, or condones another pupil in doing so, he never "gets away with it," but in every case there descends on him or some one connected with him, punishment. Let no college student vainly imagine that there is no punishment for cheating in a classroom, smoking in buildings where smoking in buildings is forbidden, breaking in any ways the laws of sex chastity. "Woe unto you who pervert iniquity and abhor justice," thus saith Micah's God and ours.

Another part of Micah's code says, "Love mercy," or as it is in the Revised Version, "kindness." Justice and kindness, in the Bible teachings go hand in hand. At the same time we are to be both just and merciful. "The chief business of a Christian"—a theme on which Henry Ward Beecher said he rang the changes in all his sermons—"is to live with one's fellows justly and charitably." Perhaps the greatest problem of a wise and genuine Christian is to determine in any given case the proportions of justice and charity. The hero of the Odyssey, as he sailed through the Straits of Messina, had to avoid being devoured by the sea monster, Scylla on the one side, and the sea monster Charybdis on the other. The efforts of a Christian in everyday living is just the opposite. He has to partake of both justice and charity.

In the New Testament God is represented as the wise parent, not the indulgent parent. For an indulgent parent love is a mush of concessions, and in justice he has no backbone. Because God is Love, he organized the world so that whatsoever a man soweth that shall he also reap, and the wages of sin is death. Justice, then, is a more basic virtue than mercy, kindness or love. In his code, Micah first mentions justice, and afterwards mercy. To be both just and merciful requires all our judgment, patience and what somebody calls "Christian sense."

The third part of this condensed code is to walk humbly with God. A man who obeys this will doubtless come more and more to know exactly how to live both justly and kindly. The difference between a godly man and an ungodly man is right here. They both live in the same world and sense the same things but with this difference: the godly man is ever aware that he is in the presence of God, while the ungodly man has not this awareness. From this fact comes a great value of the Old Testament, recording as it does that Abraham, Deborah, David and Micah walked with God. True, they were not always just and kind. But somehow, even in those early days, undeveloped days of religion, they were able to better adjust themselves because they walked with God.

Never before, and John Ruskin contends never since, has religion been reduced to such a workable formula as when Micah spoke forth to his nation that the requirement for right living was to do justly, love mercy and walk humbly with God. "Woe unto Judah," and woe unto any nation which fails to do so. You recall the story of Judah. She heard her prophet and heeded not. And the inevitable result occurred that occurs to any nation disobedient to God's laws. In the third and the fourth generation those Judeans were pushed to the wall and were carried away captives to a hated foreign country.

For you and me and for the American nation Micah's code still stands. Unfailing as the law of gravitation, it works for human welfare. Iniquity visits those who disobey. For those who obey God's everlasting laws, mercy comes to thousands and thousands.

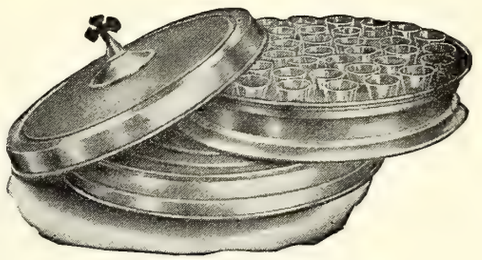
COMMUNION WARE.

Individual Service.

Made in best Silver Plate or Aluminum. Prices low; first-class workmanship and finish.

ALUMINUM.

Aluminum is light in weight, durable, and does not tarnish.



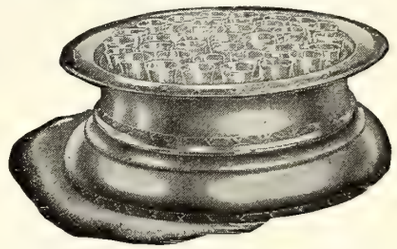
Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses $7.00
Tray No. 6—Interlocking, with 35 plain glasses 6.75
Tray No. 10—Interlocking, with 30 plain glasses 6.50
Base No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Cover No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Bread Plate No. 1—Narrow rim..... 1.60

SILVER-PLATED.

The Silver-plated Ware is of the very highest grade and best finish; heavily plated on nickel base.

Tray No. 85—Interlocking only, with 36 glasses $22.00
Base No. 1—Silver-plated; fits Silver Tray 85.. 11.00
Cover No. 5—Silver-plated; fits Tray No. 85... 16.00



(For Silver Bread Plates, see under No. 90.)

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling) $22.00
Base No. 2—Silver-plated; fits Silver Tray 90.. 16.00
Cover No. 4—Silver-plated; fits Silver Tray 90. 14.00

Bread Plate No. 3—Narrow Rim.....$ 9.00
Bread Plate No. 4—Broad Rim..... 9.00
Filler—Silver Lined..... 6.00

THE CHRISTIAN SUN
1536 East Broad Street Richmond, Virginia

THE WHY OF ELON COLLEGE.

By Dr. N. G. Newman.
Pastor Holy Neck Christian Church.

Why Elon College? Why any church owned and church controlled college? Why any college? Why education? And a dozen other questions more glibly asked than intelligently answered. The reasons given are many and various—some of them too old and hackneyed for consideration.

Increases Earning Capacity.

We are told that a college education increases a man's earning capacity and this is proven by statistics galore. This reason is good as far as it goes, but not high. It is a bread and butter argument—"of the earth earthy."

Increases Prestige.

Another reason assigned is that it adds to one's prestige and influence so that wherever he may find himself the advantage will be on his side. There is not so much to this as in former years. The college man today is only one of a crowd—an ever increasing crowd. The distance between him and the "stay-at-home" is being continuously lessened. Cultural influences outside of college life have been greatly multiplied.

Foundation for Higher Learning.

We are told that a college education is necessary as a foundation for professional courses and highly specialized studies. There is much to this and will be more in the future. Universities are demanding this. There can be no structure of great height or weight without a foundation of corresponding breadth and solidity.

The fundamental reason for the church owned, church controlled and church supported college is: Man is God's creation. He lives in a God-made world. He has to do continuously with God-made laws and principles. There is a God designed purpose in his existence. The development of his powers, the achievements and happiness of his life, therefore, depend on his relations to God—the extent to which God can come into his life. God enters through every avenue of intellect, emotion and will opened up to him. The foundation of education is to open up these avenues of divine approach. The function of Christian education is to complete the cycle in its fullness—to educate Christian folks in a Christian atmosphere, in Christian principles and by Christian instructors. The Chistian college is the only institution that can do this and strives to that end. This is the *Why of Elon College.*

ELON IS OUR COLLEGE.

By W. M. Jay,
Pastor, Holland Christian Church.

Yes, Elon is our College. What a fine slogan! If only every member of our brotherhood could feel the sense of this slogan, the College problem would be easily solved.

Elon College did not spring up like a mushroom up there in North Carolina, then stretch out her arms for help and ask for a handout. No, the Christian Church of the Southland actually felt the need of such an institution as Elon and set about the matter with faith and courage to bring it into existence. It is here, and not by mere chance or mistake but by the prayers and faith and sacrificial efforts of our early church fathers.

The primary purpose of establishing Elon College was to train Christian ministers for the Christian Churches and to provide training under Christian influence for the young men and women of our churches, even though they chose to enter the fields of law, medicine, or business. Of course, its mission is undenominational also, and a hearty welcome is extended to students of all faiths.

In most of our churches now you will find these Christian trained leaders serving as pastors, superintendents, teachers and active workers. Yes, I heard what you said, and I admit it at once. There are exceptions, and what rule does not have its exceptions? Without Elon how is the morale of our churches to be maintained. The fact is it cannot be done, and many there are who have so admitted this to me in the past few weeks.

It is surprising to know how many folks ask the question, "Why is Elon not self-supporting?" In my recent canvass for the College, I had to answer that question several times. To make any college self-supporting from student income, or in other words to make the students pay in full for the cost of their education, simply means to bar from college walls the vast majority of those seeking to enter college. If any institution of learning should be self-supporting the State schools should be the ones, for they have the students in great numbers; yet look at the thousands and hundreds of thousands of dollars that are voted by the legislatures to these institutions. The fact is that each student in the average college pays for about one-half of the cost of his education, and the other half must be made up from income from endowments and gifts.

The present need for the College is funds to the extent of $25,000.00 to balance the budget for the year and to enable the College to carry out its program for the present session. This is not only our direct responsibility, but an heroic challenge to our faith, loyalty and integrity to meet this responsibility in a practical way. Of course, individuals of wealth and means should generously respond to this need, but the rank and file must also respond if the goal is to be reached.

In regular order a faculty was employed for the year, and the doors of the College were opened for a new student body. About 260 or more responded to that call. They came; they are there now, and nearly half of the year is passed. Some 40 or 50 of this number are candidates for degrees at the close of the year. Friends and well-wishers of Elon, what do these facts mean to you? To retreat or block progress by non-support would seem tragic. Do these facts not constitute a binding responsibility on the part of the church and friends of the College to keep faith with these young people and those who have been employed to train them?

Of course, we will keep faith with these young people and the faculty and the office force, and our most worthy President. The very fact that I, personally, in conference and in private, counseled that Dr. Smith should give up his great church, the Christian Temple, and become the head of Elon College, challenges my loyalty and support to him that our College may be delivered out of the slough of despond onto the mount of success and achievement.

Yes, we will keep faith with the College. It means life to the Christian Church, South, and it means life more abundant to the youth who yearly go out from its walls into the world of experience.

Just received notice today of the quota expected of our church. It looked rather formidable. How shall we face it? Boldly and courageously, of course; there is no other way that is worthy. We shall hope to place Elon and its interests upon our hearts during this educational period. May we not allow the local burdens of the church to blind us in our duty toward the College at this time. With our obligation to the College met, we can then turn with greater zeal to our own local problems.

HOLMAN SUPERIOR TEACHERS' BIBLES

Authorized Version—Self-Pronouncing The Best Editions of the World's Best Book

For Adults, Teachers, Preachers, Students, and All Who Would Study the Word of God Intelligently

BOLD BLACK TYPE—COMPACT SIZE 4½x6¾ INCHES—WILL FIT THE COAT POCKET

Part page specimen of Holman Boldblack Type Bible

ST. MATTHEW, 5. *Christ's sermon on the mount.*

13 And leaving Năz'a-rĕth, he came and dwelt in Că-pĕr'na-ŭm, which is upon the sea coast, in the borders of Zăb'u-lon and Nĕph'tha-lim:
14 That it might be fulfilled

A.D. 31. CHAP. 4. n Isa. 9. 1, 2.

934 CHAPTER 5.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.

AND seeing the multitudes, a he went up into a moun-

THIS NEW HOLMAN TEACHERS' BIBLE, Pronouncing Text, Bold Black Type is a PRONOUNCED SUCCESS. The latest Bible with NEW HELPS that are quite comprehensive and consist of an Illustrated Bible Dictionary, Concordance and additional aids all under ONE ALPHABETICAL INDEX. Also Fine Maps on Coated Paper, and a specially prepared BIBLE READING COURSE, intended to stimulate and maintain interest in the Bible. Imported Bible paper is used to improve opacity and keep down bulk. By this means you get the benefit of full Biblical information without the physical discomfort of handling a heavy volume.

STYLES AND PRICES—BIBLE PAPER EDITION

4612. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges..... $4.00
4630. Same as 4612, with extra leather lined covers..... 4.75

THIN INDIA PAPER EDITION

With Helps as described above. Size 4½x6¾ inches. One inch in thickness

630X. Egyptian Morocco, divinity circuit, leather linings, red under gold edges, silk head bands and silk marker..... 7.00
633X. Algerian Morocco, divinity circuit, leather lining to edge, silk sewed, round corners, red under gold edges, extra quality binding..... 8.00

EXTRA LARGE PRINT TEACHERS' BIBLES

Large 8 Vo. Size—8x5½ inches—1600 Pages, including 400 pages of Bible Study Helps

Part Page Specimen of Print

Extra spacing between words and lines makes this Bible very easy to read.

ST. MATTHEW, 5. *Christ's sermon on the mount.*

15 k The land of Zăb'u-lon, and the land of Nĕph'tha-lim, *by* the way of the sea, beyond Jor'dan, Găl'i-lee of the Gĕn'tiles;

A. D. 31. k Is. 9. 1, 2. l Is. 42. 7. Luke 2. 32. m Mark 1. 14.

2 And he opened his mouth, and taught them, saying,
3 b Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

CONTAINING COMPLETE HELPS TO BIBLE STUDY, INCLUDING ALL OF THE FOLLOWING FEATURES

A New Practical Course in Bible Reading, A Treasury of Biblical Information. The most carefully compiled, thorough and attractive form in which valuable Biblical information has ever been prepared. Illustrated Self-Pronouncing Bible Dictionary Containing 150 illustrations, concise definitions and textual references on nearly 50,000 subjects. A Practical Comparative Concordance, with nearly 50,000 references. Four Thousand Questions and Answers on the Old and New Testaments. A valuable Help to all Bible Readers.

STYLES AND PRICES

4712. Divinity Circuit (overlapping covers), French Seal Leather, red under gold edges, silk head bands, and silk marker.. $5.00
812RL. Red Letter Teachers' Bible. The Words of Christ in the New Testament, Old Testament Passages alluded to by Christ, various prophecies relating to Christ in the Old Testament, etc., all PRINTED IN RED. Binding same as described above on 4712 and same large Self-Pronouncing type..... 6.00
733X. Holman India Paper, Genuine Morocco, leather lined, silk sewed, divinity circuit, round corners carmine under gold edges, silk head bands and silk marker, same type and helps as above..... 10.65

All styles sent Postpaid at above prices—Thumb Index 50 cents extra

Christian Orphanage

WHAT IS ELON WORTH TO YOU?

By CHAS D. JOHNSTON,
Superintendent, Christian Orphanage.

Our Church has three major institutions in the Southern Convention—Elon College, Missions and the Christian Orphanage. All of them have their mission to perform and deserve the love, confidence and loyal support of our entire membership.

In this letter I want to say a word in behalf of Elon College. I am afraid our church people do not realize the worth of Elon College and the great part it plays in the life of our denomination? We have one of the most beautiful and most modern plants of any small college in the South. We should feel a personal pride in it. We have a President and faculty that are the peers of any small college in the South—fine Christian characters—worthy of your confidence and respect. We should educate our boys and girls there because they are to be the leaders in our church and community life. Our ministers who are filling and are to fill our pulpits in our churches are educated there.

The College is in dire financial distress. We must come to its rescue and save it to our denomination. It needs two things: It needs our boys and girls to make up a student body of four hundred students. Let us be loyal and send them there. It needs money as never before in its history. Let every member of the church help. Let us be loyal with our gifts of sacrifice to wipe out the College debt.

If we stand behind our beloved President, Dr. L. E. Smith, he will pull it out of debt. He can't do it without our help. I want to appeal to every member of our denomination to stand by him now in his great undertaking and let us all sacrifice together and help him succeed in his big task. It is our College. It is a big asset to our denomination. We cannot afford to lose it. Now is your opportunity to help.

Dear Friends:

We reached and passed our goal of $17,000.00 for the year 1933. We want to express our appreciation to each church and Sunday School and each individual for the loyal support we had during 1933. It was fine, with financial conditions as they were nearly all the year. We pray God's richest blessings on each and every one, and may the year 1934 have many rich blessings in store for us all.

CHAS. D. JOHNSTON, *Supt.*

[NOTE.—Mr. Johnston sent in a list showing articles sent in since the last report of same. We are taking the liberty of holding this list until next week, because of lack of space.—*Managing Editor.*]

REPORT FOR DEC. 28, 1933—CONCLUDED.

Brought forward		$17,123.69
Sunday School Monthly Offerings.		
North Carolina and Virginia Conference:		
Pleasant Grove	$ 8.03	
United, Lynchburg	7.36	
		15.39
Eastern North Carolina Conference:		
N. Clayton	$ 1.00	
Pleasant Hill	3.29	
		4.29
Eastern Virginia Conference:		
Holland		5.00
Valley Virginia Central Conference:		
Palmyra		1.10
Alabama Conference:		
New Hope		2.46
Thanksgiving Offerings.		
North Carolina and Virginia Conference:		
Hines' Chapel, V. Gerringer	$ 1.00	
Union, Va.	20.00	
Pleasant Grove	10.30	
United, Lynchburg	2.10	
		33.40
Western North Carolina Conference:		
Brown's Chapel and Providence Chapel	$ 1.00	
Big Oak	.75	
		1.75
Eastern Virginia Conference:		
Newport News	$ 28.95	
Sarem	4.00	
Johnson's Grove	1.00	
Ivor	3.56	
		37.51
Valley Virginia Central Conference:		
Bethel	$ 2.80	
Dry Run	9.35	
		12.15
Individual Thanksgiving Offerings.		
W. J. Ballentine, Fuquay Springs, N. C..		12.00
Special Offerings.		
First Church, Albemarle, Christmas Offering	$ 5.00	
W. P. Perry, support Billy Perry.	10.00	
Interest on loan	90.00	
Christmas Offering, Waverly Ch...	9.05	
Beginners' Class, Waverly S. S...	.50	
		114.55
Total for the week		$ 239.60
Grand total		$17,353.29

ELON COLLEGE

AN ACCREDITED COLLEGE
of the
CONGREGATIONAL CHRISTIAN CHURCHES OF THE SOUTHEAST

CHRISTIAN EDUCATION BUILDING.

ELON COLLEGE, founded by the Christian Church in 1889, has fully justified the faith and hope of its founders during its 42 years of operation. Its graduates from the four-year course leading to a bachelor's degree, number 980, now living, 122 of whom are in the Christian Ministry and full-time Christian service. The majority of these are members of our own denomination. In addition, 449 are in educational work and are an active influence in the lay leadership of the Christian Church.

THE CHRISTIAN EDUCATION BUILDING, and the definite religious atmosphere of the College, provide the very best facilities available for training for religious leadership, and offer the Church its finest opportunity to train the young people of the denomination to assume active leadership both in the ministry and laity of the local churches.

Address—

C. M. CANNON, *Registrar*
Elon College, - - - - North Carolina

Home Atmosphere—Reasonable Rates—Clean Athletics—Christian Spirit

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational-Christian Church.

Central Publishing Co., Inc., is complying with the President's Code

BOARD OF EDITORS.

J. O. ATKINSON, D. D.....Editor
E. C. GILLETTE, D. D.....Associate
S. C. HARRELL, D. D.....Contributing
C. R. RAYMOND, D. D....Contributing
ELISHA A. KING, D. D...Contributing
W. C. WICKER, D. D.....Contributing
J. T. KERNODLE....Managing Editor

SUBSCRIPTION RATES.

One Year $2.00
Six Months 1.00

Trial Subscriptions: Five or more new subscriptions sent in at one time by pastor or president of any church organization, three months for 40c each.

PUBLISHED EVERY THURSDAY AT RICHMOND, VIRGINIA.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Change of Address: Be sure to give both old and new address when asking that your address be changed.

All news matter and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsyth Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, **Managing Editor, 1536 E. Broad St.,** Richmond, Va.

Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

Receipts: The change of label is your receipt for money paid. The label shows date of expiration, and change on label will appear the first or second issue of the month following renewal, provided it was received before the 25th. No other receipt will be sent unless requested. Please notify the Richmond Office if label is not changed as above.

MARRIAGES

STONE—FAIR.

At Belew's Creek, N. C., December 24, 1933, the writer united in marriage Mr. William E. Stone and Miss Minnie Grey Fair, both of Walnut Cove, N. C.

Friends of this young couple congratulate them and wish them happiness.

D. M. SPENCE.

MABE—MURRAY.

At home, Walkertown, N. C., December 23, 1933, the writer united in marriage Mr. Odell J. Mabe and Miss Thelma Opal Murray, both of Belew's Creek, N. C.

Their many friends congratulate this young couple, as they start out on this new adventure. D. M. SPENCE.

JOYCE—BRADY.

Mr. Jack Joyce and Miss Cloyce Brady were happily married at the home of the bride's parents, Mr. and Mrs. L. H. Brady, December 23, 1933, in the presence of a few relatives and friends.

These young people are popular in their home community and their friends wish for them a happy wedded life. The ceremony was performed by the writer.

T. J. GREEN.

HILLIARD—LYNCH.

On December 29, 1933, at Graham, N. C., Rev. Henry C. Hilliard, of Franklin County, and Miss Hester Lynch, of Warren County, N. C., were united in marriage by the writer.

The friends and relatives present at the marriage vied with each other in heartiest good wishes to the bride and groom for a long, prosperous and happy wedded life. P. H. FLEMING.

WILLIAMSON—WILLIAMSON.

At my home, Virgilina, Va., November 30, 1933, Mr. George Reuben Williamson and Miss Willie Lee Williamson were united in marriage.

Mr. Williamson is the son of John Williamson, of Buffalo Junction, and is engaged in farming.

The bride is the daughter of Luther Williamson, of Virgilina, Va., Route 3. This is a popular young couple with a host of friends who wish for them much happiness.

C. E. NEWMAN.

LILLY—GRIM.

Mr. James Frank Lilly and Miss Lucile Grim came to my home on the afternoon of December 27, 1933, and were united in the holy bonds of matrimony. They are from the neighborhood of Mt. Olivet (R) Church, and are splendid and popular young people.

The groom is the son of Mrs. Fannie Lilly and the late Charles G. Lilly. The bride is a daughter of Mr. and Mrs. Martin Grim. They will continue to reside in the home community, where the groom is a farmer. May peace and happiness attend them on their way.

A. W. ANDES.

SOUTHERN UNION COLLEGE

FRANK E. JENKINS, *Acting President.*

SECOND SEMESTER WILL BEGIN JANUARY 25th.

* * * *

STRONG FACULTY : STRONG COURSES
LOW EXPENSES : THOROUGHLY CHRISTIAN.

* * * *

The Adult Education Department is growing rapidly, with some 150 already enrolled.

For prospectus and full information, write

DEAN MARLIN G. SATTERFIELD,
WADLEY, ALABAMA

PIEDMONT COLLEGE

Located in

"The Blue Ridge Highlands"

SECOND SEMESTER—JANUARY 31st.
SUMMER TERM—JUNE 11th.

An accredited college with an enviable reputation for superior classroom instruction, and wholesome student life.

Fully recognized and accredited in its home State, and in such neighboring States as North Carolina, South Carolina, Alabama, Tennessee and others. Standard courses leading to the A. B. and B. S. degrees.

The Summer Term, continuing for six and nine weeks, affords opportunity for college and professional study and invigorating recreation.

From six to twelve hours of credit may be earned. Special courses in Elementary, Intermediate, High School and Rural Education. Public School Music and Art; School and Playground Games; Athletic Coaching.

For Fall Term or Summer Bulletin, write

DEAN J. C. ROGERS,
DEMOREST, GEORGIA.

Southern Seminary Foundation

(Successor to Atlanta Theological Seminary.)

AFFILIATED WITH

Vanderbilt University

The Foundation and the other Foundations that are affiliated with Vanderbilt University School of Religion comprise the only Interdenominational Theological School in the South. Through this affiliation the students enjoy the rights and privileges of Vanderbilt University.

DEGREES.

Candidates for degrees are required to have completed their college courses.

The degree of Bachelor of Divinity is offered to qualified students who complete the required courses.

Vanderbilt University also offers the degrees of Master of Arts and Doctor of Philosophy, in accordance with the regulations established in its several departments.

MORE THAN A SCHOOL OF THEOLOGY.

Because of our affiliation with Vanderbilt, our relations with other nearby colleges where our students can take courses without tuition, and the cooperation of the American Red Cross and other social agencies in the city, we prepare students for many types of Christian service.

For information write

WILLIAM JAMES CAMPBELL, *President,*
330 BUTTRICK HALL, VANDERBILT UNIVERSITY,
NASHVILLE, TENN.

ELON COLLEGE LIBRARY
ELON COLLEGE, N. C.

THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

IN ESSENTIALS, UNITY. IN NON-ESSENTIALS, LIBERTY. IN ALL THINGS, CHARITY.

VOLUME LXXXVI. RICHMOND, VA., THURSDAY, JANUARY 18, 1934. NUMBER 3.

THE SUN'S OBSERVATORY

College Library

Seventy-Fifth Anniversary.—

The *Sunday School Times* has just celebrated its seventy-fifth anniversary. Founded by the American Sunday School Union, its first issue appeared January 1, 1859. It was edited for many years by Dr. Henry Clay Trumbull, father of the present editor, and one of the outstanding leaders in the religious world.

Cyclones Cause of Many Disasters.—

Statistics compiled by the Red Cross indicate that the tornado, or cyclone, is the most frequent type of disaster in the United States, claiming a heavy toll of life and property. During the past year tornadoes killed 326 persons, injured 2,755 and rendered homeless as many as 21,000. The Red Cross gave relief in 44 tornadoes in 18 different States.

Babe Ruth Takes a Cut.—

Babe Ruth at last gets his, along with State and National employees, to say nothing of thousands of others. The daily press announces that he has taken a cut of $17,000 a year in signing up for the present baseball season. However, there are still many in the business world who would gladly accept what is left of his former salary, which was $52,000 a year.

Uses for Waste Lumber.—

For over a hundred years it has been known that fermentable sugars could be made from wood celulose. The first plant for the production of alcohol from wood was established at Georgetown, S. C., twenty-four years ago. The method was developed and improved by the Germans during the World War. There is now a great probability that the processes will be simplified to the extent that the saw-dust, mill-ends, etc., from saw mills can be utilized to advantage to produce sugars, alcohols and proteins.

Science's Most Powerful Rays.—

A new ray has been developed at the University of California, composed of neutrons, and said to be more powerful than either radium or the X-ray. This ray is the most dangerous yet produced, but it shows vast possibilities for experiments both in medicine and in chemistry. The ray, itself invisible, consists of a flow of 10,000,000 neutrons a second. The neutron was discovered in England some three years ago. It is supposed to be the final particle (as the atom once was) of matter. Until the present time these neutrons have been available only in small quantities.

Still Faster Flying.—

Announcement was recently made at Langley Field of the designing of an airplane that would speed through the air at the rate of 544 miles per hour. Present designs of planes have reached the limit of speed because of the "hardening" of the air which packs up in front of them. This new design meets the hardened air by refinement in streamlining and the removal from the plane's surfaces of even small projections. Engine and pilot would be entirely enclosed and the landing gear would be completely retractable. Mr. John Stack, the designer, says: "The computations are made for a hypothetical airplane, which, however, is not beyond the limits of possibility. The airplane is a scaled up model, which has been tested in the variable density tunnel . . . and represents one of the best wing-fuselage combinations thus far produced."

Pollard Refuses Pardon for Jones.—

Requests that, as a final act of clemency, he pardon J. P. Jones, former treasurer of the Virginia Methodist Conference Orphanage, were refused by Governor Pollard. Jones was sentenced to five years for embezzlement of orphanage funds, though alleged shortages were made good. The hopes of his friends, many of whom still believe in his integrity, were aroused by the action of the Governor in pardoning G. N. Sanders, who was committeed for stealing nearly $100,000 from the Baptist Mission Board. Sanders was sentenced for 20 years and had served about seven years. The reason given for his pardon by the Governor was that the sentence seemed excessive.

What It Cost.—

Among other clippings from the editor's office comes this, which we appropriate for the front page: "A vivid idea of the appalling havoc of the late World War can be gleaned from figures recently published in the *Congressional Record* at the instance of Senator Hatfield of West Virginia. The figures were compiled by a German statistician who estimates that the World War resulted in casualties of 11,000,000 killed and 19,000,000 maimed, with an expenditure of more than $500,000,000,000, a sufficient amount of money to buy a $2,500 home in a five-acre plot, with $1,250 worth of furniture, for each and every family in the United States, Canada, Australia, England, Belgium, France, Russia and Germany, and in addition a hospital, university, and schools, including the salaries of teachers, nurses, doctors, and professors for every group of 20,000 inhabitants."

Ancient Alphabet Found.—

The *Christian Science Monitor* tells us that there have been made recently discoveries by archaeologists which will throw quite a bit of new light upon the Scriptures. Ancient tablets which were found at Ras Shamra on the coast of Syria several years ago are said to been found to contain an alphabet of 27 characters, the first in cuneiform ever to have been discovered. Several of the inscriptions on these tablets bear close resemblance to passages in the Old Testament. The term for Deity, "El," with its plural form, "Elohim," used so often in the Old Testament, occurs frequently, while the Hebrew form of Jehovah, "Yahweh," appears as "Yah." The sacrifices described in the Old Testament are referred to, and there are many points of similarity with the Mosaic code. These tablets are supposed to have been the work of Arab worshippers from the steppes of Southern Palestine. Just the connection between them and the Israelites has not yet been determined.

Asks that Congress Share Responsibility.—

President Roosevelt has not lessened his determination to cut the dollar's gold value, but he wishes that Congress share the responsibility for his action. He asks that Congress give the Treasury title to "all supplies of American-owned monetary gold"; that it "fix the upward limit of permissible revaluation," and that it give the Secretary of the Treasury full power to purchase foreign exchange as well as deal with domestic gold, establishing a "fund of $2,000,000,000" with which to do this. The very boldness of the President seems to have downed most opposition, but a few conservatives have had the temerity to oppose or to talk back. Probably the most bitter is Senator Carter Glass, of Virginia, worn and discouraged in his attempt to prevent the President's action. He is quoted as saying: "Humanitarianism can find some excuse for a man who steals when he has to, but what excuse is there when there is no need?" He says that regardless of the evasions thrown around the question, the country has "repudiated the national debt . . . the whole currency is now irredeemable . . . that is all you can call it, legalized theft." The Richmond *News Leader,* which has been an ardent supporter of Mr. Roosevelt, says: "We do not go to the length of Senator Glass in saying that the policy advocated by the President involves repudiation of the national debt and the legalized theft of the impounded gold of the Federal Reserve Banks. . . . At the same time, we cannot see the moral justification for expropriating the value of gold that has belonged to individuals and has been called into the treasury." It adds that if the government appropriates the profit on the gold commandeered during the present year, it "can be called by any name one pleases . . . but if it had been done by one individual to another, it would be a case of getting money under false pretenses." It is hard to see the good that this radical step can accomplish. It is foolish to think that the country can be more prosperous with two fifty-cent dollars than with one dollar worth a hundred cents. A contemporary calls it "Bryanism triumphant." It seems more nearly "Bryanism gone to seed."

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

Richmond papers carried the notice, last Tuesday, of the appointment of Russell T. Bradford, of Nansemond County, Va., as assistant United States District Attorney. Russell Bradford is a graduate of Elon College, and the son-in-law of THE SUN'S editor, having married Jennie Willis Atkinson. We offer him congratulations.

Mr. W. E. MacClenny, historian, Suffolk, Va., has an important notice in another column of THE SUN. Many years ago Rev. Mills Barrett, of sainted name and memory, brought out a Hymn Book for use in our Christian Churches, which book was extensively used, but has long since been out of print and general circulation. We feel sure that some CHRISTIAN SUN reader has a copy of this Hymn Book, now needed and desired by our historian. A response to Mr. MacClenny's request will be deeply appreciated.

All SUN readers will, we think, give ready assent to the declaration that last week's issue of THE CHRISTIAN SUN, our Educational Number, was great and not only worth reading but worth keeping. It reflected not only the mind of those now connected with Elon College, but the spirit of fellowship, and the attitude toward the College and Christian education throughout our brotherhood. It will pay anyone who failed to read that number to look it up, and get from its pages the spirit of zeal, devotion and inspiration so apparent there.

Dr. L. E. Smith is this week attending the annual meeting of the American Association of Colleges, St. Louis, Mo. On Wednesday, the 12th annual meeting of the Association of Colleges of Congregational and Christian affiliation will be held, of which Association Dr. Smith is president. At 1:30 P. M., Dr. Smith will address the Association on the topic, "What Makes Education Christian?" From the St. Louis meeting Dr. Smith goes the following Monday, to attend the mid-winter session of the full meeting of the Commission on Missions of the Congregational and Christian Churches, at Evanston, Ill., Dr. Smith being a member of the Executive Committee of the same.

A recent issue of the Durham *Daily Sun* carried quite a complimentary reference to the fine work of our young friend, Joel Holland, formerly of Franklin, Va., and for years a singer in and a member of our Franklin, Va., Christian Church choir. Mr. Holland is now director of a large and growing choir of the First Baptist Church, Durham. Quoting *The Sun*: "For the past three years the choir has been directed by Joel C. Holland, who is himself one of the city's best singers. He has gradually built up the choir with well blended voices, now numbering forty-four persons, many of whom have been actively identified with the musical life of Durham for years." We congratulate friend Joel, who is using his great talent as a musician in such a commendable fashion.

A WONDERFUL LITTLE BOOK.

[Extract from address by J. H. Dillard at Gammon Theological Seminary, Atlanta, December 6, 1933.]

The other little book is, after the Bible, perhaps supreme among books dealing with the Christian life. The author died twenty-one years before Columbus discovered America. I said the author. I might have said the supposed, commonly accepted author, because the authorishp is not absolutely certain. Probably no book has had such an interesting history. Written first in Latin it has been translated into over fifty languages. It has been published in over six thousand different editions. I saw a new edition in New York two weeks ago. Some months ago I walked into a small book-shop in Chicago and asked the man if he had a copy on hand. He had copies in three editions. John Wesley published an edition, and there is an edition issued by a Baptist Publication Society. It is the most entirely spiritual book ever printed, and yet, if you allow in some passages for the fact that it was written in a monk's cell, it is as much up to date as a morning newspaper. The strangest fact of all is that in this age which we constantly accuse of being very materialistic, this book, next to the Bible, is still the best seller of all the books in the world. It seems to have first appeared without the writer's name and without special title. We know it today as "The Imitation of Christ," by Thomas A. Kempis. The best English translation is probably that of the Rev. W. H. Hutchings, a clergyman of the Church of England. It is not a book to sit down and read through. It is a book in which to read half a page every day. If ever book told the secrets and mysteries of the human heart with its longings and needs, it is this marvelous little book on "The Imitation of Christ."

"AMERICAN PREACHERS OF TODAY."

This is the interesting title given to an unusually interesting book written by the always interesting writer, Dr. Edgar DeWitt Jones, of Detroit.

Of course, Dr. Jones has not been able to include all the great preachers of America in his list of thirty-two prominent clergymen whom he introduces to the reader in the appreciative biological presentations given, nor indeed would all the men of the thirty-two qualify for membership in "America's One Hundred Greatest Preachers." There are three of the group out of the six of the number who come from Dr. Jones' own fellowship—the Disciples of Christ—who are in no way nationally known characters as is the case with most of those taken from the other denominations. But the list in all is indeed a remarkable company. And the fact that some of the men are not so well known outside their respective denominations, but who are so worthy of being known, makes the book of all the more interest and value.

This series of character studies of religious leaders in our day will prove of interest and profit to every minister who reads them. Indeed the book is one of the unique contributions of the year to the minister's library.

In the introduction, the list of about two hundred names of ministers from the various denominations has several names misspelled and the wrong addresses given. But these are so well known in their respective denominations that they will be easily recognized even by their misspelled names.

The book contains appraisals of thirty-two ministerial leaders in their respective denominations, and as already stated, the majority of the group are nationally recognized as inter-denominational leaders. I covet for my brother ministers the privilege of becoming better acquainted with the background and activities of these leaders in Christian work by reading this stimulating book published in an unusually attractive edition by the Bobbs-Merrill Company of Indianapolis, at the very reasonable price of $2.00.

ROY C. HELFENSTEIN.

Dover, Del.

THE HONOR ROLL.

By vote of the Conferences in Carolina and Virginia, individual churches were asked to raise for Elon College during the months of January and February an amount equal to fifty cents per member per enrollment. We shall endeavor at the College not only to properly record every dollar that is sent in, but to credit it to the local church. We are anxious, therefore, that everyone who sends in money, if he wants the contribution credited to his local church, to please state the same and give the name of his church.

In this column each week, we will publish amounts sent in from the churches. Brother T. J. Holland was present at the Eastern Virginia Conference when that Conference took the vote to raise money for the College. Brother Holland went home and sent $25.00 in cash to be credited to the Ambrose Church. His church, therefore, will head the Honor Roll:

1. Ambrose Church, Georgia and Alabam Conference ..... $ 25.00
2. Elon College Community Church.... 630.00

L. E. SMITH, *Pres.*

HELPING YOUTH.

Rev. A. R. Flowers, a well known Sunday School and Christian Endeavor worker, spent the last week of the year 1933 in this section. There is no man anywhere who receives a more cordial welcome in our homes and in our community than Brother Flowers. He began his career as a teacher in this community thirty-one years ago, and many of our leading citizens are his old pupils, while several who had a business turn of mind have gone to the towns and cities; others have gone into the professional world and are holding responsible positions in this and other States. Our children who have grown into young manhood and young womanhood, some of whom are now college graduates, are always glad when A. R. Flowers comes this way to help them with his splendid lectures. We certainly need more of such work done among the youth of our country.

L. A. BOYETTE.

Route 1, Clayton, N. C.

A BULLETIN IDEA FOR PASTORS.

The Layman Company is now putting out its Tithing Pamphlets in four-page bulletin form, printed on two inside pages only, other two pages blank, for local material. The cost will give a saving of at least $5.00 per week to any pastor who uses four-page bulletins in his Sunday services. A good opportunity for five or ten weeks of tithe education without expense or special distribution. Thirty-two subjects to choose from. Sample set, 15 cents. Prices 40 cents per 100; $3.00 per 1,000.

Please give your denomination, also please mention THE CHRISTIAN SUN.

THE LAYMAN COMPANY,
730 Rush St., Chicago, Ill.

DEFIANCE CHRISTMAS CONFERENCE.

Requests for reports on the Defiance Christmas Conference have been sent out, and most likely reports will be given in next week's issue of THE CHRISTIAN SUN. The few facts which have come to me indicate that the conference was of a high order and very helpful to those present. I am sure that those who were present will gladly share with the rest of us who could not attend.

F. C. LESTER.

"Dost thou love life? Then do not squander time, for that is the stuff life is made of."—*Benj. Franklin.*

A CALL TO SPIRITUAL ADVANCE.

The heads of thirty national communions, with an aggregate membership of over 27,000,000 have joined in issuing a call to spiritual advance at the beginning of the New Year. Included among the signers of the statement are the recognized leaders of most of the important American churches. While not undertaking to speak in an official capacity, their statement carries great weight by virtue of the fact that so many outstanding representatives of the various churches have found themselves in such agreement as to be able to unite in a joint statement to the churches and to the nation.

The statement bears the striking title, "The Present Crisis as a Summons to Spiritual Advance." It grew out of an informal conference convened by Rev. Albert W. Beaven and Rev. Lewis S. Mudge, president and vice-president of the Federal Council of Churches of Christ in America. Being unofficial in character, the conference included representatives of several communions which are not members of the Council.

The message in which the presidents, moderators, presiding bishops, or other official heads of the thirty communions unite begins with an affirmation of unchanged faith in God and in Christ —"eternal verities which stand unshaken amid the present chaos"—and records the conviction that "the personal experience of fellowship with God in Christ" is "the foundation of any Christian program adequate for a fear-stricken and bewildered world." They declare that "unless the Gospel is first lodged in the heart of the individual as a renewing and transforming power, it can have no healing for society as a whole."

The emphasis upon a renewed spiritual life for the individual, it is insisted, "must lead us straight out into the great social issues of our day —not away from them, and make us think of them in spiritual terms." As a result, the signers of the message analyze the spiritual aspects of our present economic, social and international situation. They conclude that the spiritual tasks of the present hour are "a clear summons to greater cooperation among all Christians."

LITTLE DEEDS MAY COUNT.

I have never felt that it is the Christian way of life to wait until you had reached the goal of your own ambition before you took time to help others on the way. Jesus blessed people when and where their request was made known. I am, today, in receipt of an encouraging letter from a deserving young woman who is nearing her eighteenth birthday.

One beautiful Sunday evening, in the summer of 1930, after I had spoken in the First Christian (Disciples) Church in Rocky Mount, N. C., and had shaken hands with a goodly number of people in the front of the auditorium, I was passing down the aisle toward the door where I was met by a group of four or five girls, one of whom was but a visitor to the city. I stepped aside for a friendly little talk with them, which gave this modest little visitor a chance to tell me of the passing of both her parents in little more than a year, and of her lonely life, and of the little hope that she entertained of finishing high school because she was having to live with relatives who were some distance from a school, and besides were not much interested in education.

I took her name and address, with the promise that she would hear from me within a few days, and in less than a week I had written her an emergency letter and at the same time told her that I had begun a search for a real Christian home in which she might be placed and that with the assistance of some loyal helpers in my field of work, I was quite certain it would be found. And it was found, with the result that she has had a chance to finish her ninth, tenth and eleventh grades in high and is working in the hope of saving enough money by the beginning of the next scholastic year to enter college. I have heard it said, many times, that "There is nothing like having a friend in the right place at the right time." I have learned long ago, that many men and women who have to bless this world, were at one time poor, handicapped boys and girls, whose chance in life others helped to give.

A. R. Flowers.

NOTICE.

Wanted to borrow a copy of Rev. Mills Barrett's Hymn Book, published for the use of the Christian Church. This is wanted for historical use, and will be returned.

W. E. MacClenny,
Suffolk, Va. *Convention Historian.*

GROWTH.

My life is such a cramped and stunted thing,
Yet there's a garden where the robins sing,
An open window looks into the sky;
I hear the honk of wild geese flying by.
My heart beats oft against its narrow bars,
Yet from my cage of life I see the stars,
And though my restless heart should beat more free,
I'd still look up into their majesty.
My soul is smug and dwarfed, I fear, sometime,
Yet a little share of loving can be mine,
And bit by bit my tiny soul can gaow
So large, that it will fill the world, I know.

Pomona, Fla.

Miss Dora Byrons.

Keep your fears to yourself but share your courage with others.—*Robert Louis Etevenson.*

SPECIAL ANNOUNCEMENT

To Sun *Subscribers Who Are in Arrears:*

In an effort to get the subscription list on a current basis, we are making these special offers, good until January 31st, to Sun subscribers who are in arrears:

Offer No. 1—If you are in arrears as much as two years, send us Money Order or Check for $5.00, and we will give you credit for three whole years' subscription.

Offer No. 2—If you are a year or more in arrears, send Money Order or Check for $3.50, and we will extend your subscription two years.

Offer No. 3—If you are as much as three years in arrears, send us $6.00, and we will extend your subscription to July 1, 1934, giving you full credit for your back account.

Letters have been sent out during the past six months to all who were as much as three years in arrears, trying to induce them by special offers, to pay up their arrearages. Quite a few have responded. Others have paid no attention at all to these letters. If by any chance you were in this class, and did not receive our letter, Offer No. 3 will enable you to put yourself back on a current basis at a nominal cost. Even if you are unable to avail yourself of this offer at present, won't you write the undersigned, explaining the situation?

If at all possible, won't you take advantage of one of these offers, thereby not only saving yourself money, but helping your Church Paper?

All Money Orders and Checks should be made payable to The Christian Sun, and letters should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

Renewal Subscription Blank.

Name..... Special Offer No.....

Street No. or R. F. D.....

City..... State.....

Amount enclosed, $.....

If sent in by another than the subscriber, please give name and address below:

Name..... Address.....

E-D-I-T-O-R-I-A-L

EDITOR
J. O. ATKINSON, ELON COLLEGE, N. C.
ASSOCIATE EDITOR
E. C. GILLETTE
117 W. Forsyth Street, Jacksonville, Fla.
CONTRIBUTING EDITORS
W. C. WICKER C. REXFORD RAYMOND
S. C. HARRELL ELISHA A. KING

THE PRINCIPLES OF OUR CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF OUR CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THIS WE HAVE NOT REPEALED.

While only about twenty-five per cent of the qualified voters in the United States cast their ballots in the election for repealing the Eighteenth Amendment, a big majority of that twenty-five per cent voted for repeal, and so the Eighteenth Amendment is duly repealed. There is no doubt about that. There can be no question of it. Its death warrant has already been signed. It is a thing of the past. In dying, however, one government official in Washington paid prohibition possibly the highest compliment, and gave prohibition the highest commendation, yet received. He said, in estimating the prospective income to the government for taxes on liquor: "Whiskey consumption will be one-half of pre-prohibition record, because there are fewer habitual drinkers." And so the government, in making its estimate of revenue to be secured from this source, was forced to base that estimate on the contribution that prohibition has made to our country by decreasing by at least one-half the estimated amount of liquor consumed, because through prohibition there are now fewer habitual drinkers.

The fact, however, that faces one and all of us, both those who favored and those who were opposed to repeal, is that while the Eighteenth Amendment is repealed, we haven't repealed the liquor problem. *The Christian Herald* declares it in these searching terms:

"'You can't repeal the liquor problem,' was Senator Arthur Capper's searching comment upon the repeal of the Eighteenth Amendment.

"'You can't repeal the liquor problem,' is essentially the testimony of every State liquor control commission now trying to deal with the situation resulting from the ratification of the Twenty-First Amendemnt by thirty-six States.

"'You can't repeal the liquor problem,' is the testimony of the Honorable Alfred E. Smith, as he pleads before an anti-crime commission in New York City for the boycotting of the bootlegger.

"'You can't repeal the liquor problem,' should be the caption of a paragraph from a Washington letter of October 28th, which reads: 'One government official says whiskey consumption will be one-half of pre-prohibition record because there are fewer habitual drinkers.'.'

"'You can't repeal the liquor problem,' is a fair warning to 'Oscar' of the Waldorf-Astoria Hotel, who, through the medium of a news reel, urges the American home to consume seven kinds of wines at a seven-course dinner, plus an opening cocktail—a fair warning for 'Oscar' and all his money-eager associates. *Liquor intoxicates, but never learns.*

"No, you can't repeal the liquor problem!"

Because we cannot repeal the liquor problem, and because we cannot ignore it, or its deadly work that goes on by night and by day, it is up to every man, woman and child, who loves sobriety and the peace of a sober home, to be aware and on the alert against the liquor problem, which is the deadliest foe to human happiness and has, through the ages, been the most awful curse ever visited upon the human race. J. O. A.

COMES THE DAY.

As the day dawns and the fresh morning comes, do we count this among our blessings? Why not? God in creation does not repeat himself. His resources are too abundant for that. So, no two mornings, no two days are identical or even alike. Each day is a new day, each morning a a new morning. Just as the world dumps its filth and refuse into the surging salt seas, and purges itself of dregs and dross, so God dips the dying day into that mysterious abyss called night, and from it brings a new day, free and fresh and vigorous as the first day that gladdened Adam in the Garden of Eden.

"Morning means a fresh revelation of God as the mind awakens once more to the wonder of the world and the zest of life. It means another opportunity to overcome one's imperfections and to be his best self. It means the ever-renewed promise of the New Day when, by Divine Grace, life shall be transformed by the coming of the Kingdom of God." So writes one in his little volume entitled, "The Valor of the Soul," as he calls us to morning worship aid devotion.

Because we poor mortals fall into routine and spin about ourselves a web which we fear to break and have not the daring to disturb, we easily conclude that all the days are about the same, and life but ceaseless, strenuous days tied together. False notion, base idea. "Each day is a gift of God coming with rich gifts, token of his undying love in its hand.

"Out of the bosom of God comes the day—
Flood of his tenderness nothing can stay;
Life but the symbol that broadens for aye,
Out of the bosom of God comes the day!"

So James Buckham, and so all of us, say when with fresh courage, unfailing faith and new hope we lay hold of the new day as a source of strength, an opportunity for service, and a privilege of trying again. J. O. A.

IN THE WORLD—TRIBULATION.

By nature we shrink from hardship, trial, tribulation. It is not our desire nor inclination to suffer, to endure, to bear; and yet all these come upon us not to crush and subdue, but to give us challenge, cheer and courage. Our Saviour, in speaking quite personally with his disciples, said, "In the world ye shall have tribulation; but be of good cheer." Thus he links comfort and cheer with trial and tribulation. We dread and are depressed by the day of cloud, but rejoice and are cheered with the glow of the shining sun. And yet the cloud brought the rain, made the earth rejoice, as the rays of the glowing sun shone upon it. Out of tribulation comes cheer and sunshine.

It was the greatest trial of Jesus, when he faced and agonized beneath the burden of his approaching Cross, when he cried: "If it be possible let this cup pass from me."

And yet our Scripture teaches that even Jesus must needs be made perfect though suffering, and it was the Cross that not only tried but called out the power of the Son of God.

In a recent writing, Harry Emerson Fosdick points out the eternal truth:

"As for our own spiritual life, we know well that we never tap the deepest levels of power until we face something hard, where we crucially need it. No man ever gets his second wind save in a long race. It is only when we have something for which we need power that power can come. We say that Jesus had inner power with which to face the Cross. Turn it around. It was facing the Cross that called out the power. O, my soul, grasp that philosophy. Make your hardships develop your resources. Make your tasks call out your reserves. Face the tragedies of life like a veritable pessimist: 'In the world—tribulation'. Never blink that fact. But make tribulation release the deeper levels of divine resource, so that you too may say, 'Good cheer, I have overcome the world'."

In . . . the world . . . tribulation, yes, but in and through tribulation . . . triumph.

J. O. A.

"THEE, THOU AND YOU."

One wonders by what law of logic or language some of us poor mortals put ourselves on such familiar terms with our Lord Jehovah as to address him in prayer or praise, with the term "You." This pronoun of the second person is used in common everyday speech in conversation with our equals, and certainly sounds shockingly and amazingly out of place in addressing or appealing to the God of heaven and earth, Creator of all mankind. One certainly should be more respectful of the Deity and more considerate of the feelings of all who are trying to worship than to use the term "You" in speaking to the Lord or his Son, our Blessed Saviour and Redeemer.

There is certainly no Scripture for such usage. Neither the prophets nor the sons of the prophets, nor David in the Psalms, nor Solomon in the Proverbs, left us record of such familiarity with Jehovah as to adress him as "You." It is ever and always, "Thou, Thee, Thine"—that pronoun of honor, exaltation and reverence. In the New Testament, of course, it is the same. Even the disciples, who walked and talked with our Lord in the flesh, never so far forgot themselves as to put themselves on an equality with him by using the familiar colloquial pronoun of equality, "You." Nor did strangers coming to inquire of the Christ, or his enemies, do so. It was always "Thou art a teacher," "We come to thee," "Thou hast the words of eternal life," etc.

There is certainly no justification for this familiarity from the point of view of our language. Not even does our language justify the usage in addressing individuals amongst us who have been honored with positions of trust and esteem. We speak of our judges as "Your Honor," our governors as "Your Excellency," in order that even through speech we may express an attitude of respect and adoration.

(Continued on page 12.)

A VISIT TO THE HOLY LAND.

[This is the tenth of a series of articles, by Roy C. Helfenstein, Minister, People's Congregational-Christian Church, Dover, Del. This installment contnues "The Life and Customs in Palestine."]

The hills and mountains and landscapes of Palestine make a lasting impression upon one's mind, not only because of their uique character but because of the memories of the centuries that cluster around their heights.

Abraham, when he "went up not knowing whither he went," walked across these same valleys and over these same mountains. Caleb and Joshua, in their search for the Promised Land, walked along those same ancient sheep paths, many of which have long since become roads. And the Promised Land they found is even to this day one of the most inviting parts of Palestine. Saul, the first king of Israel, and his successors, King David and King Solomon, traveled over those same winding highways that take us from place to place in Palestine today. Jesus and his disciples often in their journeyings from Jerusalem to the Galilee district, went by the same thoroughfare over which we may ride today. Never shall I forget the feeling that came over me when we came to "the road to Emmaus," as I thought of those lonely heartsick disciples who, after the crucifixion, had walked over that same road to Emmaus, and how their hearts so strangely burned within them as he walked with them by the way.

And one day, as we met a long caravan of donkeys and camels upon the road between Nazareth and Bethlehem, slowly making its way across the valleys, over the mountains and along the wadies, I thought of that other caravan in the long ago on that first Christmas Eve, that went over the same road on which we were traveling, that caravan which went from Nazareth up to Bethlehem, and which included in its number a man named Joseph and his wife, Mary. I thought of how their donkeys trudged along over the then stony road which is now smooth surfaced. But all the roads in Palestine were stony in that day just as the by-roads there are today. But their donkeys insured their riders safe passage. For no animal is more sure-footed than the donkey.

When twenty of us rode donkeys out over the rough mountain paths through the Wilderness of Judea to the old home of the Prophet Jeremiah at Anathoth, we felt as safe, but of course not as comfortable, as if we were riding in a Pullman car across the American prairie. So carefully and seemingly with such measured step these sure-footed little donkeys carried us on our way over boulders and rocks impossible for a person to walk over. Joseph and Mary and their neighbors from Nazareth came all that distance of more than sixty miles from Nazareth to Bethlehem on donkeys such as we rode to Jeremiah's home, and such as we saw carrying people along the highways of Palestine every day from early morning until late at night.

The day we motored from Nazareth to Jerusalem, I thought of still another day when Joseph and Mary, with the twelve-year-old boy, Jesus, rode along that same highway on their donkeys requiring twice as many days as it took us hours to cover the same distance. As we met the caravans of country folk—the women with their interesting oriental garb patterned after the same design down through all the centuries, and the men with their *"Kaffa Aggas"* upon their heads and their white flowing robes or long skirts (umbaj) the same as the men of Palestine have attired themselves in for thousands of years, I thought of those days so long ago when people looking so much like the people we met, were on their way to Jerusalem for the Passover. And when we came to the village of Biroth, eleven miles out from Jerusalem, where Joseph and Mary first missed the boy Jesus from the company when he had stayed behind in the temple area talking to the doctors, learning new ideas "about his Father's business," that incident seemed so much more vivid to me. And as we visited the primitive homes in Biroth which are said to be the oldest houses in Palestine, going back tradition states, to the time of Jesus, and earlier, and as we saw in that ancient town the primitive ovens in which the people bake their bread today in the same kind of oven and the same kind of way as they did in Jesus' day, the simplicity of the home life of our Lord seemed so much more real, and left a picture on my mind I shall never forget.

The type of oven in which the peasants do their baking is a contrivance made of mud, brick or stone in a dome-shape about eight feet in diameter at the base. Inside the dome-shaped exterior is another dome as a sort of miniature reproduction of the exterior part of the oven. The grass and brush are placed between the outside of the inner dome and the inside of the outer dome, the blaze heating the surface of the inner dome. The fire made from the brush and grass "which today is and tomorrow is cast into the oven," heats the stone dome on which the dough is later placed after the ashes are brushed off. And thus the slow baking process takes place. As stated previously, each family does not have its own oven, but instead several families have an oven in partnership—thirty or forty families using the same oven. A schedule for each group of families is adapted in doing their baking, perhaps a half dozen or more women doing their baking task at the same time. Seeing the women put the dried brush and grass into the oven to create that with which to bake their bread made a lasting impression upon my mind. The process seemed so slow, the method so primitive, and the finished product looked so uninviting. While I stood watching the process and saw the hungry look upon the children's faces, as they anticipated with eagerness the taking of the bread from the oven, I wondered what American children would do if they were required to eat such bread. And when one of the native women superintending the community baking that day smilingly passed a large tray of the bread cakes around to our group to sample, it was not strange that none of us were sufficiently hungry to want to try it, but instead we politely declined with the excuse relayed through the guide that it hadn't been long since we had eaten dinner.

These ovens used by the peasant folk of Palestine today are the same as those that have been used in that country for more than four thousand years. Jesus was familiar with the sight that we witnessed that day, in watching the process of baking bread. He often saw the women gathering the brush and the dried grass for fuel in the oven for baking. And his words on the cure of anxiety have new meaning to one who sees the ovens of Palestine, "Wherefore if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?"

Another thing that leaves a lasting impression on the mind of a visitor to Palestine is the fact that in all the cities three Sabbaths are observed. On Friday the Moslems or Mohammedans observe their Sabbath. The day is held by them in deep reverence. Their stores, shops and other places of business are all closed. On Saturday the Jews observe their Sabbath. The laws of the Sabbath are strictly observed. Their stores and shops and other places of business are all closed and all labor stopped from sunset Friday evening until sunset Saturday evening. On Sunday the Christians observe their Sabbath, but with much less rigidity. Without question the indifference of many of the so-called Christians in Palestine to the proper observance of their Sabbath, in the face of the strict observance by the Mohammedans and the Jews of their respective Sabbaths, weakens greatly the claim of the Christians that theirs is a superior type of faith.

One sees little to remind one of Christ in Palestine today. He came unto his own, the Jews, and his own received him not in that long ago. And he is seeking a true witness from his own, the Christians, today in the land of his birth, but so many in Palestine who claim to be his followers give so little evidence of his spirit. Contention between the various branches of the Catholic Church in Palestine is a most pitiful and lamentable situation, the Roman Catholics contending against the Greek Orthodox Catholics, the Jacobites contending against the Coptics, and the Armenian Christians, and each group discrediting all the other groups, while the Protestants hold themselves aloof from all of these.

Nineteen centuries ago, our Lord wept outside the walls of Jerusalem, as he looked upon the city which rejected him then. He weeps again today, because it still rejects him.

It is little wonder that the great majority of the natives of Palestine are absolutely indifferent to the claims of the Christian faith today when we think of the type of testimony the people there have witnessed down through the centuries from that given by the Crusaders with their gleaming spears and swords and their campaign of human slaughter, to the present rival and contending factions of Catholicism that have entrenched themselves in the land of his birth.

Conditions in Palestine reveal the price that the whole country paid for rejecting and crucifying the Man of Galilee and what a price the country of his birth and the people, even those who unworthily bear his name there today are paying for rejecting him now.

A visit to the Holy Land impresses upon one's mind and heart in a special way the fact that there is no other name but the name of him who walked those crooked streets of Jerusalem, and those crooked paths and roads of Palestine, seeking to make straight the lives of the people, no other name but the name of him who sought by his teachings and by his life to build the Kingdom of God among men, no other name but the name of him who lived by the waters of the Sea of Galilee, strolled and meditated along the banks of the River Jordan, walked and rode over the hills and mountains and across the valleys and plains of Palestine, meeting and living with the people, revealing by his life, by his message, by his service, and by his death the love of God for mankind, no other name but the name of him who not only loved his native country, but who also loved every country where dwelt the sons and daughters of his heavenly Father, no other name but the name of him whose teachings seek to make all lands to become the Kingdom of God upon earth, no other name but the name of him whose name is above every name—Jesus of Nazareth can make that ancient land to be Holy in fact as well as in name, and can make "your land and my land" and all the lands of the earth to be blessed with the brotherhood of peace for which all men, in their better moments, long and pray.

What an incalculable debt the countries of the world owe to the little country of Palestine for giving mankind the one whose name is above every other name among the sons and daughters of men!

(Article No. 11 will appear in an early issue.)

CONTRIBUTIONS

SUFFOLK LETTER.

The church is in a place where two roads meet. These roads lead in different directions. One points to criticism; the other to construction; one to fighting; the other to fellowship; one to disintegration; the other to unity. Which road will the church take?

What is the program of the church today? Is the church seeking to save itself, or, to save others? What is the next number on the program at this present time? Is the program adequate to the needs and the requirements of the hour?

From the day Jesus arose in the synagogue, at Nazareth, and announced the beginning of his ministry, until the day he stood upon Olivet and delivered his farewell commission, he insisted that his kingdom should have power and a program. While in the flesh he was the power. After his ascension the Holy Spirit came and endued his disciples with power from on high. This power is available and adequate. It is undergirded with divine authority. It is destructive and life-giving. It can destroy evil and give life to the victim of sin. "Ye shall have power." That is the promise. And that is the divine provision. Devils may delay the exercise of this power, but they cannot stop its progress. It will endure. It will be triumphant. It will be victorious.

Jesus gave the church a great program. He spoke with such grace that the people said, "Never man spake like this man." The congregation "wondered at the gracious words which proceeded out of his mouth." But before he finished his discourse, on one occasion, they "rose up and thrust him out of the city, and led him unto the brow of the hill—that they might cast him down headlong." "But he . . . went his way." He moved on. He is going forward today. And he wants the church to move forward with him. How slow it has been in doing so! After nineteen centuries the church has not attempted to adopt his full program as the objective of its effort. People want to be saved, but they are unwilling to serve. People want to hear, but they will not bear witness. People want to get, but they are unwilling to give.

The church of Jesus Christ should have a message and a motive to offer the commercial and professional world. Capitalism is not the final system of business. Communism, socialism and sovietism are not the final methods for nations to adopt. Socialism and communism are as dangerous and as selfish as capitalism, unless they are motivated by the Spirit of Jesus Christ. Jesus has a plan and a program much better than any of these systems. The church has not yet full discovered it, but it is revealed in the Gospel and in Jesus Christ. Society cannot redeem itself by legislation; but Jesus can redeem society by his life and his Spirit.

The church should have a distinct message and spirit for schools and colleges. In some circles of intellectuals, it is considered smart to sneer at the Gospel of Jesus Christ. These intellectuals are to be pitied more than blamed. They have not seen much of the Gospel way. They have not heard much Gospel testimony. The church has not been willing to bear abundant witness to the Jesus way of life. If the church had done its full duty toward the schools and the world, the situation would be different. The people who criticize and crucify Jesus Chist "know not what they do,"

The church should have an adequate religious program. It should include all nations and races and conditions of human society. It should seek to win the lost and improve the best. Every denomination should aim to be better than any other denomination. Never mind about members, or the size of your church. How good is its life, and how broad and far-reaching is its program?

I. W. JOHNSON.

WHAT FIFTY CENTS WILL DO.

We are in the midst of our Educational Period as authorized by the Convention and accepted by the Conferences and churches. During this period the ministers, Sunday School superintendents and active workers of the church are expected to instruct the rank and file of our membership about the College, its possibilities and needs. It would be helpful, indeed, if every member of the Convention and the Christian Churches in the South, at least, knew Elon College. The most of them know something about it, but very few indeed really know all. If the membership of the church knew what Elon is, what it has, and what it is here for, it would be much less difficult to secure universal support for the institution. A lack of infomation oftentimes is responsible for the lack of support.

At Elon College we have ten buildings on the campus, five of which are practically new, and of the most modern type. Our equipment ranks first class. We have an efficient faculty numbering twenty-two, and a student body of about two hundred and sixty. We do class work six days in a week and have a regular church program for Sunday.

The entire budget for the College amounts to $86,000.00. In addition to the burget, we have certain other obligations that must be met if we are to continue as a College. The College was indebted to the First National Bank of Burlington, N. C., in the amount of $6,000.00, plus interest for nearly three years. The bank proposed to settle this amount in full for $600.00. We did not have the $600.00. I went to the bank and personally borrowed the money, settled the account, and have the note and collateral back in the hands of the College. This $600.00 must be paid February 1st. It looks now that the North Carolina Bank and Trust Company will settle its claim against the College, which amounts to $36,500.00, on the same basis. In the event they should propose to settle, this will require an additional $3,650.00, making a total of $4,250.00 cash for cancelling a total indebtedness of $42,500.00, plus nearly three years' interest. These are the first two steps in our proposed program to clear the College of its debts. If we are able to take these two stps, one of which has already been taken, it will be a tremendous factor in helping us to reach our desired goal. I believe that the entire membership of the church will be greatly interested in these achievments, and will be willing to lend its support to the extent of its ability in helping to relieve the College of the financial burdens that have pretty nearly taking its life.

If we can reach our goal in this financial campaign, the above claims can be settled, our budget met completely, and other obligations can be taken care of. When you think of $25,000.00 as a lump sum, it seems to be a tremendous undertaking, and it would be if only ten or a dozen people were expected to give it, but when you think of 25,000 people undertaking the task, it does not appear so tremendous, and when you think of what $25,000.00 just now would do, it certainly lays a challenge at the door of every individual member.

The churches have been asked to raise one-half of this amount or an amount equal to fifty cents per member. If you knew that for fifty cents you could cancel more than $45,000.00 of indebtedness, pay faculty salaries, and other indebtedness, would you not, my brother, give fifty cents, and see that the rest of the members of your church and your friends gave fifty cents. Your fifty cents will not do all of this, of course, but your fifty cents together with the 24,999 others and the amount to be raised in special gifts, would do this very thing.

This is a task that challenges the faith, the generosity, and the loyalty of the membership of the Christian Church and every friend of the College. We are facing conditions that are serious, but we are also face to face with an opportunity without parallel. Elon College is looking to the church, to her friends, and her sons and daughters for help in this time of need. Let not one fail his Alma Mater. She has been loyal to the church, true to her task, and faithful in the discharge of her duties. She has a right to expect as much from those whom she has served.

L. E. SMITH, *President.*

WHAT RELIGION MEANS TO ME.

We all agree that religion is an important matter. And yet, oddly enough, we cannot all agree as to exactly what is or is not "religion," nor what the word ought to mean, nor what the Romans meant when they said *religio.* Attempts at definition run all the way from visiting the sick to keeping one's self unspotted from the world, which is pure morality and not religion at all.

The thing that strikes one most about the mystery of religion is that it is foreign to the native air of our minds, that it is dark to human intelligence. It is certainly grasped, yet it is not understood; if it reveals itself, it also conceals itself from rational comprehension. Attempts to define it have failed. Such riches, we feel, can hardly be compressed within the limits of a formula. On the whole, probably, the best working definition is Matthew Arnold's oft-quoted, "Religion is morality touched with emotion."

There are some who cannot see the importance of religion in the life of the individual and society. Cultured and highly trained people are discussing its place in modern life. They are wondering if it will play as important a part in the future as it has in the past; or if there can be anything in the world of supreme importance, apart from religion; or if religion, personal religion, can mean anything less than fellowship with God, the Source of all Power. Religio cannot mean anything less than fellowship with God. Religion is not something that man and society can live without; rather it is "the natural, normal fulfillment of life itself; life blossoming out into perfect beauty and significance."

"Thou madest us for thyself." Man and society are made for religion, for conscious fellowship with God, and can never fine repose, can never be at peace with themselves, until this conscious union with God has been attained.

I can speak from my heart and say that this conscious union with God has been attained within my own life. What does religion mean to me? Why! It means everything. I can say with the Apostle of old: "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord."

Religion to me means:

First: A life of quiet contemplation. As Jesus

saw the necessity of going out a "great while before day," and there in a secluded place talk with his heavenly Father, I have seen it. That early Sabbath hour, easily becomes the sweetest part of life. There in a seculded place one may pour out one's heart to God, and receive in return peace and the Holy Spirit. Real ministry is based upon quiet study and meditation; and when the minister neglects this study and meditation, he neglects the greatest source of power in all the world.

Second: It means taking Jesus seriously. Bundy, in his significant book, "The Discovery of Jesus," tells us that Jesus really gave only one commandment, and that was, "Follow me."

He meant for me to give him my personal loyalty, believe in his way of living, walk in it by the help of God, and thus grow day by day in the knowledge and grace of the Lord Jesus Christ. When I became a Christian, I said to myself, as I looked, with my new spiritual eyes, into the face of Christ: "What he is, I want to be; what he thinks, I want to think; what he says, I want to say; what he does, I want to do; what he loves, I want to love." When I said this my heart burned anew with the spirit of God. Although the way has been dark and weary at times, Jesus has never failed and he never will, as long as I take him seriously.

J. Everette Neese.

Elon College, N. C.

LINES OF A LAYMAN.

By Timothy Thomas.

Too much was expected of the Eighteenth Amendment, and because it did not serve as a cure-all for the evils of liquor, those who held Utopian hopes of the measure began to condemn it. Repeal has already been placed in the same category. The repealists blamed nearly all social evils on the dry law and promised everything if it were repealed. Expense of enforcement was to be wiped out, the bootlegger annihilated, and society freed of a multitude of curses. The recent allotment of $500,000 by the National Government to carry on liquor control is one of the first eye-openers to the nation that a vote on a measure is not all the issue. The prices being charged for liquor leaves the temptation and the opportunity for the bootlegger—and these he will continue to seize. Weaknesses are more often found in individuals than in laws.

It is unfortunate in recent years that so much glamour has been attached to many trials, the temples of justice in many instances being made a theatre of curiosity. In many instances the people and press have made such show of the occasion that the reading public lose sight of the purpose of the trial, and in some cases prejudge the guilt or innocence of the accused on the basis of how much glamour is made for or against the prisoner at the bar. It is high time that some of our judges call a halt to making court sessions a Roman holiday.

Public sentiment should be distinguished from public opinion. Public sentiment is often based on emotion, impulse, and maybe right or wrong in its acts. Public opinion, while it may not always be correct, is based on deliberation, a thoughtful consideration of advantages and values —a conclusion reached after hearing evidence on both sides. Public sentiment is often akin to resentment, a spirit of animosity, and cannot always be trusted. Public sentiment may be no more than mass psychology. Lynchings (or Rolphings) are usually based on public sentiment rather than public opinion.

THE CROSS.

The Cross is the central figure of the Bible as Christ is the central personality. Without the Cross all that came before would be shattered and that which came after would have been chaos. There would have been no Christ without the Cross for the purpose of his coming was to make atonement between God and man; to bear in his own body on the Cross the sins of a lost world.

There was no glory in the Cross then, it was only a piece of wood, yet it entered into the plan of the ages for upon it God's love was revealed through the free gift of his Son, and man was justified freely through the redemption that is in Christ Jesus. To the Lord Jesus Christ it was a Cross of sin, of shame and sorrow, of suffering and submission to sacrifice and self-denial. The thief on the Cross at one side of that central Cross was the first to see the glory of the Cross which has been revealed, throughout all the ages since, to those who kneel in faith at the foot of the Cross and take the cup of salvation from the pierced hands that were outstretched thereon. As the Lord Christ spake to the thief, "Today shalt thou be with me in Paradise." and exclaimed, "It is finished," he opened to us the Holy of Holies that we might enter into the sacred fellowship and communion with him as we walk this earth-life. The door stands open today and no man can shut it; a great door and effectual, but there are many adversaries, yet the Christ of the Cross has all power in heaven and earth to deliver from the power of the evil one. The Cross of shame and woe has become the Cross of love, light, and power today. Love that reveals redemption's plan; light that opens eyes blinded by sin that they may see the glorious gospel as revealed in Christ Jesus; power more effective than any power of man's device.

It is the power that lifts fallen souls, that breaks the fetters of sin, that reconciles to God, that separates from the world, that removes the claims of the law, that saves from the guilt and power of sin. An ordinary piece of wood made in the form of a Cross, yet made holy and sacred by the precious blood of the Son of God. "God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

W.

OXFORD BIBLES *for* EVERY NEED

"The Oxford Bible is the Bible par excellence *of the world"*

THE HOME BIBLE

A Family Bible in Handy Size

An extra large type Oxford Text Bible, containing also, a family register and 12 beautifully colored maps. Size 9 x 5½ inches.

Specimen of Type

16 The Lord *is* King for ever and ever: the heathen are perished out

Nos.
01600 **Superior Cloth,** round corners and red edges ---------- $2.75
01603 **French Morocco,** limp, round corners, red under gold edges, headband, book-mark ---------- $4.75

The JUNIOR'S Bible

Self-Pronouncing

With 4,000 Questions and Answers, carefully selected "Aids to Bible Study," 16 beautifully colored and 15 black full-page illustrations, 6 colored maps and a presentation page. Children may readily pronounce correctly difficult Scripture names, as this Bible is self-pronouncing. Size 7 x 4⅞ x 1¼ inches.

Type in Junior's Bible

2 Take the sum of all the of the children of Is'ra-el, years old and upward, thro

No.
1815 **French Morocco** leather, overlapping cover, round corners, red under gold edges, headbands and book-mark. Make some child happy with one of these fine Bibles ---------- $2.95

Child's ILLUSTRATED Bible

The beautifully colored illustrations in this new Bible are a delight to the children. It has clear, readable type and yet it measures only 5⅛ x 3⅜ inches.

Specimen of Type

2 My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God.

10 Mercy and truth gether; righteousness kissed *each other.*
11 Truth shall sprin

No. 02112. French Morocco leather, overlapping cover, round corners, gold edges $2.50

Pocket REFERENCE Bible

Has over 50,000 center column references. Measures only 6¾ x 4⅝ inches. (A splendid gift for a young lady.)

Specimen of Type

9 Behold, "O God our shield, and look upon the face of thine anointed.
10 For a day in thy courts *is* better

a Gen. 15. 1. b Ps. 56. 1. c 57. 1. 2 or, *all*

No. 07523x French Morocco leather, overlapping cover, round corners, red under gold edges---------- $3.25

Concordance Edition

Type and size as No. 07523x, but with a Concordance, subject index and dictionary of Scripture names. An excellent edition for students and Christian workers **No. 03272x**-- $5.00

OUR LEADER

Oxford Concordance Bible

Self-Pronouncing

This beautiful Oxford India paper edition is indeed the ideal Bible for the student, preacher and evangelist. Each proper name and difficult word is divided into syllables and accented, and though printed with large clear type, the volume measures only 8½ x 5½ x 15/16 inches.

Specimen of Type

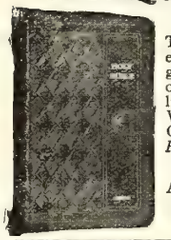
8 ¶ 21 Jĕ-hôi'-ă-chĭn *was* e years old when he began t

No. 03671x. Fine Grain Morocco leather, overlapping cover, leather lined to edge, silk sewn corners, red under edges, silk

hea

A UNIQUE GIFT BIBLE

With Basket Weave Binding



The Antique brown calf leather binding has a basket-weave grain, and button clasp. Has overlapping cover, art silk lined, with red under gold edges. With references. Printed on Oxford India paper. *Type as Pocket Reference Bible.* $5.50
No. 03255x--------

As No. 03255x, with concordance.
No. 03276x ---------$6.50

Oxford TEACH... les

Have over 50,000 center columi ..., and 300 double-column pages of up-to-date helps, conveniently arranged in alphabetical order. Also 32 full-page illustrations, and an indexed atlas of the Bible with 15 beautifully colored maps of Bible lands.

Easy-to-Read-Edition

Size 7¼ x 5 x 1⅛ inches

Specimen of Type

14 Like sheep they are laid in grave; death shall feed on th

Nos.
04453. **French Morocco** leather, overlapping covers, round corners and red under gold edges. A durable and handsome Bible ---------- $4.35

Oxford India Paper Edition

Only one inch thick.

0773x. French Morocco leather, overlapping covers, round corners, red under gold edges, headbands and book-mark. A beautiful gift edition ---------- $7.00

RED LETTER Edition

Same size and type as style No. 04453, with same references and helps, but with all the words of Jesus Christ printed in red. White paper edition **No. 05453.** French Morocco leather, overlapping cover, round corners, red under gold edges ---------- $5.00

The Oxford imprint in a Bible guarantees satisfaction

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary*

MISSION APPEAL TO UNCOMMON SENSE.

Rev. Vincent H. Gowen, of the Protestant Episcopal Church, who has spent his entire ministry in the mission field in the Orient and is now a missionary in the Philippine Islands, declares that Missions do not appeal to common sense, but to uncommon sense. Come to think of it, there is something in that, especially since so many people make "common sense" the final court of appeal in their decision as to character and conduct of all kinds. "Why should I pay money," common sense will demand, "to educate children in China or the Philippines when there is not enough money to pay the teachers in many cities of my own country?"

Mr. Gowen admits that this appeal comes with peculiar force in this time of depression, though it has been coming with more or less force through all time. "The truth is," says Mr. Gowen, "the Missions of the church do not appeal to common sense: they appeal to uncommon sense. The two are as wide apart as the poles. Common sense gets us into muddles and flounders from expedient to expedient trying to get us out of them again, out of them for another ten years' breathing spell. Uncommon sense seeks to avoid the muddle entirely; it looks forward to a world where there are no muddles."

Missionary Gowen is of persuasion that it is high time Christians everywhere were learning to depend upon something other than common sense, or upon hard-baked business horse-sense. Jesus Christ never intended nor attempted to build his church on "common sense." There was not much common sense in calling together eleven disciples without money, prestige, organization or backing, and sending them out to conquer this wide world in his name. There was no common sense in the conduct of William Carey going out in the face of threatened death, from every source, to win India to Christ, no more than there was in the conduct of David Livingstone going out to win Africa to Christ. In fact, the common sense of the world told these men they were fanatics and fools, just as they told Robert Morrison when he went to China to try to reach one-fourth of the world's population for Christ, especially when he knew that it was the penalty of death for any man who would come in and preach a "foreign doctrine." What common sense was there in the preaching and teaching of a lonely Nazarene, who, single-handed and alone, went about doing good in a remote Roman province and yet teaching and preaching a doctrine that was to conquer Rome, the Caesars and the entrenched powers of this earth. It is uncommon sense that has carried the message of our Lord to the uttermost parts of the earth, in the face of all hazards and all dangers and all fears. It is uncommon sense that carries multitudes of missionaries to all parts of the earth to suffer hardships, endure trials, work on meagre salaries, deprived of the luxuries and comforts which could have been theirs in the homeland if they had not followed the leadership of uncommon sense.

Quoting Missionary Gowen further in his striking article in *The Spirit of Missions:*

"We have tried so many plans to make the world safe for ourselves and our children. Without God these plans have failed just as certainly as the Jewish dreams of world empire, dreams too impatient to tolerate our Lord's message of love, were stamped out—an insignificant flurry in an insignificant province—by Titus and his Roman legions. We think we have tried the Christian religion: we have tried only an Anglo-Saxon or, at best, a European version of it. Our religion has become in-bred just as the virtues of a family stagnate into vices.

"Our Lord said, 'Go ye into *all* the world.' Whether we have his exact words or not, we have their spirit. And by going into *all* the world, He meant not simply to dispense the surplus of our bounty, not to bring up Chinese children or Japanese children in our image and grateful for our nickels and dimes and dollars; he was not commissioning us to be generous when we had more than we needed, generous toward inferior peoples who had not the advantage of being born in our race and our country. That is Pharisaism, the Pharisaism of Kipling's 'lesser breeds without the law,' salvation by the acceptance of a Law which the Jews themselves lived up to in form more than in spirit. Our Lord would not wish all men to be Americans or Europeans any more than he wanted them all to be Jews. He would not draw a distinction. between the church at home, the church, and its poor relations, the Missions of Africa and Asia. He did not envisage a Mission which could be taken up or dropped at our convenience. It will never be convenient to drop the church's Mission, not till war and depression, till selfishness and poverty and disease, are things of the past."

The writer declares that the missionary is not pleading for his job, for if he were, he would quit the job "if he could." "But he feels that, however trivial his own share may be, however many times his ideal may be fogged by his own mistakes or the misunderstanding of others, he is doing something that has to be done if the world is to find peace. So he learns that it is not, as common sense would indicate, a case of starving one's own children to feed the children of others. It is an attempt to communicate the uncommon belief that they are all our children, to prevent, by the help of God rather than by the self-sufficing shrewdness of man, their children and our children from flying at each other's throats in bitter, wasted years to come."

A missionary cannot give up the task even in the face of the plea that it is common sense to take care of things at home and let things abroad go. There is something in this world higher and holier than common sense, and that is the uncommon sense that removes mountains and faces every hardship for Christ and his Gospel. There is that in the mind and love of God which carries one beyond common sense if one is to share that fellowship and know the joy of Christian service. J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING JANUARY 13, 1934.

Sunday Schools.

Previously acknowledged	$ 1,070.18
Union (Southampton), Franklin, Va.	2.00
Sanford, N. C.	1.00
Mt. Bethel, Stokesdale, N. C.	1.52
Smithwood, Liberty, N. C.	.53
Third Avenue, Danville, Va.	5.02
Wentworth, McCullers' N. C.	3.20
Providence-Memorial, Graham, N. C.	4.37
Newport, Stanley, Va.	1.56
New Elam, New Hill, N. C.	1.54
Linville, Va.	4.29
Zion, Sanford, N. C.	1.12
Mt. Pleasant, Cameron, N. C.	2.18
Timber Ridge, High View, W. Va.	.97
Wake Chapel, Fuquay Springs, N. C.	4.56
First Christian, Norfolk, Va.	4.68
Total	$ 1,108.72

Specials.

Previously acknowledged	$ 672.30
Mebane Sunday School, Mebane, N. C.	2.00
Total	$ 674.30

Summary.

Previously acknowledged	$ 6,291.89
Sunday Schools, Regular	38.54
Specials	2.00
Total to date	$ 6,332.43

J. O. ATKINSON, *Sec'y.*

MISSIONARY REPORT.

The N. C. C. Woman's Missionary Board submits the following report for the first quarter of 1934:

Women's Societies.

Burlington	$143.98	
Catawba Springs	7.00	
Danville	9.00	
Durham	51.50	
Elon College	48.84	
Elk Spur	1.60	
Fuller's Chapel	13.40	
Greensboro	67.48	
Hank's Chapel	5.70	
Ingram	5.00	
Liberty, Va.	1.42	
Liberty (Vance)	25.00	
Lynchburg	8.13	
Monticello	5.00	
Mt. Bethel	3.50	
New Lebanon	4.50	
New Hope	3.00	
Palm St., Greensboro	5.00	
Parks Cross Roads	4.35	
Pleasant Hill	4.00	
Pleasant Ridge	8.00	
Pleasant Union	3.90	
Piney Plains	4.00	
Raleigh	25.00	
Salem Chapel	3.00	
Virgilina (Union)	8.95	
Wake Chapel	35.25	
		$ 505.50

Young People's Societies.

Durham	$ 11.69	
Greensboro, Jr.	5.00	
Sanford	3.75	
		20.44

Willing Workers.

Burlington	$ 3.76	
Durham	10.79	
Elon College	.45	
Greensboro	6.00	
		21.00

Cradle Roll.

Durham	3.23
Total	$ 550.17

MRS. W. R. SELLARS, *Treas.*

Burlington, N. C.

A lawyer was talking learnedly about the constitutionality of the prohibition law. A farmer who was listening sat up when the lawyer was done, shut his pocketknife with a snap, and said, "I do not know anything about the constitutionality or unconstitutionality of the law, but I have seven good reasons for voting dry."

"What are they?" asked the lawyer.

"Four sons and three daughters," was the grim ply.—*Selected.*

"EVANGELISM."

Reported by Wm. T. Scott,
Winston-Salem, N. C.

Dr. Jesse M. Bader, Associate Secretary of the Federal Council of Churches of Christ in America, addressed the Winston-Salem Ministers' Association, Monday, December 4th, in a stirring message on "The Evangelism for Today." Dr. Bader is a thorough believer that the evangelistic passion in the pulpit and pew will be a definite way out of our present economic stress, which is also very largely a moral and spiritual stress. Dr. Bader is not only a leader of the department of Evangelism of the Federal Council, but during his 12 years as pastor he made his greatest contribution. During his 12 years in the pastorate he averaged one conversion each day.

In addressing the ministers in an impassioned plea for a new evangelistic spirit, he defined evangelism as "sharing Jesus Christ with someone else." "As sunshine is to a flower; as is rain to the growing crop; and as a boat is to a drowning man, so is the message of Jesus Christ to a lost soul and a bewildered world." He declared that delivering the Evangel into the hearts of men and women is not a trivial thing. It is sharing the greatest thing in the world with needy mankind, and whiel evangelism is not the only work of the church, it is the church's official task. It was for that purpose that Jesus sent out those first disciples. In quoting a recent author who said that the crises in the United States are economic, political, and moral and spiritual, with all demanding serious attention, the speaker declared, "We will never get a better America economically or politically until we get better men, and the church is the foremost in our society concerned with this 'new man'."

Dr. Bader named four problems of evangelism which are very real to the Christian messenger of the Evangel today: "The lost sense of the need of God; the low spiritual temperature within the church; the problem of shepherding the people; and the problem of securing a hearing for the Gospel message." He declared that men have lost their feeling of the need of God. "We have thought ourselves sufficient. Humanism has crushed in many lives the first step toward a genuine religious consciousness, the feeling that we need a 'higher-than-self' It is hard to preach 'the bread of life' to men who think they have 'cake.' It is hard to preach the cross, with its nails, its blood, and its hardwood, in a world of comfort, but if you want to warm your church, be evangelistic in your entire program." He declared that many ministers are anxious to add new names to their rolls for statistical glory, but very few pastors look after these members, seeking to make them members of Christ in daily life. He said that the ministry is in dire need of "the shepherd heart." "We don't look after the people in our own church and parish, and we fail grossly in looking after people who move from one parish or town to another." (How many of our Congregationl-Christian ministers ever write a letter to a pastor as a follow-up of families moving from one town to another?) "Unregenerated men are not going to church today! We can almost count them on our fingers! The church must take the message where men are —in the office, the factory, the home. Too many have been ringing church bells who should be ringing door bells."

In closing, Dr. Bader declared that quick action on the part of the church is imperative. "In these days of uncertainty, men want something for their souls of which they can be sure. Don't preach your doubts. People don't want to hear them—they have enough of their own! Men of the pulpit, preach affirmations. That is the message of Christ! Look on the bright side but that does not mean your message must be a silly optimism. If you are possessed of the Good News, preach it! It is the hope of the world!"

THE ROCKEFELLER LIQUOR REPORT.

By J. A. Crain, D. D.

"Toward Liquor Control," by Raymond D. Fosdick and Albert L. Scott, with a Foreword by John D. Rockefeller, Jr., is the most pretentious effort yet made to provide an alternative to national prohibition. The fact that this proposal bears the imprimatur of so important a personage as Mr. Rockefeller, will incline many citizens to support the proposal without subjecting it to that critical analysis which it would otherwise have to undergo. There are indications that the report has already influenced State commissions seeking a solution to the liquor problem. Under the circumstances the drys feel that certain facts in the Report should be pointed out and given careful consideration.

1. The Report breaks squarely with prohibition as a method of solving the liquor problem. It would divest the federal government of all control over the traffic, except that which can be exercised through taxation. It believes that Statewide prohibition will be subject to all the evils alleged against national prohibition. It allows local option, but destroys the force of the method by insisting upon a wide variety of options in each election.

2. The Report apparently regards the moderate use of liquor, especially of liquors of moderate alcoholic content, as harmless, if not socially desirable; at any rate, as inevitable. It advocates the "frank acceptance and treatment of beer of not more than 3.2 per cent of alcohol as a non-intoxicating beverage." For purposes of distinction between "intoxicating" and "non-intoxicating" it proposes "the natural and convenient division between fermented beverages and distilled liquors. Such a proposal ignores all scientific data upon the subject and would legalize with little restriction 96 per cent of the pre-prohibition liquor trade.

3. The Report proposes a "State Alcohol Control Authority," to monopolize the retail distribution of liquor within the State. It would be empowered to operate retail stores, warehouses, blending and processing plants and such other facilities as might be needed. It would have complete authority to regulate the business, even to subpoenaing of witnesses and making binding decisions. Its operation would require a sizeable corps of executives and employees.

4. The chief merit claimed for the Plan is that it removes private profit from the liquor business. It should be noted that the Authority Plan relates only to the heavier liquors, so that beers and wines up to 12 per cent alcoholic content would be exempted from control and left to private exploitation. Nor does the Report indicate that the manufacture of the heavier beverages shall come under the provision. Applied to the pre-prohibition liquor traffic, averaging about 2,000,000,000 gallons annually, this Plan would have taken the private profit out of the retail sale of less than 200,000,000 gallons of distilled liquors and heavier wines.

Without discounting the excellent intentions of Mr. Rockefeller, this reviewer is unable to accept its underlying philosophy or to agree to the solution it proposes.

"CAN'T CURE CRIME WITH CRIME."

Rev. Calvin J. Felton, pastor of the Second Christian Church of Irvington, N. J., condemned at his evening service, Sunday, December 3, the lynching of the kidnapers of Brooke Hart in San Jose California. His topic was "Can We Cure Crime With Crime?" We publish herewith some extracts from his discourse:

"The men who kidnapped and brutally murdered Brooke Hart were criminals of the most yellow and detestible variety. They deserved punishment, not in revenge, but for the protection of society. But there is no doubt they would have received this punishment at the hands of the law. Henec thei rmurder at the hands of a wild and lawless mob was inexcusable and the Governor who condoned and excused them has proven his unfitness to hold such an office.

"Not even Governor Rolph would dare justify the lynching as an act of revenge. It is a great tribute to the Christian sentiment of the country that he does not dare do so. But his excuse for condoning the act is as a protection of society against such acts of crime as theirs.

"Yet the action of the lynchers was one of open revenge. They, apparently, had no other thought in mind except that of revenge. They would make these men suffer as they had made another suffer. It was a clear case of resort to savagery to satisfy a desire for revenge. It had less sense and more brutality than the American savage used against his victims. And such a spirit can never cure crime nor protect society.

"There can be but one result of such senseless brutality. And that is an increase of lawlessness. For such action encourages crime and makes criminals. There is but a step between the murder of one who has been guilty of a great crime and the murder of one who is innocent.

"Such action has a demoralizing effect upon our courts and the regular machinery for law enforcement set up by the government. It encourages armed rebellion and violent revolution.

"The experience in California is startling proof of how easy our people throw off the thin veil of civilization and become savages again. Religious leaders, regardless of faith, have been practically unanimous in their condemnation of the lynching in San Jose. But there is something else which the church and religious leaders need to realize, and that is the necessity to lay the foundation of religious training and character development so well that all who come under their influence shall be prepared against the temptation to resort to such crimes.

"You can't cure crime with crime; you can't stop deeds of of the criminal by wreaking vengeance upon the one who has been guilty of a crime. But you can stop crime by following the principles of Jesus and seeking to save life rather than to kill."

MORE FOR THE MORO.

The Moro farmer is a hard worker. But his lack of knowledge of scientific agriculture robs his fields of much of their fertility. Miss Minnie K. Schultze, of Mindanao, P. I., tells how they plow with a one-handled iron which barely scratches the surface. Then they pull up all the grass and burn it, not realizing that by so doing they throw away much of the fertility of the soil. So our American Missionaries are helping them. On a 30-acre farm they demonstrate new food-stuffs and seeds. The American Army some 30 years ago introduced the avocado pear but it took the missionaries to teach the people of its benefits as a food product. Now Mr. Torres, a Filipino agriculturist, hired by the mission and trained in Iowa State College of Agriculture, is helping teach the Moro farmer better ways.

There is more joy in winning one soul to Jesus Christ than in three presidential nominations.—*William Jennings Bryan.*

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

Rev. F. C. Lester, *Editor,* 505 S. Main St., Norfolk, Va.

LEST WE FORGET.

January, February, July, August and September have been designated by the Southern Convention of Congregational-Christian Churches as the time in which the educational interests of our church are to be presented. There are several colleges whose voice should be heard and whose claims should be presented. The Board of Christian Education is specifically named by the Convention.

In our eagerness in Carolina and Virginia for one institution we are liable to forget the other and more extensive interests. To do so would be tragic, for all the enterprises of the United Church are so closely related that if one suffers all must suffer. The mental horizon, the spiritual fellowship, and the financial support of our church people must never be confined to one institution—State.

If The Christian Sun is to serve the Southeast, it must present all the causes represented therein. Institutions in Alabama, Florida, Georgia, Tennesse, or Kentucky must not be neglected. Colleges must have their say, but not the only say. If the Convention is for Congregational and Christian Churches, all the interests of all the churches must have a place in our hearts and publications.

All of which is written by one who is greatly interested in the success of Elon College, as can be witnessed by articles on this page, and by his *personal* contributions of time and money.

THE BOARD OF CHRISTIAN EDUCATION.

The Board of Christian Education aids the churches with their local educational work. Leadership training, educational problems, programs for special days, books for leaders, Bibles for ten-year-old boys and girls, Christian Endeavor helps, Youth Fellowship promotion, and all phases of religious education and young people's work—these are the things that the Board does for the people of the Southern Convention of Congregational-Christian Churches.

Just now plans are under way for the Elon Summer School to be held in July, 1934. It is hoped to have some outstanding leaders to speak to pastors. Southern Union programs will soon be in the making. The Youth Fellowship is being aided in planning a great youth meeting at the Suffolk Convention in May.

All these things we are undertaking to do with a bank balance to date of $63.00. The Convention says the Sunday Schools should contribute to the Board of Christian Education. If the Sunday Schools in the South will send to this Board a collection for one Sunday during January or February, the Board can fulfill its mission. May I kindly ask, and urge, that you present this matter to your school. Here is a chance for you and your school to do a real service, one that may bring back to you much more than you give as well as aid others in their needs.

BIBLES FOR BOYS AND GIRLS.

Attention is again called to the fact that the Board of Christian Education wants to supply copies of the New Testament and Psalms to all boys and girls of Congregational-Christian Sunday Schools in the Southern Convention, when they reach their tenth birthday.

Sunday School superintendents or teachers should write to the chairman of the Board, who is the editor of this page, making requests for these books and giving the name and date of birth of all the children for whom the books are requested. Why not start the New Year right by checking up on this matter and sending in the requests at once.

A young business man who received a Bible on his tenth birthday pays for these books, and the Board of Christian Education is glad to send them out. The children who received them seem to be delighted with them, and many good reports have come concerning the value the books have been. One little fellow called for his book and held it in his hands while he passed out into the next world. There is no telling how much good may be accomplished by a Sunday School teacher or superintendent who will take the pains to get these books and deliver them to the boys and girls of their Sunday School.

THE PLACE OF YOUTH IN THE CHURCH.

Christian Endeavor Topic for Jan. 28, 1934.

The Place of Youth. II. Tim. 2:20-22; I. Tim. 4:12.
Working for the Young. I. Sam. 3:1, 15.
Training for Service. Acts 16:1-5.
Teaching Youth. Luke 2:42-46.
Youth An Example to Youth. Tit. 2:6, 7.
Crusading Youth. I. Sam. 17:33-37.
Advice to Youth. II. Sam. 4:1-5.

Call to worship—"Lord of our lives, open wide the window of our spirits; fill us full of light; open wide the door of our hearts, that we may receive and entertain thee with all our powers of adoration and love."

Hymns—"I Love Thy Kingdom, Lord," "Give of Your Best to the Master," "O Jesus, I Have Promised," "Lead On, O King Eternal."

Prayer.

A Story (Condensed from "The Young Man With the Daring Dream," by Blanche Carrier.)

Discussion Period.

Benediction. (Eph. 6:23, 24.)

Leader.

Our Congregational-Christian program materials are stressing four great emphases for youth's study and action. Our allegiance to Jesus Christ may express itself in at least four important areas of life. They are these:

(a) Personal religion, evidenced in our own growing spiritual life and our Christ-like attitude toward others.

(b) Intelligent and effective loyalty to the church that it may carry out the mission of Jesus in the world today.

(c) Christian citizenship as we strive to do all we can to make America genuinely a Christian nation.

(d) The expression of brotherly attitudes and the maintaining of such brotherly Christian relationships with people of all races and nations, thus sharing in the building of a Christian world.

Your meeting may be planned around these four emphases. Use a tall white taper representing the light of Christ, and four others surrounding it standing for Myself, Our Church, Our Country, Our World, and have talks given by these people stressing youth's responsibility in regard to each.

Other Talks.

What Youth expects of the Church.
What the Church expects of Youth.
Opportunities in the Church Life Investment.
Youth's Resources to meet the Church's needs.
The Church: a Partnership.

Questions on Youth and the Church.

1. How did Jesus Christ use organized means of dealing with the work of his early followers? (Read Luke 9 and 10.)

2. What help is likely to come from Christian Endeavor meetings and leadership activities to those who will become Sunday School teachers, officers of the church, members of a finance committee of the church, pastors or missionaries?

3. Are young people in the church likely to become what Theodore Roosevelt called "parlor performers"? (There were persons who studied social uplift, but never stood up for them.)

I AM CHRISTIAN YOUTH!

I am the vitality of the church today, and will be its leadership tomorrow;
I have accepted Jesus Christ as my Lord and Saviour and as the pattern for my purposive life;
I possess the priceless heritage of Christian faith handed down to me by countless hosts of devout believers and enriched by my personal devotion;
I am neither sanctimonious nor pious, but am striving to adapt the principles of Jesus to a modern busy world;
I am searching for truth through the medium of accurate research;
I defend my own generation from the judgments of our older colleagues;
I crave the sympathetic confidence of my predecessors;
I consecrate my virile body, my developing mind and my adventurous spirit to the Master of men.
I am Christian Youth!

—*J. T. Morrow.*

A LITTLE RHYME AND A LITTLE REASON.

By Rev. Henry Anstadt, D. D.

If a man would be a soldier, he'd expect of course to fight;
And he couldn't be an author if he didn't try to write.
So it isn't common logic, doesn't have a real, true ring,
That a man, to be a Christian, doesn't have to do a thing.
If a man would be a hunter, he must go among the trees;
And he couldn't be a sailor if he wouldn't sail the seas.
How strange for any member of a church to think that he
Can stay away from worship and a worthy member be!
When you join associations, you must pay up all your dues;
And you pay for all you purchase, from your hat down to your shoes.
There are social clubs for women, and the same for men and boys,
But the members all expect to pay for what each one enjoys.
Then how is it that the members of a church can sit in pews,
And expect some few to run it without others paying dues?
The costs of operation must be met in church the same
As in home or corporation or work of any name.
Let us honestly consider why this difference we find,
Between our church relations and every other kind.
Our business obligations MUST be met, the laws provide;
But the church is not insistent, so we let the matter slide.
May we undertake our duties for our church and for our Lord
With such measure of devotion as accords with his own word.
If our human obligations thus are recognized, why then
Surely God should have our service, now and evermore.—*Amen.*

Sunday School Lesson

By Rev. H. S. Hardcastle.

JESUS BEGINS HIS MINISTRY.

LESSON II—January 21, 1934.

Golden Text: *"Repent ye; for the kingdom of heaven is at hand."*—Matt. 4:17.

Lesson Text: Matt. 4:12-25.

After John had been put into prison Jesus left Judea and went into Galilee, where he spent the greater part of his ministry. The open-minded, somewhat under-privileged Galileans were more responsive to Christ's message and his ministry, than the self-sufficient and bigoted religious leaders of Judea and especially of Jerusalem. Christ also left his Nazareth home and came down to Capernaum on the shores of Galilee, where in a center of population and of trade his message would have a wider hearing. Thus he began his ministry.

Repent.

Christ began his ministry with the call to repentance. REPENT! The word really means, "Change your mind," but it involves such a radical change of mind that it means change of heart and change of life. Repentance needs to be differentiated from conversion. Repentance is man's responsibility and part; conversion is God's work of grace. Repentance is the condition which makes possible conversion.

The Kingdom of Heaven.

It was a phrase often on the lips of Jesus, especially as recorded in Matthew's Gospel. The Kingdom of Heaven—Jesus was not talking about heaven as we so often use the term. He was not talking abou tsomething away off in the heavens, he was talking about something that was to find embodiment and expression right here on earth. The kingdom of heaven was to come on earth—Jesus taught us to pray for exactly that. It is the realm in which individuals and groups and nations carry out the will of God here and now. It was "at hand" for Jesus himself was the King. It comes slowly and progressively. The kingdom of God has many enemies even after these twenty centuries, but many factors are working to bring it in. Jesus said that we were to seek it first. We are to give it our best thought and energy.

Fishers—Fishers of Men.

Peter and Andrew were fishers of fish. Christ told them He would make them to become fishers of men. He always calls men to the higher and better. Sometimes he calls men to leave their old tasks to take up new ones. More often he calls men to stay at their old tasks in new spirit. The father who becomes a Christian ought to be a better father. The mother who claims Christ as Saviour should be a better mother. The business man, the professional man, the laborer, young and old, one and all, should find new meaning in old tasks when they follow Christ. It should be noted, however, that our main business is to catch men. Christians are primarily fishers of men. We should all be dominated by the evangelistic passion for individuals.

Follow Me.

These two words sum up in a way the essence of being a Christian. A Christian is one who is trying to follow Christ, one who takes Christ as his example and one who tries to do what Christ would have him do. It is not primarily believing something, but trusting and obeying Someone.

They Left Their Nets—They Left Their Father.

Allegiance to Christ comes first. We must be willing to forsake all to follow him. We may not have to give up everything, but we must be willing to give up everything. The one thing we must be willing to give up is OURSELVES. That is the hardest thing to do, but it is the absolutely necessary thing to do.

Casting Their Nets—Mending Their Nets.

In both cases the men were busy men. Christ wants no idlers. The King's business requires not only haste but dependability. Christ demands and deserves our best at its best.

To Become.

In Luke's account of this story he reports Christ saying, "Follow me and I will make you to become . . ." Christianity is a process of becoming. We are to grow unto the measure of the stature of fullness in Christ. Today's stopping place is the starting point for tomorrow's journey.

Teaching—Preaching—Healing.

His teaching and his preaching shade off into each other. It is difficult to distinguish between when he was preaching and when he was teaching. But in either case there was a note of freshness and authority and vitality about his work that drew crowds to hear him. His theme was the Kingdom of Heaven. We still need a Gospel for the individual. But there is a crying need for the Gospel of the kingdom in these days of the interrelationship of life and the social problems of life.

Christ's healing revealed at least three things: It showed his power. It pointed to his work as a spiritual physician. It revealed his great compassion. Alas, that the Christian Church (the term is used in its inclusive sense) should have allowed the ministry of healing to get away from it and to go to freak cultures and "isms." Of course, Christ heals through physicians and surgeons and nurses. He heals even through adjustments of the mind. But he also heals by the direct touch of his Spirit. There are many today who have been made whole, whole in the sense of bodily health, by the direct touch of Christ, the Great Physician. We ought not to allow the extravagant and fantastic claims and reports of a few prejudice us against a central fact of Christ's ministry of today as well as of yesterday.

And Great Multitudes Followed Him.

Some of them came, of course, because they wanted to hear Christ's words. But many of them came because they wanted to take advantage of his healing ministry. This is no reflection upon them. It is natural that a man with a grievous ailment would want to be healed. It ought to be said, however, that then as now, there are many who are more concerned with physical healing than with health of soul. People will go great distances and spend large sums to get physical health, who will not go around the corner to church. Today as then people are more concerned about getting relief from their suffering than with getting rid of their sins.

It is also worthy of note that Jesus did not want to be known as a wonder worker. Again and again he cautioned those whom he had healed not to tell the fact abroad. His ministry, of course, was to the body and to the mind, but his supreme ministry was to the souls or spirits of men. Wholeness—the word salvation really means that—was the goal of the Great Physician.

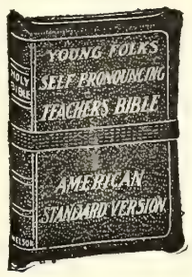
And He Healed Them.

They misunderstood his mission, but he did not turn them away. Then, as now, his great heart was filled with compassion upon all who had any need. He rejected no one who came to him. There is no kindness like unto his.

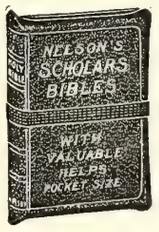
This is the noble advantage of faith: it can look on the means and the end together. This is the great reacson of our impatience and censuring of God, because we gaze on the evil itself, but fix not our thoughts on what is beyond it.—*Richard Baxter.*

AMERICAN STANDARD BIBLES.

Authorized and Edited by American Revision Committee, and Published by Thomas Nelson & Sons.



These Bibles contain the Concise Bible Dictionary which forms the helps to these Teachers' Bibles. It supplies ,in the most condensed and convenient form, all the latest information about the Bible, its writers, its language, the various versions, complete chronology, life of Christ, with harmony of the Gospels, life and travels of St. Paul, etc. The illustrations are reproduced from recent photographs, and truly illustrate the articles. The Combined Concordance is entirely new, and has been made expressly for the American Standard Version. It combines with the Concordance, Subject-Index, Scripture Proper Names, etc. The 12 Maps have been carefully revised and are beautifully colored. In making orders, give the number and price.



135—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold. **$3.00**

India Paper Edition, Only 16-16 of an inch thick.

. 133X—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold, **$4.00**

SUNDAY SCHOOL SCHOLARS' BIBLE.

Especially made up for gift or reward Bibles for Sunday School scholars, containing a special series of very practical and useful helps and Bible Questions and Answers, etc. Printed on fine white Bible paper; ruby type; pocket size, 3¾x5⅝ inches, and 1 inch thick, with 31 full-page illustrations in sepia. All bindings are black.

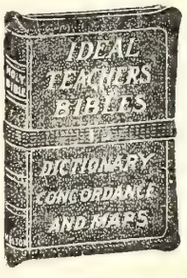
Ruby Type, Size 3¾x5⅝ Inches, and 1 Inch Thick.

65—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on side and back in pure gold; 6 colored maps **$2.50**

AUTHORIZED VERSION.

RED LETTER TEACHERS' BIBLES.

Brevier Type (8 vo.), Self-Pronouncing, Size 5⅜x8½ Inches and 1⅜ Inches Thick.

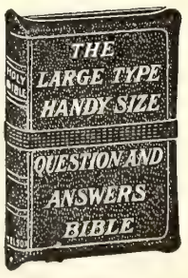


Containing the Bible, with full references. The words of Christ in the New Testament are printed in red; other parts of the book are printed in black. With Concise Bible Dictionary, combined Concordance, and 12 indexed maps.

7852—Genuine Leather, Lavant grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold **$4.75**

RED-LETTER EDITION.

With All the Words of Christ in the New Testament Printed in Red.



1282—Genuine Leather, Morocco grain, divinity circuit round corners, red under gold edges, register and headbands; title stamped on side and back in pure gold **$3.25**

60—Bound in Cloth, stiff covers, square corners, red edges, Sunday School Scholars' Bible, stamped in pure gold on cover, no illustrations; special book for Sunday Schools **95c**

Any of the above Bibles sent postpaid. Address

THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE

One of our Chaplains in the U. S. Navy

WEEK'S THEME.

We believe in the Fatherhood of God, the Responsibility of Man, the Leadership of Jesus, the Victory of Good, and the Life Everlasting.—*Amen.* —*The Christian Leader.*

MONDAY.

Prayer—"O God, lay thy hand upon some potential leader of thy people. See how sick we are for lack of leadership, how the world plunges on its way, longing for light and not finding it! Have grace upon us who, in the midst of our vehemence and violence, have opportunity for world-wide brotherhood of world-wide chaos and turn our faces so habitually toward darkness. Strengthen all minds that plan for disarmament and peace. Steady all hearts in places of need in this day of disturbance and trial. Grant unto us such wisdom that we may find the way out of the darkness into the light. So beyond the power of any eye to see or any tongue to speak it. Spirit of the Highest, supply the wants of thy people this day. We ask it in the Sjirit of Christ.—*Amen.*

TUESDAY.

"The earth is the Lord's and the fulness thereof."—I. Cor. 10:26.

We should remember that this is God's world and the prevailing current is towards righteousness. If we first of all set the current of our life in the direction of the main stream of the kingdom we shall move forward in spite of back currents and the little eddies and whirls of life. The cure of anxiety is to set the mind resolutely on the far goal ,on the ultimate end of life's endeavors and not lose faith nor slacken efforts in achieving that end.

Use all your hidden forces, do not miss
The purpose of this life, and do not wait
For circumstance to mold or change your fate.
In your own self lies destiny.
Love largely and hate nothing; hold no aim
That does not chord with universal good.
Vainly they ask God for a sign,
Who do not think to find;
While those . . who in their faith go on—
With radiance are blind.

—*Catherine Cate Coblentz.*

WEDNESDAY.

WHAT IS CHRISTIANITY.

In the home, it is kindness. (Eph. 4:32.)
In business, it is honesty. (Lev. 19:35.)
In society, it is courtesy. (Rom. 12:10.)
In work, it is thoroughness. (Rom. 12:11.)
In play, it is fairness. (Heb. 13:18.)
Toward the fortunate, it is congratulations. (Rom. 13:13; Isa. 41:6, 7.)
Toward the unfortunate, it is pity. (Gal. 6:2.)
Toward the weak, it is help. (Acts 20:35; Rom. 15:1.)
Toward the wicked, it is resistance. (I. Peter 5:8, 9.)
Toward the strong, it is trust. (Isa. 41:6, 7.)
Toward the penitent, it is forgiveness. (Luke 6:37.)
Toward God, it is reverence and love. (Heb. 12:28.)

—*William DeWitt Hyde.*

Prayer—Dear heavenly Father, we thank thee that thy love is light to our souls for every phase of right living. "Lead us not into temptation, but deliver us from evil," that all the traits of Jesus may be in us, for Jesus' sake we ask it.—*Amen.*

THURSDAY.

WHAT HEAVEN IS LIKE.

"If any man serve me, let him follow me; and where I am, there shall also my servant be."—Jno. 12:26.

There are three absolute values or revealed attributes of God. They are related each to the other, and become false if separated from one another, and yet each stands in its own right. He who knows what love means, what devotion to truth means, and what beauty means, knows God. Do not make a mistake: it is by these three paths that we are brought into God' presence. The attributes of reality, which, as far as we know constitute his entire being, are spiritual. They belong to the eternal world which obeys laws of its own, and of which the world of common experience is only a pale copy. Do we want to know what heaven is like? It is the place where the love of right and truth and beauty reign, and on earth, as the poet says, duty, truth, and goodness are three sisters, friends of man, living together under the same roof, and never to be parted without tears.—*Dean Inge.*

FRIDAY.

UNFAILING FAITH.

"I have prayed for thee that thy faith fail not." —Luke 22:32.

There is nothing more urgent for our New Year than unqualified faith in God, in man and in the true values of life.

When Jesus prayed for Peter, it was that his faith fail not. He might have prayed for Peter to have more power, more wisdom, a greater understanding, more money, a deeper insight into his teaching, that he might know the greater verities of the Lord, that he might be less impetuous, and a blunderer; but none of these things seemed to concern Jesus: He was concerned about Peter's faith.

The fact is, that faith was the chief object of Jesus' concern throughout his ministry of the kingdom. When he saw great faith he called attention to it; when it was lacking, he reminded them of it; when he found it, he never failed to reward it; and one of his last questions to the disciples was: "When he, the Son of Man ,cometh, will he find faith upon the earth?"

There is a spirit abroad right now that seeks to do away with God in the belief of man, and that is bowing God out of life. Man is setting up his own God, and it is seen in self-righteousness, man's own ideals, his own ideas of pleasure, and his refusal to believe that God has anything to do with it at all. As a result religion is becoming bankrupt and life is over-run with suicide, crime, racketeers and gangsters, and prevailing disobedience and lawlessness.

Maybe we do not need primarily the prayer that our "faith fail not." Perhaps we need now the harking back to the old faith and to pray daily that this faith fail not. Only by this faith may we expect recovery that satisfies and is eternal.

Prayer—

O, for faith that will not shrink
Though pressed by every foe:
That will not tremble on the brink
Of any earthly woe.
Lord, give such a faith as this:
And then, whate'er may come,
We'll taste e'en here, the hallowed bliss
Of an eternal home.

—*Amen.*

SATURDAY.

IMMUNOLOGY.

"Keep back thy servant also from presumptuous sins; let them not have dominion over me." —Read Psalm 19:7-14.

The Nobel Prize for medical research has come to the United States for the second time, the winner being Dr. Karl Landsteimer, who is called "the greatest living immunologist," and who is devoting his life to making men immune to varicus diseases.

Immunization is far better than cure, and especially in regard to the worst of all diseases, those of the soul. There is only one way to avoid falling into sin, and that is to be so completely filled with the Holy Spirit of God that sin has no attraction for us, and that we hate it with all our being. That is what is meant by the petition in the Lord's prayer that we be not led into temptation, but so fully delivered from evil that it has no chance at us whatever.

Prayer—Let the love of thee, O Christ, drive cut the love of all that thou dost hate. Let iniquity have no dominion over us whatever.—*Amen.*

AMOS R. WELLS.

SUNDAY.

MAKING OUR DARKNESS.

"Light shall shine out of darkness."—Read II. Cor. 4:1-6.

Many poems have been based on the old saying that "it is always darkest just before the dawn," but the scientists have upset that notion, at least in regard to regions where many houses are found, for there it is darkest just after dawn. The reason is that the starting up of innumerable furnaces throws into the air a vast volume of smoke, which obscures the rays of the rising sun.

So it is often with the rising of the Sun of Righteousness in our lives. He is ready for us, "with healing in his wings," but our sins throw up a black barrier between us and him. How much sunshine God has for us that we reject and cast back at him! How much more love and cheer and strength and purity God wants us to have than we are willing to have!

Artificial darkness there is in the land of the soul. We make our own gloom; God never sends it upon us.

Prayer—Forbid, dear Father in heaven, that we fill our foolish existence with sorrow that is wholly unnecessary. May we open our hearts to thy world of light and joy.—*Amen.*

AMOS R. WELLS.

"THEE, THOU, YOU."

(Continued from page 4.)

In all kindness and sincerity, if any CHRISTIAN SUN reader, minister or layman, has by inadvertence fallen into the habit of using "You" when addressing Jehovah, please refrain from this, at least, in public, where there are assembled those whose sensibilities are shocked and feelings are wounded by the use of this familiarity in speech, which does record proper respect and adoration for our Lord and his annointed. We know that those who have fallen into this habit have no thought of dishonoring their Lord, but if the usage of our language is not to be followed, then, at least, let us follow the example of the inspired writers of the Word of God and accord to our Lord and his Christ this mark of preferment, esteem and adoration. J. O. A.

Opening the door and letting God in is faith. —*Lyman Abbott.*

THE CHRISTIAN SUN'S PULPIT

Rev. John G. Truitt, *Pastor.*

CHRIST'S COLLEGE.

By John G. Truitt.

"Come . . . learn."—Matt. 12:28, 29.

Two words are selected from the full text indicated in Matthew's Gospel to make them stand out in our thinking this morning. The College of our Convention claims a right to be remembered as the hand-maiden of our church, and today designated as a special time of our remembrance. If our College is not a part of the Gospel program, and if it is not the Gospel's servant—if it is not a part of the church which we all love—then it does not belong to exist at all, and deserves no place in our remembrance, and prayers; aid, on the other hand, if it is a servant of the church, of the church's pulpits, of the church's Sunday School classrooms, and of the church's homes of culture and loving service, then it does have a perfect right to ask us to give it a place in our thinking today.

Probably no church in the Southern Convention has had more to do with the establishing, manning, and maintaining that College than has Suffolk. Always it has done its part. When has it ever failed? From the years before our College was founded until now the Suffolk Christian Church has stood out as among the foremost of the churches which delighted to ring forth the challenge of the Christ: "Come . . . learn!" I stand in a sacred place, and feel most deeply the obligations of its honor and opportunity. Our College has never listed a name more loyal and devoted, nor one more generous and gracious to it than was the late Reverend Dr. W. W. Staley. His wisdom and counsel were always eagerly sought and gladly given, generously he gave of the earnings of his hands, loyally he enrolled his children in its sacred halls, and for eleven years he presided over its fathers and trustees as chief executive. The power of his influence still abides. for even today more than fifty members of this church are trained at our College. His successor, and worthy colleague, my personal friend and your former pastor, the Reverend H. S. Hardcastle, was himself a graduate of Elon College—even as I am. And thus, wherever our church throughout our entire Convention shall lift its voice today, it must confess its debt of abiding obligation to our College.

But that is by way of parenthesis, and is not my sermon. My sermon are the words of Christ: "Come . . . learn," and what those words may mean to us in the light of our today's thinking. The words of our text invite us to come to Jesus. Jesus is the world's one College. He is the world's supreme Teacher. He is the world's complete course. College, faculty, and curriculum is the Christ of Galilee! Not everyone can go to college, but everyone should have the privilege of sitting at the feet of Jesus. To that business this pulpit is dedicated. And for that purpose the classrooms of our church are opened. To further that very program of carrying the college of Jesus Christ to the common pews and classrooms of our entire Convention our College was established.

Jesus called only twelve out of the vast thronging multitudes of those populous Eastern people to sit especially under his teaching. Not everyone can go to college. It was never so intended. But everyone can be brought under the influence of the teaching, even as Jesus desired that everyone should have his message. So, then, the first thing Jesus said was: "Come!" And that call he is making to each one of us today. Come to him. There are other panaceas, but they all fail. There are other challenges, but when we stand before the main issues of life, and service, and death, and the eternal hereafter, they are empty.

Christ still needs to call out his choice ones today. Out from the ranks he calls them. From the fishing nets, from the receipts of customs he is calling; and may it please him to call more of the young people of this church to sit at his feet in some special manner, and for some special work in his kingdom. If he calls you, and if you desire, and seek to obey, some way will surely be provided for your progress as his pupil.

II.

The second thing he says is: "Learn." "Come . . . learn." "Learn of me." There, he is your supreme textbook. "I am the truth," he says. One of his pupils cried out in the midst of his lesson: "Show us the very fundamental beginning of things; show us the ultimate reality; show us the final thing upon which we can depend—show us the Father, and that is sufficient." His answer we all know: "He that hath seen me hath seen the Father." "Open our eyes that we may see."

Now the church is that agency which is supposed to have its eyes open—its spiritual eyes. The outside world is not expected to see the spiritual values, except as it is led to see them and taught to see them. That is the fundamental difference in church schools and state schools. The church school has an eye for the whole realm of knowledge—all the sciences, philosophies, and literatures come under its tutelage. And above them all, and beyond them all the gentleness of heart and culture of soul which emanates from the teachings of Christ. Practically the only main difference in a church college and a state college is that definite responsibility for promoting the spirit and teachings of Jesus. It is the fathers and mothers in the church saying among themselves, we know and love and serve the Lord Jesus; it is he that has brightened our homes and lightened our civilization, and set us to the task of making a new and finer earthly realm, and we delight to trust our sons and daughters to the glory and beauty of his teachings along with their study of the other general arts and sciences. And the church college is formed. And the church college, if at all to live and serve as it should, must be able to stand for Christ and with him, and issue his call to "Come . . . learn of me!"

"Of me," brings me to the crux of the whole matter. As I have already said, "Christ is all in all." The person of Jesus is the outstanding, that is, if the church college is to be like Christ's school of disciples—or learners. Jesus had the art of making his disciples know him, learn of him, study him, follow him, love him, die for him, and be his. As beginners in his class they said: "Master, where dwellest thou?" About you we wish to learn; you intrigue us; you draw out the finest and best within us; you challenge us; therefore, we wish to see you as you are—in your home. The disciples were asked to come and see! See the appointments of the dwelling place of Jesus. See its books, its reading matter, its culture, its quality—and to feel its atmosphere.

In the light of that the church must demand great things of its college faculty. They must be a continuation of the spirit, and grasp, and personal touch of the Christ. There is not a pastor in our pulpits with a greater responsibility, or a greater opportunity than the teacher of the boys and girls of the church as they are becoming men and women in the school of their church-loving parents! Of these professors, and their college president, we may rightly say: "Where dwellest thou?" What kind of a home is your home? What are the signs of culture there? What are the magazines on your tables? What is the innermost language of your living-rooms? And God bless that college, and happy may it be, which has a faculty that can say with their Lord and Master, "Come and see!" That is the hope and dream of our forefathers in the founding of our College.

The students of Jesus—Peter, James and John, and others, seeing his power, his personality, his

(Continued on page 15.)

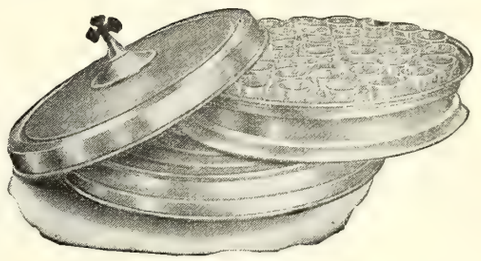
COMMUNION WARE.

Individual Service.

Made in best Silver Plate or Aluminum. Prices low; first-class workmanship and finish.

ALUMINUM.

Aluminum is light in weight, durable, and does not tarnish.



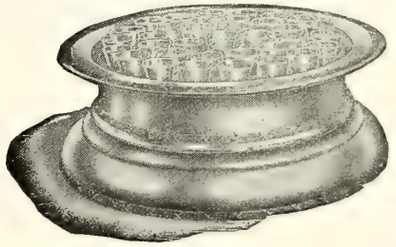
Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses $7.00
Tray No. 6—Interlocking, with 35 plain glasses 6.75
Tray No. 10—Interlocking, with 30 plain glasses 6.50
Base No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Cover No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Bread Plate No. 1—Narrow rim..... 1.60

SILVER-PLATED.

The Silver-plated Ware is of the very highest grade and best finish; heavily plated on nickel base.

Tray No. 85—Interlocking only, with 36 glasses $22.00
Base No. 1—Silver-plated; fits Silver Tray 85.. 11.00
Cover No. 5—Silver-plated; fits Tray No. 85... 16.00



(For Silver Bread Plates, see under No. 90.)

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling) $22.00
Base No. 2—Silver-plated; fits Silver Tray 90.. 16.00
Cover No. 4—Silver-plated; fits Silver Tray 90. 14.00

Bread Plate No. 3—Narrow Rim.....$ 9.00
Bread Plate No. 4—Broad Rim..... 9.00
Filler—Silver Lined..... 6.00

THE CHRISTIAN SUN
1536 East Broad Street Richmond, Virginia

Christian Orphanage

Dear Friends:

We are very much gratified that we reached and passed our goal of $17,000.00 for 1933. By very close figuring, cutting the number of children, and cutting every other expense, we lived within our income. The Christian Orphanage can care for one hundred children if it had funds to support them.

We should do more this year than we did last year. Times are better and conditions are improving and prices have advanced and more people are at work. The same organization can care for 100 children if we can secure the funds.

We always like to work toward a goal. We then know what to strive for. It is like climbing a ladder—it is the top rung we strive to reach. We are going to set our goal for 1934 at TWENTY THOUSAND DOLLARS. It will be like twenty rungs in a ladder. Every thousand dollars will count on rung. Let us see how quickly we can reach the first one. Let everybody cooperate and everybody pull together, and we all will rejoice as we reach and pass each rung. Remember the Orphanage in your prayers —remember it with your offerings.

CHAS. D. JOHNSTON, *Supt.*

Following is a list of articles which have been sent in, and which was not reported last week because of lack of space:

Foster Shoe Co., Burlington, N. C., 17 pairs hose.

Mrs. E. S. Martin, sec'y, Golden Rule Class, Raleigh, N. C., 1 box clothing for Velna Dorsett.

Mrs. R. A. Hinton, Harrisonburg, Va., 1 pair sheets.

L. Banks Holt Mfg Co., Graham, N. C., contribution in goods.

E. M. Holt Plaid Mills, Burlington, N. C., contribution in hose and goods.

Mrs. E. M. Richardson, Dendron, Va., coats, hat, dresses, etc.

Mrs. E. R. Bryant, Jr., Syringa, Va., dresses, sweater and hat.

Ladies' Aid Society, Waverly Church, Waverly, Va., dresses, suits, pillow cases, towels, coats, shoes and quilt.

Flint Hill Church, coat, dresses, sheet, canned goods.

Mrs. Mattie Sutton, Burlington, N. C., 1 coat.

Mrs. J. M. Fix, Burlington, N. C., Church, Circle No. 2, coat, sheets, towels, pillow cases, dresses and soap.

Mrs. Nannie Dickson, Nathalie, Va., 1 dress and 1 pair of hose.

Olive G. Class, Ramseur Christian Church, 2 quilts.

Philathea Bible Class, Winchester Christian Church, Winchester, Va., 2 dresses, 1 little suit, towels, sheet, slips, sweaters, etc.

Biscoe Christian Church, Biscoe, N. C., pillow cases, spread and sheets.

Mrs. Joel Harrell and Mrs. J. D. Luke, Suffolk, Va., sheets, towels and wash rags.

Mrs. L. E. Carlton, Paces, Va., clothing for two girls.

Ladies' Bible Class Wakefield Christian S. S., 14 sheets.

Hines' Chapel Church, wheat, canned goods, sweet potatoes, 1 hen, etc.

Berg's Bakery, Burlington, N. C., 18 pkgs. rolls.

Mrs. W. B. Bagwell, Durham, N. C., 1 dress.

Mrs. W. H. Floyd, Abanda, Ala., pillow cases, coat, dress, shoes, shirt and waist.

Women's Missionary Society, United Church, Chapel Hill, N. C., coats, pants, shoes, gloves, underwear, soap, etc.

Mrs. R. L. Ross, Sanford, R. 5, Turner's Chapel Church, socks, sheets, pillow cases, towels, vest, boy's suit, etc.

United Christian Church, Lynchburg, Va., pillow cases, sheets, towels, suit, shoes, soap.

Mrs. R. E. Coggsdale, Carrie Beale Class, Franklin Christian Church, Franklin, Va., 1 box clothing for Ellena Morgan.

Columbia Mfg. Co., Ramseur, N. C., contribution in sheeting.

Mrs. E. W. Neville, Chapel Hill, N. C., suit clothes.

Woman's Missionary Society, Haw River Christian Church, Haw River, N. C., 9 chickens.

Ladies of Bethlehem Christian Church, R. F. D., Suffolk, Va., contribution of canned goods.

Eli Whitney School, canned goods, turnips, towels, dresses, wash cloths, etc.

Mr. B. Drake, Franklin, Va., 1 pair shoes.

Missionary Society and Pleasant Ridge Church, Guilford College, N. C., 1 coop chickens.

First Christian Church, Norfolk, Va., coat, dresses, Christmas gift for each child and one box of candy for each child.

Mrs. L. J. Daughtrey and Ladies of Holland Christian Church, Holland, Va., 1 box of gifts for each child.

Mrs. J. B. Farrell, Graham, N. C., 1 cake.

Palm Street Christian Church, Greensboro, N. C., 1 box of white gifts.

Suffolk Christian Church, Suffolk, Va., 1 box of white gifts.

Burlington Christian Church, Burlington, N. C., 1 box of white gifts.

First Christian Church, Greensboro, N. C., 1 box of white gifts.

Providence Memorial Church, Graham, N. C., 1 box of white gifts.

Providence Memorial Church, Graham, N. C., 1 box of white gifts.

J. C. Carden, Durham, N. C., 1 coat and cap.

Waverly Christian Church, white gifts, dresses, towels, pillow cases, handkerchiefs, etc.

Antioch Christian Church Sunday School and Ladies' Aid Society, four beautiful quilts.

REPORT FOR JANUARY 18, 1934.

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:		
Mt. Bethel	$ 2.36	
Lebanon	.68	
Durham	15.06	
Union, N. C.	2.80	
Union, Va.	1.00	
Salisbury	2.00	
Happy Home	3.20	
Third Ave., Danville	5.02	
		32.12
Eastern North Carolina Conference:		
New Elam	$ 1.50	
Beulah	10.00	
Sanford	1.00	
Oak Level	1.00	
Mebane	2.00	
		15.50
Western North Carolina Conference:		
Mt. Pleasant	$ .69	
Ramseur	5.64	
Flint Hill	.24	
Hanks Chapel	2.13	
		8.70
Eastern Virginia Conference:		
Mt. Carmel	$ 7.21	
Cypress Chapel	4.36	
Rosemont	13.42	
Liberty Spring S. S. and Classes	7.00	
		31.99
Valley Virginia Central Conference:		
Timber Ridge	$ .84	
Linville	5.36	
		6.20

HOLMAN SUPERIOR TEACHERS' BIBLES

Authorized Version—Self-Pronouncing — The Best Editions of the World's Best Book

For Adults, Teachers, Preachers, Students, and All Who Would Study the Word of God Intelligently

BOLD BLACK TYPE—COMPACT SIZE 4½x6¾ INCHES—WILL FIT THE COAT POCKET

Part page specimen of Holman Boldblack Type Bible

ST. MATTHEW, 5. *Christ's sermon on the mount.*

13 And leaving Năz'a-rĕth, he came and dwelt in Cā-pĕr'na-ŭm, which is upon the sea coast, in the borders of Zăb'u-lon and Nĕph'tha-lim:
14 That it might be fulfilled

A.D. 31. CHAP. 4. n Isa. 9. 1, 2.

934 CHAPTER 5.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.

AND seeing the multitudes, a he went up into a moun-

THIS NEW HOLMAN TEACHERS' BIBLE, Pronouncing Text, Bold Black Type is a **PRONOUNCED SUCCESS.** The latest Bible with **NEW HELPS** that are quite comprehensive and consist of an Illustrated Bible Dictionary, Concordance and additional aids all under **ONE ALPHABETICAL INDEX.** Also Fine Maps on Coated Paper, and a specially prepared **BIBLE READING COURSE,** intended to stimulate and maintain interest in the Bible. Imported Bible paper is used to improve opacity and keep down bulk. By this means you get the benefit of full Biblical information without the physical discomfort of handling a heavy volume.

STYLES AND PRICES—BIBLE PAPER EDITION

4612. **French Morocco Leather,** divinity circuit, overlapping covers, round corners, red under gold edges..... $4.00
4630. Same as 4612, with extra leather lined covers..... 4.75

THIN INDIA PAPER EDITION

With Helps as described above. Size 4½x6¾ inches. One inch in thickness

630X. **Egyptian Morocco,** divinity circuit, leather linings, red under gold edges, silk head bands and silk marker..... 7.00
633X. **Algerian Morocco,** divinity circuit, leather lining to edge, silk sewed, round corners, red under gold edges, extra quality binding..... 8.00

EXTRA LARGE PRINT TEACHERS' BIBLES

Large 8 Vo. Size—8x5½ inches—1600 Pages, including 400 pages of Bible Study Helps

Part Page Specimen of Print

Extra spacing between words and lines makes this Bible very easy to read.

ST. MATTHEW, 5. *Christ's sermon on the mount.*

15 k The land of Zăb'u-lon, and the land of Nĕph'tha-lim, *by* the way of the sea, beyond Jôr'dan, Gă'lĭ-lee of the Gĕn'tiles;

A. D. 31. k Is. 9. 1, 2. l Is. 42. 7. Luke 2. 32. m Mark 1. 14.

2 And he opened his mouth, and taught them, saying,
3 b Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

CONTAINING COMPLETE HELPS TO BIBLE STUDY, INCLUDING ALL OF THE FOLLOWING FEATURES

A New Practical Course in Bible Reading, A Treasury of Biblical Information. The most carefully compiled, thorough and attractive form in which valuable Biblical information has ever been prepared. Illustrated Self-Pronouncing Bible Dictionary Containing 150 illustrations, concise definitions and textual references on nearly 50,000 subjects. **A Practical Comparative Concordance,** with nearly 50,000 references. **Four Thousand Questions and Answers** on the Old and New Testaments. A valuable Help to all Bible Readers.

STYLES AND PRICES

4712. **Divinity Circuit** (overlapping covers), French Seal Leather, red under gold edges, silk head bands, and silk marker.. $5.00
812RL. **Red Letter Teachers' Bible.** The Words of Christ in the New Testament, Old Testament Passages alluded to by Christ, various prophecies relating to Christ in the Old Testament, etc., all **PRINTED IN RED.** Binding same as described above on 4712 and same large Self-Pronouncing type..... 6.00
733X. **Holman India Paper, Genuine Morocco,** leather lined, silk sewed, divinity circuit, round corners carmine under gold edges, silk head bands and silk marker, same type and helps as above..... 10.65

All styles sent Postpaid at above prices—Thumb Index 50 cents extra

Alabama Conference:		
Mt. Zion	$ 1.2	
Roanoke	1.92	
		3.12
Special Offerings.		
Birthday Offering, Oakland, Va., Sunday School	$ 8.69	
Union, Va., Birthday Offering	3.00	
Mrs. Dalton, support children	12.50	
Jr. Philathea Class, Suffolk, Va.	2.50	
A friend	2.00	
Rev. and Mrs. T. J. Green, Elon College, N. C.	2.00	
		30.69
Thanksgiving Offerings.		
Eastern North Carolina Conference:		
Bethel Wake		2.85
Western North Carolina Conference:		
Mt. Pleasant		3.78
Eastern Virginia Conference		33.10
Individual Thanksgiving Offerings.		
Mrs. John R. Foster, payment on pledge		20.00
Total for the week	$	188.05

THE SUN'S PULPIT.

(Continued from page 13.)

human understanding, and his consummate wisdom, asked: "What manner of man is this?" No one thinks that mere man can be what Christ was. But is it too much to believe the words of the Christ when he said; "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto the Father." If the pastors in our pulpits, the professors in our church colleges, and the teachers in our Sunday Schools should take that blessed promise seriously and labor in the spirit of personal consecration and prayer, and divinely inspired scholarship and learning, the Saviour's will would surely be done in their lives. The world would begin to say: "What manner of men and women are these; what manner of movement is this?" Let us, you and I, do our part in helping our number of those teachers to be their best, and do their best by the cooperation and help and prayers which we give them. Then we shall be able to say: "We are co-workers together"—and then may we be able to add, "with God."

In that first school about which we are thinking the pupils said: "Never man so spake." May it not be true that as our sons and daughters come under the influence of our president and professors; feel their horizon widening, and catch a new meaning, a larger view of life; that they, too, may realize that their wisdom and understanding is somewhat beyond the ordinary run of man's thinking and speaking, and that it is divinely inspired from above.

The teacher is the test of the college. Just as Jesus was the test of the strength of the movement which he launched. One day as Jesus took his pupils into the sublime heights of his lecture-room, and was transfigured before them, they exclaimed: "It is good to be here!" They looked on the beauty and glory of his life, and felt the spell of his wonderful personality. "They saw no man, save Jesus only." May we not recognize that in a church college we can demand that our professors be prophets of God; that they be in close contact, which is not possible in large state universities, with their pupils; and that they may thus be shown life clear and whole. Going down from that transforming visit in that first school, they found they still lacked something their Master had, for when they tried to do the test of life's laboratory they could not yet quite make it. They saw their teacher able for the tests, and they asked: "Why could not we?" It was then that he gave them a further lesson in prayer, meditation and self-denial.

And it was ever thus, from lecture to laboratory, and from laboratory to actual living before them, Jesus led them at last to the hill of supreme self-denial, and demonstrated to them in a manner well-nigh impossible to approach, how they were to use their wonderful advantages, not for self, but for the saving of other individual lives and society at large. They had a new goal in life, and a new dream for tomorrow, and a new daring for their day. To them, then, Jesus could say, as a graduating challenge: "Go—go into all the world . . . go, teach everyone the larger meaning of life and tie that life up to God—in the name of the Father, and of the Son, and of the Holy Ghost."

The students of our College are too precious to us, and the professors of our College are too powerful for good or ill in the influencing of their lives, for us to let them suffer on account of any lack of ours, either in prayers, cooperation, or support. Let us pray:

O God, our heavenly Father, may we give to our College, our professors, and our student body a new, and larger place in our love, and in the program of our church; ever remembering that Jesus, thy Son, our Lord, placed the training of his disciples in the very forefront of his program for the church. In his name we pray.—*Amen.*

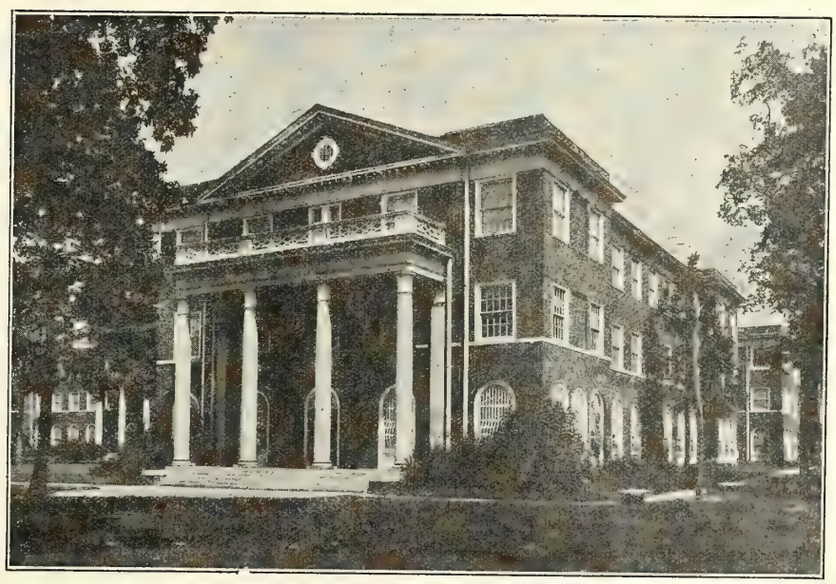
God's remedy for the deeds of sin is pardon, for the nature of sin is extraction. Both remedies are adequate and sensible; they constitute the ever-blessed doubel-cure.

ELON COLLEGE

AN ACCREDITED COLLEGE

of the

CONGREGATIONAL CHRISTIAN CHURCHES OF THE SOUTHEAST



CHRISTIAN EDUCATION BUILDING.

ELON COLLEGE, founded by the Christian Church in 1889, has fully justified the faith and hope of its founders during its 42 years of operation. Its graduates from the four-year course leading to a bachelor's degree, number 980, now living, 122 of whom are in the Christian Ministry and full-time Christian service. The majority of these are members of our own denomination. In addition, 449 are in educational work and are an active influence in the lay leadership of the Christian Church.

THE CHRISTIAN EDUCATION BUILDING, and the definite religious atmosphere of the College, provide the very best facilities available for training for religious leadership, and offer the Church its finest opportunity to train the young people of the denomination to assume active leadership both in the ministry and laity of the local churches.

Address—

C. M. CANNON, *Registrar*

Elon College, - - - - North Carolina

Home Atmosphere—Reasonable Rates—Clean Athletics—Christian Spirit

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational-Christian Church.

Central Publishing Co., Inc., is complying with the President's Code

BOARD OF EDITORS.

J. O. ATKINSON, D. D.....Editor
E. C. GILLETTE, D. D.....Associate
S. C. HARRELL, D. D.....Contributing
C. R. RAYMOND, D. D....Contributing
ELISHA A. KING, D. D...Contributing
W. C. WICKER, D. D.....Contributing
J. T. KERNODLE....Managing Editor

SUBSCRIPTION RATES.

One Year $2.00
Six Months 1.00

Trial Subscriptions: Five or more new subscriptions sent in at one time by pastor or president of any church organization, three months for 40c each.

PUBLISHED EVERY THURSDAY AT RICHMOND, VIRGINIA.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Change of Address: Be sure to give both old and new address when asking that your address be changed.

All news matter and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsyth Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, **Managing Editor, 1536 E. Broad St.,** Richmond, Va.

Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

Receipts: The change of label is your receipt for money paid. The label shows date of expiration, and change on label will appear the first or second issue of the month following renewal, provided it was received before the 25th. No other receipt will be sent unless requested. Please notify the Richmond Office if label is not changed as above.

MARRIAGES

BRADSHAW—CHANDLER.

On Saturday, December 23, 1933, at 3:30 P. M., at Virgilina, Va., Mr. Thomas Rensaleer Bradshaw, of Burlington, N. C., and Miss Margaret Elizabeth Chandler were united in marriage. The home of the bride was beautifuly decorated with potted plants and evergreens. Mrs. Henry Farlines presided at the piano. Mr. J. J. Battershill, uncle of the bride, sang, just before the ceremony, "O Promise Me." A number of relatives and friends were present. The Christian Church ring ceremony was used.

The groom is the son of Mr. L. F. Bradshaw, of Burlington, N. C. The bride is the daughter of Mr. and Mrs. L. J. Chandler, of Virgilina, Va. Both were educated at Elon.

After visiting for a few days with the brother of the bride, Mr. Jack Chandler, Luray, Va., Mr. and Mrs. Bradshaw will be at home to their friends in Burlington, where Mr. Bradshaw is engaged in the manufacturing business.

C. E. NEWMAN.

OBITUARIES

COOK.

Lillie Virginia Cook, born September 12, 1929, died November 23, 1933, age 4 years, 2 months and 11 days. Lillie was the daughter of Mr. and Mrs. J. E. Cook, faithful members of Apple's Chapel Christian Church. She had been ill about three weeks with diphtheria, had improved sufficiently to be up and playful, suddenly taken with heart trouble and passed away.

She leaves to mourn her passing a father, mother, one sister and two brothers, and many other relatives. Services were conducted by the writer, interment in Apple's Chapel Cemetery. May the Holy Comforter abide with the bereaved. She has gone to play in God's beautiful garden of love.

H. E. CRUTCHFIELD.

LOY.

Mrs. Sarah Catherine Loy passed to her reward December 31, 1933, at the age of 74 years, 11 months and 10 days.

She died suddenly at the home of her brother-in-law, where she had made her home since the death of her husband, who preceded her in death by 9 years.

Her nearest surviving kin are 6 nieces as follows: Miss Corrina Smith and Mrs. Bessie Moore, of Greensboro, N. C.; Mrs. Callie Burton and Mrs. Lelia French of High Point, N. C., and Mrs. Bessie Steed and Mrs. Eunice Dawkins, of Burlington, N. C.

Burial services at Shallow Ford by the writer, assisted by Rev. C. A. Brown, of Burlington, N. C. A good woman has gone to her reward. Peace to her ashes.

T. J. Green.

PIEDMONT COLLEGE

Located in

"The Blue Ridge Highlands"

SECOND SEMESTER—JANUARY 31st.
SUMMER TERM—JUNE 11th.

An accredited college with an enviable reputation for superior classroom instruction, and wholesome student life.

Fully recognized and accredited in its home State, and in such neighboring States as North Carolina, South Carolina, Alabama, Tennessee and others. Standard courses leading to the A. B. and B. S. degrees.

The Summer Term, continuing for six and nine weeks, affords opportunity for college and professional study and invigorating recreation.

From six to twelve hours of credit may be earned. Special courses in Elementary, Intermediate, High School and Rural Education. Public School Music and Art; School and Playground Games; Athletic Coaching.

For Fall Term or Summer Bulletin, write

DEAN J. C. ROGERS,
DEMOREST, GEORGIA.

SOUTHERN UNION COLLEGE

FRANK E. JENKINS, *Acting President.*

SECOND SEMESTER WILL BEGIN JANUARY 25th.

* * * *

STRONG FACULTY : STRONG COURSES
LOW EXPENSES : THOROUGHLY CHRISTIAN.

* * * *

The Adult Education Department is growing rapidly, with some 150 already enrolled.

For prospectus and full information, write

DEAN MARLIN G. SATTERFIELD,
WADLEY, ALABAMA

Southern Seminary Foundation

(Successor to Atlanta Theological Seminary.)

AFFILIATED WITH

Vanderbilt University

The Foundation and the other Foundations that are affiliated with Vanderbilt University School of Religion comprise the only Interdenominational Theological School in the South. Through this affiliation the students enjoy the rights and privileges of Vanderbilt University.

DEGREES.

Candidates for degrees are required to have completed their college courses.

The degree of Bachelor of Divinity is offered to qualified students who complete the required courses.

Vanderbilt University also offers the degrees of Master of Arts and Doctor of Philosophy, in accordance with the regulations established in its several departments.

MORE THAN A SCHOOL OF THEOLOGY.

Because of our affiliation with Vanderbilt, our relations with other nearby colleges where our students can take courses without tuition, and the cooperation of the American Red Cross and other social agencies in the city, we prepare students for many types of Christian service.

For information write

WILLIAM JAMES CAMPBELL, *President,*
330 BUTTRICK HALL, VANDERBILT UNIVERSITY,
NASHVILLE, TENN.

THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

IN ESSENTIALS, UNITY. IN NON-ESSENTIALS, LIBERTY. IN ALL THINGS, CHARITY.

VOLUME LXXXVI. RICHMOND, VA., THURSDAY, JANUARY 25, 1934. NUMBER 4.

THE SUN'S OBSERVATORY

A Starchless Potato.—

A potato that has most of the characteristics of a regular potato, yet is said to be starchless, may prove to be a boon to the diabetic who is especially fond of potatoes. We are told that the starch in the ordinary potato has been replaced in this particular kind by a sugar called inulin. The developer of the potato says that a potato was first selected in which the ensymes, under the influence of light, convert the carbon dioxide and water of the air first into sugar and then into starch. A bacterial culture was introduced into the young potato plant by way of the stem, and thus was formed a new potato of the starchless variety.

Church Mergers.—

Only recently the Reformed Church and the Evangelical Synod, both known to outsiders as Lutherans, but heretofore two separate bodies, became organically one, with a combined constituency of 625,000. The union was effected because of the "conviction that the two denominations are one in the ideals of the Christian life as contained in the Old and New Testaments and as defined in their respective standards of doctrine." The name adopted is to be "The Evangelical and Reformed Church." A plan is also under consideration whereby, if carried out, the Presbyterian and the United Presbyterian Churches will combine with a membership of 2,200,000, becoming the Presbyterian Church of North America. The same form of government as now exists in the two bodies will continue and "in no instance has there been any surrender of anything essential in doctrines, discipline or worship." The union plan will be presented to the General Assemblies of the two bodies this year with recommendation that it be submitted to the constituent Presbyteries for direct affirmative or negative vote. Final action will probably be taken in 1935.

The Cost of Ignorance.—

The late Chief Justice William Howard Taft once said: "No one can sit in a court of justice and not realize how society suffers, how injustice is done and cannot be remedied, through the ignorance and blundering of men who have acquired the right to practice law. The interests of the people demand that legislation and those charged with legal education shall put up the bars against accepting candidates inadequately prepared." In connection with this statement it is interesting to know that only two States in the Union—Delaware and Pennsylvania—require that a candidate for admission to the bar have a college degree. Seventeen States require two years in college, nineteen require a high school education, and three have minor academic requirements. Eight States, among them Virginia and North Carolina, have none. Thirty-four States do require three years in a law school, and six more, this time North Carolina is included, require two years. Again Virginia is among those requiring no attendance at a law school. No other profession is as loosely guarded as is this one upon which the common masses are dependent for their legal rights. There is possibly none outside of the profession who would not, and probably many within, who would concede that a lessening of quantity and an improvement in quality would be well worth while.

Ahab's Ivory House.—

The twenty-second chapter of I. Kings mentions the fact that King Ahab built for himself an "ivory" house. Now comes the announcement that Harvard University has acquired twenty fragments of this one-time famous show-place of the Israelitish king. Dr. Kirsopp Lake, Professor of History at Harvard, and his associates in excavations in Samaria, have identified these ivories as belonging to Ahab's palace and reflecting the idolotrous splendor of his court. The palace stood on the summit of the hill of Samaria in an open court of seven or eight acres and was surrounded by a massive wall. Several thousand fragments were discovered, but many had been ruined by fire. Only thirty or forty were found in a good state of preservation. We are told that the collection "includes carved pieces of great variety, both in size and decoration. Some are sculptured 'in the round,' other plaques in low relief. Among them are silhouetted or 'pierced work' and a few were originally cut out to receive colored inlay." These various plaques show marks of having been at one time applied to thrones, tabels, couches, etc. Some of the pieces were overlaid in gold or set with semi-precious stones. Definite traits of Egyptian art are shown on some pieces while the others were evidently the work of skilled Samaritan craftsmen. Some of the designs corresopnd with Biblical descriptions of Solomon's Temple.

A New Interpretation of Monroe.—

In President Roosevelt's recent address at the Woodrow Wilson memorial dinner, this nation was committed to an important change in its traditional foreign policy. The Monroe Doctrine, which had been developed through a century as a reason or a justification for intervention by our marines whenever "law and order" were disrupted in some Latin-American nation, was sharply modified by the President's flat declaration that "the definite policy of the United States from now on is one opposed to armed intervention." The President's viewpoint is that law and order in any country are primarily the concern of the people of that nation. If conditions become intolerable and the local government is obviously incapable of remedying the situation, then the difficulties become a matter of concern to the whole American continent, and not just to the United States. In other words, we will not arbitrarily send our marines into Latin-American countries, but will cooperate, if intervention becomes necessary, with other American nations. In this new declaration of policy, President Roosevelt has gone for toward the establishment of permanent peace and justice between ourselves and our American neighbors. He has materially contributed to the ultimate defeat of "dollar diplomacy." He has helped counterbalance to some extent the tragic mistake of his naval-building program and the futility of his general peace proposals.—*The Christian-Evangelist.*

Giving Comfort to the Enemy.—

Writing in the Philadelphia *Evening Bulletin,* Westbrook Pegler gives some interesting sidelights on the liquor situation since the Eighteenth Amendment has been repealed. He says: "Far be it from me to give aid and comfort to the enemy, but it is a good idea not to be too naive about things, and to realize that the liquor industry, *which never was the most conscientious business in the United States, has not yet shown any signs of a great moral awakening.* Up to now, under repeal, the whiskey industry is evincing the same larcenous tendencies which characterized it in the days before Prohibition, and has adopted the bootleggers' old trade practice of cutting one bottle of genuine liquor into half a dozen or more bottles of hooch. . . . The legal hooch which is being sold by the liquor industry is a worse grade of goods than the bootleggers were providing in all the big centers where the bootlegging industry was well regulated. *The Prohibition movement is not dead, but just playing dead.* It is a smart policy on their part, to let the liquor interests poison, chisel and cheat the citizens until they find themselves in a frame of mind to be steamed up against the ingrate industry which found it impossible to turn square. I do not believe the citizens who voted for repeal had any such development in mind, and it seems likely that if hoch is the best that the liquor interests have to offer in exchange for the great boon which the citizens have conferred upon them, the citizens will presently become seriously annoyed. If they should ever restore Prohibition by a popular vote, in retaliation for some of the tricks which are being played on them, *that would be Prohibition which would stick for a long time.*"

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

Figures are now printed which show that 852 persons were killed by motor cars on the highways in North Carolina in 1933. According to Professor Harry Tucker of State College, 15.5 per cent of these deaths were due to drinking and drunkenness on the part of drivers. It becomes increasingly dangerous to travel the highways.

Rev. Milo J. Sweet, Elon College, N. C., will very much appreciate prompt reply from church secretaries to letter and blanks sent to all secretaries so that the data from the churches may get into the Year Book. This is important and urgent, as the Year Book will be compelled to carry blanks for churches from which no report comes in.

January and February are Elon College months and if the $25,000.00 so very much needed by the College, called for by the Board of Trustees and the Conferences of churches, is to be raised, the pastors and those who bear the responsibility will have to bend every effort and do their full duty. Elon needs, deserves and should have every dollar of that $25,000 by February 28th.

Rev. Walter Metcalf, pastor of the church at Tampa, Fla., is on the Tampa C. W. A. and Emergency Relief Council. Other members of the Council are Mayor Chancey, the President of the Chamber of Commerce, the Presidents of the leading banks, and other citizens of Hillsboro County. He has also appointed a member of a committee to study ways and means of carrying on after the C. W. A. and emergency relief have been discontinued. In his church during the year 1933 there has been harmony and a fine spirit of loyal service in spite of difficult financial conditions.

First Christian Church, Troy, Ohio, on Sunday, January 14th, extended a call to Rev. Archie H. Hook, now serving a pastorate at Goshen, Ind. Brother Hook is a graduate of Elon College, in the class of 1924, who later took his Bachelor of Divinity degree from Yale University, in New York. Our Troy Church seems to have the happy faculty of choosing great and good men to serve in its pulpit. The present pastor, Rev. James H. Lightbourne, who went to Troy from Holland, Va., closes his ministry with the Troy Church, February 25th, and begins his pastorate in the Burlington pulpit, Sunday, March 4th.

The First Congregational Church of Mount Dora celebrated its fiftieth anniversary, Wednesday, January 17th, at 8 P. M. The service was in the church parlors. The program included greetings from former pastors and local ministers, a historical sketch of the church, addresses by Dr. Fred R. Marsh, of Eustis, and Dr. David B. Spencer, present pastor of the church, also special music. A congratulatory letter from Dr. Edwin C. Gillette, superintendent, was read, he being unable to attend, as the mid-winter meeting in Chicago conflicted with the celebration. The church was organized December 28, 1883.

THE SUN'S editor and his good wife, were called by long distance Wednesday night, January 17th, with the sad and shocking announcement that their devoted mother, Mrs. S. A. Williamson, had died suddenly at her home in Nansemond County, Va. Another and a steadier pen will write of this good woman and her passing, but this unworthy son-in-law will be pardoned this personal line of praise and tribute. No more devoted and unselfish mother ever lived, and because of her devotion and sacrificial life, "mother-in-law" will always stand next to the word "mother" in the memory and in the loving esteem of this writer. She loved her own with sacred and undying loyalty and devotion, and in turn her own loved her. All six of her living sons and daughters, gathered about the bier of one who was as dear as life to each of them, and the sadness of that gathering, and that hour, was only softened and relieved by the ministry of loved ones and a whole neighborhood, on whom the deceased and lavished her loving service of well nigh eighty years.

ELON COLLEGE DAY AT ELON.

The Elon College Community Church observed Elon College Day, Sunday, January 14th, in a very fitting and successful way. Mr. Leon Newman, the son of Rev. and Mrs. C. E. Newman, spoke, giving his impression of Elon College from the standpoint of a Freshman. Mr. Bradshaw Holland, of Norfolk, Va., president of the student body, spoke on, "What Elon Means to Me as a Senior." Rev. James L. Foster spoke on, "The Value of Elon College to the College Town and Community." Judge D. J. Walker, of Burlington, N. C., spoke on, "The Services That the College Has Rendered to Alamance County and Burlington, in Particular." The pastor of the church spoke briefly on, "What the College Has Meant and is Meaning Today in the Christian Church at Large."

At the close of the services, envelopes were distributed for the offering, which amounted to $630.00 in cash and subscriptions. Many of the members of the church have not made their contribution. We are hoping that the amount will reach $1,000.00.

L. E. SMITH, *President.*

FROM MT. ZION.

As the New Year has already dawned upon us, there are two things that I would like to see accomplished within the churches of the North Carolina and Virginia Conference. First, THE CHRISTIAN SUN in every home; second, more letters in THE SUN from the churches.

I am going to start the ball to rolling, so here comes Mt. Zion.

The work at our church seems to be going forward satisfactorily under the leadership of our consecrated pastor, Rev. J. Frank Apple. Bro. Apple has been with us eighteen years, except for an intermission of four or five years and we called him last year to serve indefinitely.

We went to Conference last year as a Banner Church, with pastor's salary, Conference fund, and all financial obligations paid in full.

Our church cooperating with the other churches of Brother Apple's field presented him with a new Bible for a Christmas present.

Sunday School was reorganized the first Sunday in January. All officers and teachers were reelected, the writer being elected teacher of the Bible Class for the ninth consecutive year. A move was started about a year ago to build additional rooms for the Sunday School. We hope to accomplish this before the end of the year.

I will close by passing this thought along to SUN readers: Let's face the New Year with a renewed hope and put our shoulders to the wheel and not let the church be the last thing to pull out of the Depression. ZEB H. LYNCH.

Mebane, N. C.

WHAT ELON MEANS TO ME AS A SENIOR.

On being asked to speak a few words as to what Elon means to me as a Senior, I find that I could talk at some length and still not cover the subject. So in these brief moments, I shall endeavor to hit a few of the high spots.

With the beginning on this, my Senior year, came the realization that my days here are numbered, and though a diploma means a lot, I have a feeling of regret at the thought of having to leave—not so much of having to leave the material things, but those which are finer and purer. To illustrate this, I speak of the fine spiritual nature of the campus life which serves to build Christian character and to establish friendships that are true and lasting.

While speaking of character and friendship, Elon seems to have the faculty of bringing out most of the good and bad in us. I am thankful for this because it enables me to select my friends, distinguish just a friend and a true friend, and estimate an individual at his or her true value.

The work in college is not one hundred per cent study. It is, in my estimation, about one-third study and about two-thirds college life. This college life affords most, if not all, of the joys, sorrows, happiness, decisions, problems, and relations with one's fellowmen, as he comes in contact with them when he is out on his own in the world. As a Senior, I can see that Elon has done this for me: she has taught me how to take care of and handle myself in complex and difficult situations that may come up, thus enabling my life's journey to be brighter, freer and unhindered, and enabling me to be happier and a more useful being in society.

BRADSHAW HOLLAND.

ARE YOU AT EASE?

"Woe be to them that are at ease in Zion," is a text that is applicable to entirely too many church folks. There are too many Bibleless homes. There may be a Bible placed away in some corner, but it is certainly not taken into the home life. Say what you may about true Christian discipleship, but I don't find much of it in communities where people ignore the importance of Bible reading.

Since about September 20th, I have visited more than a half dozen church conferences and associations of differen denominations, and I have failed to find one single wide-awake, progressive church that did not have a wide-awake, progressive Sunday School. I find very little Christian growth in people who relegate their Bible to the morgue of worthless literature.

The person who is unwilling to learn will soon desert his purposes and find himself incapable of rendering an acceptable service in the Master's kingdom. I think it was Wendell Phillips who said: "Learning is the only interest worth the deep controlling anxiety of a thoughtful man." It is virtually true, that our achievements are but objectified growing thoughts, which express themselves in our disposition, toward peace, prosperity, happiness, good-will and salvation of those about us. Jesus was far from releasing men, but he challenged them to a keener insight and a deeper consciousness of their respective obligations to duty.

Things do not "just happen" in this life; there is a cause. Did not the Bard of Avon know whereof he spoke when he wrote the immortal lines: "There is nothing either good or bad but thinking makes it so." The important question in my mind is: How shall we proceed to create an interest in our church membership, for Bible reading, that they may think righteously in this present world? A. R. FLOWERS.

THE SITUATION IN GERMANY.

By Dr. Charles S. Macfarland,
Secretary-Emeritus of the Federal Council of the Churches.

[Dr. Charles S. Macfarland, now in Europe, happened to be in Geneva on the day that Germany withdrew from the World Disarmament Conference, and from there journeyed to Berlin. He sets forth in this statement a few observations made from these vantage points.—Editorial Note.]:

Just before leaving Geneva for Berlin I showed to a well informed delegate to the Disarmament Conference a copy of the statement of demands handed me by the German delegates to the Assembly. His quick reaction was, "It means that either the Disarmament Conference will break up or else it will go on without Germany. The German terms will not even be considered." His prophesy was fulfilled before the Conference met.

On arrival in Berlin I found attitudes of gravity and seriousness at both the German Foreign Office and the American Embassy and here learned that a message from the German Cabinet was awaited. That evening the streets were filled with the cries of newsboys—Germany was in open rebellion against what she terms the "armed powers."

Sunday the streets were filled with brown shirts, including bands of marching young men and young women. The Nazi flag abounded sometimes (in accordance with the law) with the national ensign, but oftener by itself.

The situation precipitated by Germany's withdrawal from the Conference was aggravated by the long-continued parleys between the representatives of Great Britain, France and the United States, before the scheduled reopening of the disarmament parley. Germany was left out of these preliminary discussions. One is reminded of the Washington Conference, when France was in an uproar because Hughes and Balfour fixed up a formula and handed it to Briand, ready-made. But, even if Davis had withdrawn from the triumverate earlier, the situation had gone too far to recover. When the German delegate handed me the statement quoted in my last letter I asked, "Is this a trial balloon or is it final?' His answer was quick and explicit: "It is absolutely final."

"The Nazi office here tells me that advices indicate favorable reaction in the United States to Hitler's speech. Every man, woman, and child in Germany heard it or read it. Even Tammany is not ahead of the Nazi leaders in reaching every nook and corner of the nation. Indeed, it is the effectiveness in action of this government that commands the admiration and support of the great body of the German people.

Two years ago, when I was here, the people were downcast, almost to dejection. Today they are just as serious, but have an air of confidence and self-respect and esteem. There is a very general desire that they be given opportunity to explain. As one reports the stories of excesses that have come to the United States, he receives either vehement denials or qualifying explanations. For example, at the German Foreign Office I called the attention of one of the ministers to a story that had appeared in an American newspaper to the effect that a plot had been discovered at Geneva to secure the names of all Germans who had signed peace petitions in order that they might be punished or at least watched. The minister asked, "Do your people believe such ridiculous stuff as that?" The charge is frequently made that the American correspondents are not allowed by those who control their papers to print many favorable things and that in one case a correspondent who did so was forced by the paper to retract it.

UNDERGIRDING NRA.

"All too eagerly have we fallen down to worship the gods of gold, to admit that only in profit can we find such forces as will enable us to make our machinery operate. Slowly and in a dazed fashion we have awakened to find that when we worship selfishness, the very temples of our selfishness come crashing about our heads. And when we sneer at God and the moral life, and think, in the midst of our glee, that we have outwitted the Ten Commandments, we wake to find ourselves robbed by the very men whom we worshipped. Can we not learn that it is not only morally but economically true that righteousness exalteth a nation, and that sin is a reproach to any people? Can we not realize the profound truth beneath the words of the Master, that 'He that saveth his life shall lose it'? For, while selfishness may seem to help some at first, ultimately it wrecks us all.

"For the very permanence of our nation our citizenry must recognize the fundamental place of these moral laws. We must face the fact that without them there is no base for the structure we hope to rear. There is not a single proposal for recovery that has been made by our courageous president which does not rest for its success far more upon the moral attitudes within our citizens than upon the laws on our statute books. The most serious question which we should now ask is this, 'Does the moral idealism necessary to make these proposals for cooperation a success exist among our people?' That question is now in process of being answered. If it should be answered in the negative it would be a tragedy. If it is to be answered in the affirmative, however, it will be because all those who see those values unite to create them. This calls for a program of morally and spiritual recovery to undergird the program of industrial and financial recovery."—*President Beaven to the Federal Council of Churches.*

SPECIAL ANNOUNCEMENT

To Sun *Subscribers Who Are in Arrears:*

In an effort to get the subscription list on a current basis, we are making these special offers, good until January 31st, to Sun subscribers who are in arrears:

Offer No. 1—If you are in arrears as much as two years, send us Money Order or Check for $5.00, and we will give you credit for three whole years' subscription.

Offer No. 2—If you are a year or more in arrears, send Money Order or Check for $3.50, and we will extend your subscription two years.

Offer No. 3—If you are as much as three years in arrears, send us $6.00, and we will extend your subscription to July 1, 1934, giving you full credit for your back account.

Letters have been sent out during the past six months to all who were as much as three years in arrears, trying to induce them by special offers, to pay up their arrearages. Quite a few have responded. Others have paid no attention at all to these letters. If by any chance you were in this class, and did not receive our letter, Offer No. 3 will enable you to put yourself back on a current basis at a nominal cost. Even if you are unable to avail yourself of this offer at present, won't you write the undersigned, explaining the situation?

If at all possible, won't you take advantage of one of these offers, thereby not only saving yourself money, but helping your Church Paper?

All Money Orders and Checks should be made payable to The Christian Sun, and letters should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

Renewal Subscription Blank.

Name..... Special Offer No.....

Street No. or R. F. D.....

City..... State.....

Amount enclosed, $.....

If sent in by another than the subscriber, please give name and address below:

Name..... Address.....

E-D-I-T-O-R-I-A-L

EDITOR
J. O. ATKINSON, Elon College, N. C.
ASSOCIATE EDITOR
E. C. Gillette
117 W. Forsyth Street, Jacksonville, Fla.
CONTRIBUTING EDITORS
W. C. Wicker C. Rexford Raymond
S. C. Harrell Elisha A. King

THE PRINCIPLES OF OUR CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF OUR CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE CAMPAIGN.

Let it be told again and again, in all our churches and households, that January and February are Elon College months, and that during this period the Conferences have asked their various churches to raise in donations for the College an average of fifty cents per church-member. Where there is a church with 250 members, that church is asked to contribute to the College $125.00 during January and February. A church with 500 members is asked to contribute $250.00. Since there are about 32,000 members in the churches, composing the Conferences of the Convention, if every church reaches its quota, the returns would only be $16,000.00, but President Smith of the College is undertaking to raise the remaining $9,000.00 through individual gifts. If every church will do its part the work can be done and the goal reached. There are not funds in the treasury to employ men to conduct a high-powered campaign or to employ high pressure methods. Unless the pastors and the churches can feel their responsibility and do their duty, the goal cannot be reached.

It need not be said again that the College sorely needs the $25,000.00 at this time. It is essential to the welfare of the institution, and very much depends upon the outcome of the campaign.

It is exceedingly easy to get an excuse for not giving, or to find some cause for not helping. Fault-finding, criticism, excuses for withholding are always easy. In this case all members of our communion, and the friends of Elon College everywhere are urged to find an opportunity to give and to make giving a personal privilege.

Elon College, like all institutions committed to human care and keep, may have made its mistakes and committed blunders, but any fair-minded person can see at a glance that its contribution to the church and to the cause of righteousness has been and is so obvious, so enormous, so praiseworthy that comparisons are invidious and out of place. Of any local church or Sunday School one find faults, defects and causes for individual censure. This is no excuse for not supporting the church and the Sunday School, because the church itself is divine and is the best that heaven has given to earth. So, likewise, institutions of the church may offend individuals here and there, or may make egregious individual mistakes, but these institutions are dedicated to the service of making the church stronger and more effectual in the world. Elon College is a church institution and, as such, it has not only paid the church well for all that has done for it; it has increased the power, and efficiency of every local church throughout the Conferences of the Convention. So, we love Elon College for her marvelous and matchless history, for the contribution it has made to our churches, our homes and our country, for the fellowship that we have one with another through the College, and for the promise and prospect it gives of continuing a blessing and a benefit to the church and to the kingdom of our Lord.

The time has come, the time now is, when every man, woman and child of our fellowship, and united brotherhod, should do his bit and his best for the College. J. O. A.

A PROPHET TO THE NATIONS.

That is what the North Carolina Christian *Advocate* calls Dr. E. Stanley Jones. Those who have been fortunate enough to hear Dr. Jones will agree, we think, that this is no misnomer. Surely a prophet, a real prophet of God to all nations has come in our day, and the nations are hearing him gladly. Every one is asking, "Where is this man's power and greatness?" For sixty days before Christmas, all who could crowd into the largest auditoriums to be had in cities of the North and Northwest, flocked to hear E. Stanley Jones, and thousands were turned away, unable to gain admittance. Winston-Salem, N. C., in the earlier fall, furnished him its largest auditorium, which was more than filled before the hour to speak. Early in the New Year, Norfolk, Va., gave him its largest auditorium, and only those who arrived half an hour before the speaking was to begin gained admittance. Of his appearance in Richmond, Dr. Plyler, of Greensboro, writes:

"Five minutes of twelve I crowded my way up the steps of old Centenary to be told, 'it's no use, for hundreds have already been turned away.' I managed to get by police and the ushers for a place just inside the door. Main floor, galleries and ground floor were filled to hear Stanley Jones. This prophet of the nations moves men as no other missionary of his day and leaves a spiritual impress all his own."

Just before returning to America last summer, he made a tour of China, and prior to that a tour of Japan, and prior to that a tour of India, speaking especially to thousands of students who thronged schools, colleges and universities. Truly a man has arrived who has caught the ear of his fellowmen through the nations, as few, if any, in our generation, or the past two or three generations, have been permitted to do.

And what is this man's message? Just this: "Jesus Christ and him crucified, the world's only hope, her all-sufficient Saviour, her one and only Redeemer." And it is marvelous to hear this man of God tell in words so simple that the most unlettered and even the child may understand. Dr. Jones first went out to India as a missionary under the auspices of the Methodist Episcopal Church. When he first arrived as an humble and unknown missionary in India, he says himself that he tried to stretch, to fortify and defend a line of battle stretching from the first chapter of Genesis to the last chapter of Revelation. He discovered, after many skirmishes and hard-fought battles, that his line was too long, and, as a result, his defense was too weak. He was broken in health, wasted, weary and worn, and his physician told him that he was down and out physically and must give up and quit. And then one night he told the Lord that he was in India not to do man's work, but God's work; and that he was not out to make battle for man, but to make battle in the name and for the sake of Jehovah, and in his strength, and if the Lord would give him the strength for that he would devote the remaining days and years of his life in the use of that strength. And then he drew his long line in and threw up just one short bulwark of offense and defense, and that was "The Cross of Jesus Christ." He took his stand behind that Cross, and from that day till this his one aim has been to lift and live an dreflect, to stand behind and show to the world, the Cross of Jesus Christ. Here, indeed, is a man who, addressing great public audiences, usually four and five times a day, does not break down in health, but goes forward, pressing the battle for righteousness, peace and salvation through Jesus Christ.

He seems to be an evangelist with a message peculiarly adapted to students, scholars, psychologists and philosophers of the day. He tells a good story of an experience, both exciting and revealing. A group of psychologists and professors of Columbia and other universities in New York got hold of him and put him on the witness stand and kept him there for nearly two hours, "shooting" hard questions at him and using their most subtle art and skill to entangle and bewilder him. At the end of the two hours' drilling the group apologized to him for their own unfairness and seeming cruelty and thanked him for his unbroken patience, his smiling courtesy and his remarkably satisfying answers to their many questions. "No apologies are necessary, gentlemen, for I have not felt so much at home anywhere in America as I have felt for these two hours, nor have I had a better time."

One recalls that there was another in history to whom Pharisees, Sadduces and lawyers went with their subtle questions, only to receive replies that were simple, straightforward and satisfactory. When one arrives at fundamental facts, one is equipped for every emergency. J. O. A.

DRY FORCES ORGANIZED.

North Carolinians, wherever you go, are happy over the great majority piled up against the repeal of the Eighteenth Amendment last November. This stand for sobriety and righteousness has given the State some mighty good publicity and advertising throughout the nation. One hears the acclaim far and near that North Carolina, at least, dared to stand up what her sober citizens believed to be right.

The fact that other States voted for repeal did not daunt the courage of North Carolina voters. On Tuesday, January 16th, the dry leaders from the various walks of life met, several hundred strong, in Greensboro, N. C., and completed a permanent organization so that the full strength of North Carolina, in behalf of law enforcement, should be properly directed. This writer was unable to attend, but the editor of the North Carolina *Christian Advocate* gives the following account (from which list it will be seen that Democrats and Republicans, mixed and shared honors of the occasion, as well as college professors, federal officials and the good women):

"The assembly was a fine body of citizens who spent little time in glorying in the great victory at the polls last November, but rather gave themselves to the tasks ahead. What has passed is but the beginning in an effort to make North Carolina a model State, not only in the successful overthrow of liquor, but in all other things that go into the making of a great people.

"Dr. William L. Poteat presided through the morning session and Judge Johnson J. Hayes presided in the afternoon. We were permitted to hear only three addresses. Mrs. Charles G. Doak gave a review of the 1933 campaign and it was a comprehensive, and at the same time, an interesting and illuminating story that will become one of the most thrilling and instructive stories of successful campaigning in the history of the long warfare against the liquor traffic in this country. We have not at any time heard a better account of a great campaign in behalf of temperance and morality.

"Judge Hayes delivered an address that offered many fine suggestions as to the legislation we need in North Carolina, particularly in licensing filling stations, lunch stands and places of amusement on the highways. He would put these men under bond not to sell liquor.

"Col. John D. Langston dwelt chiefly upon the need of the selection of dry officials of all sorts. He spoke with clearness and force and brought round after round of applause when he declared that he expected to use his utmost efforts to make his county dry from top to bottom. The audience, of course, understood that by implication he meant that every other citizen should go and do likewise.

"Work in the office prevented our hearing Zeb Vance Turlington, of Mooresville; Mrs. Raymond Binsford, of Guilford College; Robert N. Simms, Jr., of Raleigh, and other speakers who brought timely messages.

"Kale K. Burgess, who led the campaign with such fine success, continues at the head of the organization, and with 120 trustees distributed to each county on the same basis as the lower house of the legislature, will be in charge of the organization. The whole tone of the meeting was judicial, but there was the same fixed purpose that characterized all the meetings of the last campaign. The drys last Tuesday in the First Baptist Church, Greensboro, did a fine day's work that will count for law and order and sobriety in the days that are ahead."

J. O. A.

HONOR THY FATHER AND THY MOTHER.

It is a sad day in the life of any boy or girl when he or she loses respect for, or treats with disrespect, father or mother. Not the least of all the Commandments is, "Honor thy father and thy mother"—not the least, but among the greatest, because it is the first Commandment with promise.

This came vividly to the mind of this writer recently when one, in his presence, said of a certain daughter: "She treats her mother shamefully." The mother may have many heart pangs on account of this treatment, but that daughter has lost something good, sweet, and noble from her own life, which will tell in results with the coming years.

On the same day this writer read of a scene from the other side of the picture. The papers printed the story of it all. Hon. Josephus Daniels, now Ambassador to Mexico, and his distinguished brothers, Judge Frank Daniels, of Goldsboro, N. C., and the Hon. Chas C. Daniels, of New York City, have remembered, with loving devotion and respect, the mother and father of other days in the good old church "down home," and so there comes from Mexico almost a priceless "hammered quadruple silver service," made by Mexican silversmiths into a beautiful communion service, and presented as a token of devotion as follows:

"In memory Josephus Daniels (born 1828—died 1865) and his wife, Mary Cleaves Seabrook, (born 1835—died 1933), communicants of First Methodist Church, Washington, N. C. Presented by their sons, January 1, 1934."

It is, indeed, beautiful for men of honor and renown to still love, cherish and memorialize the name and memory of father and mother—humble saints of God, long since gone, but not forgotten.

J. O. A.

THE STRENGTH OF THE CHRIST.

One frequently hears a complaint that painters and artists, generally, picture the Christ as a weakling, physically. Those who thus complain declare that pictures of the Christ should show a robust figure, a smiling face, and features full of joy. One wonders if either the critics or the painters are just and accurate in their judgment. One will never know the true physical form and features of the "Nazarene." Why should one want to know?

It was the Christ of the soul, of moral make-up and spiritual power, whom the world is concerned in. Some of the strongest, most stalwart and courageous souls of this earth have weak frames, emaciated forms, decrepit bodies. Our Lord's kingdom was not of this world. It was a heavenly kingdom, to take the place of the earthy and to become the kingdom of heaven on earth. The Christ never intended that he would like for us to remember his physical features or know what the manner of his form was. It is significant that before he left, he enjoined his disciples to remember his death and suffering till he come. He put death at the center of his life, and made suffering the fundamental thought and theme of his precepts and his examples. He came to teach men and women how to bear their burdens and not break beneath them; how to face dangers without dread; how to suffer afflictions without murmuring; how to endure hardships without complaining; how to face trial and tribulation without vain words or disputation.

This requires the greatest strength and the more noble courage. Those are the bravest souls who learn to bear the burdens, trials and tribulations of life without complaining and who can bear grief and sorrow with courageous Christian fortitude and resignation.

J. O. A.

WHAT ELON COLLEGE MEANS TO ALAMANCE COUNTY.

The most obvious meaning of Elon College to the citizenship of Alamance County is the opportunity the College affords the young men and women of Alamance County of obtaining a college education, and training for life. There are many men and women in Alamance County who are achieving success, and many more will achieve success by reason of the fact that Elon College was and will be accessible to them. As long as Elon College continues a going concern, excepting those with physical infirmities, there will not be a boy or girl in Alamance County who cannot obtain a college education. The opportunity that Elon College affords the young men and women of Alamance County of securing a first grade college education at minimum cost constitutes Elon College an invaluable asset to the citizenship of Alamance County.

Elon College is the crowning glory of the public school system of Alamance County. Located as she is in the midst of this system; equipped as she is with all the physical equipment necessary for a great institution of learning; manned as she is by a great president and faculty second to none, Elon College becomes for the boys and girls of Alamance County a "City that is set upon a hill, whose light cannot be hid." The first hand information that comes from Elon direct to the homes in the county by means of the alumni, students and teachers, makes the very existence of Elon College an inspiration and a challenge to our youth. This inspiration and this challenge constitutes Elon College an asset to Alamance that cannot be measured in terms of money.

The opportunity that Elon College affords our boys and girls of securing college training is an opportunity that fits them for a life of large usefulness. Elon College feeds these well equipped men and women into the business and professional life, not only of our county, but the whole country. These well equipped people have advertised Elon College over the country as one of the leading educational institutions of the South. Elon in turn has become an advertising medium for our county. She is a splendid advertisement of our people, our towns, our business, and our county.

The character of work Elon College has done and is doing has added greatly to the wealth of Alamance County by bringing to our county from other States and communities men and women of marked ability. These men and women first came to Elon College. They have added to the wealth, the health, and happiness of our county. In this way Elon College has been and will continue to be a great asset to Alamance County.

Elon College has been and will continue to be a great asset to the business life of our county. A center of learning and culture is conducive to good business. It is an invitation to good business to come to the community. Good business will seek out such a community and will remain for the operation of that business. It is the concensus of opinion that Burlington and Alamance County have enjoyed better business in the recent trying years than any other business center in the State or adjoining States. The location of Elon College here gives a better outlook for business and business success.

The contact of this great institution of learning with life around the firesides of our people serves to stir within their hearts "the eternal fires of life." Our youth look up and catch the vision without which a people perish. The fond parent dreams for his child dreams he never dared dream before, and together they hitch the child's wagon to a star and pull upward. The beneficent rays of intellectual and spiritual power emanating from this institution, and mellowing down to and through the life of our people, brings them to realize the issues of life, and enables them to meet these issues and live life. It brings them to feel with the poet when he said, "I have felt a presence that disturbs me with the joy of elevated thoughts."

We think that we have no substitutes for the intellectual, the cultural, the social, and the business values attached to Elon College. When we add to these the spiritual and moral values that are distinctly hers, we know that there is no yardstick, no dollar, that can measure for us the value and worth of Elon College to the citizenship of Alamance County.

A person and an artist stood before the latter's masterpiece. The person said to the artist, "I see nothing in it." The artist replied, with a tinge of pity and sadness in his voice: "Don't you wish you could?"

Friends of Elon College, citizens of Alamance County, forbid that it shall ever be said of us, "We see nothing in Elon College."

D. J. Walker.

CONTRIBUTIONS

SUFFOLK LETTER.

Mrs. Samira Adelia Williamson, daughter of the late Mr. William Henry Jones and Mrs. Emma Copeland Jones, was born in Nansemond County, Va., March 4, 1854, and died at the home of her daughter, Mrs. Regina Warrington, near Driver, Va., January 17, 1934, at the age of 79 years, 10 months and 13 days.

She was married to Mr. Reps Williamson on April 29, 1874. Her husband died October 15, 1919.

On the day of her death she spent the greater part of the day in Suffolk, returning home about 5 o'clock in the afternoon. Soon after returning home she complained of a pain in her head and arm. In a few minutes she was suffering great discomfort and died within a half an hour after being stricken by the sudden illness.

She is survived by three daughters: Mrs. J. O. Atkinson, of Elon College, N. C.; Mrs. W. B. Warrington, and Mrs. R. A. Savage, of Bennett's Creek; three sons: W. T. Williamson, of Norfolk, Va.; Reps Williamson, Jr., of Great Bridge, Va.; and Fred C. Wililamson, of Roanoke, Va. She is also survived by seven grandchildren and three great-grandchildren, one brother, T. A. Jones, of Bennett's Creek, Va., and a half sister, Mrs. R. J. Kernodle, of Durham, N. C.

Mrs. Williamson was a faithful and consistent member of Berea Christian Church. Her home, until the death of her husband, was a center of interest and hospitality for many people. Soon after the death of her husband she sold the old home and made her home with her daughter.

During the residence of our late friend in the Driver community, she was associated in the Berea Church and community with a number of outstanding leaders. Only three or four of these older community leaders remain to carry on the work so dear to their hearts. Their vacant places are being filled by younger people.

The funeral was conducted by the writer and Rev. John G. Truitt, pastor of the Suffolk Christian Church. A quartette composed of Mrs. J. R. Vann, Mrs. A. D. Brinkley, Mr. W. W. Ballard and Mr. James Harrell, sang "Asleep In Jesus" and "Safe In the Arms of Jesus," during the service, which was held in the home. The body was laid to rest in Cedar Hill Cemetery, Suffolk, Va.

For the pastor there are two extremes of emotion in his work among the people of the church. One is the marriage altar, when two hearts are united in the holy bonds of matrimony; the other, the funeral service, when the home is darkened and the heart saddened by the presence of death. The wedding is the sunrise, the funeral the sunset. Joy and sorrow, rejoicing and weeping, success and failure, health and sickness—these are scattered along the road of life, and every person, sooner or later, may write them down in the record of human experience. No one knows what experiences may be for our growth in the spiritual life. When Jesus knew that his friend Lazarus was dead, he said to his disciples: "And I am glad for your sakes that I was not there, to the intent that ye may believe" (John 11:15). If Jesus had been in the Bethany home, at the time of this sickness, Lazarus would not have died. There is no record that anyone died in the presence of Jesus when he was in the flesh. But Jesus had something better than keeping Lazarus alive, to give to this dear family and their friends. He raises him from the dead—"to the intent that they may believe." For the living that means more, and is more faith-inspiring, than postponing death. The prospect of increasing faith caused Jesus to say, "I am glad." Think what it means to heaven and earth when we may have faith in God. There is One who is with us, if we believe in him, and he will sustain in the hour of sickness and death. He attends all the funerals of the faithful. He takes the hand of *the* sorrowing and offers comfort. Trust him and he will not fail you.

I. W. JOHNSON.

ECONOMY IN CAMPAIGNING.

A few years ago financial campaigns or "financial drives" were the usual order of things. Churches, church organizations, schools and colleges sponsored such drives. The Christian Church in the South put on what we called the "Men and Millions Campaign." Elon College put on the "Standardization Fund" drive. In the former campaign we raised more than a half million dollars, in the latter about three hundred thousand dollars. It was comparatively easy to get money then. People were making money and it was popular to give. Whether a man had it or not, he usually gave, if not in cash, in subscriptions.

These campaigns meant a great deal to our church interests, and particularly to Elon College. As the result of the Standardization drive, Elon gained the rating of a Standard College, which brought to the College prestige and influence.

We are now faced with the necessity of making another campaign for Elon. This campaign is equally necessary as was the Standardization drive—just as much depends upon it, and everybody is just as anxious for the effort to succeed. But conditions are not so favorable. In general people are not prosperous, they do not have money in the amounts that they had at one time, but they are feeling better about conditions and are hopeful of easier money in the near future.

Elon College needs twenty-five thousand dollars this spring and needs it badly. This amount of money at this time would certainly bring relief along many lines and start us on the upgrade again.

The members of the church, the alumni, our friends of the College, are amply able to give the twenty-five thousand dollars, and they will if approached fairly and effectively. It only means a total of less than one dollar per individual. Surely, there isn't a church in our brotherhood but that could and would give its share, and certainly the alumni and friends could and would give as much as one dollar each if approached for a gift. The problem that we are confronted with is carrying the appeal plainly and convincingly to all who are interested. In the former campaigns the appeal was carried to practically everyone related or interested in our cause. This cost money—it was expensive then, it is expensive now. The College does not have the money with which to pay for an individual campaign conducted by the College from the office. I do not feel justified in setting up such an organization, and I do not believe that those who are most interested want that such expenses shall be incurred. I am trying to conduct the affairs of Elon College in such a way as to net the greatest possible amount to the College of what is actually given. We, perhaps, would raise more money for the College with an expensive set-up for the campaign, but would actually have less for the College.

The people, however, must be reached at this time for the College, and must be appealed to to give generously. This can be done through the organizations that we already have. We have a number of organizations in existence that can be effectively used for this purpose.

First: We have our pastors. The pastor knows his membership better than anyone else and has more influence with his people than an outsider. They have confidence in him and will heed what he says when they know that he is in earnest. He also knows the College and its needs as well or better than any one else. He knows the value of the College to the church and to the individual himself. In most instances the pastor has been a student at Elon and can speak from experience. This pastors' organization covers the whole church. Where could you find a more appropriate or a better organization than the pastors to make this campaign. Elon College is sincerely hoping that the pastors of the Christian Church may count it a privilege to do this bit of work for Alma Mater. Brother pastor, the membership of your church will be listening for you to make this appeal and your church will be proud to find its name on the Honor Roll appearing in THE CHRISTIAN SUN during the campaign.

Second: There is another organization in our church that will be glad to be used in this campaign for our College. This organization is composed largely of young people who know something of the value of a college. If they have had the privilege of attending themselves they know what it means to them. If not, they know the need of such training and are glad to work for the support of the College that may continue to offer advantages for training to the young people of our church. This organization is composed of Christian Endeavor Societies and Youth Fellowship Units, and when they start after a thing, they usually get it.

Third: We have another organization in our church that is most efficient and successful when it starts after money. This organization carefully sets its goal and then deliberately starts out to reach this goal. I wonder if we dare to hope to enlist this organization in the College campaign. This organization is our Woman's Missionary Association. Well, why not? Elon College is the greatest home missionary enterprise ever undertaken by the Christian Church. The Missionary Societies of our church could do nothing better or more helpful to the whole church than to give themselves whole-heartedly to this campaign until March 1st. Missionary Society in the church, this is what you can do: Just join hands with your pastor and the other forces in your church to see that every church raises its quota.

Fourth: Then there is another organization in our church that can join in this campaign and see that it goes over the top. This is the largest and most inclusive organization that the church has. I am speaking now of the Sunday School—superintendents and teachers. They are in every church. They are accustomed to asking for money and getting it. If every Sunday School superintendent and every Sunday School teacher would enter heartily into this campaign with the determination to see that our goal is reached when March arrives, we would be there.

I am appealing for common sense and economy in this College Campaign. When we have so many fine and efficient organizations right in our church that can easily make this campaign, without cost to the College and with great help to

themselves, why go to the expense of setting up an additional and expensive organization? I can't see the wisdom.

With faith in our cause and confidence in our folks, I am appealing to pastors, young people's organizations, missionary societies, our Sunday Schools—superintendents and teachers—to unite your forces, to speed your efforts and together let us put this campaign over for our College. It can be done and it must be done.

L. E. SMITH, *President.*

SAFE INSURANCE.

The life insurance policy had lapsed after many hundreds of dollars had been paid to keep it in force and the principal had been borrowed to the limit. The company had sent out warnings that grace would expire at a certain time, but nothing could be done. Finally came a letter asking that the difficulty be explained to them as they might be able to help. The difficulties were explained and at the close of the letter attention was called to a tract which was enclosed. Perhaps it was all out of order to send a tract to a business concern especially when it was extolling a rival company; but into the envelope it went nevertheless with the explanation that it was the insurance which was being relied upon for time and eternity.

This insurance company which has been so well written in tract form, is called "The King's Insurance Company," and is the greatest, oldest, and only absolutely reliable fire, marine and life insurance company in the world. Extravagant claims, indeed; but as we think that the cash capital is the unsearchable riches of Christ, we know that it surpasses all others. The real estate of this company is reserved in heaven for each one who is injured (I. Peter 1:4); the cash in bank is gold tried in the fire which is owned by the President of the company, Jehovah, the King of the Universe (Rev. 3:18). Anyone may be insured in this company and the invitation has resounded down through the ages to whosoever will; the condition of the policy being repentance toward God and faith toward our Lord Jesus Christ (Acts 20:21).

The fearful and unbelieving need not doubt for he is able to do exceeding abundantly above all that we ask or think (Eph. 3:20). The General Agent is the Holy Spirit, who speaks to the hearts of all and is ever faithful to represent His company. Why should we insure in this company? Because it is the oldest company and most successful in operation, for it gives satisfying peace and joy in this life; such a blessed feeling security. The fires of the great Judgment Day will not destroy those whose names are written upon the books of this company; they need not fear when they come to the river of death. The policies never lapse because earthly banks fail, but stand for time and eternity, for he is able to keep that which has been committed unto him against that great day of his coming when he shall judge the quick and the dead.

Each one insured is their own beneficiary, and will receive the full value of their policy, for it is written, "Behold, I come quickly, and my reward is with me, to give every man according as his work shall be."

There is no time to be lost in taking out your insurance policy; now is the accepted time; tomorrow may be too late. The hazards of life are too great to put off your decision; so decide now. "The Spirit and the Bride say, 'come,' and let him that heareth say 'come'. And let him that is athirst, come. And whosoever will, let him take of the water of life freely (Rev. 22:17).

W.

NEWS FROM LANETT, ALA.

It may not be out of order for me to pen you a few lines from Lanett, Ala. We have entered the new year with great hopes. There are signs of increased interest along some lines of church work.

We are gradually growing into a more systematic program of church work. I think some of our people are becoming more spiritually inclined and our Sunday School and Christian Endeavor show signs of progress.

Our young people of Room No. 2 have recently beautified the interior of their room at a cost of about $40.00 or $50.00, practically all of which has been paid by the classes of the room, who are taught by Miss Stella Yarbrough and Mrs. Posey Sorrell.

They are planning to carpet the choir stand and re-carpet the pulpit, and also seat the choir stand with new chairs in the near future.

Our finance committee has done a fine piece of work in these last days in reducing our church debt. Brother J. A. Roquemore, who is chairman of this committee, and also treasurer of the church, led in this effort, and as a result our debt has been reduced again. Our Woman's Missionary Society gave $50.00 on the building debt, and all told the debt was reduced from $907.57 to $689.00 (this in three months). Some other smaller matters have also been paid and we are now on the home stretch for our goal, which is to pay this debt in 1934. We must and we will, if it is God's will, get an easy breath in 1935. Just a little more than a year ago our church building debt was $1,377.67. The Lord has amazingly blessed us. It has been, and is yet, a hard job, but we are facing it in a heroic way. God bless the faithful women, who never know when they have done enough. They are happy in service, and joyful in praise. And we have a few men who are standing by the church, and we are praying that their kind may be increased. Will not the whole brotherhood pray for us?

G. D. HUNT.

Rev. H. C. Hilliard changes his address from Louisburg, to Cary, N. C. Brother Hilliard is now located at Cary, and is pastor of our church in that town.

OXFORD BIBLES *for* EVERY NEED

"The Oxford Bible is the Bible par excellence of the world"

THE HOME BIBLE

A Family Bible in Handy Size

An extra large type Oxford Text Bible, containing also, a family register and 12 beautifully colored maps. Size 9 x 5½ inches.

Specimen of Type

16 The LORD *is* King for ever and ever: the heathen are perished out

Nos.
01600 **Superior Cloth,** round corners and red edges ---------- $2.75
01603 **French Morocco,** limp, round corners, red under gold edges, headband, book-mark ---------- $4.75

The JUNIOR'S Bible

Self-Pronouncing

With 4,000 Questions and Answers, carefully selected "Aids to Bible Study," 16 beautifully colored and 15 black full-page illustrations, 6 colored maps and a presentation page. Children may readily pronounce correctly difficult Scripture names, as this Bible is self-pronouncing. Size 7 x 4⅞ x 1¼ inches.

Type in Junior's Bible

2 Take the sum of all the of the children of Is'ra-el, years old and upward, thro

No.
1815 **French Morocco** leather, overlapping cover, round corners, red under gold edges, headbands and book-mark. Make some child happy with one of these fine Bibles ---------- $2.95

Child's ILLUSTRATED Bible

The beautifully colored illustrations in this new Bible are a delight to the children. It has clear, readable type and yet it measures only 5⅛ x 3⅜ inches.

Specimen of Type

a My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God. | 10 Mercy and truth gether; righteousness kissed *each other.*
11 Truth shall sprin

No. 02112. French Morocco leather, overlapping cover, round corners, gold edges ---------- $2.50

Pocket REFERENCE Bible

Has over 50,000 center column references. Measures only 6¾ x 4⅝ inches. (A splendid gift for a young lady.)

Specimen of Type

9 Behold, "O God our shield, and look upon the face of thine anointed.
10 For a day in thy courts *is* better | a Gen. 15. 1. b Ps. 56. 1. & 57. 1. 2 or, *all* | 1

No. 07523x French Morocco leather, overlapping cover, round corners, red under gold edges---------- $3.25

Concordance Edition

Type and size as No. 07523x, but with a Concordance, subject index and dictionary of Scripture names. An excellent edition for students and Christian workers **No. 03272x**-- $5.00

OUR LEADER

Oxford Concordance Bible

Self-Pronouncing

This beautiful Oxford India paper edition is indeed the ideal Bible for the student, preacher and evangelist. Each proper name and difficult word is divided into syllables and accented, and though printed with large clear type, the volume measures only 8½ x 5½ x 15/16 inches.

Specimen of Type

8 ¶ 11 Jĕ-hôi'-ă-chĭn *was* e years old when he began t

No. 03671x. Fine Grain Morocco leather, overlapping cover, ...er lined to edge, silk ...ound corners, red uniedges, silk

hea

A UNIQUE GIFT BIBLE

With Basket Weave Binding

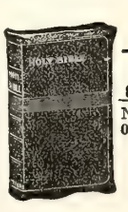
The Antique brown calf leather binding has a basket-weave grain, and button clasp. Has overlapping cover, art silk lined, with red under gold edges With references. Printed on Oxford India paper. *Type as Pocket Reference Bible.* $5.50
No. 03255x--------

As No. 03255x, with concordance.
No. 03276x -------- $6.50

Oxford TEACH... ...les

Have over 50,000 center colum... ..., and 300 double-column pages of up-to-date ...ps, conveniently arranged in alphabetical order. Also 32 full-page illustrations, and an indexed atlas of the Bible with 15 beautifully colored maps of Bible lands.

Easy-to-Read-Edition



Size 7¼ x 5 x 1⅜ inches

Specimen of Type

14 Like sheep they are laid in grave; death shall feed on th

Nos.
04453. **French Morocco** leather, overlapping covers, round corners and red under gold edges. A durable and handsome Bible -------- $4.35

Oxford India Paper Edition

Only one inch thick.

0773x. French Morocco leather, overlapping covers, round corners, red under gold edges, headbands and book-mark. A beautiful gift edition ---------- $7.00

RED LETTER Edition

Same size and type as style No. 04453, with same references and helps, but with all the words of Jesus Christ printed in red. White paper edition **No. 05453. French Morocco** leather, overlapping cover, round corners, red under gold edges ---------- $5.00

The Oxford imprint in a Bible guarantees satisfaction

MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary*

THE OUTSTRETCHED HANDS.

When Alexander Duff, the great Scottish missionary to India, returned to Scotland and made a tour, preaching in the churches, he found that money, although in abundance, was not finding its way into the Lord's treasury. He said: "It is invested in stately mansions, splendid equipages, extravagant furniture, costly entertainment, and idle and useless luxuries. The churches are treating the cause of Christ as Dives treated Lazarus."

Has not the same condition existed in America in the days of prosperity? Even in this time of depression much is wasted in useless entertainment and luxuries, and in a thousand different extravagances.

The outstretched hands of the heathen pleading for help are the outstretched hands of our Saviour, and shall he walk up and down the aisles of our churches in the attitude of a beggar calling for some of the crumbs of our plenty?

From all countries the Macedonian cry is sounding, "Come over and help us." God has opened fields before us, and if human agencies would but cooperate with divine agencies, many, many souls would be won to Christ. But professing Christians have been sleeping over their allotted work, and in many places the need remains comparatively untouched. God has sent message after message to arouse us to do something, and to do it now. But to the call, "Whom shall I send?" there have been few to respond, "Here am I; send me."

We plead for the money that is spent on needless things. My brethren and sisters, waste not your money in purchasing unnecessary things. You may think these little sums do not amount to much, but many littles make a great whole. Cut off every extravagant expenditure. Indulge in nothing that is simply for display. Your money means the salvation of souls. Let there be systematic giving on the part of all. Some may be unable to give a large sum, but all can lay aside each week something for the Master. Let the children act their part. Let parents teach their children to save their pennies to give to the Lord. The Gospel ministry is to be supported by self-denial and sacrifice. Through the self-denying efforts of God's people others will be brought into the faith, and these in turn will help to increase the offerings made for the carrying forward of the Lord's work.—*Missionary Review of the World.*

MISSIONARY OFFERINGS.

WEEK ENDING JANUARY 20, 1934.

Sunday Schools.

Previously acknowledged	$ 1,108.72
Bethlehem, Broadway, Va.	4.68
Ocean View, Va.	4.01
Youngsville, N. C.	2.00
Leaksville, Luray, Va.	2.33
Turner's Chapel, Sanford, N. C.	.81
Antioch, Harrisonburg, Va.	9.34
Spring Hill, Waverly, Va.	.87
Union Grove, Seagrove, N. C.	.71
Ingram, Va.	10.00
Fuller's Chapel, Henderson, N. C.	3.56
Bertie Johnson's Class, Liberty Spring S. S., Whaleyville, Va.	3.00
Wadley, Ala.	1.00
Total	$ 1,151.03

Individuals and Churches.

Previously acknowledged	$ 657.47
Piney Plains, Raleigh, N. C.	5.15
Mrs. W. L. Wells, Raleigh, N. C.	5.00
Ebenezer, Morrisville, N. C.	4.00
Total	$ 671.62

Specials.

Previously acknowledged	$ 674.30
Ladies' Class, Rosemont Sunday School, Norfolk, Va.	25.00
Total	$ 699.30

Summary.

Previously acknowledged	$ 6,332.43
Sunday Schools, Regular	42.31
Individuals and Churches	14.15
Specials	25.00
Total to date	$ 6,413.89

J. O. Atkinson, *Sec'y.*

TREASURER'S REPORT.

Following is the report of the Treasurer of the Woman's Board of Missions, Southern Christian Convention, for quarter ending December 31, 1933:

Receipts.

Valley of Virginia Central Conference:		
Women's societies	$ 65.32	
Young People's Societies	8.65	
		$ 73.97
Alabama Conference:		
Women's Societies	$ 80.08	
Young People's Societies	20.65	
Willing Workers' Societies	6.00	
Cradle Roll Societies	6.29	
		113.02
North Carolina Conference:		
Women's Societies	$505.50	
Young People's Societies	20.44	
Willing Workers' Societies	21.00	
Cradle Roll Societies	3.23	
		550.17
Eastern Virginia Conference:		
Women's Societies	$619.00	
Young People's Societies	148.00	
Willing Workers' Societies	82.00	
Cradle Roll Societies	1.00	
		850.00
Total Receipts		$ 1,587.16

Disbursements.

Home Missions:		
Ocean View	$200.00	
Mountain Work	200.00	
Raleigh Church	180.00	
South Norfolk	100.00	
Porto Rico Kindergarten	$ 10.52	
Porto Rico: Gen. Work	150.25	
		160.77
Elon Orphanage	2.75	
		843.52
Foreign Missions:		
General Mission Work	$506.13	
Dr. M. J. W. White's Hospital, Philippines	237.36	
		743.49
Total Disbursements		$ 1,587.01

Mrs. H. S. Hardcastle, *Treas.*

WORLD DAY OF PRAYER.

On February 16th, the women of the Southern Convention are urged to join, with increasing interest, the women from numberless places around the world in the Day of Prayer.

Last year the program was given us by Mrs. C. C. Chen, of Shanghai. This year it is by Mrs. J. W. L. Hofmeyer of South Africa, and brings greetings of peace from the women of that country to the Christian of all nations.

This program, together with the Service of Worship for Girls, and the Call to Prayer by Mrs. Robert Forgan of Scotland, may be ordered through our denominational headquarters, or the Council of Women for Home Missions, 105 E. 22nd St., New York City.

Mrs. L. W. Stagg, *Sec'y.,*
Woman's Mission Board, S. C. C.

REASONS WHY.

YOU should be a member of the Missionary Society and work for Missions:

Because Missions are God's thought. He asks your cooperation.

Because of our love for the Lord Jesus Christ whose commands are explicit (Matt. 28:10-20; March 16:15; Luke 24:47; Acts 1:8).

Because we are the fruit of missionary effort.

Because your example will help others to obey the Lord's command.

Because the need is urgent. Thousands die daily who never saw a Bible, or heard of Christ.

Because larger efforts are needed in Home Mission work.

Because all nations are now easily accessible, and with more means and more workers the work might be indefinitely increased.

Because the work of the Missionary Society is to help the heathen abroad and the spiritually needy at home.

Because of the reflex influence of Missions on the home churches.

Because Missions are *the* work of the church, and all Christians should be active church-workers.

Because millions are yet in darkness and the laborers are so few.

Because the security of our nation now depends upon the civilization of all.

Because the Lord has left the work of carrying his message to the world in the hands of his followers. He expects YOU to help.

SOME BENEFITS OF TITHING.

The supreme benefit of tithing is not the money it brings to the church. It is the joy, the contentment, the individual personal happiness it brings into the daily life of the tither. To these the money standard does not apply. They can be neither weighed, measured nor counted, yet these and not the money are what God cares for. His glory is enhanced by the happiness of his children. To think that he cares for the money involved is absurd.

True, our tithes are needed and do infinite good in the extension of his kingdom, but his kingdom, his church, is made up of individuals. God especially cares for individual people, just such people as you and me.

All of God's laws, including his law of the tithe, are intended to promote the highest good and greatest happiness of those who obey them. God's laws are God's will. When we pray, "Thy will be done," we are praying for obedience to his always good, kind, wise, loving laws, and joy, peace, contentment, happiness and prosperity are the perfectly natural and to be expected results of obedience.

A VISIT TO THE HOLY LAND.

ARTICLE No. 11.

"Ancient Methods of Work Still in Use."

By Roy C. Helfenstein,

Dover, Del.

Palestine today has the same type of peasant folk that Jesus knew. The Bedouins with their large families dwelling in black tents made of goat skins and of goat hair have been living in Palestine for more than four thousand years. Palestine has always been characterized by its numerous herds of goats and sheep. Jesus saw the shepherds of his day, dressed in the same way as they dress today, herding their flocks on the mountain sides just as one can see the shepherds watching their flocks in Palestine today.

The same primitive methods of seeding and harvesting that Jesus and the prophets Elijah, Isaiah, Hosea and the rest before them witnessed are still practiced in Palestine today. Much of the modern farm machinery and many of the modern farming methods would be impracticable in Palestine because of the stony condition of the ground and because of the small fields. Moreover, modern methods and modern machinery would be detrimental to the people themselves, as the primitive methods meet their needs and at the same time offer opportunity for work to more people of whom there are so many. To displace the human labor with machine labor in Palestine would be perilous to the people, for even as it is they have plenty of idle time on their hands.

The plowing for the most part in Palestine is done with a crude wooden plow, or crooked stick w ewould call it, drawn by oxen, but you would not call it plowing, for it is merely scratching the surface of the ground. This same method of plowing and the same method of threshing seen in Palestine are also practiced throughout Osia and Asia Minor as well as on the islands of the Mediterranean. Of course, in some of the Zionist Colonies the modern implements and modern methods are used. But the Zionist Colonies are few in number compared with the great number of natives who still hold to the primitive methods.

The threshing scenes in Palestine today are the same as those of the Old Testament times. The grain is cut with sickles, the work being mostly done by the women. When the grain is ready for threshing it is piled upon a plot of smooth ground and then a team of oxen, hitched to a flat rough-bottomed sled are driven around and around over the pile of grain to thresh the grain out. Then the tedious process of winnowing the grain from the chaff and the straw takes place. Thousands upon thousands of the peasant folk of Palestine are thus employed for several weeks during the threshing season. It requires fifty people a whole week to thresh as much grain as a crew of seven men would thresh in a single hour in this country. All the threshing done in Palestine requiring as it does now five or six weeks of time and many thousands of laborers could be done by one of the threshing crews of the Middle West in one week if the grain were brought to a single setting of the machine.

The ox and the donkey were the common beasts of labor in Palestine in the days of the Old Testament, just as they are today. The horse is rarely used for farm purposes. The Arab Sheiks have their beautiful Arabian riding horses which one so often sees in Palestine upon the highway. But the peasants, the people living in the country and in the villages use either the ox, the donkey or the camel both for farming and driving. One will frequently see all three of these animals—the ox, the donkey, and the camel—all hitched together at work—an interesting combination indeed.

There are very few automobiles in Palestine in proportion to the number of inhabitants. Those that are there are owned mainly by transportation companies or by individuals who use them for commercial purposes in conducting tourists and other visitors from place to place. Of course, some foreigners who live in Palestine, and a few of the rich natives have their automobiles. But the number of privately owned and privately used cars in all of Palestine, I was told, could easily be counted with three figures. The automobile is a decided luxury in Palestine. For instance, a Ford car costs nearly $2,000.00 in Palestine. A Buick car costing $1,500.00 in America would cost about $4,000.00 in Palestine. The same comparative prices obtain regarding other makes of cars in Palestine. Gasoline, or what they call "petrole," costs 40 cents a gallon. So riding in an auto is still considered a great luxury in Palestine by the natives—nearly as much so as is traveling by airplane in our country.

The common mode of transportation in Palestine among the natives who do not make use of the auto bus service is the camel or the donkey. Long caravans of little donkeys and great tall camels or dromedaries are always on the roads carrying passengers with their large baskets of provisions, or carrying loads of merchandise upon their backs. Whenever the donkeys or camels are conveying a family from one town to another in Palestine, it is the prevailing custom for the husband and the smaller children to ride while the wife and other children walk along by the side. It is very seldom that the husband walks and the wife rides. Of course, sometimes the family is able to afford enough donkeys and camels so that all the members of the family can ride. But if anyone has to walk the wife or mother is the one, for the native women of Palestine are shown but few courtesies by their husbands. And because the Arab men think of the women as being inferior to them, the women have to do all kinds of heavy work around the home and in the field.

The Palestinian women have a hard life. They appear as old at forty as American women do at seventy. Of course, the men also have a hard life, especially if they do not have a wife to do their work for them. It is a common sight to see men using a strap across their forehead to steady a heavy load of wood or lumber or farm produce which they carry along the road on their back. The loads these men carry seem almost unbelievable.

But the women of Palestine work harder than the men. The farther east you travel, the less consideration does woman receive. And nowhere else in all the world does woman receive such respect and such kindly consideration, as she does in America. The women of the poorer families in the Orient occupy a place but "little better than slaves."

"Oh!" panted Mother Bee, "this is glorious, fine, but thoughtless and ungrateful. We should even now be hanging near the farmhouse, not circling through the air like this."

Just then the swarm made a curve and swooped downward, and the queen mother fell—where do you think? Into Tom Smith's straw hat; and in a moment the whole swarm lay, one upon another, a great golden cluster of happy, panting bees.

And Hum and Buzz, laughing and clapping their wings, circled around Tom and the swarm, telling how they had planned this jolly march and joke, at the same time not forgetting the commands of their dear mother, the queen of the bees.

Tom put a basket over the swarm and hived every bee.—*Christian-Evangelist.*

A Story for the Children

THE ADVENTURES OF HUM AND BUZZ.

(Adapted from the book, "When Mother was a Little Girl," by Frances S. Brewster.)

One day early in summer Tom Smith found a large swarm of bees hanging from the branch of an apple tree, waiting to be caught and hived. Just as he and his father had caught the great hanging mass, the queen bee fell into a pail of water. Tom saw the poor little thing struggling in the water, plunged in his hand and drew it out, wet and limp, but alive.

He covered her gently in his hands, then blew upon her until, warm and dry, she fluttered about as strong as ever, a superb and beautiful creature, "every inch a queen."

The hive was in a state of great confusion, the drones crying for their queen and mother, the workers doing their best to still the noise; but when she flew in among them the commotion ceased and all flew to her, giving a royal welcome to the new home that was to be.

The mother then gathered her family around her. "My children," she said, "this day has been full of adventure; had it not been for the gentle goodness of that nice boy, Tom, I, your mother, would have drowned and all this family would have been separated.

"Now I want you to remember this, when our work here is done and we, with new members of our family, go out to form another home, do not selfishly seek some place away from here, but stay near by, where Tom may easily reach us." She then left them to sleep.

Then came a busy time. The little cribs must be made to hold the babies, honey must be gathered for the winter store, and bee-bread made with which to feed the babies. So the wax-makers set to work making the pretty six-sided cribs in which the queen mother would lay the tiny eggs. Gangs of bees went off for honey, and the nurses flew away to fill their little baskets with golden flower dust.

On their return, so heavily laden that they could scarcely crawl into the hive, they packed the cribs where the eggs lay with this good flower food. After several weeks, when the cells were filling with honey and babies were beginning to come out of the cribs, full-fledged bees, and the new queens were commencing to move and hum in their cells, the old queen grew restless, for she knew she must take her family and be off to another hive or there would be trouble between herself and the new queen over in the corner, who was giving her a warning cry.

She called her children to her and told them they must prepare to find a new home. "Hum and Buzz," she said, calling two handsome young workers to her, "I make you my captains; find us a good place in which to swarm not far from here, where farmer Smith can easily find and hive us."

Hum and Buzz looked downcast.

"I know, my wild young bees," she said. "Your wish is for the shady woods, the hollow of a maple tree. That is the home I, too, would choose, but one good turn deserves another. Tom saved my life and the life of this whole hive. We must not selfishly seek our own pleasure. See to it that you do not take us far away."

They both flew off and in a short time returned full of busy importance. "Follow!" they buzzed. Out flew hundreds of humming, buzzing bees, their queen in the center. How they circled and whirled as they flew, filling the air with their swarming song. On and on they went; where the captains led all must go.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

Rev. F. C. Lester, *Editor,* 505 S. Main St., Norfolk, Va.

DEFIANCE CHRISTMAS CONFERENCE AND YOUNG PEOPLE.

During the last days of 1933, 53 young people and leaders met at Defiance Christian College, Ohio, to consider what young people can do in these fast moving days to make the world a bit more Christian. They came from Illinois, Indiana, Ohio, and North Carolina, and for three days they gave themselves to fellowship, worship, and serious study of problems that confront young people today.

A sixteen page booklet tells who was there, what was done, and the resolutions that were passed. Copies may be had for five cents each by writing Miss Lucy Eldredge, C. P. A. Building, Dayton, Ohio. The remaining articles on this page are taken from that report.

NINETEEN HUNDRED THIRTY-FOUR.

What glorious days in which to live! Days whereby we can make happier the lives of little children; days wherein we can make possible a more abundant life to those of narrowed environment; days wherein we can encourage the zeal of those attempting to uplift mankind, wherein we can breathe hope in the breasts of those disheartened, days wherein we can point out to men the countless values of the eternal over the mere temporal and be enwrapped in the things spiritual rather than engrossed in the material; days wherein we can make pleasure our servant rather than our idol; an age which demands that the kingdom of God be placed uppermost in our hearts and in the world; a time which demands that we love all men irrespective of race or creed; a time wherein we can have visions that reach beyond our own selfish interests and desires; days wherein we can live in close relationship with God—these are the days that are opening to us this coming year and throwing back the doors of glorious opportunities.

Rev. Frank Gardner.

REPORT OF GROUP ONE.

Topic: "How Can We Help Young People to Live the Christian Life?"

It is the conviction of this group that the question of helping young people to live a Christian life is of supreme importance because, if we as individual Christians, really live daily the Christian life just so far will our other problems more easily be solved. Therefore, *we recommend that the major emphasis of our young people's groups for* 1934 *be helping young people to live a genuine Christian life.*

1. *Our idea of the Christian life.* To live as far as we are able the kind of life that Jesus Christ lived in his relation with God and man. To live every day in the spirit of Jesus by the help of this unseen presence.

2. *The part the Bible should play in helping young people to live the Christian life*:

(a) The Bible is the source book for our religious ideals and conduct. It presents the life and teachings of Jesus, which are the basis for a fundamental philosophy.

(b) The Bible also affords material for personal devotions and group worship. It gives us inspiration, comfort, courage and strength.

3. *That we can put into our church program for* 1934 *that which will help young people to live the Christian life*:

(a) Music. To keep the music from becoming professional. To endeavor to select hymns that have inspirational and spiritual value.

(b) Drama. To put on helpful religious plays and pageants.

4. *The real purpose of our Youth Program*:

(a) To live in our own lives the teachings of Jesus Christ.

(b) To so live as to bring others into relationship with the personality of Jesus Christ.

(c) To share Christian experiences with others (through service, conversation, etc.).

(d) To rededicate ourselves to the four-fold purpose of our Youth Program as expressed in "A Program Guide for Young People":

"In the presence of God and these, my friends, I pledge allegiance to Jesus Christ and promise to endeavor to make of my life the best that I can be, to serve my church that it may be true to the mission of Jesus in the world today, to help make my country a genuinely Christian nation, to work for the brotherhood of all of the people of all lands."

5. *Ways to lead young people to a world view*:

(a) Where it is possible have students from other nations come to our homes and churches. Give them an opportunity to share with us their views and customs.

(b) We should read missionary books and periodicals.

6. *Ways to lead young people to personal consecration*:

Lenten Season. Ask the minister to make the Meaning of the Cross" the theme for the Lenten Season. This season offers opportunities for more serious consideration of Christian living and a deepening of spiritual values.

To urge young people's groups to cooperate with the church in the observance of special services during Holy Week.

YOUNG PEOPLE'S PART IN THE INTER-DENOMINATIONAL WORK.

Christian Endeavor Topic for Feb. 4, 1934.
Luke 10:1; Phil. 4:15-19.

Theme—"Christian Recovery Through Co-operation."

Hymns—"We've a Story to Tell to the Nations;" "O Zion Haste;" "Blest Be the Tie that Binds."

Ask three members to read and comment briefly upon these scriptures: Psalm 133:1; Ephesians 4:3-6; Ephesians 4:11-13.

Prayer thought: John 17:18-23, read while pianist plays softly just before prayer by a number of young people asked in advance.

> One common faith unites us all,
> We seek one common goal;
> One tender comfort broods upon
> The struggling human soul.
> To this clear call of brotherhood,
> Our hearts responsive ring;
> We join the glorious new crusade,
> Of our great Lord and King."
>
> *Ozra S. Davis.*

Thoughts for Leader.

How many youth agencies working through the International Council of Religious Education have been choosing great emphases which they have studied and worked upon together? (The truth about Prohibition, the ecomonic situation, etc. In the future youth will be thinking about "The Christian Mission in the World Today.") What great common purposes do we have in our youth organizations and programs? What is the value of united effort? Study? Worship? How may we carry out this emphasis on Christian missions in our group, and with the groups of the churches of our community?

Suggestions for Discussion.

"Witnessing for Christ" and "I will be Christian," are keynote phrases in Christian Endeavor Societies this year. This will be accomplished through personal growth, loyalty to church, a Christian social order, because we acknowledge that "The Christian has a two-fold task; to develop a character that grows more Christlike from day to day, and to join with other good citizens in building a social order that is true to the spirit and teachings of Jesus," and world cooperation through active support of Christian missions.

Dr. Stock has said: "No young people's group should do alone anything which can be done with others effectively." Do you agree? Why?

What values come from joint meetings of young peoples' societies? How often should they be held? Why?

> So make we all one company,
> Life's golden cord our tether,
> And come what may we'll climb the way
> Together—aye together.

THE UPPER ROOM.

One wonders if we young people could not make our work more meaningful if we would spend a few moments each day in the upper room with Jesus. Plan our work by his leadership and labor in the field of service as co-worker with him. The writer experienced a new vision of the "Nazarene" in the upper room at the Defiance Holiday Conference. The program called for an upper room vesper service before retiring each evening. As the trumpet sounded, "Come All Ye Fiathful," we started climbing the flight of steps leading to the upper room. In the bend of the stairs there hung before us a sign portraying the following words: "And they went into the upper room to pray." A spirit of silence was prevalent when one entered the door to the room. Once seated it was quite easy to see Henry Stanley Todd's picture, "The Nazarene." I am sure that there will always be stamped in the minds of those who attended the upper room services, that wonderful picture, "The Nazarene."

Perhaps there will be an occasion when the reader will want to have a service of this type. Following is an outline of the service used on Saturday night, led by Ethel Hurley.

Instrumental prelude—"Jesus Calls Us."

Reading—"Once walked on Galilee's shores, a young man, the Son of God, destined to be the Saviour of the world. At his call, young men gladly turned from their tasks, the fishing boat, the market place, the seat of customs; they heard 'Follow Me,' and willingly left all and followed him. These he sent forth, saying, 'Go ye into all the world.' Inspired by his life, on fire with his spirit, they counted their lives worthless save as devoted to his cause."

Cornet solo—"Jesus Calls Us."

Meditation—"How wide is my love? Is it wide enough to live out God's will for my life? Is it wide enough that I will make opportunities to promote a spirit of Brotherhood in the group with which I come in contact?

Prayer—"We praise thee, O God, for our fellow workers, for the touch of their hands and the brightness of their faces, for the cheer of their words and the overflow of good-will that refreshes us. Grant us insight of love that we may see them as thou seest, as radiant children of God. May naught mar the joy of our fellowship here.

(Continued on page 11.)

Sunday School Lesson

By Rev. H. S. Hardcastle.

STANDARDS OF THE KINGDOM.

LESSON IV—January 28, 1934.

Golden Text: *"Blessed are the pure in heart; for they shall see God."*—Matt. 5:8.

Lesson Text: Matt. 5:1-48.

The Sermon on the Mount was the platform which Jesus proposed for the Kingdom of God or of Heaven. It is a summary of the ideals and the embodiment of the spirit of Jesus himself. It contains principles rather than details, and hence it has universal and permanent meaning and value.

The Character of the Citizens of the Kingdom.

The Beatitudes, as they are familiarly called, put in a compact and arresting way the qualities of mind and heart which characterize the members of the Kingdom of God. The poor in spirit, those who have the capacity to suffer, those who are humble, those who aspire to higher and nobler things, those who manifest the spirit of mercy in dealing with others, those who are not only pure in heart, but those of undivided purpose (the word pure as used here means that), those who promote the spirit of peace, those who are willing to pay the price of their convictions—these are those who are eligible to and who have entrance into the Kingdom. It is significant that the word which we translate "blessed" is the same Greek word which may be translated "happy." Happiness does not come from the possession of things, but from inner qualities of life. Happiness comes not from having but from being.

The Mission of the Citizens of the Kingdom.

"Ye are the salt of the earth . . . ye are the light of the world"—in these homely figures Jesus presents the mission of his followers. They are to cheer, and to cleanse, and to guide, and to heal, and to give life. They are to be more than good; they are to be good for something.

The Righteousness of the Citizens of the Kingdom.

"But whosoever shall do and teach them"—notice the order, do and teach. Outward conduct was to be the expression of the right inner life. The righteousness was not to be the righteousness of the scribes and Pharisees, formal, external, cold, exclusive, lifeless, but inner, vital, winsome, inclusive, life-giving.

In a series of striking sentences Jesus shows both his superiority to those who had gone before him, and also the new, because inner, demands which the moral and spiritual nature of the kingdom made upon its citizens. He takes murder and shows that it is not simply a matter of the external act, but rather a matter of inner spirit and attitude. He who hates has already committed murder in his heart.

So likewise with worship. Worship is not primarily a matter of forms and ceremonies, no matter how meticulous and impressive, but primarily a matter of inner spirit and right relationships both with God and with man.

Adultery is more than the physical act. It is a matter primarily of secret imaginings, lascivious thoughts, evil passions.

And so with a man's word. It should not be necessary for a man to swear by anything to give faith in his word. A man should have such integrity of character that his word is as good as his bond—and better. A man's yes ought to mean yes. A man's no ought to mean no. "Whatsoever is more than these cometh from the evil one."

The Discipline of the Citizens of the Kingdom.

"If thy right eye offend thee, pluck it out; if thy right hand offend thee, cut it off." It is a hard saying for many who believe in the theory of expressing the self, that is any old kind of self. Jesus says that whatever keeps a man from being his best self, whatever causes him "to stumble," must be resolutely put out of life and kept out of life. No matter how dear it is, it must go. Our modern world needs this note of discipline. The member of the kingdom should give all diligence to the matter of self-discipline which is both the most difficult and the most important and the most rewarding of tasks.

The Spirit of the Citizens of the Kingdom.

Going the second mile, giving, forgiving, enduring, loving, suffering—these are characteristic attitudes and practices of the members of the citizens of the kingdom. The willingness to do more than mere duty demands, the willingness to share more than the desire to hold, the willingness to obey the law of love rather than the law of hate—this is the spirit of those who are members of this kingdom of love and good will.

The Ideal of the Citizens of the Kingdom.

"Be ye therefore perfect, even as your Father which is in heaven is perfect." Perfection in the sense of completeness is to be our goal. Sainthood is not an elective but a required subject in the school of the Kingdom. We are to accept as our goal nothing short of being God-like in character and conduct. We cannot achieve our goal all at once. Indeed it is a progressive goal. Those of us who are professed followers of him who spake as never man spake in this platform of the Kingdom are to seek to grow unto the measure of the stature of the fulness of Christ. "Is it Christ-like?" is the question which we must ask ourselves concerning our attitudes and our conduct. It is high and we cannot attain unto it, but it is the only way. We cannot do more; we dare not do less. And he who is our Ideal, is also our Helper.

THE UPPER ROOM.

(Continued from page 10.)

May none remain lonely and hungry of heart among us. Let none go hence without the joy of new friendships. Give us more capacity for love and a richer consciousness of being loved. Overcome our coldness and reserve, that we may throw ajar the gates of our hearts and keep open house this day. Lift our human friendships to the level of spiritual companionship. May we realize thee as the eternal Lord of our unity. Shine upon us from the faces of the servants, that in loving them, we may be praising thee. Teach us to lose the life thou hast given us. Teach us how to make our lives large through sympathy, rich through loving, great through service. Teach us to walk in the footsteps of Jesus Christ, wherever he may lead. May our prayer ever be (solo voice):

Silently now I wait for thee
Ready, my God, thy will to see;
Open my eyes, illumine me,
Spirit divine!

Soft music as response.

Prayer benediction.

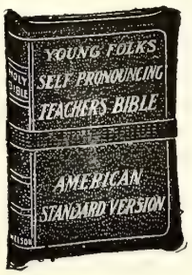
On Friday night, there was a picture interpretation of Henry Stanley Todd's picture, "The Nazarene," and the service based on the thoughts of Jesus. The following lines bring a message to us:

No picture likeness of my Lord have I
He carved no record of his ministry on wood or stone;
He left no sculptured tomb or parchment dim
But trusted for all memory of him.

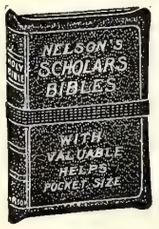
J. Everette Neese.
Pres. N. C. and Va. Conf. Youth Fellowship.

AMERICAN STANDARD BIBLES.

Authorized and Edited by American Revision Committee, and Published by Thomas Nelson & Sons.



These Bibles contain the Concise Bible Dictionary which forms the helps to these Teachers' Bibles. It supplies ,in the most condensed and convenient form, all the latest information about the Bible, its writers, its language, the various versions, complete chronology, life of Christ, with harmony of the Gospels, life and travels of St. Paul, etc. The illustrations are reproduced from recent photographs, and truly illustrate the articles. The Combined Concordance is entirely new, and has been made expressly for the American Standard Version. It combines with the Concordance, Subject-Index, Scripture Proper Names, etc. The 12 Maps have been carefully revised and are beautifully colored. In making orders, give the number and price.



135—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold. **$3.00**

India Paper Edition, Only 16-16 of an inch thick.

. 133X—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold, **$4.00**

SUNDAY SCHOOL SCHOLARS' BIBLE.

Especially made up for gift or reward Bibles for Sunday School scholars, containing a special series of very practical and useful helps and Bible Questions and Answers, etc. Printed on fine white Bible paper; ruby type; pocket size, 3¾x5⅜ inches, and 1 inch thick, with 31 full-page illustrations in sepia. All bindings are black.

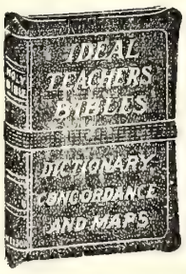
Ruby Type, Size 3¾x5⅜ Inches, and 1 Inch Thick.

65—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on side and back in pure gold; 6 colored maps **$2.50**

AUTHORIZED VERSION.

RED LETTER TEACHERS' BIBLES.

Brevier Type (8 vo.), Self-Pronouncing, Size 5⅜x8½ Inches and 1⅜ Inches Thick.

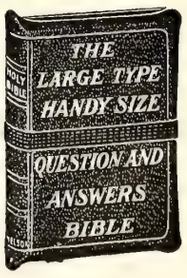


Containing the Bible, with full references. The words of Christ in the New Testament are printed in red; other parts of the book are printed in black. With Concise Bible Dictionary, combined Concordance, and 12 indexed maps.

7852—Genuine Leather, Lavant grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold **$4.75**

RED-LETTER EDITION.

With All the Words of Christ in the New Testament Printed in Red.



1282—Genuine Leather, Morocco grain, divinity circuit round corners, red under gold edges, register and headbands; title stamped on side and back in pure gold **$3.25**

60—Bound in Cloth, stiff covers, square corners, red edges, Sunday School Scholars' Bible, stamped in pure gold on cover, no illustrations; special book for Sunday Schools **95c**

Any of the above Bibles sent postpaid. Address

THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy

MONDAY.

Prayer—Let light shine on our path today. Amid practical problems very complicated, amid questions of right and wrong very confused, thy children cry for light. Help us to bring a little sanity into the madness of this world. May the touch of Christ upon our spirits make us wise enough to make the world a little wiser.

Strengthen us, we beseech thee, to bring new courage to those whose lives move near our own, an unconquerable faith that despite the bewilderments of this present time love can conquer hate, peace rise triumphant over war, justice prove more powerful than greed, and the kingdoms of this world become the kingdom of our Lord and of his Christ.

Break up the fountains of the great deep of charity in our spirits. Warm our hearts and dedicate our minds that through many opening channels our philanthropy may pour forth in a steady stream to all who want. So great, we pray thee, that coming in need we may go in strength to the praise of the name of Christ.—*Amen.*

TUESDAY.

BEAUTY FOR GAS TANKS.

"One thing . . . will I seek after . . . to behold the beauty of Jehovah."—Read Psa. 27:1-6.

A new search for beauty is springing up in the world, a desire to beautify common things. We are painting our kitchen utensils in harmonious colors. We are decorating our bathrooms most artistically.

The Bible makes much of the beauty of religion. The Creator of all natural loveliness is our God and Father. There is to be nothing ugly and forbidding in our thought of him. If his church is not a thing of delight, it is not his true church. We go to his Book for beauty, and prayer drives all that is not comely out of our lives.

Prayer—Make all our days exquisite with thy presence, O God. Give this world the charm that we shall find in the next.—*Amen.*

AMOS R. WELLS.

WEDNESDAY.

THE POWER OF GOD.

"Then said Jesus, Father, forgive them, for they know not what they do."—Luke 23:34.

These words were among the last words of our Saviour and were uttered from the cross. They are the most significant words of Christ's entire ministry, for they embrace the whole plan of salvation and the heart of God. They represent the power, the wisdom and the spirit of heaven in its relation to man. The power of God is said to be the force from above manifested in those spiritual wonders which transforms a heart from sin, and from a lack of Christ in the life, to a life of righteousness and to an understanding of the fullness of Christ and the glory of God.

That power lies in the reality of the cross. Had Christ exercised his power and slain his enemies for this great indignity heaped upon him it would have been a display of mob violence, and that would have been a very poor display of power; anybody could do that if only he possessed the necessary physical power. But to look *upon* one's enemies with love and prayer for forgiveness, and to regard their cruel treatment with endurance to death, being willing to forgive them because they knew not what they did—that is power worthy of God.

Our question: How far can we go in our every day life with the Christ love and the Christ suffering for the sake of righteousness? It was the cross that made him our Saviour, and if we can go along with him, he will make us saviours in many ways as we go along.

Prayer—O Lord, our God, we would conquer evil. Thou alone through Christ our Saviour can take our sins away and fill our souls with thy power of life. We bow in humiliation and submission to thee. Do thou grant us thy spirit. *Amen.*

THURSDAY.

THE WISDOM OF GOD.

"Christ, the power of God and the wisdom of God."—I. Cor. 1:24.

The "Wisdom of God" is that light which breaks into one's life, when, in Christ, one beholds the glory of righteousness and the horrors of sin; when he comes to love righteousness and to hate sin; and when he becomes willing to pay any price necessary to stand by his conviction.

That wisdom is within the reach of all. The wisdom of man is understood by only a few, and even the few do not understand the wisdom of some men. If the world had to be saved by the wisdom of man, how much of it would be saved? But the wisdom of God is for all, for the simple, the untutored and the childlike, as well as the more gifted minds.

Prayer—O Lord, dear Lord, empty us of all that is vain and of this world, and fill us with that which is true and eternal. Help us to do away with the vain philosophies that perplex the head and leave us in doubt or spiritually dead. Water thou our souls with thy showers from heaven. Endow us with the richness of thy love, and the welling, bubbling, incessant wisdom of thy grace. As the strong current of thy love flows may we embark upon it for the eternal shores of thy eternity.—*Amen.*

FRIDAY.

THINGS PREPARED FOR THE LOVER.

"Whatsoever things God prepared for them that love him."—I. Cor. 2:9.

The apostle has just been speaking of those invisible blessings which come to the heart of a man and become a reality to him when he believes and trusts the Lord—blessings which the world knoweth not of.

These words of Paul seem to reflect Isa 65:17, which says, "Men have not heard, nor perceived by the ear, neither hath the eye seen a God beside thee, which worketh for him that waiteth for him."

Paul appears to be teaching that there is about the Gospel, wisdom and truth, which they, who reject him, cannot see, but which to those who accept him, there is truth, life and joy. To him who rejects Christ, no record of facts, not witness of the spirit, no entering upon his life *can* be had, without special action of the Holy Spirit bringing these traits home to him.

This necessary action of the spirit does not mean that there is no salvation to the unbeliever, for all men have in them the image of God, hidden away in those powers of perception, of love, of feeling, to be kind, to act righteously, and "whosoever will may come," and whosoever "cometh," saith Christ, "will in no wise be cast out." All of which means that any soul who lays himself liable to Christ will have unveiled to him God's wisdom, his love and his life; thus coming into the knowledge of the whole gift of salvation. God has, through his only begotten Son, prepared all this, and much more for those that love him.

Prayer—Our Father, we know that the ordinary faculties of man receiveth not the things of the Spirit. We are altogether unfit to be called thine. Of ourselves we cannot preceive spiritual truth. Of thee we believe we may be able to see thy way and follow thee. Grant unto us thy spirit; give us spiritual apprehensions of truth, life, thee and eternity. Thus we pledge our faith to thee forever.—*Amen.*

SATURDAY.

THE BEST CURE.

"Bear ye one another's burdens and so fulfill the law of Christ."—Gal. 6:2.

"Judge not that ye be not judged."—Matt. 7:1.

"Forgive and it shall be forgiven."—Luke 6:37.

"Be of one mind and have compassion one of another."—I. Peter 3:8.

Arnold Bennett says, "The best cure for worry, depression, melacholy, brooding, is to go deliberately forth and try to lift, with one's sympathy, the gloom of somebody else. Let both those who can and those who cannot do good works, make a practice of benevolent thought."

Let all think kindly of others; never criticize them, never condemn, never judge; on the contrary, let all condone, excuse, justify, seek to comprehend, seek to put themselves in the place of others. This mental attitude has to be perseveringly cultivated. It cannot be adopted by mere good resolutions."

Prayer—O Lord, God, thy word brings us close into thy presence and thy Spirit. We would be more like Christ. O thou who dost rule all things, rule thou us in all we do and say.—*Amen.*

SUNDAY.

EYE TO EYE WITH GOD.

"Blessed are the pure in heart, for they shall see God."—Matt. 5:8.

Only the spiritual eye can see spiritual truth. This explains why God is not real to everybody, and is so real to some. Dr. Sloan Coffin says it is like sound waves upon the body. These waves fall upon all parts of the body but only our ears hear them. It is something in the ear, then, that makes hearing possible. Likewise, we will say, color-waves reach all parts of the body alike, but only the eyes see the colors. It is something in the eye that sees color. So it is with a soul, it must be endowed with a power to see spiritual things. This endowment Jesus called the new birth, "Ye must be born again."

But how can we be born again if it is true that we must first have spiritual eyes to see the spirit? It is like saying we must be Christians before we can be Christians. Let us not forget that God is already in man from the foundation of the world. Music is basically in one before he can be a musician, and friendliness must be in one before he finds friendship. That inate kinship to God is the power to know the Divine, to quote Coffin, when the light of his face shines upon us. Only he who rejects Christ and refuses to allow the light of God in his soul is lost without hope.

Prayer—Dear Lord and Father, we pray to thee for light and life, and the glory of God in us this day. In Christ's name we ask it.—*Amen.*

THE CHRISTIAN SUN'S PULPIT

Rev. John G. Truitt, *Pastor.*

OUT OF THE WOODS WITH JESUS!

By John G. Truitt.

"Arise; let us be going."—Mark 14:42.

Out of the woods my Master went,
And he was well content.
Out of the woods my Master came,
Content with death and shame.
When death and shame would woo him last
From under the trees they drew him last;
'Twas on a tree they slew him—last!
When out of the woods he came.

—*Sidney Lanier.*

Within the last two weeks I have hastily read about thirty sermons. They have filled me with thinking about God and folks. In that same time I have carefully read seventy-three chapters from the Bible. And they have filled me with a desire to carry my people back to where I have been: the Cross of Christ. A new age is full of an old need: Jesus! Many things have been tried, and are being tried, but standing above them all is the Cross of Christ.

"Towering o'er the wrecks of time."

And not only will the history of nations, but the biography of the soul will encircle the Cross.

"Arise: let us be going." How little preparation the three disciples to whom those words were addressed by Jesus had made for that going! Jesus had been preparing for it. Three times had he gone into the "woods" of Gethsemane in prayerful preparation for the journey he was about to begin. Little the disciples had done to help, but he did not blame them, he blessed them with the privilege of going on with him. He realized that he was going to the Cross for them, and that eventually, empowered with his mercy and love, they would go to the ends of the earth for him. "Arise: let us be going."

I.

"Into the wood my master went." And with what a great sorrow did Jesus go into Gethsemane! (Lam. 1:12.) "Behold, and see if there is any sorrow like unto my sorrow, which is done unto me." It was not his own sorrow, but one "which was done unto him"; a sorrow laid upon him, so crushing and mighty that it bore him down with bloody sweat upon his brow.

The other day I stepped in the hospital to call on some friends, just as I entered the door I saw in the reception room a father and mother simply breaking under the load of sorrow. Five sons they had reared, already death had taken its bitter toll of three of them, and now the fourth was helplessly dying with a bullet wound inflicted while serving as a policeman at his post of duty. It was a sorrow which was "done unto them"—not one of their own inflicting. And it was a very great sorrow. But there was never sorrow like the sorrow of Jesus as he went into Gethsemane to suffer for others. (I. Peter 2:21.) "Christ suffered for us . . . who did no sin, neither was guile found in his mouth."

What a load he carried bearing the sins of the world on his back (I. John 2:2). "For he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world" (John 4:29). "Behold, the lamb of God, which taketh away the sins of the world." It used to be in olden times that "Aaron should lay his hands on a live goat, and confess over him all the iniquities of the children of Israel (but on Jesus the iniquities of the whole world, and for all time), and all their trespasses and all their sins, putting them upon the head of the goat (but now putting them on Jesus), and shall send him away by the hand of a fit man (but now the hand of Judas an unfit man) into the wilderness; and the goat (and Jesus) shall bear upon him all their iniquities unto a land not inhabited ("Into the woods my Master went"): and he shall let the go the goat in the wilderness" (Lev. 16:21, 22).

God forbid that we should read that story, or recite it again while still thinking it was far away and for others! It is well enough to know its historicity in the pages of humanity, but it is something else to accept its hope for the recesses of our own sinful hearts; it is well enough to look upon it as something far away, but it is better still to take it home to ourselves and find it "nearer than hands and feet." We should not be content, and God forbid that we shall, to say and see that he was bearing the sins of Judas; the negligence of Peter, James and John; and the iniquities of the priests and people who were seeking to crucify him, but rather let us by faith know (I. Peter 2:24), "His own self bare our sins in his own body on the tree, that we, being dead to sin, should live unto righteousness; by whose stripes we were healed."

II.

"Out of the woods my Master came." "Arise: let us go." Into the woods for you, and me: and out again! Out of the dark, out of the night, out of the doubt, out of the despair. Like a great Dane dog in search of a lost child—into the woods, and storm, and night—and eventually his shrill bark, and hasty return tells the searching, anxious parent the child is found, and driving a path ahead through the darkness with his sense of smell and his instinct of direction, with the parent close on his heels the rescue is made—and then, "Out of the woods!"

Thus may we see Jesus coming out of the "woods" with trophies just as precious, and triumphs just as great. For a transaction was fixed there for you and me—and it was achieved on the Cross! (Col. 2:14.) "He forgave us all our misdeeds, canceled the bond which stood against us with its requirements, and put it out of the way when he nailed it to the Cross" (Goodspeed).

"Out of the woods he came," with something you and I cannot bear, namely, our own sins! Beneath all our profession of piety, beneath the sham of seeming, is a consciousness of powerlessness which bears us down. We can rid ourselves of this by accepting the fact that Jesus bore our sins upon the Cross; that he blots them out forever; and that he has the power of the victorious life for all who come unto him. Yes, you say, but I do come unto him, and I still feel weak and undone. I do not feel the hilarious joy which I know should be mine in Christ Jesus. Have you come all the way? Have you really repented of every sin, with a sorrow which forbids your returning to a single one of those sins? We cannot achieve this never-returning-to-those-sins of ourselves, but if we mean business, Jesus will gladly achieve this victory for us. Victory is lost in procrastination, compromise, and half-heartedness.

Is it not our heart-hungering cry that Christ Jesus will bring us "out of the woods"? That he will bring our church, our nation, our very times, out of the woods! Not until we quit compromising with evil; not until we begin to yield to the "still small voice within;" not until we stop professing piously and acting evilly—not until we come fully and truly unto him can he lead us out of the woods.

Have not we overlooked something very vital and necessary? Jesus in preparing his disciples for his departure assured them that it was not exactly a departure—"that he would not leave them *orphans*"—for he would send the Holy Spirit who would teach them, and lead them. Have we not been all too willing to glorify the Holy Child of an ancient era, to the forgetting of the Holy Spirit of here and now? Through the Holy Spirit Jesus is "with us always even unto the end of the ages." The coming of the Holy Spirit was tremendously emphasized by Jesus as an absolute prerogative to Christian performance in the early church. Have not we too overlooked, or side-stepped the Holy Spirit in the

(Continued on page 14.)

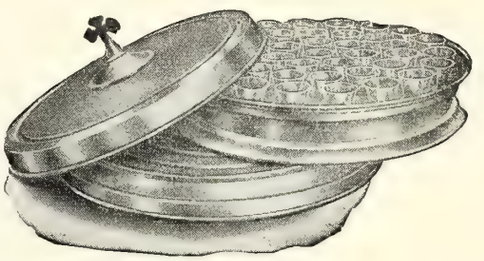
COMMUNION WARE.

Individual Service.

Made in best Silver Plate or Aluminum. Prices low; first-class workmanship and finish.

ALUMINUM.

Aluminum is light in weight, durable, and does not tarnish.



Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses $7.00
Tray No. 6—Interlocking, with 35 plain glasses 6.75
Tray No. 10—Interlocking, with 30 plain glasses 6.50
Base No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Cover No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Bread Plate No. 1—Narrow rim..... 1.60

SILVER-PLATED.

The Silver-plated Ware is of the very highest grade and best finish; heavily plated on nickel base.

Tray No. 85—Interlocking only, with 36 glasses $22.00
Base No. 1—Silver-plated; fits Silver Tray 85.. 11.00
Cover No. 5—Silver-plated; fits Tray No. 85... 16.00

(For Silver Bread Plates, see under No. 90.)

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling) $22.00
Base No. 2—Silver-plated; fits Silver Tray 90.. 16.00
Cover No. 4—Silver-plated; fits Silver Tray 90. 14.00

Bread Plate No. 3—Narrow Rim.....$ 9.00
Bread Plate No. 4—Broad Rim..... 9.00
Filler—Silver Lined..... 6.00

THE CHRISTIAN SUN
1536 East Broad Street Richmond, Virginia

Christian Orphanage

Dear Friends:

We are very happy that our income for 1934 has started off so nicely. We are more than half-way to our first thousand dollars (the first rung in our ladder to our goal). Let every one see how much they can help us climb on up this year.

We have one little girl in the hospital, the result of an operation for appendicitis. She is doing nicely.

We have one case of pneumonia—a little girl 7 years old. She is much improved at this time.

Our head matron in the "Baby Home" is in the hospital and will be confined there for several weeks.

You can readily see that we have our troubles and anxious moments in this work. We are afraid of pneumonia. It does its work so quickly. We cannot shake off the responsibility. When one of our children gets sick it gets the best of attention, so if anything should happen we can feel all was done that could be done for it. Being a father to nearly 100 children carries quite a responsibility.

We want to get every Sunday School this year to make monthly offerings to support the Orphanage. The North Carolina and Virginia Conference came very near to being a 100 per cent Conference during 1933. Every church and Sunday School in the Conference gave something except one, during the year. We did our best to persuade that church to make a Thanksgiving offering, but it failed us. The Western North Carolina Conference was a close second.

We are going to offer a prize for the year 1934. We are going to give to the President of the Conference that comes nearest to being a 100 per cent Conference in Sunday School monthly offerings and Thanksgivig offerings, the best Stetson hat we can buy—not to exceed $10.00. Every Conference has an equal chance. If you feel proud of the President of your Conference, make him happy by getting every Sunday School on the monthly giving list in your Conference, and at Thanksgiving see that all the churches and Sunday Schools make a Thanksgiving offering for your Orphanage. If two or more Conferences come up a 100 per cent, then the President in each Conference will get a hat of equal value. Let us all get to work.

CHAS. D. JOHNSTON, *Supt.*

REPORT FOR JANUARY 25, 1934.

Brought forward		$ 188.05
Sunday School Monthly Offerings.		
North Carolina and Virginia Conference:		
Greensboro, Palm St.	$ 6.00	
Ingram	6.00	
		12.00
Eastern North Carolina Conference:		
Wentworth	$ 5.90	
Turner's Chapel	.82	
Western North Carolina Conference:		
Ether	$ 1.17	
Pleasant Ridge	2.07	
Shiloh	1.00	
Pleasant Cross	1.48	
High Point	3.35	
Pleasant Union	1.25	
Pleasant Hill	3.67	
Burlington	27.00	
		40.99
Eastern Virginia Conference:		
First, Richmond	$ 4.61	
Spring Hill	1.09	
Cypress Chapel	5.42	
Barrett's	.50	
Wakefield	2.24	
		13.86
Valley Virginia Central Conference:		
Leaksville	$ 1.40	
Dry Run	6.35	
Antioch	12.76	
Bethlehem	3.60	
		24.11
Alabama Conference:		
Wadley		1.00
Special Offerings.		
Sale of ducks	$ 1.25	
A friend	6.00	
Mr. T. L. Chandler, Durham, N. C.	3.00	
Mr. J. C. Peale, Franklin, Va.	10.00	
Alamance County	45.00	
		65.25
Thanksgiving Offerings.		
Valley of Virginia Conference:		
Bethlehem		3.17
Endowments.		
Lawrence S. Holt Endowment Fund		150.00
Total for the week		$ 317.10
Grand total		$ 505.15

Habitually he looked at people in terms of their possibilities. He valued men not at all for what they possessed, not primarily for what they had done, not even for what they were, but most of all for what they might become. Many people, noting this attitude of Jesus, ascribe it to kindness, but that misses the mark. It was not primarily kindness, but insight.—*Harry E. Fosdick.*

THE SUN'S PULPIT.

(Continued from page 13.)

life of the modern Christian, and in the movements and programs of the modern church?

It is too late for me to prophesy a re-emphasis of the teaching and practicing the presence of the Holy Spirit, for it has already begun to come. Time-honored men of God in the forefront of battle, and young students in countless colleges and universities, are feeling the need of a new appreciation, the acceptation of the abiding Presence. To the Holy Spirit they look for daily guidance, and a new sharing of his power is being observed in many quarters. Will we not then turn regularly to our Bibles and to the act of praying, as Jesus requested, for the gift from the Father of the Holy Spirit? Then truly will be achieved in our own lives the coming out of the woods with Christ.

WILLIAM JENNINGS BRYAN ON THE BIBLE.

"I come to present to you the Bible as the Word of God, and to protest against the enemies, open and secret, who would lift man from his knees, take from him his faith in God, and withdraw from his life the restraining influence of a belief in immortality.

"The bright spots in my life are the days in which I learned that I had been a help in bringing men back to God. There is more happiness in bringing souls back to God than in three presidential nominations.

"There is not a thing that a wicked heart wants to do that an intelligent brain can not find a reason for doing. The higher critics who are trying to please such men are attempting the impossible task of suiting the Bible to a skeptical brain."

HOLMAN SUPERIOR TEACHERS' BIBLES

Authorized Version—Self-Pronouncing The Best Editions of the World's Best Book

For Adults, Teachers, Preachers, Students, and All Who Would Study the Word of God Intelligently

BOLD BLACK TYPE—COMPACT SIZE 4½x6¾ INCHES—WILL FIT THE COAT POCKET

Part page specimen of Holman Boldblack Type Bible

ST. MATTHEW, 5. *Christ's sermon on the mount.*

13 And leaving Năz'a-rĕth, he came and dwelt in Cā-pĕr'na-ŭm, which is upon the sea coast, in the borders of Zăb'u-lon and Nĕph'tha-lĭm:
14 That it might be fulfilled

A.D. 31. CHAP. 4. n Isa. 9. 1, 2.

934 CHAPTER 5.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.

AND seeing the multitudes, a he went up into a moun-

THIS NEW HOLMAN TEACHERS' BIBLE, Pronouncing Text, Bold Black Type is a PRONOUNCED SUCCESS. The latest Bible with NEW HELPS that are quite comprehensive and consist of an Illustrated Bible Dictionary, Concordance and additional aids all under ONE ALPHABETICAL INDEX. Also Fine Maps on Coated Paper, and a specially prepared BIBLE READING COURSE, intended to stimulate and maintain interest in the Bible. Imported Bible paper is used to improve opacity and keep down bulk. By this means you get the benefit of full Biblical information without the physical discomfort of handling a heavy volume.

STYLES AND PRICES—BIBLE PAPER EDITION

4612. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges..... $4.00
4630. Same as 4612, with extra leather lined covers..... 4.75

THIN INDIA PAPER EDITION

With Helps as described above. Size 4½x6¾ inches. One inch in thickness

630X. Egyptian Morocco, divinity circuit, leather linings, red under gold edges, silk head bands and silk marker..... 7.00
633X. Algerian Morocco, divinity circuit, leather lining to edge, silk sewed, round corners, red under gold edges, extra quality binding..... 8.00

EXTRA LARGE PRINT TEACHERS' BIBLES

Large 8 Vo. Size—8x5½ inches—1600 Pages, including 400 pages of Bible Study Helps

Part Page Specimen of Print

Extra spacing between words and lines makes this Bible very easy to read.

ST. MATTHEW, 5. *Christ's sermon on the mount.*

15 k The land of Zăb'u-lon, and the land of Nĕph'tha-lĭm, *by* the way of the sea, beyond Jôr'dăn, Găl'ĭ-lee of the Gĕn'tīles;

A. D. 31. k Is. 9. 1, 2. l Is. 42. 7. Luke 2. 32. m Mark 1. 14.

2 And he opened his mouth, and taught them, saying,
3 b Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

CONTAINING COMPLETE HELPS TO BIBLE STUDY, INCLUDING ALL OF THE FOLLOWING FEATURES

A New Practical Course in Bible Reading, A Treasury of Biblical Information. The most carefully compiled, thorough and attractive form in which valuable Biblical information has ever been prepared. Illustrated Self-Pronouncing Bible Dictionary Containing 150 illustrations, concise definitions and textual references on nearly 50,000 subjects. A Practical Comparative Concordance, with nearly 50,000 references. Four Thousand Questions and Answers on the Old and New Testaments. A valuable Help to all Bible Readers.

STYLES AND PRICES

4712. Divinity Circuit (overlapping covers), French Seal Leather, red under gold edges, silk head bands, and silk marker.. $5.00
812RL. Red Letter Teachers' Bible. The Words of Christ in the New Testament, Old Testament Passages alluded to by Christ, various prophecies relating to Christ in the Old Testament, etc., all PRINTED IN RED. Binding same as described above on 4712 and same large Self-Pronouncing type..... 6.00
733X. Holman India Paper, Genuine Morocco, leather lined, silk sewed, divinity circuit, round corners carmine under gold edges, silk head bands and silk marker, same type and helps as above..... 10.65

All styles sent Postpaid at above prices—Thumb Index 50 cents extra

OBITUARIES

CLEMENTS.

Mrs. Annie Estella Lynn Clements, wife of Deacon E. W. Clements, of Morrisville, N. C., was born January 5, 1875, and was called home November 17, 1933, age 58 years, 9 months and 12 days. She was united in marriage to E. W. Clements, February 20, 1895. She united with the church in early childhood, and has lived a consistent Christian life all these years. Her highest ambition was to be a good mother in the rearing of here children. There were six children given to her for whom she lived as a devoted mother—three sons and three daughters: Staley, Ralph, Helen, Edith, Rebecca and Milton, who bear testimony to their mother's devotion and loving care throughout her life.

Their love and devotion to their mother only reflects the spirit of the mother who poured out her soul for them in loving sacrificial service. They can truly call her blessed, and in her they shall have a blessed memory and example of beautiful motherhood.

The funeral service was conducted by Dr. W. C. Wicker, her former pastor and a personal friend of the family, assisted by her present pastor, Rev. J. S. Carden. Many friends attended the service from Raleigh and Durham to express their sympathy for the family. The floral designs were beautiful and significant of the life she lived. The selections of Scripture, and songs, and poems used at the service were fitting for the character and spirit of her in whose memory they were used. The interment was made in the family cemetery of the deceased.

Life's labor done,
Life's blessings all enjoyed,
Serenely to her final rest she passed,
While the soft memories of her virtues yet
Linger like twilight hues, when the bright sun is set. W. C. W.

MOORE.

L. C. Moore was born August 11, 1867, and died November 21, 1933. Age 66 years, 3 months and 10 days. He was the son of Joseph and Mary Moore. When a young man he married Miss Rosa Noblin, of Granville County, N. C., who, with two sons, Joseph and Clarence, and seven grandchildren, survive him. In addition to these, there are two sisters, Mrs. Johnny Williamson, of Nelson, Va., and Mrs. Hiram Farlines, of Virgilina, Va.

Brother Moore had been a member of Hebron Christian Church since a young man. For more than fifteen years he was church clerk, and on several occasions represented his church in general church gatherings. He was a quiet man in manner, devoted as a husband and father, useful in church and community, and ever ready to help a neighbor.

The burial was at Grassy Creek, Granville County, N. C., by the Masonic fraternity, of which he had been a member for years. The funeral was conducted by the writer and Rev. Mr. Teague, of the Baptist Church. A large crowd of relatives and friends was present and with bowed heads and saddened hearts they covered over his grave with rare and beautiful flowers, and then turned away with the feeling that loved one and friend had entered upon that rest that remains for the people of God.

C. E. NEWMAN.

RESOLUTIONS.

Dr. Elwood W. Jones and his wife, Mrs. Grace Jones, came to the Franklin Christian Church in December, 1931. From the beginning of Dr. Jones' pastorate, Mrs. Jones took an active part in church and Sunday School work and assumed the leadership of the Cradle Roll Department. She was untiring in her work until illness prevented. On October 20, 1933, God in his infinite wisdom, saw fit to take her and relieve her of her sufferings. She was a devoted wife, a kind neighbor and a loyal Christian.

The deacons tender the following resolutions:

1. That we, as a church and Sunday School, have sustained a great loss.

2. That we hereby give expression to our feelings of sorrow and our appreciation of her life.

3. That we extend our deepest sympathy to her husband, daughter, sister and parents, and pray God's richest blessings upon them in their bereavement.

4. That these resolutions be recorded in the minutes of the church, a copy sent to her family, and a copy be sent to "The Christian Sun" for publication.

E. L. BEALE,
W. H. JONES OF "A",
J. A. WILLIAMS,
L. R. JONES,
L. B. NORFLEET,
E. J. PONES,
R. H. HARRELL.

ELON COLLEGE

AN ACCREDITED COLLEGE
of the
CONGREGATIONAL CHRISTIAN CHURCHES OF THE SOUTHEAST

CHRISTIAN EDUCATION BUILDING.

ELON COLLEGE, founded by the Christian Church in 1889, has fully justified the faith and hope of its founders during its 42 years of operation. Its graduates from the four-year course leading to a bachelor's degree, number 980, now living, 122 of whom are in the Christian Ministry and full-time Christian service. The majority of these are members of our own denomination. In addition, 449 are in educational work and are an active influence in the lay leadership of the Christian Church.

THE CHRISTIAN EDUCATION BUILDING, and the definite religious atmosphere of the College, provide the very best facilities available for training for religious leadership, and offer the Church its finest opportunity to train the young people of the denomination to assume active leadership both in the ministry and laity of the local churches.

Address—

C. M. CANNON, *Registrar*

Elon College, - - - - North Carolina

Home Atmosphere—Reasonable Rates—Clean Athletics—Christian Spirit

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational-Christian Church.

Central Publishing Co., Inc., is complying with the President's Code

BOARD OF EDITORS.

J. O. ATKINSON, D. D.....Editor
E. C. GILLETTE, D. D.....Associate
S. C. HARRELL, D. D.....Contributing
C. R. RAYMOND, D. D....Contributing
ELISHA A. KING, D. D...Contributing
W. C. WICKER, D. D.....Contributing
J. T. KERNODLE....Managing Editor

SUBSCRIPTION RATES.

One Year $2.00
Six Months 1.00

Trial Subscriptions: Five or more new subscriptions sent in at one time by pastor or president of any church organization, three months for 40c each

PUBLISHED EVERY THURSDAY AT RICHMOND, VIRGINIA.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Change of Address: Be sure to give both old and new address when asking that your address be changed.

All news matter and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsyth Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, **Managing Editor, 1536 E. Broad St.,** Richmond, Va.

Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

Receipts: The change of label is your receipt for money paid. The label shows **date of expiration, and change on label** will appear the first or second issue of the month following renewal, provided it was received before the 25th. No other receipt will be sent unless requested. Please notify the Richmond Office if label is not changed as above.

RESOLUTIONS OF RESPECT.

Whereas our heavenly Father has seen fit to take from our midst our beloved Brother M. M. Martin, and inasmuch as we, the remaining members of the High Point Christian Church and Sunday School, realize our loss, and desire that our records bear permanent testimony of the character and stewardship of our brother; now, therefore, be it resolved:

1. That in the passing Brother Martin the church has sustained a heavy loss.

2. That his consistent love and loyalty toward God, the church and his fellowman made him an outstanding member in his church and community.

3. That we bow submissively to the will of an all-wise Father, whose love is everlasting.

4. That we, who remain, labor ever more earnestly to carry on the work our brother loved so well.

5. That a copy of these resolutions be sent to the bereaved family, copies to "The Christian Sun" and "High Point Enterprise" for publication, and a further copy be transcribed to the permanent records of the church.

MRS. D. L. WOODALL,
B. P. MOFFITT,
J. L. DEVER.

SINE.

Jacob H. Sine was born March 18, 1862, and died November 25, 1933. He had reached the good old age of 70 years, 8 months and 7 days.

For many years he and a brother, Charley, and sister Jennie, lived together at Hawkinstown, and I enjoyed stopping with them occasionally. One by one they have gone down the valley of death—Jacob being the last. All were faithful members of Palmyra Christian Church, though they seldom could attend. The funeral services were held at Hawkinstown U. B. Church, November 27, 1933.

A. W. ANDES.

JOHNSON.

On November 13, 1933, God in his infinite love, saw fit to remove from our midst one of our beloved members, Mrs. Sarah Harris Johnson. She was a devoted wife, loving mother, and a loyal member of the Waverly Christian Church and Ladies' Aid Society.

The members of the Ladies' Aid Society tender the following resolutions:

1. While we regret and mourn our loss, we humbly submit to the will of him who doeth all things well.

2. That the influence of this good woman will linger with us, and make more real the loving Father whom she has served so faithfully.

3. That we extend to her family our deepest sympathy, and we point others to the faithful Christian life she lived.

4. That a copy of these resolutions be sent to her family, one to "The Christian Sun," for publication, and one be placed in the minutes of our society.

MRS. O. C. OSBORNE,
MRS. J. J. LITTLE,
MRS B. E. WHITE,
Committee.

PIEDMONT COLLEGE

Located in

"The Blue Ridge Highlands"

SECOND SEMESTER—JANUARY 31st.
SUMMER TERM—JUNE 11th.

An accredited college with an enviable reputation for superior classroom instruction, and wholesome student life.

Fully recognized and accredited in its home State, and in such neighboring States as North Carolina, South Carolina, Alabama, Tennessee and others. Standard courses leading to the A. B. and B. S. degrees.

The Summer Term, continuing for six and nine weeks, affords opportunity for college and professional study and invigorating recreation.

From six to twelve hours of credit may be earned. Special courses in Elementary, Intermediate, High School and Rural Education. Public School Music and Art; School and Playground Games; Athletic Coaching.

For Fall Term or Summer Bulletin, write

DEAN J. C. ROGERS,
DEMOREST, GEORGIA.

SOUTHERN UNION COLLEGE

FRANK E. JENKINS, *Acting President.*

SECOND SEMESTER WILL BEGIN JANUARY 25th.

* * * *

STRONG FACULTY : STRONG COURSES
LOW EXPENSES : THOROUGHLY CHRISTIAN.

* * * *

Adult Education Department is growing rapidly, with some 150 already enrolled.

and full information, write

DEAN MARLIN G. SATTERFIELD,
WADLEY, ALABAMA

Southern Seminary Foundation

(Successor to Atlanta Theological Seminary.)

AFFILIATED WITH

Vanderbilt University

The Foundation and the other Foundations that are affiliated with Vanderbilt University School of Religion comprise the only Interdenominational Theological School in the South. Through this affiliation the students enjoy the rights and privileges of Vanderbilt University.

DEGREES.

Candidates for degrees are required to have completed their college courses.

The degree of Bachelor of Divinity is offered to qualified students who complete the required courses.

Vanderbilt University also offers the degrees of Master of Arts and Doctor of Philosophy, in accordance with the regulations established in its several departments.

MORE THAN A SCHOOL OF THEOLOGY.

Because of our affiliation with Vanderbilt, our relations with other nearby colleges where our students can take courses without tuition, and the cooperation of the American Red Cross and other social agencies in the city, we prepare students for many types of Christian service.

For information write

WILLIAM JAMES CAMPBELL, *President,*
330 BUTTRICK HALL, VANDERBILT UNIVERSITY,
NASHVILLE, TENN.

ELON COLLEGE LIBRARY
ELON COLLEGE, N. C.

THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

IN ESSENTIALS, UNITY. IN NON-ESSENTIALS, LIBERTY. IN ALL THINGS, CHARITY.

VOLUME LXXXVI. RICHMOND, VA., THURSDAY, FEBRUARY 1, 1934. NUMBER 5.

•• THE SUN'S OBSERVATORY ••

College Library

No Such Word As Russia.—

Robert Ripley, on his return from a visit to the Soviet Republic, divulges quite a few "Believe It Or Nots" in a current magazine article. Among others he declares that "there is no such word as Russia. It is Soyus Sovietskiskh Sotsialisticheskikh Respublik, which we call Union of Soviet Socialist Republics and indicate with the letters U. S. R. R." He adds that these republics consist of 180 different nationalities, who speak about 150 different languages.

Brothers' Ball Team.—

The town of Vandergrift, located in Westmoreland County, Pa., boasts a semi-professional baseball team. We are told that it is a very successful team and might well attract a crowd by its superior brand of baseball. There is said to be, however, another reason for its popularity. This team is composed entirely of one family—all of the players are brothers, and three of their youngsters serve as mascots and bat boys. At least half of the ten Spaniel brothers can pitch, and most of them can play several positions. They are well known on the playing fields of their native State.

It Pays to Read the Bible.—

The above is not news to the Christian, but an odd incident is the cause of the *Boston Transcript* recently reiterating this statement. "The oddest thing we've read lately," it says, " is that the discovery of the Standard Oil wells in Egypt resulted from a tip given in Exodus 2:3." The quotation referred to says: "She took for him an ark of bulrushes, and daubed it with slime and with pitch . . . and laid it in the flags by the river's bank." A director of the company, reading this passage, was struck with the idea that where there was pitch there probably would also be oil. Acting upon this, a search was made, and now on the ground near where Moses was born are a number of oil wells.

First Trans-Atlantic Airline.—

Some time ago mention was made on this page of the formation of a German air-transport company with the intention of undertaking Trans-Atlantic service. This airline, the Lufthansa, is scheduled to begin operations during the present week, carrying mail from Germany to South America. Land and sea planes will cover the distance each way in five days, flying from Berlin, by way of France and Spain, to British South Africa; thence across the Atlantic to Brazil. As stated before, there is stationed at the half-way point in the Atlantic a "floating island," fitted with radio and special equipment for weather forecasting, care of planes, etc. The "island" is a converted steamship.

Drink and Child Mortality.—

On the subject of drink and child-mortality a recent issue of the *Methodist Protestant Herald* has the following comments to make: "Investigations by Dr. Teav, university professor of hygiene in Finland, of the drinking habits of 5,736 parents of 19,515 children, show that among abstainers there was a child mortality of 13.45 per cent; among moderate drinkers, 23.17 per cent, and among heavy drinkers, 32.32 per cent. And the Austrian investigation by Herr Kickh shows that the mortality of children under one year totaled 18.6 per cent in abstainers' families, and 36 per cent in the families of drinkers." Certainly there can be no stronger plea made for the cause of abstainance.

Wool as Strong as Gold.—

When the writer was a small boy, he enjoyed visiting his grandparents in the Piedmont section of North Carolina. Among other interesting things on their thousand-acre farm was a flock of sheep. It was not a large flock, but it was large enough that each year the wool was clipped and sent to the nearby town of Leakesville. And back came just the softest, warmest blankets that one could immagine. The writer has a pair now that his grandmother gave him more than twenty-five years ago. The farmers who have flocks of sheep probably know more about wool than he does, but one wonders if they know that there are over two hundred kinds of knitting yarns, ranging from the heavy, and coarse yarns used in making their sweaters to the tiny strands of Angora yarn used in the making of an infants soft garments. A contemporary writer tells us: "The art of blending wools to produce a fine knitting yarn for a particular purpose takes years of experience, just as the dying is the outcome of the very latest researches in the chemical laboratory." He continues: "Wool fibre weighs less than any other textile fibre of the same dimensions, so that wool is light to wear. It is remarkably elastic, for a fibre can be stretched over 70 per cent of its original length without breaking and will immediately return to its former length when released." A woolen garment is very strong. This can be readily understood when it is known that a single hair of wool, only two or three thousandths of an inch in diameter, will stand the same tensile strain as a strand of gold of the same diameter. Some wool is said to be so fine that an ounce of it, if made into a single strand, would measure a hundred miles or more.

The Dollar Revaluation Plan.—

The President's "Dollar Revaluation Plan" has passed both houses of Congress, with minor changes, and will more than likely have received his signature before this is put in print. Carter Glass, Senator from Virginia, led the forces attempting to limit or materially change the bill. He was supported by several conservative Democrats and nearly the entire Republican constituency, but was overwhelmed in the final vote. "The bitterest criticism of the bill, says the *Literary Digest,* "had little to do with the fiscal strategy of the President's recommendations. It expended itself on their moral aspects." It quotes papers from various sections including the Charleston *News and Courier,* which says, as we all know, "Devaluation of the gold dollar is impossible without violation of existing contracts to pay debts in gold dollars of a defined weight and fineness." Another phase of turpitude occurs to the Denver *Post*: "The proposal that the Secretary of the Treasury be authorized to use up to $2,000,000,000 of gold speculating in gold, foreign exchange and government securities, both in the United States and abroad, is one of the most amazing turns the New Deal has taken. For a nation which has such a terrible hangover from a debauch of individual speculation to even think about embarking upon a gigantic program of international money gambling is the limit." This is now water over the dam, and moral aspects seem at the present time to weigh little, anyway. From a fiscal standpoint, even the country's conservatives appear to be glad that the President has done something definite. Roger Babson is quoted as saying that "President Roosevelt's plan, as a compromise, should receive the approval of business, providing he stops experimenting now." "From the conservative press," says the *Digest,* "there has ascended a sigh of relief." It gives the following resume of the bill which has just passed: The President's recommendations fall under three main heads. First, he asks that Congress vest in the Government 'title to all supplies of American-owned monetary gold,' after payment to its owners . . . $20.67 an ounce, the statutory price. Secondly, he would have Congress fix the upper limit at which he is permitted to revalue the dollar at 60 per cent of its gold content, leaving the lower limit, as at present, at 50 per cent. Thirdly, he urges that the Secretary of the Treasury be empowered to create out of the profits of revaluation . . . a fund of $2,000,000,000 with which to buy and sell gold at home and abroad and deal in foreign exchange and government securities." As said above, the program as outlined, was passed by both houses of Congress, and has by this time become law. Regardless of the results it will have upon the domestic market, it seems now that a currency war with England will be the outcome, unless a speedy agreement can be come to as to the relative value of the pound and the dollar.

NOTES-PERSONALS

NEWS FROM THE CHURCHES

Don't worry if your job is small
And your rewards are few;
Remember that the mighty oak
Was once a nut like you.—*Ex.*

Congratulations, Dr. J. U. Newman. We know that the readers of THE SUN will join us in wishing you many happy returns of your birthday.

The eleventh commandment is probably "Thou shalt not envy." One may try not to, but it is hard for the publishing staff of THE SUN not to wish that they might share the balmy weather of Florida with its editor for the past three days.

The *Annual* is being completed this week, and will be sent to the secretaries of the various Conferences within the next few days. It has been delayed somewhat in an effort to get in pertinent information, but could not be held longer on that account.

On page seven of this issue is an article which was sent in some time ago by the editor, but has not been printed heretofore because of lack of space. It is from the pen of the late lamented Dr. W. W. Staley, and can be read with profit by all.

Mr. and Mrs. Luther Carlton, who now live at Paces, Va., with their sister, Mrs. Nannie Carlton Parrott, of Newnan, Ala., were visitors in Richmond during the past week. We are always glad to see them. Mr. and Mrs. Carlton have been much missed by the Richmond Church since they moved from the city.

Rev. J. G. Truitt, in the "Suffolk Christian Church Bulletin," makes announcement that they have raised to date on the Elon College Fund, $549.90. He adds: "We need $117.10 to bring us to the goal of $667.00. Have you made your offering through the College envelopes yet? Make it today, or next Sunday. Suffolk should make it $1,000.00." Here's hoping that Suffolk will. What's your church doing?

The returns from the "Special Offer" which has appeared for the month of January, have been held over until the February 8th issue of THE SUN, as this issue is necessarily on the press before the time limit expires. The label on the outside of your paper will not show the change in date of expiration until next week. This is also due to the month of February coming in on Thursday (publication day for THE SUN).

A WORD OF APPRECIATION.

Permit me this brief word of appreciation for what has been done in behalf of our Elon Orphanage during the past year. In view of the terriffic strain through which we have been passing economically, I feel that $17,000.00, plus, has been a splendid achievement.

Will it be in order for one who has had only a very modest share in keeping Elon College going during these trying times, to express the hope that the minimum goal of $25,000.00 set for the months of January and February be more than realized? P. S. SAILER.

Brooklyn, N. Y.

A FRESHMAN'S IMPRESSION OF ELON.

I entered Elon last fall with high hopes and ambitions. I had long looked forward to the day when I should enter college. Now I have even higher hopes and ambitions, thanks to my experience here during the past four months.

I was completely at sea when I started out to register. I had an idea that college professors were hard, cold creatures. This idea soon vanished. Everyone seemed to be anxious to help me in straightening out my course. Everyone was busy, but never too busy to give informaiton to freshmen.

I kenw only a few students, but everyone spoke. The feeling of coldness soon left me, and I began to enter into friendship with other students. Soon it began to seem to me that Elon was just one large family, of which I was a member. I have been here only one semester, yet I feel as if I would be out of place in any other college. I believe that the other freshmen share such a feeling with me.

What was a college class like? This question had long preyed on my mind. I had an idea that one merely sat up straight and listened to professors lecture or probably give a test. This conception likewise soon vanished. My professors appear to be desirous of our entering into sensible discussion. They seem to want to help us all they can, to want us to do good work. They seem to take a personal interest in each of the students and are always willing to discuss any problem with us.

There seems to be an atmosphere at Elon that combines work with happiness. The students are happy as they go about their college activities. In such an environment we freshmen soon become content.

Fellowship with the students is a great asset to anyone. Elon promotes good fellowship. There are students here who are friendly and popular with with everyone although when they first entered this institution they seemed to desire to be left entirely alone.

Above all there is a Christian spirit found at Elon that does not prevail at all institutions of higher learning. Religious activities play an important role in a student's life. We go to Sunday School and church just as we did before leaving home. I was talking with a friend the other day who is attending a State institution of higher learning. He informed me that he seldom arose before noon on Sunday. I am very thankful that Elon has not allowed us to form any such habits.

In conclusion, I wish to say that my first ambition here was to complete one year's work, but now my goal is to graduate from this institution.

LEON NEWMAN.

RACE RELATIONS SUNDAY.

The twelfth annual observance of Race Relations Sunday falls on February 11, 1934. The special message for the day, issued by the Department of Race Relations of the Federal Council of Churches, through whom the day was initiated, emphasizes justice to racial minority groups in national recovery plans. "The spiritual and moral values so essential to national recovery cannot be realized when the material advantages are offered to members of one race and denied to those of another," states the keynote of the message.

A special call to the Christian Churches urges them to foster advancement in race relations by the prevention of discriminations threatened or taking place under any of the recovery measures and to work for unequivocal demand for equal opportunity for all without regard to race, creed or color. This theme will be carried by radio stations throughout the country, in the interracial exchanges of pulpits, speakers and choirs in hundreds of churches and other religious organizations. Special mass meetings, interracial dinners and exhibits will be featured in many communities during a week of special interracial events.

A leaflet has been issued by the Department, giving helpful suggestions for a church service, programs for women's societies, for students, for young people, and for children's groups. Up-to-date information on Negroes, Indians, Mexicans and Orientals furnishes data for speakers.

"With the resurgence of lynching and mob violence," said Dr. George E. Haynes, Executive Secretary of the Department, "and the many human injustices which are perpetrated against racial minority groups including discrimination in economic and social life, the observance of this day in 1934 by churches and other religious agencies is a time for special emphasis on the power of good and the forces of law to overcome evil and lawlessness."

SOME ONE HAD PRAYED.

The day was long, the burden I had borne
Seemed heavier than I could bear;
And then it lifted—but I did not know
Someone had knelt in prayer.

Had taken me to God that very hour,
And asked the easing of the load, and he,
In infinite compassion, had stooped down
And taken it from me.

We cannot tell how often as we pray
For some bewildered one, hurt and distressed,
The answer comes—but many times those hearts
Find sudden peace and rest.

Some one had prayed, and faith, a reaching hand,
Took hold of God, and brought him down that day!
So many, many hearts have need of prayer—
Oh, let us pray.

—*Grace Noll Crowell.*

LIVING OR DEAD?

Sometimes I wonder if we are like the fig tree Jesus saw as he went to the temple on the Monday in April before he was crucified on Friday. The tree was supposed to bear figs, but it didn't. It appeared to be living, but it was dead. Monday it looked green, but Tuesday it was wilted. The only difference was the leaves. Why have green leaves on a dead tree? It does not deceive the Master.

Young people may well study this parable, and then think of the fruits of their own lives. Are we really *doing* the Christian things, or are we just talking about doing them? I am asking you, not telling you.

NOTICE.

I am selling Magazine subscriptions "to help along," and will appreciate handling your RENEWALS. Do any of your Magazines expire soon? If so, you will receive Special Renewal Offer from publishers. I not only meet their offers, but allow 10 per cent further discount from any offer. Please send me your Renewals through my Agency. Here are a few of my Special Offers (New or Renewal): *American* or *Good Housekeeping*, $2.25 each; *McCall's, Pictorial, Woman's Home Companion, Ladies' Home Journal*, 75c each per year; *Christian Herald*, $1.00 per year. These Specials are net.

J. EDWIN HARRIS.

Suffolk, Va.

WORTH LIVING.

During these recent years of momentous change there have been many who have asked themselves, "Is life worth while, does it really justify the effort added burdens impose?" Having been accustomed to draw close to the window of life and enjoy the sun, the flowers, the sky, rejoicing in the beauties of a day yet to be lived, they have seen the vista suddenly changed and found themselves face to face with sorrow, and pain, and hopelessness.

The mother who in the spring of 1917 had so proudly participated in the graduating exercises of her first born—a ceremony pregnant with possibilities for great achievement—the happy moment she had so confidently prayed for since first he came into her life, a few months later awoke to find all her dreams shattered by the fragments of a death creating shell. Without her boy—her life seemed unliveable; God unloveable.

The young athlete, fresh from his victories on field and track, strong in body, vibrant in soul, faced the journey to France as a great adventure. He left joyous, sparkling, carefree, but returned home with eyes forever dimmed, and every picture he had painted of his future permanently blotted out. Sensitive, forlorn, disheartened, he groped blindly along the newly darkened pathway of life—and wondered.

The underprivileged boy—handicapped by lack of opportunity, yet blessed with the ability to overcome difficulties and a will to succeed—who made a record for valor and service so definite as to merit his country's grateful benediction of "duty well done," but who returned home with ideals so distorted, with outlook so disturbed, that restlessness displaced ambition, inertia supplanted atcion, vice destroyed morale, and he faced the real battle of life hopeless at 22.

The industrialist who, through long years of labor and self denial had courageously surmounted seemingly insuperable obstacles and developed a commercial organization of immense resource and influence—the custodian of the happiness and ambitions of hundreds in his employ—rich, honest, generous, a builder of men, a creator of civic opportunities; at the height of his career—with position, wealth and the adoration of a happy family—suddenly found himself fighting a battle against economic forces, so strong, so inexorable, that humiliating disaster supplanted the success won at the expense of so much of sacrifice, so much of faith. More vulnerable because of the very greatness of his accomplishments, he looked into life's future—a failure at fifty.

The banker—courageous in his outlook in both speech and action, conservative in his judgment, giving freely of himself that the confidence in him reposed might be faithfully protected—who, without warning, found those he had trusted unable to meet their obligations, and carefully selected securities so depreciated in value, as to bring failure to the institution whose interests he had so jealously guarded, and sorrow to thousands who had believed in him. His personal losses are cheerfully borne, but his pride has been shorn of its allurement, his self-confidence has been shaken, while depreciation in the community well-being and the individual financial problems of its men and women daily add to his distress and disappointment.

So on through all the phases of life. Men here, women there, boys, girls, and even children have had their rude awakening to the realities of changed conditions and darkened outlook. Here a voice lost; there property; sight impaired, health destroyed, power disintegrated, position weakened, reputation clouded, the very necessities of life endangered, poverty, unemployment, shattered ideals, have all taken their toll of hopes frustrated; have each contributed their bit of darkness to the encompassing gloom.

And yet the very darkness augurs well for the brightness of the coming day. There is no smile quite so bright as the one moistened by tears. Souls are being reborn, ambitions rekindled; tested in the furnace of disappointment characters are being developed. Possibilities have been modified but destinies made more certain. Values have been reestimated while new goals were being developed.

As one looks through the window of life the darkness of the room behind enhances the brilliance of the living day. Life goes on to enlarged opportunities, chastened by its discouragements but more liveable because of them. The overcoming of difficulties, the superbly courageous conquering of all handicaps make men and women—and men and women make life—pulsating with faith in ultimate achievement.

Without Calvary there could have been no Christianity, and without its crosses life would be barren of those foundations upon which alone it can build a structure of realized faith.

I want to live because never were the realities of life more challenging; never its ideals and opportunities more definite. I want to live, that though I be blind physically, I may see more clearly the way and so attune my other senses to the life around me that I may walk steadily and cheerfully onward that others may safely follow the path I tread.

I want to live, that though I be discouraged I may become so courageous that disappointment merely becomes a challenge to greater effort and so encourage others that their sorrows will become their stepping-stones to real happiness.

I want to live, that though I have sinned and even committed crime I may value these acts as anti-toxins, out of the bitter experience of which have been developed a fortitude and self control which will enable me to make adequate restitution to society, by being a living example that through courage and faith a human life can be redeemed.

I want to live, that though I be a failure and the creations of my brain and industry be in ruins —I may yet meet with success in life. A success which in truth embodies courage, faith and human kindness.

I want to live, that though I be poor yet shall I be rich—rich in love, rich in the appreciation of the beautiful, and in the ability to put a true valuation upon those qualities and desires which are really worthy of possession.

I want to live, that though I be sad, my sorrow may be so controlled that it may ever urge me to bring joy to others; that I may never forget how to smile nor so to live that others will find happiness in my presence, and my own sadness thus be converted into a cheerfulness, which through its influence on life around me becomes its own panacea.

Yes, I want to live because there is work to be done, there are blessings to be enjoyed, there are harvests to be reaped, and because there is no such thing as defeat to one who really wants to sacrifice, achieve and—live.

I want to live, that through the years
I may be chastened, cleansed, and healed,
And, in my earthly pilgrimage,
See Truth revealed.
I want to live, that I may give
A helping hand, a cheering smile
To those who find their journey sad,
For yet a while.
I want to live that I may find
In sacrifice the joy complete,
And fail not, though the way be hard,
Nor know defeat.

—*Selected.*

WE NEVER CONSIDER THE CONDITION OF THE SHIP UNTIL THE SEA BECOMES CHOPPY.

By TIMOTHY THOMAS.

Mark Twain once remarked that there was more said about the weather and the least done about it of any subject discussed. It reminds us of the present widespread talk about money, a thing so universally known, and yet in theory few know but little about it. Those who claim to be experts on the question of money are largely experts in their own opinion. Students of economics are as far apart in their opinions as the two political parties are on the tariff, or as certain branches of the church are on the forms of baptism. Fortunately, the masses do not seem to take seriously the opinion of any man on the theoretical question of money, otherwise there would be widespread fear and distrust which would result in hoarding such as was never known.

Little is said about controlling money during periods of so-called good times. When money is plentiful we do not seem to be concerned about it other than to have a desire to acquire more and more of it. We are now talking about controlling the dollar. Back in the boom days, 1929 for instance, we were not trying to control the dollar; rather the dollar was controlling us. It was then and not now that the dollar destroyed us. We now discuss seriously the question of inflation. We can now see that we were in the midst of a great inflation during 1928 and 1929, yet it gave us no concern. Bootblack and banker alike, as viewed from the distance now, seemed to have no conception of values. Large sums of money were loaned on worthless stock certificates, worn-out farms, and chattels of questionable value. If the economists could tell us how to control the dollar in prosperous years they would render us a more practical service than trying to tell us how to control the dollar in lean years. If a people can be controlled by the dollar, can those same people control the dollar? The answer appears to be in the negative.

THANKSGIVING AND CHRISTMAS AT THE PARSONAGE AT RICHMOND.

Sunday morning before Thanksgiving, the pastor and his family attended Sunday School and church, which is nothing unusual. But oh! what an unusual experience they had when they returned home. On entering the dining room, our eyes beheld a beautifully decorated box, full of everything good to eat, in the middle of our dining table. For this expression of love and affection we are most grateful. But hardly had we ceased talking of our good fortune, and enjoying these good things, before we began to realize that the Christmas season was so near. On Wednesday before Christmas Day, a crate of assorted fruits, a home-made fruit cake, candy and hams came to our door. Then came fresh pork, three more hams, a nice turkey, ties, socks, hose, gifts for each of the children and last, but not least, that very necessary part of living—money. There really is a Santa Claus in Richmond.

It is needless to say that these gifts and expressions of love and good will really and truly make one want to render more and better service in the name and spirit of him who was given for us all—Jesus Christ! JOSEPH E. MCCAULEY.

The Very Reverend Ronald Mackintyre tells of a Highland shepherd accustomed to the silences of the high hills. Said he, "I canna' doubt the end, for God was at the beginning."—*London Morning Post.*

E-D-I-T-O-R-I-A-L

EDITOR
J. O. ATKINSON, ELON COLLEGE, N. C.
ASSOCIATE EDITOR
E. C. GILLETTE
117 W. Forsyth Street, Jacksonville, Fla.
CONTRIBUTING EDITORS
W. C. WICKER C. REXFORD RAYMOND
S. C. HARRELL ELISHA A. KING

THE PRINCIPLES OF OUR CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF OUR CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

IN FLORIDA.

(EDITORIAL CORRESPONDENCE.)

Religion is not dead. Christianity is not asleep. The church is not paralyzed. Conversion has its place in the world, and the old story of redemption is still the new and ever living message. E. Stanley Jones, a returned missionary out of India and China is touring our country and is getting such hearings as few if any conquering heroes get. He spoke here in Orlando last Friday night, and according to the papers, the city auditorium seating 3,700 was filled to the limit, and the great audience hung upon his words for more than an hour and a half. The report of his speech made first page under large headlines in the daily.

And what was it all about? The simple story of his own conversion in a small church in Baltimore some years ago. Of how, as he knelt at the altar and prayed something came over him, and within a few minutes his desires, ambitions, outlook on life had all changed, and since that change he had been trying to let Christ have full and complete sway in his life. Of how he went out to India to bear testimony there to the saving power of his Lord, and of how he had learned the sore and deep need of India for Christ, and of how Christ could save even the lowliest and the most needy of those who walk the Indian road.

Life is defined as sensitiveness, and many in the church, professing Christians, are about as sensitive to human need as some plants in the vegetable world are. Christ was and is the highest type and form of life and so he was sensitive to every human need. And he was sensitive to the needs of the most lowly and backward human beings as he was to the most advanced. He was as sensitive to the needs of one race, creed or color as he was to any other. The preacher of this day, whether in America or in Africa, had nothing as complete and perfect and helpful to offer the people as the simple message of Christ's redeeming love. There are defects in our Christianity, but none in our Christ. Moreover America has much to learn from the Indians and the Africans. Some of the highest, best, noblest Christians today are to be found among the mystics of India, and the quiet, meditative converts of China.

Dr. Jones is telling the same sort of story—the story of Christ's power and adequacy throughout this country, and wherever he goes—North, South, East or West—the people are flocking in thousands to hear him. The man with a message of salvation still gets a hearing. Neither the subject nor the substance of religion has been relegated to the scrap-heap.

In the current (February) number of *Harper's Magazine,* the leading article is by a clergyman, and the topic is, "God Save the Church." The thesis of the clergyman's essay is that the church in Russia went the way of all earth, was despised and rejected because "the church (in Russia) was a vicious caricature of the Bride of Christ. It was a blasphemy. It knew no peace save the sullen, silent submission of slavery. It knew no love save of its own power." Now what the Czar and the ruling class were to Russia, such today is the economic order to present-day America. And unless the church can bring a message of relief, redemption, salvation from present conditions, conditions brought about by the overlords of industry, and the capitalists, then indeed "may God save the church" in our land also. The church is on trial and unless it can show itself a friend, a real true friend of the needy and the oppressed, its doom is sealed in America, as it now is in Russia. The preacher must realize that his calling is not a profession, but a passion, and he must cry aloud and spare not, if he is to save the church from at least temporary wreck and ruin.

"God save the church!" God will save the church, if the priests of the church will reveal in their living and in their messages the real life and saving message of their Lord.

It is beautiful and glorious in Florida now, especially to those of us who seek, and seemingly must have at this period of the year, an even temperature, and a climate that invites you out into the broad open and the fresh air at all hours of the day.

J. O. A.

CONGRATULATIONS.

On Saturday evening, January 20th, Deacon and Mrs. M. W. Hall, of our Berea Church, Great Bridge, Norfolk, Va., celebrated their fiftieth wedding anniversary. The occasion was indeed a most happy and appropriate one. Rev. Joe French, their pastor, in writing to the editor, says:

"The happiest occasion I have experienced recently was the Golden Wedding Anniversary of Mr. and Mrs. Martin W. Hall at Great Bridge, Saturday night. Invitations had been issued to a group of friends for the reception at their home. An entertaining program had been planned. Guy Hall, Jr., a grandson, played appropriate music at intervals during the evening. Rev. J. F. Morgan and Rev. O. D. Poythress sang some appropriate songs. Mr. M. W. Hollowell, who was a school boy with Mr. Hall, added to the joy of the occasion with some interesting and amusing events of their long friendship. The pastor had the privilege of presenting a beautiful clock to Mr. and Mrs. Hall as a gift from Berea Church in expression of appreciation for their devoted lives of service to their Lord. I also read a golden wedding poem. Mr. Morgan paid a deserved tribute of praise and honor to Mr. and Mrs. Hall for their beautiful lives in the church and community. Mrs. Earnest Waterfield, the youngest of six children, expressed in a poem the great experience that has enriched the lives of Mr. and Mrs. Hall.

"Mr. Hall united with Berea Church September 7, 1878. He was ordained a deacon November 4, 1901. Mrs. Hall has always sung in the church choir. As the children came of age every one of them united with Berea Church. Truly, Mr. and Mrs. Hall have been a joy to each other and a blessing to their children and to all who have come under the influence of their lives. The many gifts they received were an indication of appreciation.

Following is the poem by Mrs. Waterfield:

On January 17, 1884,
A beautiful ship took leave from the shore;
It rose on the swells with pleasures of life,
And sank with the billows in sadness and strife.

Her captain was handsome, kindhearted and bold,
Who weathered the storms, no matter how cold.
His mate was a lassie, as brave as was he,
So together they sailed fifty years on the sea.

Her voyage was a long one, though short it has seemed,
To the captain and mate as they sit now and dream
Of the years as they came, and the years as they went,

Thanking God each hour for the blessings he sent.
The time has now come for the good ship to land,
The voyage is over, the trip has been grand;
Her cargo she'll empty, her treasures unfold,
As now she has reached her harbor of gold.

PROHIBITION AND GOVERNMENT CONTROL.

Here is what happened after the United States voted in the Eighteenth Amendment (Statistical Abstracts U. S., 1923-1931):

Deaths from alcoholism decreased 42 per cent; alcoholic insanity decreased 66 per cent; general crime from drink decreased 54 per cent; drunkenness decreased 70 per cent; auto wrecks (per 100,000 cars), deaths, decreased 50 per cent; drinking (as admitted by the liquor forces' own figures) decreased 77 per cent.

Here is what happened in Canada under legalized liquor (Dominion of Bureau Statistics, 1928-1929):

Deaths from alcoholism increased 100 per cent; general crime increased 89 per cent; drunkenness increased 55 per cent; drunken drivers increased 830 per cent; immoral crimes (Ontario) increased 76 per cent; auto wrecks (per 100,000 cars), deaths, increased 42 per cent.

—*American Issue.*

TEN THOUSAND TIMES TEN THOUSAND.

Trees full of ripe, red apples grown from tiny plants; coffee trees full of white blossoms; eucalypti which were but saplings when Rev. and Mrs. Daniel A. Hastings, of Bailundo, West Africa, left on furlough, greeted them on their return to the field. "But the best of all was the steady and remarkable growth in the church membership," he declares. Lacking 18, it now totals 7,000. Since his return 188 new members have been baptized. In two more years, he prophesies, the Bailundo church will have 10,000 members. And a group of cultured and educated young Christians have grown up. No minister needs to "tone down" his sermons. Rather if he cannot bring from the store-house of spiritual things facts "new and old as well," and deliver them in the finest style, his audience will be disappointed.

HISTORICAL SKETCH OF CATAWBA SPRINGS CHRISTIAN CHURCH.

By Chas. H. Utley.

Some time after the close of the Revolutionary War, the people living on the south side of Swift Creek, along the old Adkin road and the adjacent territory, in Wake County, N. C., as was the custom in those days, built a union meeting house. To its pulpit all denominations were welcome, for preachers were scarce, and preaching seldom. At the close of the century there must have been less than half dozen churches in Wake County. Like the early residences of the pioneers the churches were located near springs of good water; so within easy walking distance of this pioneer Union meeting house there was a fine spring whose waters were so sweet and refreshing that already it was known to all the country round as Pleasant Spring; it is said to be one of the largest and coldest in the whole county.

Few clearings dotted the primitive forest of giant oaks. Like the Druids of our remote ancestors, here, their no less worshipful descendants found a favorite spot for prayer, reverence, and worship. The church took the name of the favorite spring. Traditions of the builders have long since perished with the memories of those heroic woodsmen, some of whom had followed Washington, while others had faced the notorious Fanning in defense of homes and families. Who the first preachers were is now unknown. But in 1802 there was organized a Christian Church. This church, too, was called by the name of the spring. Rev. Abel Olive was the minister who, the old records say, organized the church and served it as pastor for a short time, when his removal to the West closed his ministry. The names of certain persons are given as having joined in 1802, while the minutes specify that Abel Olive organized the church in 1803; the list of those joining in 1803 is also given. These dates may be reconciled in this way: perhaps in 1802 some visiting evangelist held a meeting and took the names of those who would go into the organization, but for lack of a pastor the matter ended there until the following year when Olive came and then taking the names of others at the close of a special meeting, he completed the organization. This probably solves the problem correctly.

Male members 1802—Alexander Myatt, Anthony Franks, Sr., John Utley, Jacob White, Lewis Franks, Nimrod Myatt, Jacob Utley.

Female members 1802—Patsy Myatt, Nancy Myatt, Mary Utley, Sr., Rebecca Utley Franks, Polly Myatt, Sarah Franks, Polly Deford, Francis Utley, Tilitha Utley, Mariah Utley, Anny Franks.

Male members who joined in 1803—"Little John" Utley, Anderson Taylor, Jonathan Utley, Green Austin, James Woodward, Alfred Hamilton, T. Honeycutt, Peter Pinkston, Isaiah Penny, Lewis Franks, Jr., Henderson Perry, Grey Utley, Eldridge Austin, T. Woodward, Anthony Franks.

Female members—(These are not dated for that year; in fact it was several years before the dates are given for these, which is very unfortunate.)

Pleasant Spring Preachers.

The old minutes specify that Abel Olive, who got the church on its feet in 1803, remained pastor but a short time, removing to the West. Kernodle gives no sketch of this pioneer preacher. On leaving the newly organized church he doubtless advised the calling of Rev. John Hayes, then living in Wake County; and Hayes was called, the date not given, but he continued in this relationship until 1825; the membership had grown little during his admnstraton, for n 1832, the first year the membership was reported to the general conference, the membership was only 25. Rev. John Hayes officiated in the ordination of Little John Utley in 1822. Utley evidently belonged to the church until a few years before he died; and he succeeded Mr. Hayes as pastor and just how long his pastorate continued is not clear. However, he presided over the conferences held annually to select delegates to the general conference almost continuously until after 1850; and in 1854 he and Rev. Anthony Franks were the representatives chosen. Rev. H. B. Hayes presided over the conference in 1850 and again in 1858. But the record does not show that he was pastor, and the fact that in February, 1858, when he presided as moderator, the church adopted anew certain rules of faith and order which the general conference had recommended; and the probability is that H. B. Hayes, who was a leader, simply visited the church with a view to getting these rules adopted, and, if so, he succeeded. From the fact that J. W. Wellons presided over the conferences during 1858, 1859 and 1860, indicates that he was pastor for the three years preceding the Civil War. In 1857, the church had only 51 members, and this seems to be the last year the number of members was reported to the general conference.

Rev. John N. Farrell.

Kernodle says that he was born in Chatham County about 1825, and died in Texas in 1893. Kernodle says Farrell was licensed to preach by the conference at Pope's Chapel in 1858; and was ordained in 1860; and that at the same conference the committee on itinerancy assigned him to the Cape Fear circuit, then composed of Christian Chapel, Antioch, Pleasant Spring, Wake Chapel, Pleasant Hill in Johnson, and Utley's. And this newly ordained brother, now 35 years old, had only six places to preach at. He seems to have remained the pastor for two years. Kernodle says of him, that he was pastor of Catawba Springs and Wake Chapel in 1876, removing a little later to the great State of Texas.

Rev. Daniel T. Deanes.

In the old minutes the name is spelled Deenes; and no initials are given; but the fact that the above named minister was the only man in the conference whose name fits, he was evidently the gentleman; in fact, he reported to the general conferenc in the fall of 1864 that he had served the Cape Fear circuit. His ministry here was during the very heat of the Civil War, when practically all the able-bodied men were in service. The remembered fruits of his labors lie buried with those who along with him struggled through those dark days of poverty, sacrifice and suffering. But such churches as Catawba Springs and Wake Chapel are the silent, but impressive monuments of men like Deanes, silent memorials, but eloquent in their silence.

Rev. H. B. Hayes.

At two conferences, one in February, the other in September, 1866, H. B. Hayes presided as moderator. Kernodle says Hayes served Pleasant Spring during 1847, but the minutes make no mention of the fact. The minutes do state that from the third Sunday in August, 1847, they had a great meeting which continued eleven days and that twenty united with the church for baptism; it is also stated that during the year twelve members died or moved away. No intimation as to who held the meeting. Kernodle says in parentheses, in connection with Hayes' pastorate of one year, that, "Joseph Thomas preached here twelve months, at which time Wentworth was organized."

From the fact that Rev. Anthony Franks presided over many conferences when there seemed to be no regular pastor, the probability is that he filled most of the appointments himself. Locally he was held in the very highest esteem and carried the confidence of the whole people. He is still remembered and referred to by the children of those who were his personal friends and co-laborers in words of appreciation.

Rev. William H. Franks.

In August, 1867, Rev. William Franks was called and accepted the pastorate. He had always lived among his boyhood friends and playmates. He was now 44 years old, had been married 22 years, and had grown children. His education, like practically all his contemporaries, was limited, but what he lacked in educational equipment he made up in piety and upright living. His sermons were simple gospel messages, often reinforced by apt quotations of Scripture, with which long and diligent study had made him familiar. He believed in heartfelt religion, his hearers saw the man and Christian back of the message, his neighbors heard him gladly. He served the church two years as pastor, but felt he could accomplish more good elsewhere. He was a man with a fine Christian spirit, lived an unselfish, sacrificial life, and left to his children the legacy of a fine example, and they have cherished and honored his memory. In connection with the pastorate it is interesting to note that when he was called it was the first mention of calling a pastor through the 65 years of the church's history.

On the retirement of Rev. William Franks, Rev. J. N. Farrell was again called and served the church until the close of 1875. During this pastorate two things of far-reaching consequence had taken place: the church was three score and ten years old, and for the first time mentioned salary, and promised the pastor, Mr. Farrell, $75.00, and the treasurer reported that the pastor had been paid for the year closing, $50.00. But evidently the church did not find it easy to raise the salary, for at the close of the pastorate of Mr. Farrell, Rev. William Franks was again called and the salary set at $50.00.

The second important step of progress: The old church had been abandoned, a new site secured, a new house built in a much more suitable location, in a grove of fine oaks, near another good spring, and a location much more convenient to the public generally; and the name changed to Catawba Springs.

Rev. W. G. Clements.

He was called to the pastorate in November, 1877, and seems to have served the church until the close of 1881. The moving of the church, the building of a new church home, intensified interest in the whole community. Mr. Clements was an educated man, a man of the people, everybody's friend. He used simple language but was a clear thinker. Perhaps he prepared his sermons with more care and diligent study than any other other pastor the church had had up to this time. His ministry was popular and successful—the old heard him gladly and the young very profitably.

For many years he was County Superintendent of Schools of Wake County; and left an impression on his generation in the county only for good.

J. Pressley Barrett.

This scholarly gentleman served the church during 1882 and 1883. And this writer recalls how, as a boy, he was almost charmed by the choice language and fine phrases coming fluently and freely from a mind apparently well stored with gems of truth. Up to that time no personality in the pulpit had been seen that was so impressive, so interesting and so arresting with logical arguments and appropriate illustrations. To my wide open eyes and eager mind he pre-

(Continued on page 9.)

CONTRIBUTIONS

SUFFOLK LETTER.

For a generation the churches have emphasized the importance of money. All denominations have united in this movement. Money is useful and necessary. But "the love of money is the root of all evil" (I. Tim. 6:10). The church needs money today. The State needs money. The national government needs money.

The two principal questions before legislatures and Congress are: "How may taxes be levied?" and "How Shall the Money be Expended?" The National Congress and every State Legislature, in session, will deal with these questions during the next few months. There has never been a time, in the history of the United States, when so many people looked to the State or National Government for employment and support. Quite naturally all these employees, in a time of depression, are anxious for this condition to continue. As a result any attempt to lower taxes or discontinue any expenditure of public money meets with organized opposition.

In the State of Virginia, State schools and roads are given liberal consideration by those in authority. For several months the representatives of these departments have been considering the immediate needs to carry on the program outlined. Members of the Legislature are being flooded by letters and appeals for increased funds for these and other departments. In the midst of a financial situation which makes it difficult for individuals and business corporations to make expenses, there is a demand for increased appropriations, when there should be an effort to reduce taxes. The people who pay the taxes are entitled to as much consideration as those who are on the pay-roll of the State and National Governments. Many people have to practice strict economy to pay their taxes. Why should it be counted out of place for those who receive money from the public treasury to share in this experience?

But what has this to do with the church? Why discuss this in a church paper? Because there is a growing tendency for the individual to look to the State for financial help, and to the church for moral and spiritual leadership. The individual, in many cases, thinks the State should bear the responsibility of caring for his material needs; and when prices are low, and people are not employed, he is inclined to blame the Government for this condition. On the other hand, there are many people who regard the church as the proper custodian of moral and spiritual uplift. When lawlessness and crime and greed threaten the safety of society, the church is called to account. Both of these attitudes are based on a fallacy. Governments cannot legislate justice and prosperity. The church cannot arbitrarily guarantee moral character. Justice and prosperity rest upon individual initiative and equitable social cooperation. High moral character and spiritual power must always depend upon individual consecration, and not upon ecclesiastical decree.

Why ask the question, "What can the State do for me?" or, "Can the State give me a job?" The State does owe something to the individual. But it does not owe every man a job. If it owes some people a job, why does it not owe all people the same privilege? If it is responsible for the employment of every person, who is to pay the bill? The individual should recognize his personal duty to the State, and give as well as get. Do you expect the church to remake human society? Is the church to be held responsible for all moral depravity? Is it not time for the individual to assume his own personal responsibility for the use of his moral and spiritual opportunity?

I. W. JOHNSON.

ELON.

January and February are College months. During this period all who are interested in the larger program of the church are expected to face, together with the College authorities, the problems that confront our institution. We are to think about the College, talk about the College, pray for the College, and give for the support of the College. Perhaps not in our day have the institutions of higher learning in this country faced such uncertain conditions. According to reports made to the Association of American Colleges in annual session at St. Louis last week, there are hundreds and thousands fewer students enrolled in our institutions of higher learning in the United States than last year.

Financial income for the colleges constituting the Association has been drastically and dangerously reduced. State schools are suffering quite as much as are private or church related schools. No one seems to be certain as to what the future holds for higher education in the United States. This is by no means a comfort to us who are vitally interested in Elon College. It only makes our problem quite acute. If Elon College is to continue, it must have the generous support of the membership of the church. It is a church school, our church school, founded by our Convention for the young people of our church and for others who may desire to come. If we are to have a leadership for our church that is interested and efficient, it is necessary that we see to the training of that leadership ourselves. This was the conviction and vision of the founders of Elon College. They were not mistaken. They wrought faithfully and labored well. The fruits of their labors have been handed down to us. Our task is easier than was theirs. May we not fail in the task divinely committed to us. We do need your sympathy. Sympathy always helps. Christ looked upon a suffering world. He loved it and had compassion upon it. When an honest person representing a worthy cause battles with the odds against it, he always elicits our sympathy and we are inclined to lend our assistance. We need your interest manifested in words of commendation and evidences of cooperation in a great cause. We need your best wishes. Your expressions setting forth approval of those who lead in a great undertaking are always encouraging and helpful, but now we sorely need material assistance. Buildings must be kept comfortable, the business affairs of the College must be kept going, and the ones of us who teach and work here must have the necessities of life.

We are in the midst of the campaign for $25,000.00. This amount would greatly relieve our situation and make it possible for us to continue with honor. We are now in the midst of our campaign to raise this amount through churches and by gifts from Alumni and friends of the College. Everyone interested in Elon is greatly concerned for the success of this campaign. We are not putting an expensive organization in the field to raise this money. We are venturing one more time to put our trust in the pastors of our churches, Sunday School superintendents, and our officials. With these interested leaders rests the success or failure of this important undertaking for the College. If these pastors will interest themselves in putting the College and its needs intelligently and intellectually before their people, the chances are that those who listen will respond in this campaign. We are not asking for large amounts, but we are asking for a large number of people to give as freely and generously as possible. The amount asked for from the local church will not exceed fifty cents per member unless the church undertakes to raise its full pro rata share of the $25,000.00, which would mean approximately $1.00 per member.

By the time this paper reaches the membership, the educational period will be more than half gone. It is my hope and prayer that every official of the church may give their full and hearty cooperation. If the church could realize fully what the College has meant and how necessary it is for the continued progress of our cause, I am sure in my own mind that everyone who possibly can would give out of what he has, whether it be much or little.

My dear reader, has your church put on the College campaign? If not, will you not take it up with the leaders of your local church at once and see what can be done? The College, in her dilemma, is turning to the church with every confidence and in the full belief that the church will come to her rescue and bring whatever is necessary for her relief and continued existence.

L. E. SMITH, *President.*

AN APPEAL FOR AID.

I am sending this note to THE CHRISTIAN SUN by way of an appeal for aid for the old State Line Congregational Church, located on the State line highway, thirteen miles north of West Point, Ga., on the Alabama side.

The church has been practically deserted for many years. The scattered membership are endeavoring to remodel the building and otherwise take care of the property.

Two dear, faithful women have raised for this purpose $150.00. They have the new roof on the building. They have some window lights and some ceiling on hand with which to repair the interior of the building. This material is all paid for. They need two windows and about 500 feet more ceiling. These good people have been heroic in their efforts, and having practically exhausted their resources, they ask that the loyal, generous souls who desire to do a good work, send a little donation for this old landmark of our country.

A volume could be written upon the history of this old church. Some of the old pillars of Congregationalism were members here. It would mean more to the church, and be more easily done, to save this historic church than to undertake some other project.

Will not every one who reads these lines say a prayer and send a little mite, to help this needy cause? We are planning to begin service there the first Sunday evening in February, and hope to be able to carry the work regularly in the future.

I visited the community yesterday (the 24th inst.), and met some of the people who are intensely interested in the work. Just a little help from the willing hearts will put the program over.

Any contribution sent to the undersigned will be duly acknowledged and faithfully applied. "The time to favor this old church; yea, the set time is come."

G. D. HUNT.

Lanett, Ala.

WHERE THE CHRISTIAN CHURCH HAS LED

By Dr. W. W. Staley.

[Editorial Note.—The following is a characteristic presentation of a great theme in a very plain and practical way from the pen of the late, lamented Dr. W. W. Staley. It is a very timely presentation of a great theme now, though written and published in pamphlet form some fifteen years ago. In the presentation Dr. Staley, though his voice is now still, speaks a message of rich and rare inspiration to the membership of the Christian Church, for which he gave the rare talents of a great life.—J. O. A.]:

"The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; the calf, and the young lion, and the fatling together; and a little child shall lead them." Isaiah 11:6. It is a long way from the inquisition to the present friendly relation between denominations; and we may be the "little child" that has led, in some measure, from acrimonious divisions up to the Federal Council of the Churches of Christ in America. To claim the least, the Christian Church has been friendly toward all other religious bodies for one hundred and twenty-five years; and that can hardly be said of any other denomination. Leadership does not depend on prestige, but on spirit and example; and the Christian Church has embodied a good spirit and exemplary history. It would be boasting to claim too much; but true history is humble as well as useful. A few lines may be presented to show where the Christian Church has led:

I. *In Christian Democracy.*

The Reformation was a revolt against ecclesiastical autocracy. Luther expressed what many felt, and the sixteenth century Reformation set in motion ideas that work to this day among the nations, through the churches. The *Christian Movement* was a further step in the direction of individual and organic freedom. That was a new day, when James O'Kelly plead for Christian liberty. It was a Patrick Henry stroke in the church for clerical and lay rights; and practically all his contentions have been adopted by the body from which he withdrew. Episcopacy is the only distinctive thing that remains, and that in modified practice. Individual and local rights are finding their way into the conscience of Christianity, and into all Christian organizations. Lay-representation, including women, is well nigh universal. Even in Episcopal bodies women are elected as delegates to official meetings. They serve on Mission Boards, Sunday School Boards, and in regular conferences and conventions. Thirty-two States now have woman's suffrage, in addition to denominational suffrage, and this grows out of co-education in which the Christian Church has led. Equality of rights for men and women has been taught by the Christian Church from the beginning of its history. There is no real democracy that excludes any member of the human family.

II. *In Christian Journalism.*

Permanent ideas create permanent means of propagation; and it was logical for this movement to open a new channel of reaching and informing the public. Creeds and catechisms had failed; and it had to be done through public print. It was out of this burning desire to reach the public that *The Herald of Gospel Liberty*, the first and oldest religious newspaper, was born in Portsmouth, New Hampshire, in September, 1808. That paper was first issued by Rev. Elias Smith, is now issued weekly from Dayton, Ohio, and has been continued for one hundred and twelve years. As the Christian Church issued the first religious paper in the world, she has led in religious journalism. This paper, as the leader, has been followed by hundreds of denominational papers, and many independent religious papers. The fruit of this is what is known as the religious press. Then there is the secular press. In all great moral reforms the religious press leads and the secular press follows. The secular press did not lead in the fight for National Prohibition; but the religious press did. The religious press safeguards civic and social morals, raises the tone of political and commercial life, and quickens the religious conscience of the nation. It would be as difficult to adequately estimate the power of this first religious newspaper, as to estimate the value of the locomotive perfected by George Stephenson, whose invention now throbs in every engine throughout the railroad world.

III. *In Christian Education.*

The Christian Church founded Antioch College, Yellow Springs, Ohio, with Horace Mann as President, in 1852, the first college in the world to admit both sexes on equal terms. The Christian Church has, therefore, led in co-education which is essential to Christian education. To educate men, only, makes a lopsided race. Women were not even admitted to the Jewish Church on equal terms with men; but Jesus admitted women on the same terms as he admitted men. This idea of equality has grown until co-education has taken possession of the educational activities of this nation and part of Europe. The public school admits the sexes on equal terms, and all State universities, except Louisiana and Mississippi, admit women. A few years ago the Virginia Legislature spent much time and money, and many great educators delivered great addresses, and wrote great articles, discussing co-education and co-ordinate education, and finally passed it over for lack of funds. Now the Board of Visitors says the very thing I wrote for The Christian Sun at that time, that women have the right and have always had the right, to be admitted to the university, and they will be admitted to graduate and professional schools September, 1920. Christian education undertakes to educate the whole man—mankind—and the whole human race, and to do that under the sanction of God's Book and God's Spirit.

IV. *In Christian Unity.*

The rejection of human creeds, as tests of Christian fellowship and church membership, initiated all the modern movements toward Protestant oneness. Organic union may be a remote consummation, but Christian comity is a forerunner of practical unity. This principle was certainly included in the prayer of Jesus for his

(Continued on page 14.)

OXFORD BIBLES *for* EVERY NEED

"The Oxford Bible is the Bible par excellence *of the world"*

THE HOME BIBLE

A Family Bible in Handy Size

An extra large type Oxford Text Bible, containing also, a family register and 12 beautifully colored maps. Size 9 x 5½ inches.

Specimen of Type

16 The Lord *is* King for ever and ever: the heathen are perished out

Nos.
01600 **Superior Cloth,** round corners and red edges $2.75
01603 **French Morocco,** limp, round corners, red under gold edges, headband, book-mark $4.75

The JUNIOR'S Bible

Self-Pronouncing

With 4,000 Questions and Answers, carefully selected "Aids to Bible Study," 16 beautifully colored and 15 black full-page illustrations, 6 colored maps and a presentation page. Children may readily pronounce correctly difficult Scripture names, as this Bible is self-pronouncing. Size 7 x 4⅞ x 1¼ inches.

Type in Junior's Bible

2 Take the sum of all the of the children of Is'ra-el, years old and upward, thro

No.
1815 **French Morocco** leather, overlapping cover, round corners, red under gold edges, headbands and book-mark. Make some child happy with one of these fine Bibles $2.95

Child's ILLUSTRATED Bible

The beautifully colored illustrations in this new Bible are a delight to the children. It has clear, readable type and yet it measures only 5⅛ x 3⅜ inches.

Specimen of Type

2 My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God.
10 Mercy and truth gether; righteousness kissed *each other.*
11 Truth shall sprin

No. 02112. French Morocco leather, overlapping cover, round corners, gold edges $2.50

Pocket REFERENCE Bible

Has over 50,000 center column references. Measures only 6¾ x 4⅝ inches. (A splendid gift for a young lady.)

Specimen of Type

9 Behold, [a]O God our shield, and look upon the face of thine anointed.
10 For [b]a day in thy courts *is* better [1]

[a] Gen. 15. 1. [b] Ps. 56. 1. & 57. 1. [1] or, *all*

No. 07523x French Morocco leather, overlapping cover, round corners, red under gold edges $3.25

Concordance Edition

Type and size as No. 07523x, but with a Concordance, subject index and dictionary of Scripture names. An excellent edition for students and Christian workers **No. 03272x** $5.00

OUR LEADER

Oxford Concordance Bible

Self-Pronouncing

This beautiful Oxford India paper edition is indeed the ideal Bible for the student, preacher and evangelist. Each proper name and difficult word is divided into syllables and accented, and though printed with large clear type, the volume measures only 8½ x 5½ x 15/16 inches.

Specimen of Type

8 ¶ [1]Jĕ-hŏ'-ă-chĭn *was* [e] years old when he began t

No. 03671x. Fine Grain Morocco leather, overlapping cover, [l]ther lined to edge, silk [r]ound corners, red [u]n-edges, silk

hea[d]

A UNIQUE GIFT BIBLE

With Basket Weave Binding

The Antique brown calf leather binding has a basket-weave grain, and button clasp. Has overlapping cover, art silk lined, with red under gold edges. With references. Printed on Oxford India paper. *Type as Pocket Reference Bible.* $5.50
No. 03255x

As No. 03255x, with concordance.
No. 03276x $6.50

Oxford TEACH[ER'S] [Bi]bles

Have over 50,000 center colum[n] [r]efs, and 300 double-column pages of up-to-date helps, conveniently arranged in alphabetical order. Also 32 full-page illustrations, and an indexed atlas of the Bible with 15 beautifully colored maps of Bible lands.

Easy-to-Read-Edition

Size 7¼ x 5 x 1⅜ inches

Specimen of Type

14 Like sheep they are laid in grave; death shall feed on th

Nos.
04453. French Morocco leather, overlapping covers, round corners and red under gold edges. A durable and handsome Bible $4.35

Oxford India Paper Edition

Only one inch thick.

0773x. French Morocco leather, overlapping covers, round corners, red under gold edges, headbands and book-mark. A beautiful gift edition $7.00

RED LETTER Edition

Same size and type as style No. 04453, with same references and helps, but with all the words of Jesus Christ printed in red. White paper edition **No. 05453. French Morocco** leather, overlapping cover, round corners, red under gold edges $5.00

The Oxford imprint in a Bible guarantees satisfaction

MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary*

WHY ARE CHRISTIAN MISSIONS WORTH WHILE?

By L. G. H. Sarsfield, M. Sc.,
London, England.

[A paper read before a philosophical and religious club in London. The club includes Protestants, Roman Catholics, Jews and Agnostics.]

How is activity in any sphere justified? One may look to at least four lines in order to draw some valid conclusions—demand, authority, precedent, and results.

These four lines of inquiry may be profitably examined in the case for Christian missions.

What are Christian missions? What is their aim? This is set forth in the magnificent message which Christ, catching the prophetic word of Isaiah, used when he announced his program in the Synagogue of Nazareth:

> To preach the gospel to the poor;
> To heal the brokenhearted;
> To preach deliverance to the captives;
> The recovery of sight to the blind;
> To set at liberty them that are bruised;
> To preach the acceptable year of the Lord.

The Christian missionary's task is to continue the preaching of the Good News—the revelation of God's manifestation of himself in Jesus Christ, the message of redemption from sin through the Cross and the hope of eternal union with God. The Christian missionary knows and declares that Christ's "touch has still its ancient power" to heal, to deliver, to give sight and to set at liberty.

Christ himself originated Christian missions and thrust forth his disciples with stirring words. Christ, then, is our authority.

Authority for Christian Missions.

We accept the Bible as the Word of God, Jesus Christ as the unique Son of God, and the Gospels as a true record of the facts concerning his life, teachings, death and resurrection.

Christ gave definite instructions to his disciples: "Go ye to the lost sheep of the House of Israel, as ye go preach . . . heal the sick, cleanse the lepers, raise the dead, cast out devils, freely ye have received, freely give." Christ's purpose of mercy included the Gentiles. "He shall show judgment to the Gentiles . . . and in his name shall the Gentiles trust."

After the crucifixion the scope of the commission to the disciples is widened to the whole world when the risen Christ met his disciples after the resurrection. The Galilean meeting, it is significant to note, was by appointment made before the crucifixion. He said to his chosen apostles: "All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them and teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway."

Compelling as the command is of itself, it is not an isolated dictum born of a spontaneous idea. It is the crystallizing into a definite instruction the principles for carrying on the work which Christ during his ministry inaugurated with the same universal aim. His message was: "For God so loved the world that he gave his only begotten Son that whoso believeth in him should not perish but have everlasting life."

The Christian missionary movement is not based only on one single passage from the Founder of the faith. The missionary enterprise is woven into the very fabric of Christ's teaching, personality and work, and in addition to the collective command after Christ's ascension specific instructions were given to individuals. Two examples will serve. First, Paul, at his conversion, received his call to missionary service through Ananias to whom the Lord had said: "He is a chosen vessel unto me to bear my name before the Gentiles and Kings and the children of Israel."

Second, Philip, when released from his duties as deacon in Jerusalem, went down to Samaria and in the middle of a successful preaching campaign had a most interesting foreign missionary call to go "unto Gaza which is desert." There a man of Ethiopia was converted. Thus Christian gladness was first brought to Africa's Negro races.

How could the Apostles and early Christians forbear to embark on the missionary enterprise which has in greater or lesser degree continued ever since?—*Missionary Review.*

MISSIONARY OFFERINGS.

WEEK ENDING JANUARY 27, 1934.

Sunday Schools.

Previously acknowledged	$ 1,151.03
Lawrence Memorial Bible Class, Elon College S. S., Elon College, N. C.	1.85
Berea (Nans.), Driver, Va.	3.80
Rosemont, Norfolk, Va.	17.42
Flint Hill, Star, N. C.	.31
Oakland, Suffolk, Va.	11.00
Happy Home, Ruffin, N. C.	3.45
Roanoke, Ala.	1.00
Winchester, Va.	4.85
Newport News, Va.	10.00
Pleasant Hill, Liberty, N. C.	3.10
Mt. Auburn S. S., Class No. 2, Manson, N. C.	1.00
Franklin, Va.	19.44
High Point, N. C.	2.00
Class No. 2, Lanett S. S., Lanett, Ala.	1.00
Liberty (Vance), Henderson, N C.	4.96
Suffolk, Va.	25.00
Total	$ 1,261.21

Individuals and Churches.

Previously acknowledged	$ 671.62
Mt. Auburn, Manson, N. C.	3.35
Total	$ 674.97

Specials.

Previously acknowledged	$ 699.30
Pleasant Hill C. E. Society, Liberty, N. C.	1.10
Total	$ 700.40

Woman's Board, S. C. C.

Previously acknowledged	$ 3,636.84
Received of Mrs. H. S. Hardcastle, Treas.	1,587.01
Total	$ 5,223.85

Summary.

Previously acknowledged	$ 6,413.89
Sunday Schools, Regular	110.18
Individuals and Churches	3.35
Specials	1.10
Woman's Board, S. C. C.	1,587.01
Total to date	$ 8,115.53

J. O. Atkinson, *Sec'y.*

Cleaning the church, hiking in sun or rain, feeling "always tired," a young Filipino pastor, writes, "Never mind; it is a pleasure, a great privilege to witness for my Master. My clothes are always soiled with mud . . . but I love the task."

WORLD'S DAY OF PRAYER.

A call to prayer goes out to all people everywhere to unite in observance of this day February 16, 1934. This is a World Day of Prayer for missions and the excellent program for that day has been prepared by Mrs. J. W. L. Hofmeyer, of Cape Town, South Africa, using the theme, "Pray for the peace of Jerusalem." The program may be obtained for 2c each, by writing to the Commission on Missions, 102 Congregational House, Boston, Mass.

Mrs. Robert Forgan, of Edinburgh, Scotland, has prepared the "Call to Prayer," a splendid little leaflet to give out in advance of the meeting as an invitation. This is free and may also be obtained from the above address.

Then there is a delightful program for the children entitled "Follow Thou Me," which may be secured for 1c each. Many churches like to have the children observe this great day, too, so they find this program very helpful.

One of the best helps in advertising a meeting is by posters and a beautiful one 11x17 in. with a cut on the front like that on the call may be obtained for 5c. This is fine for use in store windows, offices and vestibules of the church. Why not order several of them?

This is one of the greatest, if not *the* greatest days that our Missionary Societies observe, and let us make all our plans toward a great day. Some churches have all-day meetings, and some have one service in the afternoon or at night, but however you do it, be sure that your plans are well laid so that a great spiritual help may be felt by all who attend. Remember, you will be a part of a great chain of women all around the world in practically every land who will be lifting their hearts to God that day. Let us lay our duties aside and go to the house of worship and have our strength renewed.

Mrs. W. M. Jay.

NEWS ITEM.

The Young People's Missionary Society of Franklin Christian Church, Franklin, Va., is very proud of the Christmas pageant, "Children of the Starlight," in which they put forth so much effort to make it one of the most colorful and impressive entertainments which the young people of the church have ever given.

The pageant, under the direction of Miss Dorothy Williams, president of the Society, and Mrs. W. Hunter Scott, superintendent, with Miss Mattie Bracey as organist, was presented Christmas Eve, in the church before a capacity crowd.

The setting was of the long ago in Bethlehem of Judea. The son of a Bethlehem shepherd desired to accompany his father to the fields outside the town for the night watch. The lad loved the fields, the sheep and the stars, but of late he had given much attention to a large star which seemed to him unusually bright. The father told him to devote his time to the studying of the law in the synagogue schools, and to pay no attention to the stars, so he left him there to study while he hastened on to his duties of a shepherd just outside the city gates.

The son studied, but soon fell asleep after which the star beams from the beautiful star above came to him and the remainder of the pageant was unfolded through lovely songs and acting out of the story by about forty characters dressed in beautiful costumes. After the Star Beams the 20th Century Children spoke to the lad in a vision. The shepherd father joined his companions in the fields to watch over the flocks. While there an angel appeared to them and at that time they heard the heavenly host praising God. The angel messenger told them of the

Christ Child's birth, and directed them to go to Bethlehem telling them that they would find Him wrapped in swaddling clothes, lying in a manger. So to Bethlehem they went.

After the shepherds had found the Christ Child, and having worshipped Him, they met the Wise Men from the East, who inquired of the whereabouts of him who was born King of the Jews. At first they doubted what the shepherds told them but when they saw the large star, which had guided them on their long journey, had stopped directly over the stables which the shepherds had pointed out, they too worshipped Him and laid gifts at his feet.

To the shepherd's son, who had wondered about the bright star, came a revelation that it was the star of the Christ Child. The story moved on in song, pageantry and story to unfold the meaning of the Christ Child's coming to the earth to lift up childhood in all nations. Children representing Judea, Japan, China and America, Christians of the Centuries, Children of the 20th Century, and the Christian of Today, all came to express their need of Him, who was born that day in a manger. In the midst of this, the Star Beams formed a lovely star of silver tinsel, a little child representing childhood stood by, and the pageant came to a grand finale with the closing song, "Children of the Starlight."

Proper decorations, lighting effects and the cooperation of all who made the presentation possible, made this an interesting and beautiful pageant, and one long to be remembered.

DEATH WELCOMED.

Alachie—bathroom scavenger—victim of age-old caste, came cheerfully to her work at the Edson Lockwood's in Madura, India. "Fever," said her 10-year-old daughter, when she was absent one day. A substitute followed: "Fever," she explained when questioned about Alachie. Suspicious, the missionaries investigated. They found mother, daughter and son sick with smallpox while a second son lay dead. Later the daughter came back to work, but not Alachie. "Her eyes hurt and she has gone to her village," was the explanation. When next she appeared, at the request of the missionaries, she was emaciated, shorn, BLIND. Weeping, she pointed to bruises on her throat where a brutal husband, tired of a useless wife, had attempted to strangle her. Her child was born an idiot. Then Alachie died. "We have no funeral money," sobbed her daughter. So the missionaries gave her money. There were a few flowers, a rough litter, betel and music. The unhappy mother was burned in a Christmas gift sari. Said the Ayah at the Lockwood home: "She was glad to die. Life was sad. Don't be sorry for her."

SPONGE CAKE AND SPIRITUAL CARE.

Just beyond a stretch of cool tropical forest near Mt. Silinda, East Africa, lies a suffocating trail winding among native villages. Round mud huts with cone-shaped roofs predominate, but here and there like light-houses rises a different house, square, airy, raised on stones and surrounded by gardens and orchards. These are the homes of Christians. To one such village went Mrs. Samuel J. Curtis to teach the women child care, cooking and give them spiritual refreshment. While a hot water sponge cake was cooking in the pot over an open fire a devotional service was held. Mothers walked miles carrying babes on their backs to join this group. "If the motherhood of Africa is trying to go forward how can our people fail to advance?" exults Mrs. Curtis, as at dusk, weary and foot-sore, she reaches the mission station.

THE FELLOWSHIP OF PRAYER.

The author of the daily devotions of the Fellowship of Prayer for this Lenten season is Dr. Charles E. Jefferson, honorary pastor of the Broadway Tabernacle, New York City. This is the sixteenth year of the fellowship.

For thirty-two years Dr. Jefferson was the active pastor of the Tabernacle. Of "stars" in the Broadway firmament, Dr. Jefferson preaching twice on Sundays, addressing a mid-week service and speaking at special observances had with more than 4,000 "performances" by many times the longest "run". Attendance at his Wednesday night prayer-meetings averaged 125. Upon the thirtieth anniversary of his pastorate in 1929 he was hailed in an editorial of the New York *Times* by Dr. James H. Finley, as "the saint of the Great White Way."

The purpose of the Fellowship of Prayer is to promote the observance of Lent as a special period for deepening the devotional life and to further unity in worship among persons of all communions. A manual of suggested devotions comprising a Scripture reading, a meditation and a prayer for each day, is issued annually. The movement is sponsored officially by the Federal Council of Churches of Christ in America, by the National Council of the Y. M. C. A., by the United Church of Canada and by most of the denominations in the United States. Millions have been helped in their personal religious life by Fellowship and its annual Lenten manual has become the most largely read devotional literature of modern times. The daily devotions are published as a Lenten feature by hundreds of newspapers as well as by numerous religious papers and are circulated in booklet form. The booklets can be secured for three cents each or twenty-five for fifty cents from the Commission on Evangelism aid Devotional Life, 287 Fourth Ave., New York, N. Y.

Incisive teachings fill the meditations prepared for the Fellowship of Prayer this year by Dr. Jefferson. The Lenten theme is, "Men ought always to pray." Among what Dr. Jefferson has to say are:

"Many amiable people do not believe in prayer. They think it bunk. But Jesus of Nazareth had a different opinion."

"We do not realize what a rabble of undisciplined thoughts we have in our head until we make a serious effort to induce them to bow at the throne of grace."

"A long prayer in public is usually empty and always boresome. It is worth noting that our Lord's prayer can be repeated in less than a minute."

"Rambling prayers do not find God. When we ask for blessings in general we get nothing in particular. Our desires should be so definite that they can clothe themselves in words."

The majority of Congregational and Christian pastors make the Fellowship of Prayer part of their Lenten program. Dr. Williams Horace Day, of the United Church, Bridgeport, says:

"We have used the Fellowship of Prayer since the first issue with profit to the spiritual life of the church. We are greatly pleased that this booklet for Lent which began as a distinctly Congregational project has found its way into churches of all denominations."

Dr. Roy C. Helfenstein of the People's Church, Dover, Del., says:

"We use the Fellowship of Prayer as a guide in Bible reading and in teaching the people the way of prayer. It is an evangelistic help of very great value."

A thousand copies of the Fellowship manual were used last year by the Smithfield Evangelical Congregational Church, Pittsburgh, Pa.; twelve hundred copies by the Grand Avenue Congregational Church, Milwaukee, Wis.; a thousand copies by the Grace Congregational Church, Holyoke, Mass.; nine hundred copies by the First Congregational Church, Montclair, N. J.

SKETCH OF CATAWBA SPRINGS.

(Continued from page 5.)

sented a most pleasing personality, the best dressed minister I had ever seen; and to me his brief sermons were beautiful, entertaining and impressive.

J. Pressly Barrett must have been every inch a refined, cultured, Christian gentleman; deservedly popular with all classes and successful as preacher and pastor. His influence lives and will for all time to come; for such men are immortal through the influence exerted upon all who come under the refined, radiating influences from a character shaped and moulded by the highest ideals the race has set as goals to be realized.

Rev. Johnny A. Jones.

The year 1884 Catawba Springs enjoyed the ministry of this neighbor pastor. A man of limited education, but his name was the synonym of piety, and he had enthusiasm enough for two or three men, while he was a congenial guest in any home—a fine pastor, always welcome at any fireside. Then it seems Mr. Barrett was again called, for in February, 1885, a motion was made and carried, in church conference, to release Mr. Barrett and call Rev. J. L. Foster. Here the old minutes close. I am not able to tell whether or not Mr. Foster served as pastor. Mr. B. F. Branch, the present clerk, informs me that on October 31, 1885, Rev. J. P. Barrett was called, so it appears that Mr. Foster may have served only as a supply during these months as he was pastor of the Raleigh Church at the time. The term of service of Mr. Barrett continued from October, 1885, until February, 1887, when Rev. J. W. Wellons was called and served until January, 1888, when Rev. E. G. Pusey was called to the pastorate and served until February 1, 1889, when Rev. W. G. Clements was again called to the pastorate. His pastorate, this time, lasted for two years, for in January 1891, Rev. W. H. Roach was called, and served until succeeded November 4, 1893, by Rev. J. O. Atkinson. Dr. Atkinson served the church until February 1896, when he was succeeded by Rev. J. A. Jones, whose pastorate lasted only a few months, for in October, 1896, Mr. Jones was succeeded by Rev. P. H. Fleming. Mr. Fleming served for only one year, for in November, 1897, he was succeeded by Rev. W. D. Howard. Mr. Howard served for two years and in December, 1899, he was suceeded by Rev. G. R. Underwood.

(To Be Continued.)

THOROUGHLY CONVERTED.

Mama Yangu is a convert of the Heart of Africa Mission, a former hemp-smoker, polygamist and all-round sinner. He gave his heart to Christ, taught himself to read, abandoned his vices, organized a little church in his home, which has grown into a church with its own building, and goes every market day to preach the Gospel in a market town five miles away. He does not confine his preaching to the natives, but speaks to traders and officials who highly respect him. He is a blacksmith by trade, and with his earnings sends out evangelists to surrounding villages. Often he rises in the night, lights a lamp, and searches the Scriptures to find out the way of salvation more perfectly.—*Sunday School Times.*

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

Rev. F. C. Lester, *Editor,* 505 S. Main St., Norfolk, Va.

NORFOLK CHRISTIAN ENDEAVORERS.

A novel, interesting and helpful feature of the recent meeting of the Norfolk, Va., Christian Endeavor Union was the pantomiming of parables. Each society presented a parable of Jesus in pantomime. The audience guessed the parable by the antics of the performers. One group gave a modern interpretation of the parable of the talents which was unusually good.

Christian Church young people are leaders in the City Christian Endeavor Union, and also in the City Young People's Inter-Federation, as well as in the District Christian Endeavor Union.

DEFIANCE CHRISTMAS HOLIDAY CONFERENCE.

To the young people in Youth Fellowship organizations in North Carolina and Virginia who were not able to attend the Defiance Christmas Holiday Conference, I want to say you sure did miss a lot.

This was the first time I had ever attended one of these Holiday Conferences. I have never enjoyed a meeting or a conference of any kind as much as I did this one.

There were fifty-three delegates at the Conference from Ohio, Indiana, Illinois, North Carolina and Virginia.

On Friday night, which was the first night of the Conference, after the meeting had been called to order, and Miss Lucy Eldredge had made a very appropriate talk, all the young people were divided into six groups to discuss the main points in Dr. Walter H. Judd's little book called, "A Philosophy of Life that Works;" each group discussing a separate point. This was very interesting and helpful because each point that Dr. Judd brings out in his book is very vital. After our group discussions we all came together in a body and gave our reports and the conclusions we reached.

After all the reports had been given we all went to a special upper-room prayer service which was very impressive, inspiring and helpful.

Saturday morning we all assembled together again. The group was then divided into four groups, each to discuss a certain religious question pertaining to young people's work, and to make a report of conclusions reached.

The writer was in Group No. 1, which discussed this most vital question: "How Can We Help Young People to Live the Christian Life?" To me, this seemed the most vital question that we discussed during the whole Conference. As some one at the Conference said: "If you can solve this problem, you will be able to solve all the rest." We discussed this question all day, and likwise the other groups their questions.

That night we all came together and submitted our reports to the whole group for approval, corrections and suggestions for improvements.

Sunday morning we attended worship service at the College Church and heard a fine sermon on the subject: "Pinch Hitting," by Rev. Cleon Swarts, pastor of the Defiance College Church.

Sunday afternoon all of the delegates from each State were divided into certain groups. The different groups took up business and discussed various problems in their organization.

Sunday night we all went over to the girls' gymnasium and played games. Afterwards we went to the boys' dormitory and sang songs and ate popcorn for awhile. Before we left the dormitory that night several appropriate talks were made by some of the older members present. Then an opportunity was given the young people to share their feelings and impressions concerning what the Conference had meant to them. This was fine, and many of the young people had something to say about how much the Conference had meant to them.

Attending this Conference gave me the greatest inspiration that I have ever received. As I looked around me one night, and noticed how interested young girls and boys were in religious work of this kind, in helping other young people to live the Christian life, in doing what they could to bring people to know Jesus Christ, it seemed to me that I was just beginning to realize the place that young people have in helping to establish the kingdom of God here on earth. And I was so filled up that I just felt like saying for all who were present that all of us were going to do better in living for the Lord Jesus this coming year and the years to come.

Attending this Conference was truly enough to make anyone resolve in his heart that his life is going to be lived for the Lord Jesus more than ever. There are many things I would like to tell all of you young people concerning this Conference, but it would take up too much space. I just hope more of you will be able to attend the Conference next year. Because if you ever go to one you will want to go to them all. And may the Lord help us to accomplish much for him this year.

Robert M. Kimball.

Elon College, N. C.

DOES GOD ALWAYS PUNISH WRONG? HOW?

Christian Endeavor Topic for Feb. 11, 1934. (Gal. 6:6-8.)

Worship Period.

Theme—"The God of Justice and Mercy."

Call to Worship—Isa. 55:6, 7.

Hymns—"O, Jesus, Thou Art Standing," "Evening Prayer" (James Edmeston), "Near to the Heart of God," "Break Thou the Bread of Life."

Responsive Reading—Psalm 96.

Prayer—For pardon and for new opportunities to serve God.

A Scripture Message—Prov. 2:1, 2, 5.

(Select one of the above suggested hymns, and while the pianist softly plays, read the words of the hymn.)

Discussion Period.

This problem of punishment runs all the way through the Bible. Three cases may be studied:

(a) *The Story of Ananias* (Acts 5:1-6).—Here is a case of a deceiving thief who fell dead; this was regarded as a direct punishment from God. What would happen if all similar wrongdoers were to suffer the same punishment? There would have to be special elections in most cities and States to elect new officials; the big corporations of the land would find their boards of directors without leaders; many seats in the schoolrooms would be vacant. The fact is God does not strike down evil-doers with a violent punishment for their sin. Would it be a more just world if God were to do this? Would he be a kind and fair Father, or a cruel and unsympathetic taskmaster?

(b) *The Case of Job*—Here was Job, one of God's good men. The adversary, Satan (the modern cynic), said that Job was being good just because it paid him to be good; let God take away his crops, his wealth, his health, and Job would stop being good. God did not believe this; but he accepted the challenge and afflicted Job by one dread calamity after another. Still Job continued to trust in God; he refused to believe that this was a punishment for a bad life, for he had tried hard to do what he believed to be God's will. Job refused to get angry or to lose faith in God, and one of the highest notes of faith in the Bible is found in Job 13:15: "Though he slay me, yet will I trust him."

(c) *The author of Ecclesiastes* saw the same kind of seeming injustice in the world, but he came up a sour pessimist instead of a religious optimist. Read portions of the first, fourth and ninth chapters. What's the use of being good, what's the use of working hard, what's the use of trying to find out and to follow the will of God? These are the questions which this man raised and which many people raise today. Why indeed? Do not the rich oppressors continue to have their summer and winter places, while the poor laborer is without bread or home or hope for the future? This is the age-long problem of justice in the world. No complete answer has been found for it. Job's faith, however, is much more satisfying than the pessimism of the author of Ecclesiastes.

God works through so-called "laws of nature" which he has established and which he maintains.

1. Study carefully Gal. 6:6, 7. What do you think it means? Does it seem to you to express the truth? Here is a person who eats too much candy; something happens to his skin. But this is only an evidence that something is happening to his whole system. It is a warning. If the person uses good judgment and eats candy only moderately, his system will doubtless right itself. This shows two things about the laws of God: the person who abuses his system must pay a penalty; but the person who heeds a clear warning finds that the laws of nature are "on his side"—they help him to "come back."

Illustrate this further by the use of alcoholic drink, the loss of sleep, the failure to exercise muscles, lack of care of teeth, etc.

2. One boy spends most of his spare time experimenting with radio; after a time he becomes something of an expert in this line. Another boy likes to hear good music and good lectures and goes to church regularly. In a few years he has has become well informed on most current issues, he has an appreciation and understanding of music, and he has a knowledge of what God can mean to a person. A third boy saturates his mind with the trashiest kind of stories; he wastes his time and money on cheap news stand fiction; his conversation becomes debased, and he has lowered himself in his own estimation and in the eyes of people whose friendship should mean something to him.

One may regard the good results in the first two cases as a "reward" from God; they are, however, just the natural fruits of a life well spent. One may consider the bad results in the third case as a "punishment" from God; they are, however, just the sure fruits of unwise human action.

3. *The Wages of Sin.* "The wages of sin is death," not because God wants it that way, but because the universe is so created that sin destroys its unity and its spirit of love and helpfulness.

4. *If we hate others.* Does God punish us for hating others? Yes, by his law that hatred in the heart is a consuming, destroying fire. Hate blurs our vision; we cannot judge others fairly. Hate destroys our faith in others and in God.

(Continued on page 11.)

Sunday School Lesson

By Rev. H. S. Hardcastle.

PUTTING GOD'S KINGDOM FIRST.

LESSON V.—February 5, 1934.

Golden Text: *"Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."*—Matt. 6:33.

Lesson Text: Matt. 6:1-34.

Citizens of the Kingdom and Prayer.

"And when thou prayest"—Jesus knew that prayer was instinctive in the heart of man and he naturally gave heed to it in his Sermon on the Mount, which dealt with the fundamental principles of the kingdom, and of the attitudes and actions of the citizens of the kingdom. Because it was an instinct he wanted to make sure that it was neither neglected nor misdirected. In these few words he does not tell us everything about prayer, but he tells us a great deal.

Prayer is to be sincere. "Thou shalt not be as the hypocrites are"—they prayed to be seen of men rather than to be heard of God. They prayed not because they felt a sense of need and a desire for fellowship with God, but because they wanted to appear religious, and appear better than their fellowmen. They were not praying; they were simply saying prayers. Jesus did not mean that a man should not pray except when he "felt" like it. He was trying to impress upon his disciples that if they lived up to their high privilege, if they took their religion seriously, they would pray.

Prayer is to be secret. "Enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret." Prayer is inner and vital. When it is sincere it will express the inner aspirations and longings and desires and purposes of the heart. A man can pray "in secret," however, when he is walking down the street. And when he prays "in public," the words of his mouth ought to be the expression of the thoughts of his heart.

Prayer is to be simple. "When ye pray, use not vain repetitions." Do not try to use high-sounding words and long sentences. Talk to your Father in simple and sane language. This does not mean that a man ought not to use good language in praying. It does mean that he ought to talk in a heart-to-heart way with his Father, rather than to be trying to make an impression on his hearers.

Prayer is to be submissive. "Your heavenly Father knoweth what things ye have need of." Prayer is not so much getting things from God as a means of preparing ourselves to receive the things God has for us. Prayer does not change God; it changes us and others.

Prayer is to be social. "After this manner, therefore, pray ye: "Our Father, . . . give us our daily bread, forgive us our debts, as we forgive our debtors, lead us not into temptation"—throughout what we call the Lord's Prayer, there is the social emphasis. This does not mean that we are not to pray for ourselves—God knows we need to pray for ourselves, but it does mean that we shall present the needs of others.

There is neither time nor space to unfold the meaning of the Lord's Prayer. There is a whole series of sermons in it, and it cannot be compressed in a Sunday School lesson. Some significant points can be noted. We pray to a Father. We come to him in a spirit of reverence. We are to put the needs of the kingdom first in our prayer. We are to pray that it might come on earth and that God's will might be done on earth as in heaven. We are to pray for today's bread, not tomorrow's bread, and not today's cake. We are to ask for forgiveness for ourselves on the basis of our forgiveness to others. We are, if possible, to be kept from temptation. We are to ascribe to God the power and the glory.

The Citizen of the Kingdom and Treasure.

"Lay not up for yourselves treasures upon earth"—the citizen of the kingdom is not only not to seek to amass earthly treasures, he is to use such as he has for social purposes. There is as much significance in the words "for yourselves" as there is in the words "upon earth." Material things have no abiding value. The past few years have made us see that Jesus was no impractical idealist. A man cannot fortify himself against the real issues of life with material treasures. Furthermore, in laying up for themselves upon earth material things, men *are* very apt to neglect the kingdom. Men start out to get riches and end up very often by finding that riches have got them.

"Lay up for yourselves treasures in heaven." Even gold has a fluctuating value. It is an absolutely gilt-edge investment. Personality, character, spiritual life—these are the coin or exchange of the kingdom and they abide. And he who invests in these things is rich both in this life and in the life which is to come.

The Citizens of the Kingdom and the Kingdom.

"But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." Jesus did not say that we were to seek the kingdom of God. He said we were to seek it first. The interests of the kingdom must have first place in the life of the citizens of the kingdom. Personal interest must be subordinated to kingdom interest. And Jesus flings out a challenging word here. He boldly asserts that he who seeks first the kingdom of God and his righteousness will have the things he needs—"all these things shall be added unto you." All too many of us give all too much time to what we shall eat, what we shall drink, what we shall put on, and all too little to the thought of the kingdom. The man who really lives is the man who gives himself to something big outside himself, and he who lives most is the man who with single-hearted devotion is giving himself to the work of the kingdom.

CHRISTIAN ENDEAVOR NOTES.

(Continued from page 10.)

Hate corrodes hope and optimism; it is impossible to see better days ahead and to believe the best of one's associates and neighbors if jealousy and intense dislike of others have done their work within us. God punishes hatred, not by launching a bolt of lightning at the wrongdoer, but by applying his laws that say: "Love one another," and "thou shalt not hate thy brother."

5. *Suppose another robs me.* Some one has wasted or stolen funds that you and I have intrusted to him. Is he punished even if not imprisoned? God has provided for that.

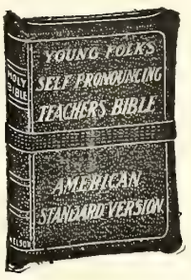
Question:

1. Do you believe God punished America for permitting slavery, for exploiting the American Indian, for selfish wealth-gathering in the "years of prosperity?" Why must any such punishment fall on the innocent as well as the guilty? How can you reconcile the sufferings of the poor in the several winters of the depression with what you believe to be God's fatherly love for his children? Is our civilization so faulty that God cannot work through it to help us as he would?

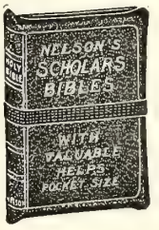
Closing Thought—How does my Christian Endeavor Society aid young people to see righteous living as a goal that requires bravery, devotion, constant effort, prayer, and hard work?

AMERICAN STANDARD BIBLES.

Authorized and Edited by American Revision Committee, and Published by Thomas Nelson & Sons.



These Bibles contain the Concise Bible Dictionary which forms the helps to these Teachers' Bibles. It supplies ,in the most condensed and convenient form, all the latest information about the Bible, its writers, its language, the various versions, complete chronology, life of Christ, with harmony of the Gospels, life and travels of St. Paul, etc. The illustrations are reproduced from recent photographs, and truly illustrate the articles. The Combined Concordance is entirely new, and has been made expressly for the American Standard Version. It combines with the Concordance, Subject-Index, Scripture Proper Names, etc. The 12 Maps have been carefully revised and are beautifully colored. In making orders, give the number and price.



135—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold. **$3.00**

India Paper Edition, Only 16-16 of an inch thick.

. 133X—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold, **$4.00**

SUNDAY SCHOOL SCHOLARS' BIBLE.

Especially made up for gift or reward Bibles for Sunday School scholars, containing a special series of very practical and useful helps and Bible Questions and Answers, etc. Printed on fine white Bible paper; ruby type; pocket size, 3¾x5⅝ inches, and 1 inch thick, with 31 full-page illustrations in sepia. All bindings are black.

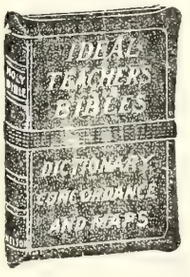
Ruby Type, Size 3¾x5⅝ Inches, and 1 Inch Thick.

65—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on side and back in pure gold; 6 colored maps **$2.50**

AUTHORIZED VERSION.

RED LETTER TEACHERS' BIBLES.

Brevier Type (8 vo.), Self-Pronouncing, Size 5⅜x8½ Inches and 1⅜ Inches Thick.

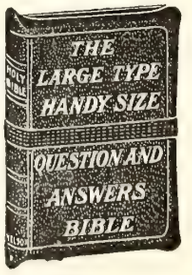


Containing the Bible, with full references. The words of Christ in the New Testament are printed in red; other parts of the book are printed in black. With Concise Bible Dictionary, combined Concordance, and 12 indexed maps.

7852—Genuine Leather, Lavant grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold **$4.75**

RED-LETTER EDITION.

With All the Words of Christ in the New Testament Printed in Red.



1282—Genuine Leather, Morocco grain, divinity circuit round corners, red under gold edges, register and headbands; title stamped on side and back in pure gold **$3.25**

60—Bound in Cloth, stiff covers, square corners, red edges, Sunday School Scholars' Bible, stamped in pure gold on cover, no illustrations; special book for Sunday Schools **95c**

Any of the above Bibles sent postpaid. Address

THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy

CHILDREN.

MONDAY.

CHILDREN'S RELATION TO GOD.

"Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven." (Revised Version: "For to such belongeth the kingdom of God." Matt. 19:14.

"Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven."—Matt. 18:3.

The bringing up of children is the bringing up of a life simple enough, maybe, for to take lightly, but great enough for God to be interested in, and precious enough for our Saviour to die for. Not only so, but if we are to believe the above word of God, they are the embodiment of the principles of the kingdom of God, and God dwells in them. We are not to expect them to become like we are, but we are to become like them.

Let alone, children may act the heathen. Some one has said, "All children are little heathens." They may lack the power and intelligence to go right, but they are religiously capable, they are innocent, they *do* love, they live by faith, they trust implicitly, they take everything as it is, they forgive one another their trespasses in a few minutes' time, they are humble, they are pure and divinely dependent. These characteristics seem to express the same characteristics expected of us as Christian men and women.

"Whoso receiveth such little children in my name, receiveth me."

Prayer—Our Father, who lovest thy children in this world with infinite love and blessing, teach us the heavenliness of the young life in our chillдren, and through them may we see the Divine life and bless them.—*Amen.*

TUESDAY.

PARENTAL RESPONSIBILITY.

"Train up a child in the way he should go, and even when he is old he will not depart from it."—Prov. 22:6.

"And thou shalt love the Lord thy God with all thy heart, and with all thy might.

"And these words which I command thee, shall be in thine heart:

"And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou raisest up."—Deut. 6:5, 7 (and read on, please, in your Bible.)

A father would soon be jailed if he set out deliberately to train his child to be a robber. Nevertheless, it is true that the most of the present robbers, murderers, and thieves, and all evildoers, are products of parental neglect in spiritual values, untaught and untrained in the knowledge of God and in Christian character. They are the product of unsanctified parenthood.

It was said in our yesterday's meditation that "children are not to become what we are, we are to become what they are." It is recalled that this was spoken in the conception of ideals in which God affirms are the principles of the kingdom of God, to which ideals we must come ourselves. On the other hand, children cannot maintain that ideal, cannot always be the manifestation of God, if their guardians do not come to that manifestation themselves and develop that little kingdom of life. They must, most naturally, become what their parents are. Deceitful living, selfishness, stealing, advantage, and all the practices register their impact in this new life and produce the same in kind. Yea, the requirement of rigid obedience engenders rebellion; inferiority complex makes a cripple; "manners more than morals deny Christ, and these make the church impotent and fill the ways of life with infidelity and devilishness.

Prayer—Our Father, grant unto us a full realization of our responsibilities in the bringing up of those dependent upon us. Give unto us the infinite love of God, his knowledge of human destiny, and make us true guardians of his little children.—*Amen.*

WEDNESDAY.

A CHILD'S INHERITANCE.

"It were better for him that a millstone were hanged about his neck and be cast into the sea, than that he should offend one of these little ones."—Luke 17:2.

A guardian who would cheat his ward out of his inheritance is a thief and is prosecuted in the same manner.

There are certain heritages of a child which we do care for diligently: the body; we spare nothing to keep it well and develop it rightly; the mind: we educate our children to the limit of our ability that they may know how to behave in life and cope with opportunity. But there is in every child a heart—a soul—an invisible "I Am" self in which is locked all the motive powers of life, the impulses, intuitions, spiritual sensations, passions, urges, and such like. It is so common to let these alone. One said the other day, "I will not have anything to do with this side of my child's life. I will let him grow up and choose for himself." This is a common attitude. This heart is as much the heritage of the child committed to our care as is his body and mind. To neglect this side of his life makes one guilty of cheating him out of his most important birthright.

Prayer—Our Father, have mercy upon us, poor sinners. We have failed in our duties to children. Make us true to our trust to them now, and never to fail.—*Amen.*

THURSDAY.

INDEPENDENT CITIZENS.

"Speak unto the children that they go forward."—Ex. 14:15.

There is in the city of San Diego, Calif., today, a man by the name of Snow. He is about fifty-eight years of age. At the age of twenty-two months, in an accident, he had the misfortune to lose both hands, leaving just short nubs below his elbows. He writes a very good hand, attends to all his personal needs without aid, has driven his car for the past twenty-five years without an accident and made his own living. Here in California they have refused him driver's license because he has no hands.

The point in this meditation is: This man pays tribute to his mother as being the one inspiration of his life that has made his independence possible. From the time of the accident until he left her to make his own way, she held before him every possibility and encouraged him in meeting every problem until he won the victory. This mother was not slack in her responsibility to speak to her child that he go forward. What a man! He says that if he had hands he would not know what to do with them.

We have no right to pray for our children unless we are laboring ceaselessly to lead them to the overcoming life. We, both by precept and example, must inspire in them the right way, for what registers in the mind in earliest years determines his thinking and what he will do in later years.

Prayer—Our Father, we would pray for a consciousness of the dangers of life without God. We would pray for the gift of wisdom, love, grace and heaven. In Christ's name we ask it.—*Amen.*

FRIDAY.

CHILDREN AND THE CHURCH.

"Of such is the kingdom of heaven."—Matt. 19:14.

Since children embody the very likeness of the kingdom of God, and since the ultimate of a child's life is God, and since the church is the militant organization for the culture which leads and developes one to that ultimate; the most vital relation of the child is the church. This is a heritage which, if taken away from him, becomes most tragic.

Children have a relation to the home, and we see to it that they sustain that relation; they have a relation to schools and we see to it that they are educated; they have a relation to play, and we give them full choice; they have a relation to entertainment, and the Lord knows that they are getting more than their share of that. In like manner, children are related to the kingdom of God, and this relation should have equal demand upon their life.

It is not a question as to whether children understand what they do; it is a question of life-expression in its noblest and most outstanding instincts, and, as their education is that which is to aid them to make the most of their intellectual powers, so the church is to develop their character on the sweetest side and make it a continual flow unto God. If a child's ultimate is God and the likeness of God, he should be told so, and shown the way. It is a fallacy to teach him that he is heathen and will be until later in life when something may happen to him and he will be converted and join God's family. Our prayers and our efforts for them should be not "touch and tender" (they are already touched and tendered, tender as a lily), but it should be, "keep, teach and lead."

This relation of the child to the church sustained and followed consistently results into the glorious state of full and intelligent choices in life, void of all fear or dread of the shaking of sudden conversion. His conversion will then be as unobserved as the ripening of the summer's fruit, and he will rejoice in affirmations of the continued purpose of the heavenly Father in his life.

Prayer—Our Father, O, for the power of the hidden man of the heart to be manifested in our lives.—*Amen.*

SATURDAY.

OYSTERS SETTLING DOWN.

"My heart is fixed, O God."—Read Psalm 108:1-13.

The Government has been making a special study of oysters, and has discovered that for two weeks the larva of the oyster swims about freely in the water, and will not settle down and become an established member of society until it gets from the water a minute dose of copper—about one part in fifty millions of water. Lack-

(Continued on page 14.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, *Pastor.*

MY RELIGION FOR 1934.

[The following sermon was preached to the congregation of the United Church, LaGrange, Ga., by Rev. J. H. Dollar, pastor, on Sunday morning, December 31, 1933]:

"I am resolved what to do."—Luke 16:4.

Three hundred and sixty-four days of 1933 are history. If we failed, our failures will be made known to the coming generations as they glance through the pages which shall carry to posterity the story of the history we have written. It is too late to make 1933 a success if we have waited until now. We have only time enough left to review the things we have done.

Tomorrow every business man in our city, if he has the interests of his business at heart and is willing to face the facts of what he has actually accomplished, will begin taking stock. Every article with the price will be put down. He wants to take the stock he has on hand and compare it with what he had on hand last New Year's Day. The difference in the figures will tell the story of success or failure when the volume has been accounted for and compared. That is good business. The business institution which does not interest itself in what has been done may expect that lack of interest to express itself in the probable failure of that institution.

If the merchant must inventory his stock to find out what has been done in 1933, why is it not even more important that we look carefully into the stock we have in the warehouse of our hearts and minds? To do that is good, honest Christianity. If, when we have carefully checked our stock of habits, ambitions and ideals, we find that we have much that has been brought over from the years since childhood, is it not wisdom to look it over in order to determine if it is moth-eaten and shop-worn? Will this supply of Christian essentials of life be sufficient to put on display in the new storehouse into which we must move with the turning of the clock tonight?

Some of our wide-awake merchants have already begun to advertise special sales on items which are passing out of season. They want to move such items out of the way to make room for up-to-date merchandise. Such a move is not only good business for the merchant, it is wise for us who call ourselves Christians, and we had best be honest with God and with ourselves.

Christian people are too ready to pride themselves because they recite the creed grandfather said. One might as well be satisfied to display the styles in vogue when mother was sweet sixteen. Not that religion is nothing more than a style, for it is more, much more! But its strength lies in its ability to be applied to the times and problems of the day in which we live; not in its boastfulness that it has lived through nineteen centuries without a change.

The central fact of Christianity is Christ. The primary motive of Christianity is salvation. The only hope of Christianity is its ability to lift men of every generation to the height that they may exercise their greatest possibilities and thereby discover for those who may live in the tomorrow of life new and better ways of living one with the other, and with the common Father of us all. That hope can best be realized by Christianitys' willingness to fit itself into the problems of the universe as they now exist, not as they used to be, and thereby prove itself to be the dominating and elevating influence sufficient to guide surely through whatever conflict may arise in one's own life, or in the lives of the nations of the earth. The lack of such adaptation is in a large measure responsible for the chaos out of which the world is now trying to emerge. Of the ability of Christianity to change with the demands of the times and remain the same (Christ) we may rightly boast. But to be satisfied with what our forefathers discovered and be content to make the application of its meaning to them as sufficient for our needs is nonsense.

I have said all this by way of emphasizing the point and need of an inventory for our Christianity. It should be brought up to date. Not only that, but it should be projected over the year which lies ahead of us. If its projection does not cover the needs of the most abundant life, the best of the projection is insecure. Some articles of faith need revising. Some habits need discarding. Some new truths need discovering.

If Christianity cannot make the transition from the past to the present and give hope for the future, Christ is proven to be impracticable and the world must seek a new Saviour. By this deduction we reach the ridiculous, but the fact remains that we must measure our religion by the needs of this hour, and judge it by its ability to serve us as such.

If, when the inventory of our religion has been completed, we find that our stock of merchandise is inadequate for the New Year, and that our methods of Christian living have failed us in 1933, what shall we do?

Let us take the lesson of the unjust steward from which we drew the words of our text. He took an inventory. He found that his stewardship was a failure—not that stewardship itself had failed, but it was his way of exercising it that had brought about his downfall. If he had not found that he had failed he never would have made a resolution. It was when he stood face to face with the fact that his stewardship was to be taken from him that he said, "I am resolved what to do."

The only way for a Christian to be able to resolve to do better is for him to face the reality of past failure. The only way for him to tell whether he has succeeded or failed in the business of Christian living is to look carefully at things as they are and then at things as *they* should be or might have been. If they are not as they should be it is time to resolve to do better by making the necessary adjustments.

The steward of the text realized his dilemma and determined to do something about it. The thing he did was by no means the Christian thing, but it was at least better than what he had been doing. Before the resolution he had managed badly for himself and his master. By the resolution he at least began to do something for his own benefit, and for such action he was to be commended.

The greatest mistake anybody can make is to do nothing about the thing they know to be unjust or unwise. I am leading myself to believe that during this time of study each one of you has given some thought to things he has done and the way he has lived in 1933. You are conscious of your failures and you rejoice at your success.

Your success and mine, during 1934, lies not in our rejoicing over a measured success, but in our willingness to correct the evils that have hindered us and bridge the gaps through which failure has crept into our lives.

Let us use the wisdom of the General who faces the enemy on the battle front. When he finds where the enemy is charging he sends reinforcements to that point and makes it secure. He calls for reserves and places them there. He does not boast that there are certain portions of his front line that are not being fired upon. For us to boast of whatever degree of success we have experienced in 1933 and not do something about our failures would be stupid. Let us look carefully over the weak places in our Christianity and resolve to make them strong. Let us review the program of the church and determine to succeed where we have failed. To boast of success and at the same time do nothing about our failures is to make success a failure.

"I am resolved what to do!"

1934.

I will start anew this morning with a higher, fairer creed;
I will cease to stand complaining of my ruthless neighbor's greed;
I will cease to sit repining while my duty's call is clear;
I shall waste no moment whining and my heart shall know no fear.

I shall not be swayed by envy when my rival's strength is shown;
I will not deny his merit, but I'll strive to prove my own;
I will try to see the beauty spread about me, rain or shine;
I will cease to preach your duty, and be more concerned with mine.

—*Church Management.*

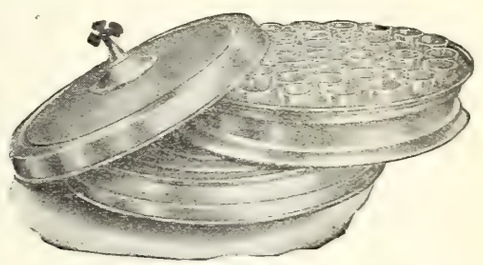
COMMUNION WARE.

Individual Service.

Made in best Silver Plate or Aluminum. Prices low; first-class workmanship and finish.

ALUMINUM.

Aluminum is light in weight, durable, and does not tarnish.



Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses	$7.00
Tray No. 6—Interlocking, with 35 plain glasses	6.75
Tray No. 10—Interlocking, with 30 plain glasses	6.50
Base No. 50-A—Fits Trays 2, 6, or 10	2.25
Cover No. 50-A—Fits Trays 2, 6, or 10	2.25
Bread Plate No. 1—Narrow rim	1.60

SILVER-PLATED.

The Silver-plated Ware is of the very highest grade and best finish; heavily plated on nickel base.

Tray No. 85—Interlocking only, with 36 glasses	$22.00
Base No. 1—Silver-plated; fits Silver Tray 85	11.00
Cover No. 5—Silver-plated; fits Tray No. 85	16.00
Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	$22.00
Base No. 2—Silver-plated; fits Silver Tray 90	16.00
Cover No. 4—Silver-plated; fits Silver Tray 90	14.00

Bread Plate No. 3—Narrow Rim	$ 9.00
Bread Plate No. 4—Broad Rim	9.00
Filler—Silver Lined	6.00

THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

Christian Orphanage

Dear Friends:

Several years ago, Mr. J. L. Hatch, of Salisbury, N. C., donated one hundred dollars to buy books to start a library at the Christian Orphanage in memory of his father, O. T. Hatch, and same to be known as the "O. T. Hatch Library." The books were well selected and the children have enjoyed reading them. It was a splendid idea, and anyone can add books to increase its usefulness at any time.

Our good friend, J. L. Hatch, went to his reward last year. He was interested in the thing he had undertaken and when he made his will he provided that $250.00 of his estate should go to the Christian Orphanage to buy books to add to this library. We had notice some weeks ago from the executor of his will that the money would be available about August, 1934. We are very happy our beloved friend remembered us, and perpetuated a gift that will be a blessing to our little children for many years to come.

I wonder, dear reader, if you have written that important document? If you have, did you write a clause in it that reads something like this:

"I give and bequeath unto the Christian Orphanage, Elon College, N. C., for its use and purposes, the sum of $....."

If you wanted to designate some special purpose it would be fine. Though Brother Hatch has passed to his reward, his gift will be used by the boys and girls as they come and go for years to come.

We were looking over our income book last week, and we find that the loss to the Orphanage during the last five years on account of the death of liberal givers, amounts to nearly five thousand dollars annually. What if each of the givers who loved and supported the Orphanage during their life time had written a little clause in their wills to give even the same amount each year—what a blessing it would have been to the Orphanage! Please think on these things.

We want to apologize to the ladies of Berea Sunday School Class, Alamance County, for failing to report in THE CHRISTIAN SUN their splendid donation of nine Christmas cakes. In copying the long report, it was missed. The cakes were fine and very much appreciated.

CHAS. D. JOHNSTON, *Supt.*

REPORT FOR FEBRUARY 1, 1934.

Brought forward		$ 505.15
Sunday School Monthly Offerings.		
North Carolina and Virginia Conference:		
Mt. Zion	$ 1.07	
Union, Va.	1.70	
Berea	2.00	
		4.77
Eastern North Carolina Conference:		
Liberty Vance	$ 4.35	
Mt. Auburn	3.35	
Fuller's Chapel	2.97	
Bethel, Wake	4.00	
		14.67
Western North Carolina Conference:		
Union Grove	$ 3.00	
Zion	.71	
		3.71
Eastern Virginia Conference:		
Suffolk	$ 25.00	
First, Portsmouth	6.30	
Berea Nansemond	5.00	
Oakland	11.00	
Holy Neck	5.47	
		52.77
Valley Virginia Central Conference:		
Newport	$ 1.59	
Winchester	3.83	
Mt. Olivet, G.	3.25	
New Hope	3.66	
		12.33
Alabama Conference:		
Beulah		5.75
Special Offerings.		
Overpayment to Standard Oil Co. of New Jersey	$ 7.88	
Mrs. Dalton, support children	12.50	
Refund on gasoline by State	18.15	
Thanksgiving Offerings.		
Eastern Virginia Conference:		
Centerville		2.75
Total for the week		$ 135.28
Grand total		$ 640.43

WHERE CHRISTIAN CHURCH HAS LED.

(Continued from page 7.)

church; and the world cannot be won to him by a divided household. Protestantism must have one common motive, one common purpose, and one common objective; and this can be realized only by placing Kingdom interests above denominational interests. Selfishness is culpable in individuals; but it is offensive in denominational bodies. There is such a thing as denominational trespass, and four churches in a village of four hundred arouses suspicion that some organization has trespassed upon ground already occupied by others. Divisions of territory by denominations, on the foreign field, admits the necessity for unity, fraternity, and co-operation in the Kingdom work.

FAMILY ALTAR.

(Continued from page 12.)

ing this copper, it swims aimlessly about until it dies.

This is much like the human soul that lacks religion. It is without a stabilizing element. Man's will has no lasting aim apart from God's will. It wanders in ways of so-called pleasure it seeks, but all its life is vain and disappointing without God.

Prayer—Therefore, O God, we would acquaint ourselves with thee. We would set our mind on things above.—*Amen.*

AMOS R. WELLS.

SUNDAY.

A WARNING TO HIKERS.

"Enter not into the path of the wicked . . . avoid it, pass not by it; turn from it, and pass on."—Read Prov. 4:10-19.

Not far from where I am writing, on a recent evening, an automobile whose driver was blinded by approaching headlights plunged into a party of school girl hikers and seriously injured three of them. Hikers should remember that they can see the automobile lights, but the driver back of the lights often cannot see them.

And this is true of walking on all the highways of life. How often Christ urged his followers to watch, to be on their guard against evil! We can see it rushing down upon us. Many voices warn us against it. There is ample room by the side of the road. Steer clear of sin! Keep out of the way of the wicked!

Prayer—To that end, O Lord, may we walk ever in thy ways. Thy safe ways. Thy guarded ways. Thy ways of peace.—*Amen.*

AMOS R. WELLS.

HOLMAN SUPERIOR TEACHERS' BIBLES

Authorized Version—Self-Pronouncing — The Best Editions of the World's Best Book

For Adults, Teachers, Preachers, Students, and All Who Would Study the Word of God Intelligently

BOLD BLACK TYPE—COMPACT SIZE 4½x6¾ INCHES—WILL FIT THE COAT POCKET

Part page specimen of Holman Boldblack Type Bible

ST. MATTHEW, 5. *Christ's sermon on the mount.*

13 And leaving Năz'a-rĕth, he came and dwelt in Cā-pēr'na-ŭm, which is upon the sea coast, in the borders of Zăb'u-lon and Nĕph'tha-lim:
14 That it might be fulfilled

A.D. 31. CHAP. 4. n Isa. 9. 1, 2.

934 CHAPTER 5.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.

AND seeing the multitudes, a he went up into a moun-

THIS NEW HOLMAN TEACHERS' BIBLE, Pronouncing Text, Bold Black Type is a PRONOUNCED SUCCESS. The latest Bible with NEW HELPS that are quite comprehensive and consist of an Illustrated Bible Dictionary, Concordance and additional aids all under ONE ALPHABETICAL INDEX. Also Fine Maps on Coated Paper, and a specially prepared BIBLE READING COURSE, intended to stimulate and maintain interest in the Bible. Imported Bible paper is used to improve opacity and keep down bulk. By this means you get the benefit of full Biblical information without the physical discomfort of handling a heavy volume.

STYLES AND PRICES—BIBLE PAPER EDITION

4612. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges..... $4.00

4630. Same as 4612, with extra leather lined covers..... 4.75

THIN INDIA PAPER EDITION

With Helps as described above. Size 4½x6¾ inches. One inch in thickness

630X. Egyptian Morocco, divinity circuit, leather linings, red under gold edges, silk head bands and silk marker..... 7.00

633X. Algerian Morocco, divinity circuit, leather lining to edge, silk sewed, round corners, red under gold edges, extra quality binding..... 8.00

EXTRA LARGE PRINT TEACHERS' BIBLES

Large 8 Vo. Size—8x5½ inches—1600 Pages, including 400 pages of Bible Study Helps

Part Page Specimen of Print

Extra spacing between words and lines makes this Bible very easy to read.

ST. MATTHEW, 5. *Christ's sermon on the mount.*

15 k The land of Zăb'u-lon, and the land of Nĕph'tha-lim, *by* the way of the sea, beyond Jôr'dan, Gă'lī-lee of the Gĕn'tiles;

A. D. 31. k Is. 9. 1, 2. l Is. 42. 7. Luke 2. 32. m Mark 1. 14.

2 And he opened his mouth, and taught them, saying,
3 b Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

CONTAINING COMPLETE HELPS TO BIBLE STUDY, INCLUDING ALL OF THE FOLLOWING FEATURES

A New Practical Course in Bible Reading, A Treasury of Biblical Information. The most carefully compiled, thorough and attractive form in which valuable Biblical information has ever been prepared. Illustrated Self-Pronouncing Bible Dictionary Containing 150 illustrations, concise definitions and textual references on nearly 50,000 subjects. A Practical Comparative Concordance, with nearly 50,000 references. Four Thousand Questions and Answers on the Old and New Testaments. A valuable Help to all Bible Readers.

STYLES AND PRICES

4712. Divinity Circuit (overlapping covers), French Seal Leather, red under gold edges, silk head bands, and silk marker.. $5.00

812RL. Red Letter Teachers' Bible. The Words of Christ in the New Testament, Old Testament Passages alluded to by Christ, various prophecies relating to Christ in the Old Testament, etc., all PRINTED IN RED. Binding same as described above on 4712 and same large Self-Pronouncing type..... 6.00

733X. Holman India Paper, Genuine Morocco, leather lined, silk sewed, divinity circuit, round corners carmine under gold edges, silk head bands and silk marker, same type and helps as above..... 10.65

All styles sent Postpaid at above prices—Thumb Index 50 cents extra

OBITUARIES

FONVILLE.

John W. Fonville, son of Frederick W. and Eliza Tarpley Fonville, died at his home on Route 5, Burlington, Thursday, December 28, 1933, age 76 years and 6 months. He had been in declining health for three months, and after a critical illness of five days, passed to his reward. Surviving him are his wife, who was Miss Agnes Coble, and the following children: John, William, Jamie, Walter and Miss Rachel of the home, and Fred, of Texas.

In early life he attended Graham Academy, taught school a few years, and for a number of years was a licentiate Christian minister. After he discontinued his ministerial work, he was superintendent of Sunday Schools at Carolina and Hopedale, a member of the Christian Church of Burlington, and for the last five years a member of Long's Chapel Church. At the time of his death he was teacher of the Senior Bible Class, which position he had held for 12 years.

Brother Fonville was a high type of intellectual, social, business and religious man, and though frail in health, his mental faculties were unimpaired, and to the very last, he faithfully studied and taught the Word, and sought to prepare himself and others for entrance into the great beyond. He was faithful in all relations of life, a good neighbor, a firm, yet kind and devoted husband and father, a Christian gentleman.

Bro. Fonville will be missed in the home, community and church, and we, on behalf of the church, Sunday School and Missionary Society of which he was a faithful member, adopt the following resolutions:

1. That while we mourn the passing of our beloved co-worker and brother, we bow in humble submission to the will of an all-wise Providence, who doeth all things well, and

2. That we extend our heartfelt sympathy and prayers to the bereaved family in this hour of sadness, and

3. That a copy of these resolutions be placed upon the minutes of these organizations, a copy sent to the family, and a copy sent to "The Christian Sun" for publication.

R. W. BARNETTE,
MRS. J. A. GENTRY,
MRS. J. W. JOHNSTON,
Committee.

IN MEMORIAM.

As the autumn breezes sighed among the forests, that staunch veteran George Washington Suitts, began to show unmistakable signs of physical collapse only too obvious to his near and dear ones, until at the ripe age of 91 years, 4 months and 15 days, he dropped his militant vestments and donned the triumphal robe of victory reserved for the faithful.

He was a veteran of three conflicts: he was one of the first volunteers of the Confederacy, answering the call to arms to the best of his knowledge and belief. To the cause he was faithful to the end, and came out with scarcely a scratch.

He professed faith in a crucified Saviour, and cast in his lot, with the little band that held together in the community of old Park's Stand, under the auspices of Mt. Bethel Christian Church, awaiting the erection of a house of worship nearer his home. When Howard Chapel was built, he became a charter member, was ordained one of its first deacons, the duties of which he most conscientiously filled to the day of his passing.

In the first phases of resentment to the destructive indulgence in and debasing effects of the traffic in alcoholic beverages he expressed himself in no uncertain terms.

At a working of one of his neighbors, he, as an elder and esteemed church member, was requested to ask a blessing at the bounteous table set for the "hands," as the helpers were called. As he looked over the table and spied at a conspicuous place, the decanter filled with an ardent beverage to be taken by any who indulged, he, in his quaint decisive tone, at once remarked, "No, I can't ask a blessing as long as that bottle is on the table. I can't ask God's blessing on that." The bottle was removed, and he promptly proceeded to comply with the request. Thus in duty he was instant, "in season and out of season;" an honor to his profession; attesting his high calling in the service of his divine Master.

In his going surely a "strong staff is broken, a beautiful rod;" yet God is abundantly able and willing, if implored in spirit in truth, to raise up some other on whom his mantle will fall.

He was warmly regarded by all his church, highly respected by his friends.

His funeral was attended by many near friends, brethren and sisters, and he was gently laid to rest by his wife and other members of his family, at New Lebanon Christian Church.

"Surely, a good name is more to be desired than great riches."

A BROTHER DEACON.

ELON COLLEGE

AN ACCREDITED COLLEGE
of the
CONGREGATIONAL CHRISTIAN CHURCHES OF THE SOUTHEAST

CHRISTIAN EDUCATION BUILDING.

ELON COLLEGE, founded by the Christian Church in 1889, has fully justified the faith and hope of its founders during its 42 years of operation. Its graduates from the four-year course leading to a bachelor's degree, number 980, now living, 122 of whom are in the Christian Ministry and full-time Christian service. The majority of these are members of our own denomination. In addition, 449 are in educational work and are an active influence in the lay leadership of the Christian Church.

THE CHRISTIAN EDUCATION BUILDING, and the definite religious atmosphere of the College, provide the very best facilities available for training for religious leadership, and offer the Church its finest opportunity to train the young people of the denomination to assume active leadership both in the ministry and laity of the local churches.

Address—

C. M. CANNON, *Registrar*
Elon College, - - - - North Carolina

Home Atmosphere—Reasonable Rates—Clean Athletics—Christian Spirit

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational-Christian Church.

Central Publishing Co., Inc., is complying with the President's Code

BOARD OF EDITORS.

J. O. ATKINSON, D. D.....Editor
E. C. GILLETTE, D. D.....Associate
S. C. HARRELL, D. D.....Contributing
C. R. RAYMOND, D. D....Contributing
ELISHA A. KING, D. D...Contributing
W. C. WICKER, D. D.... Contributing
J. T. KERNODLE....Managing Editor

SUBSCRIPTION RATES.

One Year $2.00
Six Months 1.00

Trial Subscriptions: Five or more new subscriptions sent in at one time by pastor or president of any church organization, three months for 40c each.

PUBLISHED EVERY THURSDAY AT RICHMOND, VIRGINIA.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Change of Address: Be sure to give both old and new address when asking that your address be changed.

All news matter and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsyth Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

Receipts: The change of label is your receipt for money paid. The label shows date of expiration, and change on label will appear the first or second issue of the month following renewal, provided it was received before the 25th. No other receipt will be sent unless requested. Please notify the Richmond Office if label is not changed as above.

GOODE.

Mrs. Alice Wilkerson Goode, daughter of the late David Young and Drewry Ann Wilkerson, was born August 1, 1870, and died at her home near Halifax, Va., January 9, 1934, age 63 years, 5 months and 9 days.

She professed religion when young, and united with Union Christian Church, Virgilina, Va. She married Mr. Eddie Goode. To this union were born three daughters and two sons. Her husband, two daughters, two sons, and three grand children survive. The children are David and Johnny, of South Boston, Va.; Mrs. Lida May Smith, of Halifax, Va., and Mrs. Thomas Gordon, of Cluster Springs, Va. Miss Rubie Goode, the youngest daughter, died in 1930. The grandchildren are James and Annie Goode.

She is also survived by two brothers, Tommie and David, and three sisters, Mrs. Mary Sneed, Mrs. Henry Eastwood and Mrs. Bessie Walker.

The funeral was conducted from her church on Thursday afternoon, January 11, 1934, and interment in the Virgilina Cemetery. Her loved ones sorrow; may God in his mercy comfort them.

C. E. NEWMAN.

HELBERT.

Mrs. Mattie A. Helbert was born March 22, 1862, and died December 3, 1933, making her age, therefore, 71 years, 8 months, and 11 days.

Sister Helbert was a faithful member of our Bethlehem Church, though for some years not able to attend much.

She is survived by two sons, one daughter, four grandchildren and four great-grandchildren.

Funeral services were held at Bethlehem, December 6, 1933. The writer was assisted in the service by Rev. S. C. Hutton, pastor of the Baptist Church at Broadway.

A. W. ANDES.

HUFFMAN.

John H. Huffman was born August 29, 1872, and departed this life December 19, 1933, at the age of 61 years, 3 months, and 20 days. He was a member of Concord Christian Church, and a native of that community, though for the last twenty or more years he lived near Washington, D. C. Surviving are his widow, one son, one brother, and one sister. Funeral services at Concord, December 21, 1933. A. W. ANDES.

LISKEY.

Mrs. Bertie Donovan Liskey was born February 27, 1896, and died December 27, 1933, age 37 years and 10 months. She was the wife of Freeman Liskey, of the New Hope neighborhood, and a member of the United Brethren Church at Mt. Clinton.

Funeral services were held at Mt. Clinton, December 29, 1933, conducted by the writer, assisted by Dr. J. W. Wright, pastor of the U. B. Church of Harrisonburg, and by Rev. James Swain, pastor of the U. B. Church at Mt. Clinton. A. W. ANDES

PIEDMONT COLLEGE

Located in

"The Blue Ridge Highlands"

SECOND SEMESTER—JANUARY 31st.
SUMMER TERM—JUNE 11th.

An accredited college with an enviable reputation for superior classroom instruction, and wholesome student life.

Fully recognized and accredited in its home State, and in such neighboring States as North Carolina, South Carolina, Alabama, Tennessee and others. Standard courses leading to the A. B. and B. S. degrees.

The Summer Term, continuing for six and nine weeks, affords opportunity for college and professional study and invigorating recreation.

From six to twelve hours of credit may be earned. Special courses in Elementary, Intermediate, High School and Rural Education. Public School Music and Art; School and Playground Games; Athletic Coaching.

For Fall Term or Summer Bulletin, write

DEAN J. C. ROGERS,
DEMOREST, GEORGIA.

SOUTHERN UNION COLLEGE

FRANK E. JENKINS, *Acting President.*

SECOND SEMESTER WILL BEGIN JANUARY 25th.

* * * *

STRONG FACULTY : STRONG COURSES
LOW EXPENSES : THOROUGHLY CHRISTIAN.

* * * *

The Adult Education Department is growing rapidly, with some 150 already enrolled.

For prospectus and full information, write

DEAN MARLIN G. SATTERFIELD,
WADLEY, ALABAMA

Southern Seminary Foundation

(Successor to Atlanta Theological Seminary.)

AFFILIATED WITH

Vanderbilt University

The Foundation and the other Foundations that are affiliated with Vanderbilt University School of Religion comprise the only Interdenominational Theological School in the South. Through this affiliation the students enjoy the rights and privileges of Vanderbilt University.

DEGREES.

Candidates for degrees are required to have completed their college courses.

The degree of Bachelor of Divinity is offered to qualified students who complete the required courses.

Vanderbilt University also offers the degrees of Master of Arts and Doctor of Philosophy, in accordance with the regulations established in its several departments.

MORE THAN A SCHOOL OF THEOLOGY.

Because of our affiliation with Vanderbilt, our relations with other nearby colleges where our students can take courses without tuition, and the cooperation of the American Red Cross and other social agencies in the city, we prepare students for many types of Christian service.

For information write

WILLIAM JAMES CAMPBELL, *President,*
330 BUTTRICK HALL, VANDERBILT UNIVERSITY,
NASHVILLE, TENN.

THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

IN ESSENTIALS, UNITY. IN NON-ESSENTIALS, LIBERTY. IN ALL THINGS, CHARITY.

VOLUME LXXXVI. RICHMOND, VA., THURSDAY, FEBRUARY 8, 1934. NUMBER 6.

•• THE SUN'S OBSERVATORY ••

Rev F C Lester
505 S Main St.

Fogs and Horse Racing.—

Much is heard about the fogs of England, but few Americans, even among the racers, realize that on many occasions these fogs become so dense that horse races have to be called off. Twice recently this has happened, and the race promoters are anxiously looking about for some way to overcome their difficulty.

Opened After 410 Years.—

Four hundred and ten years ago the bishop's door of the famous Cathedral of St. Maurice and Ste. Catherine was closed to open no more until the fifth of this month. The massive door was sealed when the powerful bishopric went Protestant, and was only opened to admit the new Nazi bishop of the Province of Saxony, the Rt. Rev. Friedrich Peter, on the occasion of his consecration by Reichsbishop Ludwig Mueller.

Finger Prints Reach New High.—

J. Edgar Hoover, director of the division of investigation of the Department of Justice, announced this week that the business of finger printing had reached a new high. Four hundren and seventy-six identifications were made by this means during the month of January, and an average of 2,000 prints a day are still arriving from various States and federal agencies, as well as from forty-five foreign countries. A staff of 235 handles this collection of more than 4,000,000 criminal finger prints, said to be the largest in the world.

World's Gold Output Increases.—

The output of the precious metal showed some gain during 1933 over the previous year and was more than 55 per cent above that of 1922. December also showed an increase over November, and the output of all producing countries, as reported by the American Bureau of Metal Statistics, totaled 2,095,000 fine ounces. Production for the United States for December was 270,-000 ounces; for Canada, 255,000 ounces, and for South Africa 894,000. The world production for 1933 amounted to 24,282,000 ounces, or using the new dollar basis, $847,656.00.

Dollar Revaluation.—

Possibly the outstanding feature of the past week was the re-establishment of the gold standard on a bullion basis, with the dollar revalued at 59.06% of its former gold content. This step is recognized as an important move in what is hoped will soon be international stabilization, but the situation is greatly complicated by the rush of gold back to the United States. The situation has already become acute in France, and if that country should abandon the gold standard at this time, the resulting confusion will probably do more to unstabilize the international situation than the American action has done to stabilize it. The sooner an agreement can be reached between Great Britain, France and America, fixing the relative value of their currencies, the better it will be for all concerned except the money speculator.

Competition in Sports Honors.—

From the New York *Times* comes the following: "Babe Ruth may be the hero of American fandom, but Amar Nath, young Indian cricket player, recently took the populace of India by storm to such an extent that women stripped jewels from their fingers to give him. Amar Nath was the hero of the test match between England and India, being the first Indian in history to score a century in an Indian test match. Checks, cash, jewelry, cups, medals, food and an automobile were showered upon him in a great wave of popular emotion at the conclusion of the game. It was estimated that the gifts totaled $15,000 in value. He had to engage several coolies to carry his presents to his hotel, according to the story from Bombay."

Drop in Naturalization.—

Fewer aliens gained their citizenship during the fiscal year which ended last June than in any other year for the past sixteen. The number of applications for first and second papers also showed quite a decline. Harold Fields, executive director of the National League for American Citizenship, says: "Aliens in this country, of whom there are still 6,000,000, are finding it more and more difficult to meet the high fees incident to the naturalization process. . . . While educational and moral requirements remained the same, the fees were increased in 1929 by from 400 to 700 per cent." The results of these increased fees have been a large drop in the number of natuaralizations, which Mr. Field believes to be not conducive to the best interests of the individual or the nation.

The Nazis Rewrite the Psalms.—

Word now comes from Germany that it is necessary that the Psalms of David be "thoroughly purged" of their "Jewish taint." To do this a volume which consists of seventy-five revised Psalms, instead of the original 150, has been issued by Wilhelm Teudt, a pioneer in the movement. Herr Teudt has entirely rewritten and thoroughly "Germanized" the poems. In his foreword he asserts that Christ was of pure Aryan blood, "His whole spirituality being foreign to Jews." The Herr would not eliminate the Old Testament entirely, but thinks that many features in it are obnoxious and should be pruned. He says that he stands for a new religion which "unites conceptions of God, nature, morality and heroism, which are the imperishable, God-given heritage of Germans."

School System Needs a Change.—

One hardly believes it would happen in the South. It might. But 45 per cent of five thousand New England high school seniors failed to identify the name of Chief Justice Hughes, though all of them could readily place Al Capone. From a group of "thirty leaders of current times," the 5,000 seniors recognized and identified correctly only the name of the notorious gangster. Commenting upon this the Boston University Press Bulletin says: "When 45 per cent of this same high school senior group does not even recognize the name of Charles Evans Hughes, Chief Justice of the United States, it is none too soon to dig beneath the surface of high school history, economics and civics teaching and find the reason for such abysmal ignorance." Many of the same group had decided that the gold standard was "a flag used by the 'Forty-Niners' in their rush for gold across the country to California."

Khublai Khan's Paper Money.—

One who imagines inflation to be an invention of modern times is more or less mistaken, for Marco Polo tells us that Khublai had "more treasure than all the kings in the world." And he accounted for this situation by telling of the Khan's simple, yet effective, method of printing all of the paper money he wanted and then making it legal tender, and then monopolizing the purchase of gold, silver and jewels. As early as 970 A. D., the Chinese emperors printed paper money and tried to control the currency, until, after several centuries of experience, they gave up the effort. Yung Lo of the Ming Dynasty gave up the issuing of paper currency at the beginning of the fifteenth century, and it was not tried again until the year 1851, by which time the Celestial Kingdom had presumably forgotten its effects. About the year 1294 A. D., Khaikhatu Khan, in the Mongolian empire of Persia, found his treasury depleted by his extravagant expenditures. On the advice of his brain trust, headed by Izzudin Muzzafar, we are told that recourse was had to paper money. Extensive preparations were made for carrying out the issuance, a numerous staff of officials was appointed to carry out the details, and "all who issued false notes would be summarily punished." As soon as these "auspicious notes were put in circulation, poverty would vanish, provisions become cheap and the rich and poor be made equal. A short while later, however, Izzudin, who proposed the issue, so some accounts say, paid for his suggestion with his life.

NOTES-PERSONALS

NEWS FROM THE CHURCHES

Only three Sundays left in which to take the offering for Elon, and surely every church of the Convention will give all the people a chance to make a contribution to this essential cause of our church life and growth.

Many friends of W. Knighton Bloom, D. D., recognized his birthday, February 1st, with messages of affection and congratulation. Dr. Bloom retires on April 1st, from the office of Secretary of Missions for the Eastern Division, having reached the official retiring age limit. Dr. Bloom's co-workers in the Southeast deeply regret this fact. The poem, dedicated to Dr. Bloom, given elsewhere in this issue, was composed by Dr. Clarence A. Vincent, of Winter Park, Fla., in honor of his birthday and retirement.

Our Sanford and Shallow Well Churches have called Rev. R. F. Brown to become their pastor. Of Brother Brown and his coming to Sanford, the local paper carried the following: "Rev. R. F. Brown, of Winchester, Va., has accepted the call to the Sanford and Shallow Well Christian Churches, and will preach his first sermon as pastor next Sunday morning. Rev. Brown will move his family to Sanford about February 1st. He was reared in North Carolina, a graduate of Elon College and the State University. He has preached in many churches in this state, Ohio, Virginia, and West Virginia. Rev. Brown received his training for the ministry in the Presbyterian Seminary at Richmond, Va., and while there was given work by the Presbyterians. He was reared in the Christian Church, and upon going to Ohio, served that denomination in the capacity of pastor. By invitation he came to Sanford and preached in the Presbyterian Church some time last year."

The annual mid-winter meeting was held in Evanston, Ill., January 22nd-24th. This is really a group of meetings including the annual meeting of the Commission on Missions, the Home Boards and the American Board of Commissioners for Foreign Missions, and also the meeting of the Superintendents' Conference. Questions of budgets for the coming year, adjustment of percentages, missionary promotional programs, and other similar matters are discussed. The meeting this year, while facing serious problems was, nevertheless, a meeting full of hope and great encouragement and a desire to face the problems of all our churches in the finest Christian spirit. Those attending from the Southeast were: Dr. L. E. Smith, of Elon College, and Mrs. Marston Freeman, of Chatanooga, Tenn., both members of the Commission on Missions; Secretary W. Knighton Bloom, and Superintendents Fred P. Ensminger, Edwin C. Gillette, and Milo J. Sweet. Others attending who are close to our Southeastern fellowship were: Dr. W. P. Minton, Supt. Simon A. Bennett, of Indiana, and Secretary A. W. Sparks, of Dayton, O.

His multitude of loved ones and friends will deplore the loss that Dr. J. U. Newman and family sustained Monday, January 29th, when their home at Elon College burned to the ground. Some furniture, books and clothing on the first floor were saved, but all effects in rooms and halls on the second floor were destroyed. Dr. J. B. Newman (son, and dentist, of Burlington), his wife, also Miss Lila, art teacher at Elon, roomed on the second floor, and all their furniture and wearing apparel were burned. Tragic, indeed, that this should have occurred on the very day when hundreds were gathering at the College, by invitation of President and Mrs. L. E. Smith, to honor Dr. Newman on attaining his 74th anniversary. He has served on the faculty at Elon since its founding in 1890, and the other living teachers of that first faculty were invited to share the honors of the occasion with their beloved associate. Despite the fire, the reception was held, and many admirers of this great teacher gathered, and while expressing regret at his great loss, rejoiced that he had been spared and so abundantly blessed through the years.

DR. J. U. NEWMAN'S HOUSE BURNED,

Monday afternoon at 3:30 o'clock, the quiet town of Elon College was disturbed by the sounding of the alarm, "Dr. Newman's house is on fire." The fire started in the roof from undetermined origin. Fire departments from Gibsonville and Burlington were called, but arrived too late to save the building. The building was dry, the wind was rather high, and the flames spread rapidly until the entire roof was in flames. Students and faculty members rushed to the scene and were able to save practically everything on the main floor. Contents on the second floor were destroyed. This is a great calamity to our College town, the school, and Dr. Newman's family, in particular.

Preparations were being completed for a reception in West Dormitory in the evening honoring Dr. Newman and the original faculty of Elon College. Dr. Newman has taught at Elon since the day it opened its doors as a school. He has given forty-four years of faithful service. It was marvelous how Dr. Newman, Mrs. Newman, their daughter, Lila, and their son and daughter-in-law, Joseph and Anne Rawles Newman, could go right on with the reception, take their places, and enjoy the occasion as if the disaster had not befallen them. We have seen nothing yet to equal the spirit manifested by them. They are now living in a small house here. Dr. Newman is going ahead with his work at the College as if nothing had happened. They hope to rebuild on the home site.

I feel that former students, friends of Dr. Newman, and every member of our church every where will want to have a part in providing for them the comforts of a home in their declining years. I have mailed out a number of letters to those who wish an opportunity to help in this pleasant task. I do not have the names of everyone and cannot send letters to you all. If you have not received a letter and wish a part in this undertaking, please send your contribution to the writer, who will receipt you. L. E. SMITH.

THE NEW OPPORTUNITY OF THE CHURCH.

By TIMOTHY THOMAS.

You can ridicule and burn a John Huss, persecute and condemn a John Calvin, mock and scorn a Martin Luther, but you cannot destroy an ideal or confine a noble purpose to legislative records. The same flame that burns a martyr at the stake may be the fire that illuminates his ideals to shine around the world.

By the use of the franchise democratic America has rescinded an act of her own in making null and void the Eighteenth Amendment. What a people living under a democracy can do they reserve the right to undo. On this basis there can be no just criticism that a sufficient number of States, through the vote of their people, repealed the Eighteenth Amendment.

The repealing of the Eighteenth Amendment is not throwing to the winds the spirit and the ideal of prohibition. Prohibition in its larger sense is not merely making it impossible for the individual to procure or have access to liquor, but rather it is bringing the individual to a point and place in his social, moral, and religious life that his own self-respect will prevent him from entering into an indulgence that degrades him as an individual, lowers his standard as a human being, and incapacitates him for the duties that are his to perform as a creditable citizen.

Will and desire may overthrow the law. The desire and the will to kill often overthrow the law against murder. Do away with the desire and will to murder and you will do away with murder. Do away with the desire for liquor and you will do away with liquor. The law of supply and demand prominently figures in this connection. So long as there is a demand for liquor there will be a supply; but there will be no demand for liquor when we have eliminated the desire for it.

The church in her united efforts to combat the influence and the evils of liquor is not defeated. What may happen over a period of a few years cannot be considered a gauge for the progress of the church. There are millions of people today who feel that all their efforts in behalf of the prohibition cause have been lost. It is not temporary disappointment or defeat for the individual that counts most. The paramount issue is that the ideal of the church, the ideal of the nation, has not been defeated. Fifty or a hundred years hence may reveal to the nation that in its haste to eradicate the evils of liquor from the land it made some mistakes. The nation may see that it developed a law much faster than it developed Christian and social consciousness. Laws do not change the heart of the individual, but rather individuals collectively change the heart of the law.

Real prohibition must have its roots in a form of education, Christian education, that type of education which refines the individual at heart as well as develops his mental and physical faculties. Never in the history of the church has she had such a golden opportunity to launch her greatest program for the diffusion of such education.

The opportunity of the church comes in facing, as well as full acceptance, of that wide-open opportunity to teach the people the evil influence of strong drink on the moral and physical man. The church has not had a set-back in her crusade for prohibition; she has merely been called upon to modify her program. That she will modify it is confidently believed. To that end let the church bring a new prohibition through the slow, yet sure, process of Christian education.

VALLEY WOMEN MEET.

The Woman's Mission Board of Virginia Valley Central Conference met at the home of its President, Mrs. A. W. Andes, January 27th, to discuss some of the problems of its work.

Ten members of the board, three pastors and three visitor were present. It was planned to send two delegates to the Southern Woman's Mission Convention at Suffolk, in the spring.

The treasurer's report shows that our churches have been very slow sending in their mission funds the first half of the Conference year.

It has been planned that the District Rally programs be arranged by the Superintendent and her helpers in each district, and that each plan the time of their own programs as suits their group of churches best.

The date for the annual Woman's Missionary Conference was set for July 19th, at Bethel.

Rev. and Mrs. A. R. VanCleave, of Winchester, were present, and both gave very interesting talks along the line of missions.

MRS. B. F. FRANK.

JANUARY SUBSCRIPTION PAYMENTS.

The response to our special offer for January met with quite encouraging repsonse. There are quite a few, however, who did not respond. We are hoping that some of these will at least write us, letting us know what action they wish to take in regard to their paper. We will be glad to carry them until such a time as it is convenient.

We again call attention to the fact that we are unable to change the label on your paper till the month following the time your payment is received, usually the second week. This is because it is a great deal more economical to print the labels for a month at a time than to reprint each week. If your label is not changed by the second week of the next month, we will appreciate your notifying us.

Thanking each and every one listed below, I remain, Sincerely yours,

J. T. KERNODLE, *Mg. Editor.*

Mrs. Mamie F. Alpin, Sunbury, N. C.
Miss Margaret P. Alston, Route 1, Henderson, N. C.
Mrs. R. H. Adams, 232 Burwell Ave., Henderson, N. C.
Mrs. W. B. Baker, 1045 23rd St., Newport News, Va.
J Worth Barker, Route 2, Greensboro, N. C.
Mrs. Alice A. Barrett, 623 Jefferson St., N. W., Washington, D. C.
Mrs. Lula M. Benton, Suffolk, Va.
J. B. Bland, Carrsville, Va.
Mrs. D. J. Bowden, 508 W. 29th St., Norfolk, Va.
F. E. Branch, Waverly, Va.
Walton E. Brill, Hook's Mills, W. Va.
Miss Julia A. Brinkley, P. O. Box 196, Suffolk, Va.
J. W. Brinkley, 151 Saratoga St., Suffolk, Va.
Mrs. J. T. Britten, Holland, Va.
Mrs. W. W. Brown, Bennett, N. C.
Wm. B. Burke, Seven Fountains, Va.
Mrs. Harvey Byrd, 1235 21st St., Newport News, Va.
Mrs. Annie Staley Calhoun, 128 N. Saratoga St., Suffolk, Va.
J. H. Carter, Sunbury, N. C.
C. R. Clapp, Route 1, Brown Summit, N. C.
Mrs. T. M. Cobb, Franklin, Va.
F. G. Coffin, 47 W. 4th Ave., Columbus, Ohio.
S. F. Coghill, Route 4, Henderson, N. C.
A. P. Cole, 214 Hargrave St., Durham, N. C.
Miss Lydia Creswell, Hook's Mills, W. Va.
E. F. Cullifer, Route 3, Suffolk, Va.
J. E. Davis, Route 3, Youngsville, N. C.
Wava Diamond, McCoy St., Reidsville, N. C.
H. G. Earp, Route 2, Milton, N. C.
T. J. Earp, Route 2, Milton, N. C.
Rev. George N. Edwards, 9-A King St., Charleston, S. C.
Hermon Eldredge, 519 C. P. A. Bldg., Dayton, Ohio.
Miss Sarah Ellison, Route 1, Box 32, Asheboro, N. C.
T. Z. Fogleman, Route 3, Liberty, N. C.
E. K. Freeman, Route 1, Box 92, Eagle Springs.
T. R. Friddle, Route 1, Summerfield, N. C.
K. S. Gammon, Hickory, Va.
M. C. Garvin, Gore, Va.
Mrs. J. J. Gomer, Route 2, Whaleyville, Va.
Miss Evelyn Hardy, Wadley Ala.
Mrs. Herbert Harrell, Box 104, Driver, Va.
Mrs. W. J. Hill, Como, N. C.
Mrs. Ben T. Holden, 707 N. Main St., Louisburg, N. C.
A. T. Holland, 512 W. Washington St., Suffolk, Va.
Mrs. C. C. Holland, Holland, Va.
Mrs. E. T. Holland, Holland, Va.
R. L. House, 2308 Roanoke Ave., Newport News, Va.
R. L. Hurdle, 207 Holt St., Burlington, N. C.
P. W. Isley, Route 1, McLeansville, N. C.
Mrs. J. K. Jones, Holland, Va.
Mrs. J. A. Kelley, Route 5, Sanford, N. C.
Mrs. Martha Kernodle, Reidsville, N. C.
E. C. Kitchens, Lanett, Ala.
Mrs. Allen Lassiter, Sunbury, N. C.
Mrs. J. F. Laymon, Broadway, Va.
Mrs. W. V. Leathers, 111 Linden Ave., Suffolk, Va.
E. M. Lilly, La Crosse, Va.
Mrs. J. R. Louderback, Charles Town, W. Va.
I. T. McAdams, Mebane, N. C.
Mrs. J. C. McAdams, Elon College, N. C.
Mrs. A. F. Matthews, Route 3, Waverly, Va.
D. E. Michael, Route 1, Brown Summit, N. C.
Mrs. L. E. Morris, Dyke, Va.
W. P. Perry, 516 McMannen St., Durham, N. C.
Mrs. W. R. Perry, Louisburg, N. C.
Mrs. J. C. Pierce, Route 3, Suffolk, Va.
J. W. Price, 18 Albemarle Ave., Richmond, Va.
Miss Lessie Pugh, Box 32, Morrisville, N. C.
Mrs. Lura Rabey, W. Washington St., Suffolk, Va.
Mrs. D. P. Rawles, 1407 Monterey Ave., Norfolk, Va.
Mrs. E. L. Rawles, Holland, Va.
Miss Augusta Rhinehart, Linville, Va.
J. H. Richmond, Route 3, Ruffin, N. C.
R. H. Riedel, Holland, Va.
Mrs. J. F. Rountree, 1310 24th St., Newport News, Va.
H. E. Savage, Route 1, Whaleyville, Va.
Mrs. J. D. Senter, Route 2, Apex, N. C.
Mrs. L. A. Sharpe, Route 4, Burlington, N. C.
A. L. Smith, 326 44th St., Newport News, Va.
E. F. Smith, Route 1, McLeansville, N. C.
Paul R. Spaid, Hook's Mills, W. Va.
A. H. Spivey, Wakefield, Va.
Mrs. C. H. Stephenson, 1220 Burlington Road, Atlanta, Ga.
W. J. Thomas, 306 Union St., Burlington, N. C.
John G. Truitt, Suffolk, Va.
Jesse F. Turner, Route 1, Suffolk, Va.
G. R. Underwood, Goldston, N. C.
J. E. Vincent, 204 Cedar St., Suffolk, Va.
Mrs. K. B. Way, Route 1, Box 13, Sanford, N. C.
Dr. W. T. Whitsett, Whitsett, N. C.
Mrs. J. D. Whitt, Route 1, Nathalie, Va.
Miss Birdie Wilson, Route 3, Box 35, Virgilina, Va.
Miss Sallie B. Wilson, 1836 Easley Ave., Lynchburg, Va.
Rev. L. L. Wyrick, Elon College, N. C.
E. R. Yow, 304 E. Salisbury, Asheboro, N. C.

SERVICE FOR CHRIST.

By MISS MARY E. HALSTEAD.

Rosemont C. E. Society, Norfolk, Va.

When we repeat the topic, "Service for Christ," what are the things which come to mind as ways of rendering this service? How many think of teaching in the Sunday School, taking an active part in the Christian Endeavor Society or Union, or doing some other type of church work? I wonder how many have a broader view for service and thought of some full-time service, such as preaching or being a missionary on the home or foreign field?

Of course, we want to do some specific religious work for Christ, and we want to remember, too, that we can be a witness for him and render great service for him in a general way by living our daily lives in the manner which he exemplified for us, by rendering service whenever and wherever the occasion arose. I read this little poem the other day, which impresses me:

I read in a book
Where a man called Great
Went about doing good.
It is very disconcerting to me
That I am so easily satisfied
With just going about.

How many of us does this apply to?

So we want to think for a while of the specific and the general service which we can render for Christ, thereby thinking of service in its entirety.

I wonder how many of us are doing the specific work for Christ which we should do? When we decide that we would like to be a Christian we should also realize that there are certain obligations which we must meet if we are to be the kind of Christian we should be. James tells us that we should "be doers of the Word, and not hearers only." So are we meeting our obligations? Are you teaching that Sunday School class which the superintendent asked you to take? Did you accept that position as secretary of the Missionary Society which the nominating committee wanted you to take? How about that position in your Christian Endeavor Society or Union? Are you filling that office to the best of your ability, or did you say, "No, I just can't do that," "I won't have time to do that," or offer some other excuse, shirking your responsibility? You know, we can do those things, if we really want to. What we need is more faith—more faith in ourselves, more faith in God, believing that he will give us the necessary wisdom and strength to accomplish these things.

Then, too, I believe we can find time to do the things we really want to do. Isn't it generally the busiest person in your society, church or community who will take on something else to do?

The wisest minds of all ages have sought to lengthen human life. The practical thing for us to do is to try to get more of the time we do have. We do not have a modern Joshua to make the sun stand still. But if we can get more into the days as they are, make the years mean more, we serve far better than if we could perform the miracle of prolonging life or making the sun stand still. The secret lies in the little word NOW.

The quotations are taken from Charles Miller in "Nautilus."

"All that we are or have, all that we ever were or had, all that we ever will be or have, all our dreams, hopes, possessions, loves, associations are ours by virtue only of that slender thread of an instant—NOW. Many of the greatest lives in history have been short in years, but full of achievement. According as we use NOW, our lives are large or small."

If we feel that God is calling us for full-time service, then let's begin now making preparation for this work, even if we don't see just how we can finance it, or otherwise do it, at present. Let's have faith enough to believe that God will provide the way.

Now, let's think about the general service we can render in "going about doing good" in the common, every-day tasks of life. The way in which Christ would have us serve him is by serving our fellow man. And sometimes the greatest service which we render is not when we are doing some specific religious task, but it is done by the way in which we live our daily life. We remember in our Scripture lesson, those whom Christ awarded were not aware that they had been serving Christ, and they asked the question: "When saw we thee hungry, naked, and in prison and administered unto thee?" And Christ informed that inasmuch as they had done it unto one of the least of these, they had rendered that service unto him. So we should be careful to make the best of the opportunities which we have of helping those about us, for we remember the reward of the faithful and the fate of those who were neglectful.

And we don't have to sit down and wait for the opportunity to come right to our door—but let's be interested enough to look about us a little and we will find so many things that need to be done, just little things that you and I or anybody can do. Matters not how small the deed, if it helps to make just one person a little happier then it has not been done in vain. Jesus has promised that the giving of a cup of cold water in his name shall not be unrewarded.

Did you give him a lift? He's a brother of man, and bearing about all the burden he can.
Did you give him a smile? He was downcast and blue, and the smile would have helped him to battle it through.
Did you give him a hand? He was slipping downhill, and the world, so I fancied, was using him ill.
Did you give him a word? Did you show him the road? Or did you just let him go on with his load?
Did you help him along? He is human, like you, but the grasp of your hand would have carried him through.
Did you bid him good cheer? Just a word and a smile were what he needed most that last weary mile.
Did you know what he bore in that burden of cares that is every man's load, and that sympathy share.
Did you try to find out what he needed from you, or did you just leave him to battel it through?
Do you know what it means to be losing the fight, when a lift just in time might set everything right?
Do you know what it means—just the clasp of a hand—when a man's borne all that a man ought to stand?

Again we can emphasize that little word NOW. So often we intend to speak that word of cheer, pay that friendly visit, do that deed of kindness, but we are prone to be procrastinators. Lately we have heard much about the needs of others for food and clothing. We think of a dress or

(Continued on page 14.)

E-D-I-T-O-R-I-A-L

EDITOR
J. O. ATKINSON, ELON COLLEGE, N. C.
ASSOCIATE EDITOR
E. C. GILLETTE
117 W. Forsyth Street, Jacksonville, Fla.
CONTRIBUTING EDITORS
W. C. WICKER C. REXFORD RAYMOND
S. C. HARRELL ELISHA A. KING

THE PRINCIPLES OF OUR CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF OUR CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

IN SUNSHINE.

(EDITORIAL CORRESPONDENCE.)

Umbrellas and parasols have gone out of style for use in shielding one from sunshine. This is because the doctors have decreed, or discovered, that there is healing in sun rays. It is not fresh air only that the system needs, and must have, if the body is to be strong and healthful. This frame needs the unhindered rays of the shining sun both as creative and preventive. They flock to Florida in hundreds of thousands during the winter not to avoid the cold only, but to get out into the beaming, bracing, balmy, curative sunshine. The whole human race should be thankful that whatever is essential to life, God has created in abundance and for the most part it is free to all, or inexpensive. Fresh air, sunshine, water, salt, corn or wheat, vegetables—basic things of life—our Creator provided an infinite abundance.

Well, it is good to be in a climate warm enough now so that one may enjoy the blessed and beneficent sun rays all the day long.

Tragedy is everywhere. Man is not content to obey the laws of safety and security. So he courts death and wins. Three nights ago, at midnight, when rest and security are in order of nature, five Rollins College students went on a joy ride of death—and won. The high-powered Packard in which they were riding was reported by an eye witness to be at its top speed and failed to take a turn in the street two blocks from which I write. One wheel of the car struck a water-main and sent the whole car with terrific impact head-on against a giant electric pole across the street. Two of the young men, one the owner and driver of the car, a lad of 20, whose home was in New Jersey, were instantly killed, the other three injured and ambulanced to a nearby hospital. Two young lives snuffed out, as the coroner's jury later found, "in an accident that could have been avoided."

Of course! Why drive 70 miles an hour when half that speed will suffice in safety? One need not wonder why a father will let a son of 20 years of age go off to college with a Packard. The lad, no doubt, wished to do it. And why not indulge his wish? Ours is an age of freedom, and youth to be strong, must grow up naturally—unhindered, unhampered by old fogey notions and parental restraint. And the son, when he gets into his high powered car, why shouldn't he speed up if he wishes? That is nature's bent. Why not follow nature's lead, and thus grow to be a strong man naturally?

Well, our sympathies are with the father and mother now who are bereft indeed—both of an automobile and a son.

Tragedies have become so frequent now that they cease to be other than local news. The Orlando papers published this tragedy in the news of the day, but it is doubtful if papers in other localities did. They had tragedies of a similar nature to publish in their own news columns.

The fruit growers of Florida, orange and grape fruit producers in particular, are up in arms and all at sea. The orchards—"groves"— are just loaded with unusual abundance and quality. Trucks and trains cannot seem to reduce, or make any serious inroads into, the enormous supply. There seems to the casual observer to be enough citrus fruit here to feed the world at breakfast for many months to come. But the "C. W. A.," the "A. A. A.," the "R. F. C.," nor any other governmental arrangement of the alphabet, does not seem to help the grower—give him a living price for his output. In fact, a Federal judge here in Florida in court session one day last week declared the "A. A. A." unconstitutional, and now Washington says it can't help because its law intended as a help, is unconstitutional, and so inoperative in Florida.

Meanwhile, thousands of crates of luscious golden oranges and grape fruit are rolling out of Florida every day to grace the tables and carry their savory tastes to millions of Americans who are not worrying about the inevitable law of supply and demand.

The writer had the privilege of visiting briefly, the other day, Rev. G. O. Lankford and family at Memorial Home, Penny Farms, Fla. Dr. Lankford is improving in health, strength and hope, and it seems now, by the grace and power of God, that he will stage a come-back, and be able one day to reenter the world he so much loves, and in which he has been so abundantly blessed. The happy family of three, Dr. and Mrs. Lankford and Wilbur, have a "cute" and comfortable apartment on the "Penny Farms," so named not because anybody there "farms," but because of the broad open and boundless acres that stretch out in the far distance, purchased and kept in order by the Penny (of Penny chain store fame and fortune), as a place of rest, refuge and recreation for disabled ministers and returned missionaries and their families. It is a colony of cultured, refined, genteel Christian men and women, gathered from fields of religious service all over the world. A great idea, indeed, and most benevolent, that man Penny had—and has. He comes occasionally from his busy life, and visits his "Farms" on which thrive and grow to usefulness again those who wait upon the Lord, and thus renew their strength in this goodly place. J. O. A.

KNIGHTON BLOOM.

Small in stature, great in heart
Is our dear friend, Knighton Bloom;
Ever doing well his part
In the field or office room;
Cheering every worker's heart,
Yet expecting each one's best;
Stern to him who slacks his part,
Or is selfish in his quest.

Riding day and night the train,
Carrying messages of truth;
Stopped not by cold or rain,
To the adults and the youth;
Patient with us all, thank God,
Fearlessly he speaks his say,
Hates to use the cutting rod
As he walks life's busy way.

Friend of mine for thirty years,
We have known each other well;
Years of toil, of hopes and fears—
How impossible to tell
Of the love and high regard
That I feel for you, dear "Pard,"
Here's my hand—you have my heart.

May not sickness' fiery dart,
Nor dark sorrow pierce your soul,
As you travel toward the goal
Of the life that is to come
In our fair and heavenly home.
Many words of wisdom give,
And may He who is the Way,
Brighten every passing day.

CLARENCE A. VINCENT.

THE CHURCH AND THE HOME.

In our thought and vision we draw the line between worship and work, between religion and daily life. We use the words "secular" and "sacred." The Bible, however, makes no distinctions as these. It draws no line between the synagogue and the house, and the reason we fail to harmonize and understand the manifold experiences of life is because we do not recognize this fact. Life is a unit. It cannot be separated into different compartments, saying there is a sacred part, and there is the secular part.

In their work the church and the home should be one, for the church reminds us that heaven and earth are calling, and church and home symbolize the needs of the soul and the needs of the body; fellowship with God and fellowship with man, and the value of true religion lies not in its contrast with the daily life, but in its communion with daily life. The unlovely places in life, the unpleasant experiences should find a relationship with our worship of God. The church is a place that brings a sense of escape from the strain and pain of things. It does record great hours and epochs in the soul's life. That is part of its value, but it teaches us that when we have worshipped as we should it is easier, not harder, for us to go forward and answer the calls of life. The church and the home are not unrelated parts of our life. They are one and Jesus intends to weave all that is richest in one into all that is neediest in the other, to make the church a sacrament of help and the home a place of peace and both part of the great presence chamber of God's eternal love and mercy. He intends us to return and work at our daily tasks in the very spirit with which we are blessed an dworship in the church. In passing from the church to the home there need be no change in atmosphere, for with his presence life's trial can be sweetened, and the peace of God abound. Is the connection tight between church and home, worship and work, Christ and your heart?—*Rev. J. S. Willett.*

HISTORY OF CATAWBA SPRINGS CHURCH.

(Continued from last issue.)

In November, 1901, W. H. Roach was called to the pastorate and served until October, 1903, when M. W. Butler was called and accepted. The pastorate of Mr. Butler lasted for three years, when in November, 1906, he was succeeded by Rev. A. P. Barbee. Mr. Barbee's pastorate lasted for five years, and continued until the beginning of the pastorate of the present pastor in November, 1911. In November, 1911, Rev. J. Lee Johnson was called to the leadership and continues at the present time in that relationship. It appears, therefore, that Mr. Johnson has been pastor for 22 years. This appears to be the second longest pastorate in the history of the church, that of Rev. Little John Utley only being of a longer duration. The pastorates of these two men have covered more than one-third of the long history of the church. The best information as to the length of the pastorate of Rev. Little John Utley to be gathered from the old minutes, show that it was approximately 25 years. It therefore appears that he and the present pastor have served the church no less than 47 years.

Dr. Rainsford, for many years pastor of one of the great churches of New York City, has said that no pastor can see the results of his labors until he sees children grow up in the church under his ministry and take their places as men and women in its service. Granting the truthfulness of Dr. Rainsford's statement, then the average pastor in the average congregation never sees the results of his labors. Among all Protestant denominations, the Episcopaleans and the Presbyterians are to be envied by ministers of other denominations, and commended to all Protestants for the length of the pastorates they support. This writer knows one Episcopal pastor who has served one congregation for 38 years, and he is apparently still in the prime of a vigorous manhood, popular with his people, a social and civic leader in the community that has witnessed his long service for the people.

From the old minutes it appears that the pastorate of the Rev. John Hays lasted from 1803 to 1825. He, therefore, served the church for the same length of time—22 years—that Mr. Johnson has been pastor. The three pastorates combined make a grand total of 69 years, and since the church is now 130 years old, it is clear that these three men have served the church more than one-half of its history. It seems clear that the church has had at least 24 pastors; six of whom were called the second time to the pastorate of the church. From general information it appears that a hundred years ago a pastor was expected to, and served, a church much longer than the average one is permitted to serve today. Restlessness of both pastor and people has been assigned as the most probable cause for short pastorates. And when we turn from Protestantism to Roman Catholicism, we find far more permanency in pastoral relationships. A Catholic priest practically has a life tenure.

Conscious of trespassing on space, detailed tributes to several faithful pastors who served the church between 1885 and 1911 have to be omitted. However, the writer asks permission to say a few words concerning two of these men, namely, Rev. J. L. Foster and Rev. J. W. Wellons. This urge probably comes from the fact that as a young man these two men were often listened to with much pleasure and no little profit.

J. L. Foster was the Raleigh pastor at the time known. He is an educated gentleman, far above the average man in native talents and accomplishments, a genial companion, a fine conversationalist, refined and cultured, he preached well prepared sermons, had a pleasing delivery, a winning, persuasive voice, a pleasing personality, and won many friends. His manners were always polished and very democratic; his sermons were brief, clear and concise, and the attention given them was perfect on all occasions.

Rev. J. W. Wellons was a strong individual; he had a rather large body, and a large head well stocked with useful knowledge, especially select passages of scripture which were always at tongue's end. He believed the Bible as few men did during his generation or as few men do in this generation. His convictions were strong and positive, as a preacher he spoke as one having authority, his doubts seemed few, if any, his faith seemed clear and strong. He preached most vigorous sermons; but in an attractive style, he impressed people with the fact that the influence of Jesus Christ had made him a Christian and a gentleman. Nature made J. W. Wellons a born leader in thought and service; without ostentation he was a prominent and conspicuous specimen of vigorous manhood in any crowd. He lived far beyond the term allotted to men and died crowned by the rich harvests of his labors, the plaudits of his denomination and the unnumbered friends he had made during a long life of faithful service.

Rev. J. Lee Johnson.

Soon after entering the ministry he was called, and now, for 22 years, has gone in and out among the people composing the membership of Catawba Springs Church. If he had only filled his regular monthly appointments, preaching on Saturday and Sunday morning, he would have preached no less than 528 sermons. But during these more than two decades he has conducted many funerals in the congregation. Mr. Johnson is a popular preacher and pastor. His health in recent years has not been very vigorous which somewhat interferes with his visiting as much as he would like to do. He is an agreeable, congenial gentleman, liked by everybody. He prepares his sermons thoroughly; preaches effectively, never too long, and is listened to attentively. He is a conservative religious thinker, apparently has no inclination to liberalism along religious lines. He interprets the Bible rather liberally, but makes practical applications of its teachings. He has little, if any, sympathy with modern trends in religion. He preaches popular sermons. His ministry is highly successful among the people. He is a good pastor, able to sympathize with people in every hour of trouble, and has won many strong friends by his friendliness and by his devotion to the church and the people.

Mr. Johnson is no stranger from afar; he grew to manhood in the adjoining neighborhood. He is a graduate of Elon College, reads current news and conservative religious literature. He is a man of strong faith; and is a scrupluous and conscientious teacher of religious truth. He stands for every cause making for the betterment of the people. There would seem to be no cause why his ministry should not continue permanently with the church, for in language he is discreet, in judgment excellent, and in deportment most exemplary. He thinks clearly, speaks distinctly and persuasively, neither offending in speech or manner.

Clerks.

The first minutes signed are dated October 1937, and are signed by Jonathan Utley, Recording Clerk. At a Conference in January, 1938, acting upon a request from the General Conference to procure a suitable book in which to keep all records, on motion of James Woodward, Jonathan Utley was chosen clerk and instructed to secure a suitable book for the records. The old records up to this time appear to be in the handwriting of Jonathan Utley; so it seems evident that he had formerly acted as clerk or securing a book transcribed the records for permanent preservation. He continued in this capacity for 18 years resigning in 1856. He wrote a beautiful hand; and is said to have been a fine business man. He was the first cousin of Rev. Little John Utley; Jonathan was the son of Isham, while Little John was the son of Jacob. The mother of Jonathan was Mary Myatt, she is, without doubt, the Mary Utley, Sr., who joined in 1802. Jonathan was married on November 2, 1799, to Francis Sugg, he must have been born during the Revolution. He was the father of several children, all of whom became useful citizens; and when he resigned as clerk he was succeeded by his son.

Alexander S. Utley.

A. S. Utley served as clerk for fifteen years, or through 1871. He was regular in church attendance, a prominent citizen and prosperous farmer; before the abolition of slavery he and his slaves belonged to the same church. In this connection it may be of interest to note the fact that at the close of the Civil War there were 44 slaves in the membership of Pleasant Spring Church, but they do not seem to have been counted in the number of members sent up to the General Conference. After the close of the war, a resolution was passed, dropping their names unless they asked to be permitted to remain, and their names seem to have been dropped from the roll of membership. A. S. Utley was the father of the late Mrs. Tom Council, also of Dr. B. S. Utley, both of whom were lifelong members of the same church as their father. On the resignation of A. S. Utley as clerk, he was succeeded by Squire Allen Adams.

Allen Adams was the son-in-law of Jonathan Utley, and the records say he joined the church in 1771. He had therefore donated the plot of land for the new church, Catawba Springs, prior to his uniting with the church. And he was chosen clerk a few months after becoming a member. He served the church as clerk ten years, resigning in 1881 on account of his age. This date was February 5th. On November 5, 1881, the minutes specify that there was no preaching on account of the death of "our lamented Brother Allen Adams." For many years he was the leading magistrate in his part of the county, and his contemporaries considered him the equal, in legal ability, of the average man on the Superior Court bench. His legal advice was sought from far and near. He had a legal mind, fine common sense, a fine judge of human nature, impartial in his decisions, a man of more than average ability, prominent as a citizen, influential among his neighbors, liberal in his views and progressive, well informed on current events, a man of vision and considerate of other people's feelings, rights and interests. His body must have been one of the first to find a resting place in the new cemetery at the church; his body lies buried near the entrance of the east wing of the church. A simple headstone marks his resting place. From the minutes it appears that the records of the church were kept for three-quarters of a century by Jonathan Utley, his son and son-in-law, three outstanding, upstanding men, the memory of whom lingers as a rich legacy to their church, families, and the children of the former generation.

Jesse Winborn.

The recording pen fell from a legal hand and mind to one deft in all matters financial. For the name of Jesse Winborn was the synonym of financial success. Shrewd in all business transactions, able to balance cost and income, he could see where the profits lay; he made wise investments, made profits where others sustained only

(Continued on page 9.)

CONTRIBUTIONS

SUFFOLK LETTER.

Last night a light snow fell in Suffolk. This morning only a few patches were left as a reminder of the storm. These white spots on the ground seemed to be a protest against the gray, drab earth on which they lay. The ground looks filthy when partly covered with snow. The earth is beautiful when sleeping under a blanket of fleecy white, which has been gently wafted from the heavens above. But when it melts and the bare earth appears the picture is changed.

There are twenty-five references in the Bible to snow. Some of these Bible references suggest that snow is a type of purity. In Psalm 51:7, these words are found: "Purge me with hyssop and I shall be clean; wash me and I shall be whiter than snow." And in Isaiah 1:18: "Come now, let us reason together, saith the Lord: though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool."

The earth looks different in a snow storm because there is a contrast with everything in the range of the eye. Life is different when it is made white and clean by the salvation of Jesus Christ. The Christian life differs from the life of the unsaved. It is a difference between being saved and lost, pure and impure, holy and unholy, clean and unclean. To many people, the difference is very painful. Young people are challenged by this difference when they face the friendship and companionship of the world. Especially is this true in the social contacts of the young.

A minister very frankly said some time ago: "My daughters wish to enjoy the fellowship of other young people, but when they go out to parties they are expected to play cards and dance and engage in many other kindred social activities of the present age. If they stand by the teachings of our home, they will not be invited out to these parties. Consequently they feel that they are compelled to confom to the customs and wishes of their friends, or they will be criticized and ostracized for being different."

There is the problem. It is painful to be different under such circumstances. Shall life go on in the regular routine? Is it to be expected that we live a life of conformity? "And be not conformed to this world; but be ye transformed by the renewing of your mind that ye may prove what is that good, and acceptable, and perfect will of God." (Romans 12:2.) The world expects a Christian to be different. The difference is more painful to the unsaved than to the saved. A follower of Christ may feel uncomfortable in a social group, which engages in some amusement in which he cannot consistently take a part. That is not as painful as the experience of one who is conscious of a moral deficiency and a spiritual need.

A few days ago a man was riding with me in my car. He is not a member of the church. He is advanced in years. The conversation turned to the church and the spiritual life. I said: "I have been very deeply interested in you. I want to see you identified with the church." "Oh," he replied, " it is terrible to live and die without being spiritually satisfied. I know there is something in the Christian religion that I should have, and I wish I had faith enough to pray until I can get it." He represents the frank experience of every normal person who has had the privilege of spiritual contact with real Christianity. The snow is winter's beautiful gift to man to teach him the purity of nature when the earth is cold and drab and uninviting. And in the earth are many sleeping bulbs, which, when springtime comes, will burst forth in green foliage and crown this with white lilies to impress the passing throng with their purity, beauty and fragrance. God wants those who believe in him to be different. He expects them to be clean and uplifting to others. I. W. JOHNSON.

TELL US WE CAN DO IT.

At the mid-year meeting of the Congregational-Christian Church Boards held in Evanston, Ill., January 22nd, Dr. Chas. E. Burton, executive secretary, delivered the keynote address that outlined for us many of the problems confronting the church today, but he said: "We are able to solve these problems. We are able to do whatever is necessary to be done to succeed. All we need is somebody to tell us WE CAN DO IT." He delivered a really great address and inspired the officials of the church as they faced the task of that meeting and of the church at large.

Our churches in the Southern Convention have their problems—problems that are extensive and exacting. There has been a tendency on the part of too many of us to feel that our problems entail responsibilities too great to be borne. We must evade the idea of defeat. Thus far we have succeeded in our Convention program. Let this fact encourage us. We are now in the midst of our second major item on the program, namely, a campaign for the College. We have been asked to raise $25,000.00 for Elon. This fact has been put on the mind and heart of every pastor. Every church has been given its quota. Both pastor and church have been urged to put forth their very best efforts to see that their quota is raised so that we may not fail in this supreme effort for our College.

If we are to succeed, it will take the cooperation of every loyal soul and generous heart. The days and weeks are passing. As we near the close of the campaign, we need somebody to tell us that WE CAN DO IT. Let this message of confidence and assurance be carried to every church whether large or small. The faithful pastor with his rural congregation needs somebody to encourage him and to say with an air of confidence that YOU CAN DO IT. When a pastor and his people believe in a cause and are determined to do their part, there is nothing human that can defeat them.

Perhaps you are saying, it is well enough to say that we can do it, but you are listening for someone to tell you how it can be done. May I offer a few suggestions. For example, here is a church in the country with a hundred members, all of whom are farmers. They have preaching services once a month. The pastor arrives at the church on Sunday morning in time for the morning service, delivers his message, and drives hastily to the next point. This is the only visit he will make during the month. He wants to reach the quota for his church and the church would like a place in the roll of honor in this campaign. How can the quota for this church be raiesd? They are due to raise $50.00. The responsibility rests with the pastor. IT CAN BE DONE!

There are different methods that might be used. Perhaps the more effective method would be to divide the membership into four groups of twenty-five each and ask each group to raise $12.50 that each group is organized, with a responsible each, and he, that is the pastor, personally see leader at the head. Allow two weeks in which to complete the task. With such a plan, if the pastor will do his part, I think there will be no question but that the money will be raised.

On the other hand, here is a church in the city, say of eight hundred members, many of whom have been out of work—$400.00 is to be raised. How can this be done? This amount, perhaps could be raised on a similar plan. The membership would be divided into thirty-two equal groups with a captain over each group, each group having the same amount to raise. The success of the campaign depends largely on the number of people you are able to interest and use in the campaign.

Many of the churches are using envelopes. This is a fine way to keep track of who gives and the amount given, but if a church is to succeed, it will require some definite organization with someone back of the organization to see that it functions.

Another method, of course, to be used would be an individual canvass, dividing the membership of the church into groups as above suggested and then have individuals to canvass every member of the church for his individual contribution.

These are only suggestions. Perhaps the pastor will have other plans more suited to his individual case. This one fact, however, should be borne in mind, and that is that for the Conferences to vote to raise $25,000.00 for Elon College and request the pastors and churches to cooperate in raising this money, will not get the money. If we are to succeed in this campaign it will mean that every pastor plus a committee in every church will have to give some serious thought and much effort to the campaign. If every pastor in the Convention with at least a committee of five from each church will work at this campaign sufficiently long to see that every individual in the church is given an opportunity, under favorable conditions, to contribute, the campaign will be a success. The goal will be reached, and the College will be greatly benefitted. It is a big undertaking. IT CAN BE DONE, and it will be done, if pastors and members of the churches will give themselves to the task. Elon College is depending on YOU!

L. E. SMITH, *President.*

A SOUTHERN EXPONENT OF RACIAL JUSTICE

[Dr. J. H. Dillard, told of in the following article, was born and spent his early life in Nansemond County near our Holy Neck Church, and is a close reader of THE SUN, and occasionally contributes to its columns. J. O. A.]

When a poor man has a university named after him it is *prima facie* evidence of unusual worth on his part. Yet one of the happiest incidents connected with the endeavors of the Methodist Church, the American Missionary Association and the citizens of New Orleans to establish a high-grade institution of learning in that city has been the spontaneity and enthusiasm with which they adopted the name Dillard University.

His long service and broad vision have made James Hardy Dillard a conspicuous leader in racial movement. Born in Virginia, educated at Washington and Lee University, for over thirty years a teacher in various Southern schools and colleges, he embodies the classical tradition of the South. At one time or another he has taught thirteen different subjects. His literary achievements include a book of arithmetic exercises and the editing of editions of Wordsworth's poems, Cicero's letters and a selection of German verse. His last years of teaching were spent as professor of Latin and dean of the Academic College of Tulane University in New Orleans. He has re-

ceived honorary degrees from four Southern universities and from Harvard.

The year 1907 found this exponent of the classics serving on the boards of three Negro schools which were then competing with one another in New Orleans. He was seeking to evolve some sort of a merger when he was invited to become the directing head of the newly established Jeanes Fund for the improvement of rural Negro schools. This opportunity had not particularly impressed him until a prominent banker of New Orleans stopped him on the street to say: "If Northern people are willing to give the money for such a venture, we of the South should be willing to supply the leadership with which to do the work." This statement was one of the influences which led Mr. Dillard to abandon the teaching of Southern white boys and serve instead for twenty-four years the cause of Negro education as president of the Jeanes Foundation and director of the John F. Slater Fund. In this capacity he was responsible for putting into the field a multitude of county supervisors of manual arts instruction among the Negro schools of the South. So successful has his method of stimulating educational progress proved that an increasing proportion of the expense has been borne by the local school authorities. Through the Slater Fund, Mr. Dillard has worked for the advancement of colleges and high schools. To both of these Funds the General Education Board has contributed liberally.

For the last two years James Dillard has been technically "retired," though that is hardly a passive verb when applied to a man of his physical stature and intellectual versatility. When asked, on a recent visit to New York, as to the history of the interracial movement in the South, he outlined four stages through which it has passed:

1. The post-war years, during which even good people in the South honestly doubted the advisability of educating the recently freed slaves.

2. The pioneer period, during which the objective was to persuade the white people and the school authorities to do something for the Negro children. At this time James Hardy Dillard spoke in all of the State universities of the South in behalf of the Negro and led in the organization of the University Commission, which met two or three times a year to reconsider racial problems. During these years the agitation on behalf of the Negro was carried on almost exclusively by white men, the main purpose being to influence white people.

3. The interracial era, with the Commission on Interracial Cooperation, under which a number of local commissions were organized on which the two races met together and discussed common matters. In this period the Negro came to speak increasingly on his own behalf.

4. The day of Negro self-reliance, which is now with us, in which the colored race undertakes to look out for itself, without asking any favors of the whites. "Fine—if it does not go too far!" was the comment of this veteran of all four periods.

"Talking about race relations is like uprooting a flower to see how it is growing," is a favorite statement with Mr. Dillard. He believes that in the South better conditions will be brought about more rapidly by "natural association" and the increase of education than by agitation. He expressed profound respect for the character and attainments of a host of individual Negroes who have made for themselves positions of large influence in their communities by their own inherent worth. He believes that the hope of future lies in an increasing exercise of political suffrage on the part of the Negroes, and cited a number of incidents to show that they are both voting more freely than in the past and are actually being consulted in regard to community problems. Best of all was his belief that this was coming about in a natural and sane way.

The man after whom Dillard University has been named is not a sentimentalist, but his whole life has been an exposition of his interracial philosophy of justice adorned with courtesy.—*From The Congregationalist and Herald of Gospel Liberty.*

ELON COLLEGE DAY AT DAMASCUS.

Elon College Day was observed at Damascus Church, of Sunbury, N. C., Sunday, January 14th. A large number were present.

A very interesting talk was made by Dr. J. E. Rawls, of Suffolk, on the subject, "Education." Special music was rendered by the College Alumni of the community.

Damascus is a thriving little church. Its Woman's Missionary Society has grown greatly within the last few years, and special effort is made to accomplish greater ends with its increasing membership.

It also has a progressive Young People's organization and a large Sunday School.

Under the leadership of Rev. E. B. White, the pastor, great interest in all activities is being shown by the church members, and much progress is hoped for during the coming year.

NEWS ITEM.

For some time I have been thinking that I would let SUN readers hear from us, but one thing or another has kept us busy. We have been getting along fine, with large congregations at every service.

There is very little sickness at present. We have had only two deaths since Conference in our field.

Santa Claus was exceedingly nice to us, bringing us many valuable presents during the Christmas season. Since that time, the good folks of Union Ridge and Stony Creek sections presented us with a pounding, and a pounding it was. Everything one could imagine: things that always come in good and handy for table use. We extend our grateful appreciation and sincere thanks to these fine folks for their generous remembrance. G. C. CRUTCHFIELD.

Missions are becoming a two-way bridge between people.—*E. Raymond Wilson.*

OXFORD BIBLES *for* EVERY NEED

"The Oxford Bible is the Bible par excellence of the world"

THE HOME BIBLE

A Family Bible in Handy Size

An extra large type Oxford Text Bible, containing also, a family register and 12 beautifully colored maps. Size 9 x 5½ inches.

Specimen of Type

16 The LORD *is* King for ever and ever: the heathen are perished out

Nos.
01600 **Superior Cloth,** round corners and red edges ---------- $2.75
01603 **French Morocco,** limp, round corners, red under gold edges, headband, book-mark ---------- $4.75

The JUNIOR'S Bible

Self-Pronouncing

With 4,000 Questions and Answers, carefully selected "Aids to Bible Study," 16 beautifully colored and 15 black full-page illustrations, 6 colored maps and a presentation page. Children may readily pronounce correctly difficult Scripture names, as this Bible is self-pronouncing. Size 7 x 4⅞ x 1¼ inches.

Type in Junior's Bible

2 Take the sum of all the of the children of Is'ra-el, years old and upward, thro

No.
1815 **French Morocco** leather, overlapping cover, round corners, red under gold edges, headbands and book-mark. Make some child happy with one of these fine Bibles ---------- $2.95

Child's ILLUSTRATED Bible

The beautifully colored illustrations in this new Bible are a delight to the children. It has clear, readable type and yet it measures only 5⅛ x 3⅜ inches.

Specimen of Type

a My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God. | 10 Mercy and truth gether; righteousness kissed *each other.*
11 Truth shall sprin

No. 02112. French Morocco leather, overlapping cover, round corners, gold edges $2.50

Pocket REFERENCE Bible

Has over 50,000 center column references. Measures only 6¾ x 4⅝ inches. (A splendid gift for a young lady.)

Specimen of Type

9 Behold, [a]O God our shield, and look upon the face of thine anointed.
10 For a day in thy courts *is* better

[a] Gen. 15. 1. [b] Ps. 56. 1. [3] 57. 1. [2] or, *all*

No. 07523x French Morocco leather, overlapping cover, round corners, red under gold edges---------- $3.25

Concordance Edition

Type and size as No. 07523x, but with a Concordance, subject index and dictionary of Scripture names. An excellent edition for students and Christian workers **No. 03272x**--- $5.00

OUR LEADER

Oxford Concordance Bible

Self-Pronouncing

This beautiful Oxford India paper edition is indeed the ideal Bible for the student, preacher and evangelist. Each proper name and difficult word is divided into syllables and accented, and though printed with large clear type, the volume measures only 8½ x 5½ x 15/16 inches.

Specimen of Type

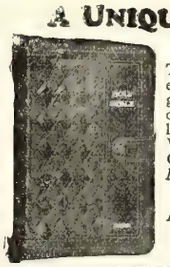
8 ¶ [2][3]Jĕ-hŏi'-ă-chĭn *was* e years old when he began t

No. 03671x. Fine Grain Morocco leather, overlapping cover, leather lined to edge, silk sewn corners, red under edges, silk

hea

A UNIQUE GIFT BIBLE

With Basket Weave Binding



The Antique brown calf leather binding has a basket-weave grain, and button clasp. Has overlapping cover, art silk lined, with red under gold edges. With references. Printed on Oxford India paper. *Type as Pocket Reference Bible.* **No. 03255x**-------- $5.50

As No. 03255x, with concordance. **No. 03276x** ---------$6.50

Oxford TEACH... ...les

Have over 50,000 center column ..., and 300 double-column pages of up-to-date notes, conveniently arranged in alphabetical order. Also 32 full-page illustrations, and an indexed atlas of the Bible with 15 beautifully colored maps of Bible lands.

Easy-to-Read-Edition

Size 7¼ x 5 x 1⅜ inches

Specimen of Type

14 Like sheep they are laid in grave; death shall feed on th

Nos.
04453. **French Morocco** leather, overlapping covers, round corners and red under gold edges. A durable and handsome Bible -------- $4.35

Oxford India Paper Edition

Only one inch thick.

0773x. French Morocco leather, overlapping covers, round corners, red under gold edges, headbands and book-mark. A beautiful gift edition ---------- $7.00

RED LETTER Edition

Same size and type as style No. 04453, with same references and helps, but with all the words of Jesus Christ printed in red. White paper edition **No. 05453. French Morocco** leather, overlapping cover, round corners, red under gold edges ---------- $5.00

The Oxford imprint in a Bible guarantees satisfaction

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary*

THE CHANGELESS CHRIST IN A NEW YEAR.

Seeking "effective ways of working" in the task of making Christ known to the world is a noble endeavor. The old Message, to be acceptable, needs to be cast in the mold of present-day thinking, aligned with new social trends and thought currents, garbed in the best mode of the day and given a flavor assuring its palatability. The commendations received by this department editor, from the foreign as well as the home constituency, testify to the keen relish with which contributions to this department are appropriated by missionary workers in all divisions of church life. We are endeavoring to do our missionary tasks in a more attractive way than ever before.

What is the reaction to the pragmatic test, namely, how does it "work?" While we are hoping much from the younger generation now in training, we cannot at present deny that the "Great Depression" seems to be at its maximum in the matter of missions, and that the motivations by which we have previously energized the enterprise are failing us. Dr. H. Paul Douglas, of the University of Chicago, sent out a questionnaire to 12,000 persons in twenty-eight denominations inquiring their attitude toward foreigh missions. Fifty-one per cent of those who replied indicated that they would hesitate or refuse to support even the foreign missions of their own denomination. If we face these facts with the candor which is a prime characteristic of modern youth, we must admit that something is seriously wrong—not with our methods but with our dynamics. We need not only to "Re-think Missions" but to re-think the whole matter of our personal Christianity and our public church life. Apropos of the proposed changes of the organization in Baptist missionary machinery, the editor of *Missions* says:

"All proposals made at Washington (where the annual meeting of the denomination was held last year), concern mechanics, whereas *our primary need is one of dynamics.* Of what use are blueprint surveys of a machine, gear shifts or wheel changes, or more accurate articulation of cogs, if the power in the machine is lacking? We have lost a dynamic. There is no longer among us a driving urge to share the Gospel with the world. We have lost an impelling conviction so finely expressed by the missionary conference at Jerusalem five years ago:

" 'We cannot live without Christ; and we cannot bear to think of men living without him. Christ is our motive and Christ is our end. We must give nothing less. We can give nothing more.'

"But how can we give the world something that we ourselves no longer have? It is futile to attempt to reorganize the denomination if its motivating missionary spirit is no stronger after reorganization than it was before. As Baptists we will make no further progress until that missionary urge and that impelling conviction are recovered. Stanley Jones summarized it well: 'We cannot go farther until we go deeper'."

What denomination facing its facts dares assert that the problem referred to above is limited to any one? Think ye that these Baptists on whose world-wide endeavors the depression has fallen were sinners above all men that sat in church pews? "I tell you, nay; but except ye repent, ye shall likewise perish."

The supreme need of this day is for an intensive personal "practice of the presence of God"; the results of that divine leadership in forming our plans, their infilling with the activating Power, and the outgoing of Christ-born love of the uttermost parts, as much needed motivation. All this may be done in modernized "ways of working." There is no virtue in harking back to old trends and methods. Christ was the greatest iconoclast and reformer of history. Instead of merely crying for "an old-fashioned revivel of religion," inclusive of mission, why not drop the "fashion" as negligible and concentrate on the Leadership and the Power? These are the needed dynamics. Instead of juggling with the "old" and the "new," let us all earnestly seek an infilling with the *unchanging* Spirit of God for our New Year's endeavor.

Says Earnest Fremont Tittle:

"Today I am more than ever convinced that Jesus is indeed the Way, the Truth, and the Life. History, which has so often vindicated him, is certainly vindicating him now. They that took the sword are perishing with the sword. They that sought selfishly to save their own lives and investments are losing them. A society divided against itself is not standing. A society which laid up for itself treasures upon the earth—and none in heaven—is going to pieces. And behold what is being added unto a society that sought first, not the Kingdom of God, but wealth, pleasure and power! Jesus is no longer on trial. What is on trial is a civilization which piously called him "Lord, Lord," but refused to do the things which he commanded."—*Missionary Review.*

MISSIONARY OFFERINGS.

WEEK ENDING FEBRUARY 3, 1934.

Sunday Schools.

Previously acknowledged	$ 1,261.21
Piney Plains, Raleigh, N. C.	1.00
Wentworth, Raleigh, N. C.	1.56
Lebanon, Semora, N. C.	1.00
Holy Neck, Holland, Va.	6.76
Palm St., Greensboro, N. C.	6.00
New Lebanon, Summerfield, N. C.	5.50
Pleasant Ridge, Ramseur, N. C.	3.28
South Norfolk, Va.	7.25
Christian Light, Varina, N. C.	.85
Ether, N. C.	1.08
Ramseur, N. C.	4.50
Bethlehem, Suffolk, Va.	4.31
Durham, N. C.	6.60
Hopewell, Va.	1.20
Wakefield, Va.	2.32
Park's Cross Roads, Ramseur, N. C.	4.75
First Christian, Greensboro, N. C.	15.82
Ebenezer, Cary, N. C.	2.00
Total	$ 1,336.99

Specials.

Previously acknowledged	$ 699.40
Burlington Sunday School, Burlington, N. C.	26.81
Total	$ 726.21

Summary.

Previously acknowledged	$ 8,115.53
Sunday Schools, Regular	75.78
Specials	26.81
Total to date	$ 8,218.12

J. O. ATKINSON, *Sec'y.*

MISSIONARY REPORT.

Woman's Board, Eastern Virginia Conference, Quarter ending January 15, 1934:

Women's Societies.

Berea, Nansemond	$ 6.70
Bethlehem	83.00
Christian Temple	97.50
Cypress Chapel	7.00
Damascus	9.00
Dendron	14.00
Elm Avenue	9.11
First, Norfolk	20.55
First, Portsmouth	10.50
First, Richmond	10.00
Franklin	50.00
Holland	18.00
Holy Neck	37.50
Hopewell	2.90
Liberty Spring	30.00
Mt. Carmel	14.00
Newport News	12.60
Oakland	12.50
Rosemont	70.73
Suffolk	55.00
South Norfolk	10.00
Wakefield	14.00
Waverly	12.50
Windsor	5.60
Total	$ 612.69

Young People's Societies.

Bethlehem	$ 32.00
Burton's Grove	7.50
Christian Temple	7.60
Cypress Chapel	10.00
Dendron	6.80
First, Norfolk	4.12
First, Portsmouth	5.00
Franklin	18.75
Holland	6.08
Holy Neck	7.50
Liberty Spring	15.00
Mt. Carmel	5.00
New Lebanon	3.60
Oakland	8.75
Rosemont	3.10
Suffolk	19.30
Windsor	2.00
Total	$ 162.10

Juniors.

Berea, Nansemond	$ 3.00
Bethlehem	5.00
Christian Temple	13.00
Cypress Chapel	1.00
First, Portsmouth	1.00
Franklin	15.00
Holland	5.18
Holy Neck	10.00
Liberty Spring	2.50
Mt. Carmel	2.00
Newport News	5.00
Oakland	1.00
Suffolk	15.00
Windsor	3.88
Rosemont	3.09
Total	$ 85.65

Cradle Roll.

Cypress Chapel	$ .50
Oakland	1.00
Total	$ 1.50

Summary.

Women's Societies	$ 612.69
Young People's Societies	162.10
Juniors	85.65
Cradle Roll	1.50
Total	$ 861.94

MRS. W. V. LEATHERS, *Pres.*

HISTORY OF CATAWBA SPRINGS CHURCH.

(Continued from page 5.)

losses, and became reasonably independent. In his old age his denomination not only turned to him for advice in emergencies, but for contributions in tight places and always received liberal benefactions; at his death he gave all he had away.

T. M. Franks served from 1885 until November 6, 1897, a period of 12 years. Whether or not Mr. Franks succeeded Mr. Winborn as clerk, I am not able to tell; however, it appears that he did.

In 1897, Mr. E. B. Morris was chosen clerk, and served until November, 1901, when he was succeeded by M. C. Sorrell, who kept the records until succeeded in 1906 by T. M. Franks. Mr. Franks retained the books again for nine years, or until 1915, when the books were placed in the hands of H. M. Rhodes. Mr. Rhodes served as clerk until November, 1917, when the present clerk was chosen. It therefore appears that the present clerk, Mr. B. F. Branch, has kept the church records for 15 years.

The clerks whose terms of service appear to have been longest have been: Jonathan Utley, A. S. Utley, T. M. Franks and B. F. French.

Prominent Members. . . . .

From 1831 the minutes tell us who the delegates were to the annual conferences; and from these the inference is easily drawn as to the leading men in the membership. Rev. Anthony Franks lived until 1871; he had represented the the church as a messenger ten times; Green Austin was sent as a delegate nine times; Jonathan Utley died in 1862; he had represented the church eight times as the annual representative; Lewis Franks, a charter member and the father of Anthony Franks, represented the church seven times. For some unexplained cause he withdrew from the church; date not given. A. S. Utley represented the church six times; James Woodward, five times; William H. Franks, four times.

Other names occurring, but less frequently, are: Elridge Austin, Lewis Beman, J. D., Theopholus, and Austin Franks; N. Hunter, Elias, and James Langston, father and son; A. J. McLean, Henry Murry, John Utley, B. S. Utley, Young Jones, Samuel Rowland and Matthey Sorrell.

Ministers Trained by the Church.

Rev. Little John Utley joined Pleasant Spring Church in 1803; he was then 28 years old. Twenty years later he was ordained a minister in the Christian Church, and for 36 years was an active pastor, living to the age of 84. He died at Chapel Hill, N. C., in 1859. He had one son, Jacob Utley, first a Freewill Baptist; but the last twenty years of his life a Missionary Baptist minister. Little John Utley was the grandson of a Revolutionary soldier who fought at battles of King's Mountain, Guilford Court House and the Cowpens; while the father of Little John had served as Lieutenant in the army of Governor Tryon at the battle of the Alamance and, without doubt, had fought at the battle of Moore's Creek, under Colonel Hinton, and was and active Whig and prominent as a militiaman. A man of wealth and influence, when Little John became a minister, he is said to have returned to the old home, gone to the cemetery and kneeling between the graves of his mother and father, offered fervent prayers. The late Mrs. Nancy Strain is authority for the above facts as to the prayers. She said, as a little girl, she had accompanied him at his request. From the old minutes, Little John Utley seems to have served the chucrh to which he belonged approximately 25 years as pastor in an unbroken line. He had conscientious scruples about receiving a fixed salary, but appreciated gifts for his service. He and the Rev. H. B. Hayes organized the Christian Church in Raleigh, in 1842. Rev. J. E. McCauley, of Richmond, Va., is the great grandson of Rev. Little John Utley.

Rev. William Franks, son of Rev. Anthony Franks, was born the year Little John Utley was ordained to preach. He grew to manhood under the ministry of Utley, and at the age of 20 he was converted. Eighteen years later he was licensed to preach, and four years later was ordained. He was therefore 42 years old when he was ordained. Little John Utley was 48. For six years father and son were co-laborers together.

Rev. Anthony Franks, who, from the old records, united with Pleasant Springs Church in the year 1803, was therefore a charter member. He must have been but a boy at this time. He was the son of Lewis Franks, and the grandson of Anthony Franks, who was a pioneer settler on the hills of the branch known to his descendants as Dutchman; and said to have been so named because Anthony Franks was a German, and people usually referred to the Germans as Dutchmen. He was in the truest sense of the term a pioneer—son and grandson grew up under pioneer conditions. His father was under 16 years old in 1790. Anthony, Jr., must have been born soon after the first State capitol was completed.

Churches were very scarce and schools were unknown, while Sunday Schools were undreamed of in this new county and had but recently been started as an experiment by Robert Raikes, an Englishman, soon after the close of the American Revolution. Nothing is known of the boyhood of Anthony Franks, but since the boy is said to be the father of the man, we can reasonably infer he lived a clean, wholesome life, spent much time in God's open country, thought clean thoughts, had few neighbors and fewer books, knew nothing of the dissipations and mad rush of modern life. He was without doubt converted in early life, uniting with the church while yet a mere boy—perhaps its youngest member—feasting his hungry mind on every sermon and digesting every wholesome truth. To him God was real and religion essential. He became an Elder in the late thirties, his name first appearing as a minister in 1840; then for thirty-one years he was a minister, dying in 1871. In homes and school houses he had preached many sermons; and for many years was regarded a father in Israel by the local congregation whose wise counsellor he was always justly considered. And now, after the passing of half a century, his name is yet fragrant, as gentle spirited, conscientious and faithful to every trust, leaving a name without blemish and a reputation without a stain.

For twenty years, William Franks was an active minister, a man of sterling character, noted for his rugged honesty, a good neighbor, a Christian gentleman, the father of eight children, an exemplary Christian and a noted Bible student.

Dr. Oscar Atkinson, too, grew to manhood in this old church. His life and ministry are too well known to need discussion. For more than thirty years he has been a prominent leader in the denomination as professor at Elon College, editor of The Christian Sun and Secretary of Missions, a scholarly gentleman, a fluent speaker and able writer, the champion of prohibition and Christian education.

Rev. Herbert Sholtz, too, grew up in Catawba Springs Church. He graduated at Elon College, located in Warren County, established a fine school, is a prominent teacher, a man of learning and a popular pastor. He grew to manhood in the home of Jesse Winborn, clerk of the church, and benefactor of Elon College; but his greatest contribution to society was the education of Herbert Sholtz, an orphan boy with a brilliant mind.

Rev. Jesse Franks, grandson of Rev. Anthony Franks, and nephew of Rev. William Franks, is a member of this church and for years a prominent citizen, a leader in educational movements locally, a progressive citizen, a successful farmer and local minister, he is an asset to the kingdom.

In closing this sketch of these men, all from one country church, it is a fact worthy of note, that the mothers of Dr. Atkinson and Jesse Franks, the wife of Rev. William Franks, the god-mother of Rev. Herbert Sholtz, and the mother of Dr. Chas. H. Rowland were all sisters, all the daughters of Austin Jones. Blood must tell. The grandfather of Austin Jones is said to have been Major Matthew Jones, of Chatham County, a Revolutionary patriot, a legislator, a man of wealth, owner of 42 slaves in 1790.

Rev. M. T. Sorrell.

Rev. M. T. Sorrell, now located in Danville, Va., also grew to manhood in Catawba Springs Church. He is the son of Mr. Charlie Sorrell, for many years superintendent of the Sunday School, a leading member and for years the most liberal supporter of every beneficent cause calling for money. The son is the grandson of Matthew Sorrell on his father's side, and on his mother's side the grandson of Mr. Thomas Council, a veteran of the Civil War, and for three-quarters of a century a prominent farmer and citizen, now nearly a hundred years old. He married the daughter of A. S. Utley, for fifteen years clerk of the church, and for many years one of the most faithful members. Young Mr. Sorrell is therefore the great-great-grandson of Jonathan Utley, who for sixty years took a leading part in the development of Pleasant Spring Church, helping to guard and guide the church through the vicissitudes of fortune and misfortune. These worthy sires have transmitted to their offspring many of their traits that differentiated them from their contemporaries as men of strong character and abiding worth. Rev. Mr. Sorrell graduated from Elon College(married soon afterwards and settled in the pastorate. For several years he has been pastor in Danville, and has the reputation of being a faithful pastor, in sympathy with the laboring people, who so largely make up his present membership. Along with other inherited traits he has fortunately inherited the very valuable and essential trait of industry and does not mind work. A faithful pastor, consistent preacher, discreet and guarded in his language, he is justly popular with his own members and with members of other denominations.

All these men are worthy sons of a great country church that for one hundred and thirty years has stood as a beacon light of life, peace and happiness.

Chas. H. Utley.

HEALING FOR THE HELPLESS.

From locust-ridden, drought-scorched Mt. Silinda, Africa, Nurse Minnie Tontz writes of medical work developing by leaps and bounds. "We are gradually winning the confidence of the people," she says. "During October alone there were 102 in-patients." They came in such numbers that a new hut had to be built. Everyone, even some of the other patients, went to work on it. A half hour after it was completed it was filled with 12 boys suffering from yaws. There has been also a bumper crop of baby orphans at Mt. Silinda. One of the more recent arrivals was brought in because his mother and grandmother had been killed by lightning.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

Rev. F. C. Lester, *Editor,* 505 S. Main St., Norfolk, Va.

WHAT ABOUT THIS?

Norfolk Christian Endeavorers, at their recent banquet, heard this story which I think is worth passing along to others.

When the name of a certain athlete was called at the commencement of Edinburgh University, Scotland, and the young man appeared to receive his diploma the audience stood and cheered. As the procession passed from the auditorium, people standing on the streets continued the cheering. Back of this cheering was this incident.

This young college student, through high school and college, had wanted to run in the Olympic races. During his senior year in college the races were held in Paris and he was prepared well to run the 4,000 meter race. He was scheduled to run on Sunday afternoon, but being a good Scotch Presbyterian, he refused to desecrate the Sabbath by engaging in this sort of sport. On Monday the coach put him in the 8,000 meter race, for which he was not trained, and he won. The people in Edinburgh cheered him not because he won the 8,000 meter race, but because he saved Sunday for better things.

REOPRT OF GROUP TWO.

Topic—Thinking of the fundamental principles taught by Dr. Judd: "How May They Affect the Building of the Program of the Local Church Group?"

We, the committee on program building for the local church, submit the following practical suggestions to be fitted into the local church program. We recommend:

1. Read more books.

(a) Form a circulating library or a reading circle among the young people.

(b) Borrow books from the minister or other leaders and the public library.

(c) Write to the Young People's Department of the Congregational-Christian Education Society for a good list of books (These books may be reviewed for the entire group if this can be done well and not become boresome.)

2. Conduct a Leadership Training Course in the local church unless there is a community course. Cooperate with the Community Course, if there is one.

3. Have "Go-to-Church" emphasis from the first of the year until the Lenten season.

(a) Stress personal evangelism and place emphasis on personality rather than numbers. (In asking young people to come to church or to any gathering, invite them because you want them personally and not because you look on them as the means to the end of getting out a crowd.)

(b) Check the church attendance of the young people in some way each Sunday. (This could be a project of the Young People's Group.)

(c) Have young people share in the life of the church. (Have youth take charge of one entire church service occasionally, as during C. E. Week; serve as ushers, some of them serving as ushers each Sunday preferably; organize a young people's choir to provide music occasionaly for the church service.

4. Make community service and citizenship a project for study and activity of young people.

(a) Give to the orphanages, old folks' home, etc. (Programs are especially good and acceptable.)

(b) Have self-denial week during the year, perhaps in Lenten season. Then bring money saved to buy something that is needed for someone else.

5. Assist in the financial program of the church. Each individual young person make a penses and benevolences.

6. Make a greater use of dramatic presentapledge to the church including both local extions as a means of teaching religious truths effectively, and give missionary plays to stimulate a greater interest in missions. (Write for copy of "Fifty Plays and Pageants," free, from Department of Missionary Education and World Friendship, 14 Beacon St., Boston, Mass.)

7. Make an attempt to make church membership mean more:

(a) Cooperate with pastor in organizing a class for prospective church members.

(b) Study the subject of church membership in the young people's meetings for the benefit of those who are already members.

8. Stress careful consideration by the nominating committee and the pastor as to the personality and abilities of the young people to be nominated for office, in the interest of providing better leadership for the young people's program. Make the entire group more aware of the qualifications needed for each office.

9. Plan worship program well. Have a variety of them (candlelight, consecration, etc.) Have meetings occasionally to explain what we are trying to accomplish in worship services and to explain the function of each part of the service. 10. Hold regular council (executive committee, cabinet) meetings both as a means of leadership training and as a means for making the year's program more effective.

(a) At the first such meeting of the year plan the worship programs for the entire year deciding on the emphasis to be made or blocks of time to be devoted to particular themes.

(b) Plan the year's recreational program at the first council meeting also, so that those events will not conflict with others planned for and by the young people and also so that there may be sufficient variety in the year's program of recreational events. (Plan only the skeleton of (a) and (b) with details to be planned later.)

11. Lent may be made a period of self-denial, sacrifice and enrichment of the spiritual life by reading devotional material such as "The Valor of the Soul," and "The Fellowship of Prayer," and other material which may be secured from the Commission on Evangelism and Devotional Life, 287 Fourth Ave., New York City.

HOW TO MASTER TEMPTATION.

Christian Endeavor Topic for Feb. 18, 1934.

(Matt. 4:1-11; I. Cor. 10:13.)

Planning This Meeting.

(The leader who desires to do "something different" may plan an informal beginning for the discussion of this topic. As the members arrive have ushers direct them to one of three groups, each of which has a leader who is there early and is charged to keep things going in his or her group. Group A may be asked to seek the answer to the question: *What are outstanding temptations which young people face today?* endeavoring to have as complete a list as possible by the time "time" is called, and the groups come together for general discussions. Group B may be faced with the question: *What are some of the effective ways through which temptation may be overcome?* Group C may be given the important query: *How can our Christian Endeavor Society help young people to overcome temptations.* The group leaders will be responsible for enlisting the participation of all in this informal discussion. After about twenty minutes, call them together with a song, and then the leader will call for the report of each group, allowing time for a discussion period which should be bubbling with enthusiasm. Reserve the last ten minutes of the meeting for the worship service.

"Managing One's Self," or "Secrets of Effective Living," both by James G. Gilkey, will furnish excellent source material. Extracts from books by Overstreet or Dorsey and other well-known writers may be found helpful to the leader and the groups.)

Helps For Groups.

A. *Temptations of Youth—*

To secure desirable ends with methods unworthy of his nature and character was perhaps the most common temptation that Christ faced and conquered. Read about these temptations in Matt. 4:1-11. Do these suggest any temptations of youth today? Are such temptations as the following about us:

1. Follow the crowd, wherever it may lead, in order to have a good time. One must be popular. No one wants to be a prude or a sissy.

2. Waste time with things of little value, and then claim "no time" for good books, work in the church, etc. What temptations does the use of our time present?

3. Again, "style" of the crowd calls to things which make one less than his best—smoking, drinking, cheap talk, impure thoughts. What temptations are most difficult to meet here? Why?

4. In a recent interview, Stanley Jones, the great missionary of Christ in India, is quoted as follows: "The greatest need of American youth is a deepening of their lives. Most of them are terribly shallow. . . . There is a genuine spiritual hunger. But are Americans, young Americans in particular, ready to pay the price? They would take what they need and want, if they could get it cheaply. Yes, there is a hunger but not readiness to pay the price of abundant life." Another great educational leader says that young people today seem to see a thing through. Do you agree? Is there temptation to accept an easy present rather than to work for a tomorrow with more for self and others? Illustrate.

5. There is a temptation today, a real temptation, to become discouraged. One cannot go to college. There seems to be no job.

6. Closely connected with the temptation just mentioned is the tendency to become cynical, critical, even unfriendly and unapproachable. Does this confront youth today?

7. Unwillingness to pay the price demanded by high ideals has overcome many a boy and girl. There are ideals of boy and girl friendships which are thrown overboard for the sake of a "thrill." What temptations threaten one in this realm?

B. *Methods of Mastery—*

Personal experiences may be given which will help the other members and friends to overcome temptation. Here again you may think of the temptation experience of Jesus and remember the long hours of meditation and communion with God,, the preparation for life in the carpenter shop, the home, the synagogue and the temple which made Jesus strong in the hour of trial.

1. One must recognize and acknowledge the temptation and desire to master it. Then it is that an important step toward mastery has been taken.

2. The building up of reserve power is a mighty force. How far do the following help? Good health, a strong thought life, reading, biography, history, poetry, friendships (young and old), morning watch, attending conferences the memories of which help one to keep at his best.

3. Keeping busy with worth while things to

(Continued on page 11.)

Sunday School Lesson

By Rev. H. S. Hardcastle.

TIMELY WARNINGS.

(Temperance Lesson.)

LESSON VI—February 11, 1934.

Golden Text: *"Every tree that bringeth not good fruit is hewn down and cast into the fire."* —Matt. 7:19.

Lesson Text: Matt. 7:2-29.

The Golden Rule.

Jesus was usually if not always positive in his emphasis. A great Jewish teacher had said, "What you would not have another do to you, do not to him," but Jesus said, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them." His emphasis was upon positive goodness, upon doing rather than upon not doing. He would make reverence for personality, respect for the rights of others, sympathy with the position of others, the governing principle of all action. Love is to be the law of life. What a world this would be if we should do to others as we would have others do to us! What a world this would be if love was the governing principle of life! We are far from it. Christ's Golden Rule is slowly but surely finding application in many phases of life.

False Prophets.

The Master put his disciples on their guard against "false prophets," against those whose public ministry was not based on private practice. He knew how easy it is to make pretensions of religion cover a multitude of sins. The ultimate test was production, not profession.

By Their Fruits.

"Wherefore by their fruits ye shall know them." It is a wise saying. A man is ultimately to be judged by the fruitage of his life. True orthodoxy is not to be tested by intellectual preciseness of belief, but by manner of life. It is not primarily a matter of what you believe, but how you live, and what you do. Of course, belief is important,but a man may be painfully correct in his theological thinking and yet not bring forth any evidences of the fruit of the Spirit. Jesus was no impractical idealist. He was a very practical man. He believed Christians should not only be good; he thought they ought to be good for something. And he rightly insisted that in the long run the man who was wrong inside, could not bring forth good fruit, and he insisted just as strongly upon the truth that if a man was right inside he would bring forth good fruit. The blight of many Christians today is not the fact that they are bad; it is that they are unfruitful. They are content with being good; they have no passion to be fruitful. It is a solemn warning which the Master gives that the unfruitful life is "hewn down," it loses its power to bring forth fruit. Later Jesus gives the secret of fruit-bearing. He that abides in Christ shall bring forth fruit and his fruit shall remain.

"Not Every One That Sayeth, Lord, Lord."

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." The kingdom of heaven is the realm here on earth where men do the will of God. It is not enough to call Jesus Lord; one must do his will and thereby make his words have meaning. There will be many, says Jesus, who have done work in his name, but they have not done it in his spirit. "I never knew you, depart from me, ye that work iniquity." It is a hard saying, but it states a hard fact of life. There are those who profess to be doing the Master's work who have no part with him.

Hearing and Doing . . . And Not Doing.

The words of Jesus about the wise and foolish builders are familiar to all. It is significant to note that Jesus states very frankly that the storms shall come alike to the wise and to the foolish. The fact that a man is good does not mean that he will not have temptations and reverses and sickness and sorrow and bereavement. The rains descend, the floods come, the wind beats upon a man, no matter what kind of man he is. But the result its not the same. The man who has "heard" and "done" is the wise man; he has inner resources, he has foundation in the day of stress and strain. The man who has "heard" and "done not" has no inner resources, he has no foundation. It is sound psychology as well as sound religion. "There is no impression without expression," is a favorite expression of psychologists and pedagogues. Jesus said in another place, "Take heed how ye hear." In another place he said, "If ye know these things, happy are ye if ye do them." In another place he said, "Why call ye me Lord, Lord, and do not the things I command you?" Doing, doing, doing—we need an emphasis upon this phase of religion today. The subtle danger about Christianity is that we shall do nothing about it. Noble impulses must find expression in action, ideals must become real, service must follow worship.

CHRISTIAN ENDEAVOR NOTES.

(Continued from page 10.)

do and think about keeps one away from the arena of temptation.

4. The boy with a worthy purpose in life is guarded from temptation. How?

5. One who recognizes the results of yielding to temptation has an additional protection.

6. A hero has kept many a boy and girl from wrong actions. How does Jesus furnish that ideal for youth today?

What other methods have you used?

Can one always overcome temptation? Read I. Cor. 10:13. What are the ways of escape that you need most in your life?

C. *Christian Endeavor's Ministry—*

A Christian youth is responsible not only for overcoming his own temptations, but for strengthening his comrades as well.

1. Does your program provide any interesting hours for those who have leisure time on their hands?

2. Do the worship services of your society give youth help to live up to Christian ideals? Are you teaching folks to pray? Does the Bible mean more to those who come to your meetings? Are personal problems discussed in a way to give help in their soluition?

3. Have you created an atmosphere where boys and girls coming into your group will feel that they are finding there good friends?

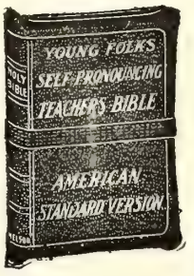
4. Is there any plan whereby a young person may naturally and easily arrange for an interview with your minister, or some other friendly adult who may help him see and live straight?

5. Are your officers watching for opportunities to put every member to work at a job which will command his interest and train his powers?

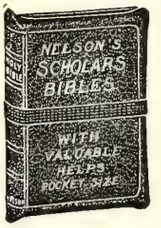
6. Is a C. E. Society responsible in any way for the existence in its community of commercialized recreation which constantly presents temptations to the weaker youth? What can you do?—*Adapted from the Sunday School Herald.*

AMERICAN STANDARD BIBLES.

Authorized and Edited by American Revision Committee, and Published by Thomas Nelson & Sons.



These Bibles contain the Concise Bible Dictionary which forms the helps to these Teachers' Bibles. It supplies ,in the most condensed and convenient form, all the latest information about the Bible, its writers, its language, the various versions, complete chronology, life of Christ, with harmony of the Gospels, life and travels of St. Paul, etc. The illustrations are reproduced from recent photographs, and truly illustrate the articles. The Combined Concordance is entirely new, and has been made expressly for the American Standard Version. It combines with the Concordance, Subject-Index, Scripture Proper Names, etc. The 12 Maps have been carefully revised and are beautifully colored. In making orders, give the number and price.



135—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold. **$3.00**

India Paper Edition, Only 16-16 of an inch thick.

. 133X—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold, **$4.00**

SUNDAY SCHOOL SCHOLARS' BIBLE.

Especially made up for gift or reward Bibles for Sunday School scholars, containing a special series of very practical and useful helps and Bible Questions and Answers, etc. Printed on fine white Bible paper; ruby type; pocket size, 3¾x5⅜ inches, and 1 inch thick, with 31 full-page illustrations in sepia. All bindings are black.

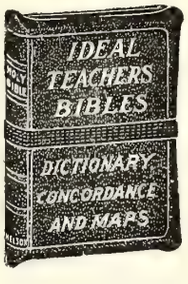
Ruby Type, Size 3¾x5⅜ Inches, and 1 Inch Thick.

65—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on side and back in pure gold; 6 colored maps **$2.50**

AUTHORIZED VERSION.

RED LETTER TEACHERS' BIBLES.

Brevier Type (8 vo.), Self-Pronouncing, Size 5⅜x8½ Inches and 1⅜ Inches Thick.

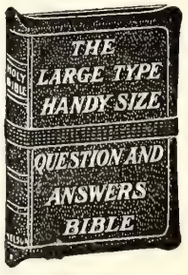


Containing the Bible, with full references. The words of Christ in the New Testament are printed in red; other parts of the book are printed in black. With Concise Bible Dictionary, combined Concordance, and 12 indexed maps.

7852—Genuine Leather, Lavant grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold **$4.75**

RED-LETTER EDITION.

With All the Words of Christ in the New Testament Printed in Red.



1282—Genuine Leather, Morocco grain, divinity circuit round corners, red under gold edges, register and headbands; title stamped on side and back in pure gold **$3.25**

60—Bound in Cloth, stiff covers, square corners, red edges, Sunday School Scholars' Bible, stamped in pure gold on cover, no illustrations; special book for Sunday Schools **95c**

Any of the above Bibles sent postpaid. Address

THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

FAMILY ALTAR

Conducted by H. E. Rountree
One of our Chaplains in the U. S. Navy

MONDAY.

The Surrendered Life Against Evil.

"Commit thy way unto the Lord, and he shall bring it to pass."—Ps. 37:5.

Bible Reading—I. Jno. 3:4; 5:17; Matt. 15:19; Deut. 25:16.

Technically speaking, "evil" is objective and lies in the destructive forces of life. For example: murder, war, pestilence, famine, unsanitation, fire (when a conflagration), strong drink, prostitution, laziness, procrastination, disease, reckless or careless driving, lust, greed, envy, wrath, malice, selfishness, etc. These are forces of destruction, and all other forms of destruction may be included. Think them over.

Sin is subjective; it is something within one which moves one to commit the destructive act. He who does something which produces evil is a sinner.

The Bible frequently uses the two interchangeably and there would seem to be no wrong in thinking of evil as sin and sin as evil, but it is not hard to see that sin, that thing which sends the soul to perdition, is a living thing, and cannot be attributed to inanimate objects. Therefore sin is in the heart; it is a perversion there that makes one a sinner.

William Adams Brown says that if sin were in the objective, we would turn to science to correct it. If sin is within, we see that something radical must happen within us." "Our hope of deliverance must be sought in religion." Right! And it is the new birth that makes this change.

By surrendering wholly to God, which, practically speaking, is surrendering unreservedly to the highest and best we know, we become introduced to a god which conquers both fields, sin and evil, we become masters of ourselves and we set at naught evils without, and ultimately God will be in control. Surrender to God to day.

Prayer—O God, make my life an evidence of the transforming power of God that they who see may know thee.—*Amen.*

TUESDAY.

Ambition.

"How long halt ye between two opinions? If the Lord be God, follow him; but if Baal, then follow him."—I. Kings 18:21.

"A noble ambition is among the most helpful influences, and the higher the ambition the better. No man can work well unless he can speak as the great Master did 'of the joy set before him'."

This quotation is taken from a window of the famous memorial church at Stanford University. However true is the saying, it reminds us that "ambition" may be *a god* of personal glory which one may set up for himself, and be so enamored about it that he may forget everything else and worship his ambition supremely instead of God. In this way it is one of the "gods of this world."

"A noble ambition" is necessary as a safeguard and as a stimulating influence to noble living, but we must make sure that ambition has its setting in "noblest" ends, and to make thus sure one must choose between "gods of this world, and him who is called "the God and Father of our Lord and Saviour Jesus Christ." He is the giver of all good gifts; he is the source of all good; he is the end of all noble achievements; he is the builder of moral character; he is the redeemer from sin; and the blesser of souls; therefore, consecration to him with a conservative amount of personal modesty about ourselves make life achieving.

Prayer—O Lord, give unto us the noble ambitions of life, the inward assurance of victory in Christ, and suffer no doubt to dim our faith or slacken our effort to press on to victory. In Christ's name we ask it.—*Amen.*

WEDNESDAY.

How God Makes His Presence Known.

"He that would save his life shall lose it, but he that would lose his life for my sake and the Gospel's, the same shall find it."—Matt. 10:39.

I have just finished reading Dr. William Adams Brown on the subject which is the title of our thought today. Nothing better can be said than to quote him. He says: "God makes his presence known with irresistible conviction in the act of the will by which man surrenders without reserve to the highest he knows." "But the surrender must be made to the highest known, and it must be without reserve."

Lankards adds: "God is made known by practicing his presence. Get the habit of looking for God; by sharing your time with him. One cannot live all the time with things and expect to find God. Look for the beautiful; it always lifts up and inspires; it never lowers. Look for him in duty and look for him in people." Try this and see how fast you become conscious of God.

Prayer—Dear Lord God, keep us to be a complete expression of thy life in us each day.—*Amen.*

THURSDAY.

A New World.

"If any man be in Christ, he is a new creature."—II. Cor. 5:17.

"A new heart also will I give you, and a new spirit will I put within you."—Ezx. 36:26.

"The world is new to every soul when Christ enters that soul."

When an unsaved soul meets God, like Paul of old, that soul changes his ways. His conversion is no mere acknowledgment of belief, nor is it a splitting up of his life, but it is a full and complete surrender, a lifting of the whole man to new levels of existence where the soul has fullness of perception in divine things and knows by a consciousness and a power within that God is his all in all, and he goes forward living that way. He goes forward in a new direction with new ideals, toward new conquests.

Prayer—O Lord, our Father, grant unto us thy cleansing, thy new life, thy indwelling spirit, and thy principles of living that will keep us clean and make us to walk in thy statutes and keep thy judgments forever.—*Amen.*

FRIDAY.

Divine Protection.

"He that dwelleth in the secret place of the most high shall abide under the shadow of the Almighty."—Psalm 91:1.

"Then shall no evil befall thee, neither shall any plague come nigh thy dwelling."—Psalm 91:10.

"We can never perish if we remain in the arms of the Almighty." A wonderful assurance.

When a man goes out to seek God, God meets him more than halfway. This divine reality is a mountain of strength to all believers.

What is the "Secret Place?" "The Secret Place of the Lord is with them that fear him."

We were told awhile ago that the "secret place of the Lord" is to us as the secret knowledge of an apt pupil, it is only to him who is interested and is willing to pay the price to learn.

We are told that the Old Testament use of "the secret place of the Lord" originated from the refuge idea when a fugitive commits himself to the keeping of a friend. He places his life in the hands of his friend who has power of life or death over him. So when he who dwells in the "secret place of the most high" is one who ventures his all upon God.

It is a very strengthening exercise to meditate daily to see if we are thus hid with Christ in God, with a singleness of view that we make the full sacrifice necessary to be resting under his everlasting arms.

Prayer—O Lord, help us this day to launch out on the bosom of God; to press into his mysteries; to pursue his knowledge and his truth; and to grow in spiritual insight and power.—*Amen.*

SATURDAY.

Fear and Praise.

"Ye that fear Jehovah, praise him."—Read Psalm 22:22-31.

That is a strange combination of words, "fear" and "praise." We should rather expect the sentence to read, "Ye that love Jehovah, praise him."

But that is because we do not fear in the right way or love in the right way. We have lost much of the wholesome fear of God which is the backbone of the Old Testament. Christ has taught us to love the heavenly Father, but he never taught us not also to fear him.

Because of his holiness that would be content with nothing less than holiness in us, God sent his beloved Son to be the sacrifice for our sins. That sacrifice is the foundation of our praise.

Prayer—Work, therefore, in us, O God, a blessed awe of thee, such a fear as will bring us into thy righteousness, such an awe as will lead us to thy love.—*Amen.*

—Amos R. Wells.

SUNDAY.

Wild Wells.

"There he wasted his substance with rioutous living."—Read Luke 15:11-19.

When an oil well or a gas well shoots forth unexpectedly in the process of drilling, there is an enormous waste. A gas well in Pennsylvania for days poured out natural gas before being brought under control. The loss was estimated at $106,000 a day.

The prodigal son, in his riotous living in the far country, was like that unharnessed well. So is every uncontrolled, intemperate life. The world's greatest waste comes from this abandonment to sensual appetites. The world's most needed economy is spiritual self-control.

Prayer—Strengthen our will, O Holy Spirit of all power. May we keep ourselves under thy control at all times.—*Amen.*

—Amos R. Wells.

A minister without boldness is like a smooth file, a knife without an edge, a sentinel that is afraid to let off his gun. If men will be bold in sin, ministers must be bold to reprove.—*Gurnall.*

THE CHRISTIAN SUN'S PULPIT

Rev. John G. Truitt, *Pastor.*

A NEW USE FOR SUNDAY.

By John G. Truitt.

"Upon the first day of the week let each one of you lay by him in store, as God has prospered him, that there be no collections when I come."—I. Cor. 16:2.

What memories the very word brings to our minds: Sunday! Sunday with all its holy associations, and hallowed reflections; Sunday with its church of our childhood, and teachers and preachers and friends thereof! Sunday, for many of us with its little white church, along side the country road in some pretty grove of beautiful trees! Sunday with many of its old-fashioned visits, its lovely dinners, its romantic missions, its resolutions, and its dreams! Sunday with its rest and recreation in summertime beauty of the out-of-doors, or the wintertime glow of the open fireplace inside! What a great blessing Sunday is! It is an ally of every age. The benefactor of childhood, of youth, of maturity, and of the sunset years. It is a special blessing—a gift each week from the good hand of God himself.

They tell us that one time the French tried to lift it from their calendar, and take it from their lives. They tried to wreck Sunday, and almost wrecked themselves. Their government had to return to the seventh day. Some people have tried to overlook its sanctity, and forget even God himself rested on the Sabbath, and blessed it, and hallowed it, in order that it should be blessed and hallowed for all time! They have tried to forget, but behold, the world has soon forgotten them, and that they forgot the Sabbath day. They have done little damage to the day. It is still as hallowed, sacred, beautiful, and fraught with its ancient power of blessing, as ever before. It is of God, and God is eternal.

It is an old day. Began in the beginning. On it God rested, and they to whom he revealed himself finally learned to rest with him on that day. He commanded it so. "Six days shalt thou labor, and do all thy work; but the seventh is a Sabbath unto the Lord thy God, in it thou shalt do no work." Before psychology was known; before psychiatry was a science; before the physician held one of the first places of honor and trust among men, regular rest was prescribed by the Creator of us all. Labor and rest in rhythmic regularity is one of the first secrets of long life, and good success. *So one of the first uses for the Sabbath day was rest.*

When men began to realize that there was far more to themselves than the mere physical, the muscles of which were sore and the bones of which ached, they began to seek a rest for the mind and the soul. Indeed, their experience soon taught them that unless the mind and spirit were at ease there was very little real refreshment for the body. That if anger and ill will, bitter hate and evil thoughts, possessed their minds and souls there was no chance of real rest. Thus their unresting consciences blessed their resting hands for the opportunity to seek a peace from God which would permit real rest for the whole being. *And so it came about that another of the first uses for the Sabbath day was worship.*

Jesus gave a new glory to the Sabbath. He revealed a triune relationship. He showed forth the glory of man; he revealed God as Father; and man as forming an universal brotherhood. In his life and teachings, as well as his death and resurrection, man came to see that added rest of himself on Sunday, and worship of God in synagogue or temple, *was a third requirement of blessing others.* Jesus taught that a man would be foolish to leave his only sheep in a ditch into which it had fallen on Sunday, and added, "How much then is a man of more value than a sheep!" Again in the presence of all, and in the synagogue itself, when he was being chided for this new idea about the use of the Sabbath, he called to a man with a lame hand to stand forth, and asking whether it were lawful on the Sabbath to do good, or to do evil, he healed him. And thus the business of being a blessing to others became a third use of the holy Sabbath. Indeed, Jesus said: "The Sabbath was made for man (that in the very beginning God had so made it), and not man for the Sabbath." Here is the Sabbath. Do not make a fetish of it. Do not load it with burdens grievous to be borne. Hundreds of negations had been laid upon the Sabbath by the over supercilious Pharisees and scribes in the day of Jesus; and he sought to dig deep down into the rubbish of that ritualism and resurrect the holy and hallowed day of his heavenly Father.

Most likely if Jesus were with us today he would find the Sabbath overloaded with crass materialism, with all its attendant pleasure-mad programs, and would point out some better way of hallowing the day of rest, and worship, and blessing.

Paul gave the Christians of his day a new use for Sunday. Throughout Asia Minor Paul had gone preaching the Christ, and building his converts into worshipping congregations. They had been singing and praying and witnessing to the work of the Spirit in their lives as regular features of their Sunday services. Meeting in the homes of the members, and having a preacher who made his living weaving tents, they found little demand for the collection plate, and had perhaps not begun the practice of passing it. To the old religion of the Jews there was a great deal of expense, and a liberal tithe had been exacted from everyone. But this new way had been set up after another fashion. In some places communism had been tried, but where that had not been practiced perhaps little, if any, sharing of one's temporal blessings had been observed.

And so, to the church at Corinth, Paul writes: "Upon the first day of the week (Sunday) let each one of you lay by him in store (in a common, set-apart treasury) as God hath prospered him, that no collections be made when I come." Here then is the divinely inspired method of financing the church of Jesus Christ. It came out of the necessity and inspiration. It has been seen to be common sense. It is the method adopted out of actual experience by your board of finance for this particular church. It is a scriptural method, and approved by the centuries ever since the beginning of the Christian movement. It is the business side of the Cross of Christ. It is so simple and easy and right that we do not recognize how profound it is. Let us examine it more closely.

Dr. Robert E. Speer has pointed out that it is: Periodic; Personal; Provident; Proportionate and Preventive; for notice: *Periodic* ("upon the first day of the week"—worshipful, habitual, prayerful, cheerful); *Personal* ("let each one of you"—each man, each woman, each boy, each girl; no proxies, no merging); *Provident* ("lay by him in store"—forehanded, deliberate, thoughtful, intelligent); *Proportionate* ("as God hath prospered him"—generous, careful, not to toy with God, responsible, faithful); *Preventive* ("that no collections be made when I come"—no deficits, no interest on loans, no worry, no retrenchments). I am indebted to Dr. W. H. Leach for this diagram.

What a principle! And how it has been used in hundreds of ways by banks, insurance companies, and other institutions, and by countless numbers of individuals who have set out to save up a sum for a rainy day! Regularly, a little bit each week—not too much to be impossible or burdensome, and not too little to be worthy—but each week, week after week. One cannot pay a big sum, but a little bit can be paid while it is still a little bit—before it has accumulated to a staggering amount. It is the very principle of life itself. Happy is that church whose members observe it!

I like that "let each one"! As individual as prayer, as personal as the soul itself. Each one! There are two little records I am trying to keep clean: the church's record of the gifts of my two little children. Since the time of their births they have been giving regularly to the church. Some day, please God, they will appreciate their record and seek to honor it! When I was a child my poor and humble parents gave for me, thus teaching me to give; and God has given their

(Continued on page 14.)

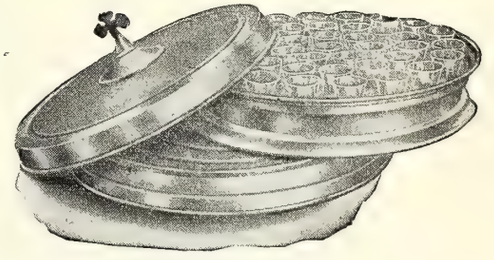
COMMUNION WARE.

Individual Service.

Made in best Silver Plate or Aluminum. Prices low; first-class workmanship and finish.

ALUMINUM.

Aluminum is light in weight, durable, and does not tarnish.



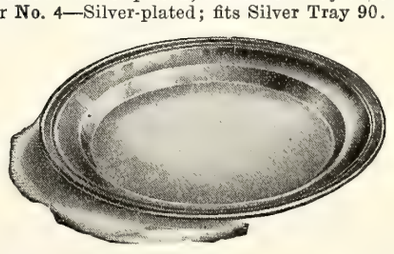
Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses	$7.00
Tray No. 6—Interlocking, with 35 plain glasses	6.75
Tray No. 10—Interlocking, with 30 plain glasses	6.50
Base No. 50-A—Fits Trays 2, 6, or 10.....	2.25
Cover No. 50-A—Fits Trays 2, 6, or 10.....	2.25
Bread Plate No. 1—Narrow rim.....	1.60

SILVER-PLATED.

The Silver-plated Ware is of the very highest grade and best finish; heavily plated on nickel base.

Tray No. 85—Interlocking only, with 36 glasses	$22.00
Base No. 1—Silver-plated; fits Silver Tray 85..	11.00
Cover No. 5—Silver-plated; fits Tray No. 85...	16.00
Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	$22.00
Base No. 2—Silver-plated; fits Silver Tray 90..	16.00
Cover No. 4—Silver-plated; fits Silver Tray 90.	14.00



Bread Plate No. 3—Narrow Rim.....	$ 9.00
Bread Plate No. 4—Broad Rim.....	9.00
Filler—Silver Lined.....	6.00

THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

Christian Orphanage

Dear Friends:

We know you want the President of your Conference to win the hat that has been offered by the superintendent of the Christian Orphanage to the president of the Conference that comes the nearest to being a 100 per cent Conference by giving a monthly Sunday School offering each month and a Thanksgiving offering at Thanksgiving.

Now is the time to begin to win the prize and make your president happy. If your Sunday School is not now making a monthly offering, please start making this offering right away. The Orphanage is largely dependent on the Sunday School monthly offering for its support. We have 236 churches in the Convention, and if each church would give the Orphanage a liberal offering each month, it would go a long way toward paying bills at the end of each month.

Each church has an interest in the Orphanage. The churches are responsible for its support. If your church takes no part in its support, have you not failed in the discharge of your duty? If a man in your community should desert his family or fail to support it, you would criticize him. The children in the Orphanage are a part of your church family. Is it not a part of your duty to see that your church does its part? It is a privilege you have to do a real service in the Master's Name. CHAS. *D.* JOHNSTON,

Superintendent.

REPORT FOR FEBRUARY 8, 1934.

Brought forward		$ 640.43
Sunday School Monthly Offerings.		
North Carolina and Virginia Conference:		
Greensboro, First		13.68
Eastern North Carolina Conference:		
Poplar Branch	$ 1.00	
New Hope	.70	
Youngsville	2.00	
Henderson	3.14	
		6.84
Western North Carolina Conference:		
Park's Cross Roads	$ 5.25	
Smithwood	.58	
		5.83
Eastern Virginia Conference:		
Bethlehem	$ 5.05	
South Norfolk	6.25	
		11.30
Special Offerings.		
Woman's Board, S. C. C.	$ 2.75	
W. P. Perry, support Billy Perry	10.00	
A friend, support Thelma Long	20.00	
Mr. V. H. Lane, Burlington, N. C. on payment of Thanksgiving pledge	100.00	
F. C. Owen, gdn., James Brown	12.50	
Total for the week		$ 182.90
Grand total		$ 823.33

Money is influence; it is power; it stands for toil and sacrifice! it is the blood of toilers changed into the permanent coin of the commonwealth. It has cursed some people, it has blessed others But when we shall learn its Christian use, the curse will pass away. It will no longer be "filthy lucre," but a sacred instrument which may bless the soul of its possessor, increase the happiness of mankind and extend the kingdom of God on earth.—*The Christian Evangelist.*

SERVICE FOR CHRIST.

(Continued from page 3.)

a coat or something else which we have at home which some one would appreciate so much and intend to give them to a relief organization, but somehow, we just forget about it, and the garments hang in our wardrobe while somebody shivers from the cold. Let's think intently for a moment. Don't you know of someone who is finding the way a little rough at present, whom you could help cheer up a bit? Besides giving them new courage and hope, it will give us much happiness, too. Let's resolve that we will help someone in the very near future.

Let us remember to be ready to go the second mile at all times. Most everybody will do what they have to do or what is really expected of them, but the ones who go the second mile are the ones who mave a success of whatever they are doing.

Another way by which we can render a great service for Christ is by setting the proper kind of example in our social life. We need more young people with courage enough not to follow some of the social ideas and practices of today, but who are big enough to launch out with new ideas for wholesome fun and entertainment.

In summing up the things which I have said, let us remember that we should do some specific religious service for Christ, and that we can do these things, if we really want to bad enough. We can also find time to do them, if we make use of the time which we usually waste. The way we use NOW determines whether our life will be great or small. That we serve Christ by serving our fellow man, and that the little services which any one can render are the things which count so much. That we should be a witness for Christ in our social life, thereby rendering a much needed service to him.

Let us make the thoughts contained in this little poem, our sincere desires:

Give me the strength to see a little farther,
Give me the strength, I ask to point the way;
Give me the strength to be a little stronger,
Give me the strength to live right every day.
Give me strength to help the weary hearted;
Give me strength to ease their aching pain.
Give me the strength to bring them days of gladness,
Give me the strength to help them smile again.
Give me the strength to walk my way rejoicing,
Rejoicing in the things life brings to me;
Give me the strength to show the way to doubters
The road that leads to peace eternally.
Let not one chance of serving pass unnoticed,
Let not a day of life be lived in vain;
Give me strength to spread the joy of living
That others ,too, may profit by my gain.

THE SUN'S PULPIT.

(Continued from page 13.)

son back a thousandfold more than he has ever given to God! And if God's gifts to me had been far less I should still have wanted my little children to learn the art of giving each week to God for the sheer joy of it.

The child who is taught to give in babyhood will probably never have to worry about the portion he gives to God for the culture of his soul and the help of his Saviour's church. Oh! may God grant that you and I shall take seriously this Gospel plan of providing for the church's needs, and may he grant that we give regularly some portion—however large or small it may have to be—as an act of our own personal worship of almighty God; but more than this, I pray, that we shall train our children in the noble art of giving as well as the necessary art of getting for their own sakes and for the sake of the Gospel of Jesus Christ.

HOLMAN SUPERIOR TEACHERS' BIBLES

Authorized Version—Self-Pronouncing — The Best Editions of the World's Best Book

For Adults, Teachers, Preachers, Students, and All Who Would Study the Word of God Intelligently

BOLD BLACK TYPE—COMPACT SIZE 4½x6¾ INCHES—WILL FIT THE COAT POCKET

Part page specimen of Holman Boldblack Type Bible

ST. MATTHEW, 5. *Christ's sermon on the mount.*

13 And leaving Năz'a-rĕth, he came and dwelt in Că-pĕr'na-ŭm, which is upon the sea coast, in the borders of Zăb'u-lon and Nĕph'tha-lim:
14 That it might be fulfilled

A.D. 31. CHAP. 4. n Isa. 9. 1, 2.

934 CHAPTER 5.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.

AND seeing the multitudes, a he went up into a moun-

THIS NEW HOLMAN TEACHERS' BIBLE, Pronouncing Text, Bold Black Type is a **PRONOUNCED SUCCESS.** The latest Bible with **NEW HELPS** that are quite comprehensive and consist of an Illustrated Bible Dictionary, Concordance and additional aids all under **ONE ALPHABETICAL INDEX.** Also Fine Maps on Coated Paper, and a specially prepared **BIBLE READING COURSE,** intended to stimulate and maintain interest in the Bible. Imported Bible paper is used to improve opacity and keep down bulk. By this means you get the benefit of full Biblical information without the physical discomfort of handling a heavy volume.

STYLES AND PRICES—BIBLE PAPER EDITION

4612. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges..... **$4.00**

4630. Same as 4612, with extra leather lined covers..... **4.75**

THIN INDIA PAPER EDITION

With Helps as described above. Size 4½x6¾ inches. One inch in thickness

630X. Egyptian Morocco, divinity circuit, leather linings, red under gold edges, silk head bands and silk marker..... **7.00**

633X. Algerian Morocco, divinity circuit, leather lining to edge, silk sewed, round corners, red under gold edges, extra quality binding..... **8.00**

EXTRA LARGE PRINT TEACHERS' BIBLES

Large 8 Vo. Size—8x5½ inches—1600 Pages, including 400 pages of Bible Study Helps

Part Page Specimen of Print

Extra spacing between words and lines makes this Bible very easy to read.

ST. MATTHEW, 5. *Christ's sermon on the mount.*

15 k The land of Zăb'u-lon, and the land of Nĕph'tha-lim, *by* the way of the sea, beyond Jor'dan, Găl'i-lee of the Gĕn'tiles;

A. D. 31.

k Is. 9. 1, 2. l Is. 42. 7. Luke 2. 32. m Mark 1. 14.

2 And he opened his mouth, and taught them, saying,
3 b Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

CONTAINING COMPLETE HELPS TO BIBLE STUDY, INCLUDING ALL OF THE FOLLOWING FEATURES

A New Practical Course in Bible Reading, A Treasury of Biblical Information. The most carefully compiled, thorough and attractive form in which valuable Biblical information has ever been prepared. Illustrated Self-Pronouncing Bible Dictionary Containing 150 illustrations, concise definitions and textual references on nearly 50,000 subjects. A Practical Comparative Concordance, with nearly 50,000 references. Four Thousand Questions and Answers on the Old and New Testaments. A valuable Help to all Bible Readers.

STYLES AND PRICES

4712. Divinity Circuit (overlapping covers), French Seal Leather, red under gold edges, silk head bands, and silk marker.. **$5.00**

812RL. Red Letter Teachers' Bible. The Words of Christ in the New Testament, Old Testament Passages alluded to by Christ, various prophecies relating to Christ in the Old Testament, etc., all PRINTED IN RED. Binding same as described above on 4712 and same large Self-Pronouncing type..... **6.00**

733X. Holman India Paper, Genuine Morocco, leather lined, silk sewed, divinity circuit, round corners carmine under gold edges, silk head bands and silk marker, same type and helps as above..... **10.65**

All styles sent Postpaid at above prices—Thumb Index 50 cents extra

OBITUARIES

SIKES.

Obituary of little Myrtis Sikes, daughter of Brother John Sikes and wife, of Lanett, Ala. Myrtis was born February 15, 1920, and died January 6, 1934. At about the age of two years she was afflicted with infantile paralysis, and for more than eleven years she was a helpless invalid. Her life was a great tax upon the rest of the family, and it almost broke their hearts to part with her.

She could talk but little, her little limbs had become so emaciated that she was just a skeleton. She was the idol of the home. The mother had given her constant care during this long period.

These hearts are richer for having her committed to their care. Her little soul rests with Him who said, "Suffer little children to come unto me." She leaves to mourn her loss a loving father and mother, two sisters and one brother, and a host of sympathizing relatives and friends.

The funeral was held at the Christian Church at 1 P. M., January 7th, this writer in charge, assisted by Revs. Burks of the Baptist Church, and Gray of the Christian Church, after which we carried her remains to County Line Baptist Church for interment, where she will sweetly sleep until the resurrection morn.

"Little one, thou wast mild and lovely—
Gentle as the summer breeze;
Pleasant as the air of evening
As it floats among the trees.

"Peaceful be thy silent slumber—
Peaceful in the grave so low;
Thou no more shall join our number,
Thou no more our songs shall know.

"Yet again we hope to meet thee—
When the days of life are o'er;
Then in heaven with joy to greet thee
On that happy golden shore."

G. D. HUNT.

PARKS.

James Alfred Parks, a deacon and charter member of Ramseur Christian Church was born January 24, 1856, and peacefully passed away from his earthly to his heavenly home January 18, 1934.

He was twice married. His first marriage was to Elizabeth Edwards, and they had three children. Only one is living, Fields Luther Parks, of Meggett, S. C.

His second marriage was to Dora Edwards, a sister of his first wife, and to this union were born six children, four of whom are living: Hurley C., James Arthur Parks and Mrs. J. O. King, of Ramseur, and Paul V. Parks, of Elk Park, N. C.

Brother Parks was a true and faithful believer in Christ and a devoted and loyal member of his church. Ramseur Christian Church and its Sunday School —now of 250 members—owes much to the never failing loyalty and devotion of him. He had been a teacher in the Sunday School from the organization of the church, and both the school and the church rise up to call him blessed.

We buried him at Park's Cross Roads, the church of his boyhood. The church was filled with his relatives and friends that truly loved him. There in the midst of great silence and tears, we read great promises from the Book which he believed was the Word of God, and a quartette from Ramseur sang beautifully the songs he loved—one of them being, "Must Jesus Bear the Cross Alone?" which he sang just before he passed away.

Simple in his faith, unassuming in his manner, honest in his dealings, faithful to his church, tender in his home—such was James A. Parks. God rest his noble soul.

His funeral was conducted by the writer, assisted by Rev. G. M. Tally.

T. E. WHITE.

NORTON.

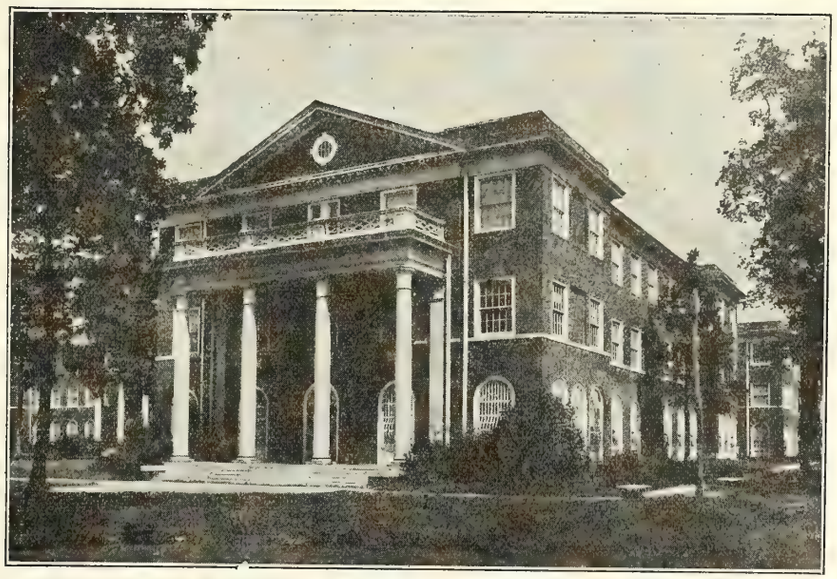
Sereno E. Norton, for nearly thirty years member and secretary of the Board of Trustees of Thorsby Institute, Thorsby, Ala., contributed a goodly portion to the eminence of that notable school. In his passing, September 30, 1933, the Institute and the whole State have suffered a loss in their educational ranks not easily refilled. Although Mr. Norton was born in Jefferson, Wis., he was a true Alabamian for thirty years, interesting himself to the week of his release in all its fortunes, with an enthusiasm as fresh and glowing as the myriads of daffodils he raised for the support of Thorsby Institute. His mind was full of plans for good works to extend through the years—plans which he was unfolding from the bed from which he never arose. "Though blind, he saw with the eyes of faith."

Mrs. Norton, who also has the seeing eye and the youthful enthusiasm, goes cheerfully on with the plans they jointly fashioned.

F. P. E.

ELON COLLEGE

AN ACCREDITED COLLEGE
of the
CONGREGATIONAL CHRISTIAN CHURCHES OF THE SOUTHEAST



CHRISTIAN EDUCATION BUILDING.

ELON COLLEGE, founded by the Christian Church in 1889, has fully justified the faith and hope of its founders during its 42 years of operation. Its graduates from the four-year course leading to a bachelor's degree, number 980, now living, 122 of whom are in the Christian Ministry and full-time Christian service. The majority of these are members of our own denomination. In addition, 449 are in educational work and are an active influence in the lay leadership of the Christian Church.

THE CHRISTIAN EDUCATION BUILDING, and the definite religious atmosphere of the College, provide the very best facilities available for training for religious leadership, and offer the Church its finest opportunity to train the young people of the denomination to assume active leadership both in the ministry and laity of the local churches.

Address—

C. M. CANNON, *Registrar*

Elon College, - - - - - North Carolina

Home Atmosphere—Reasonable Rates—Clean Athletics—Christian Spirit

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational-Christian Church.

Central Publishing Co., Inc., is complying with the President's Code

BOARD OF EDITORS.

J. O. ATKINSON, D. D.....Editor
E. C. GILLETTE, D. D.....Associate
S. C. HARRELL, D. D.....Contributing
C. R. RAYMOND, D. D....Contributing
ELISHA A. KING, D. D...Contributing
W. C. WICKER, D. D.....Contributing
J. T. KERNODLE....Managing Editor

SUBSCRIPTION RATES.

One Year $2.00
Six Months 1.00

Trial Subscriptions: Five or more new subscriptions sent in at one time by pastor or president of any church organization, three months for 40c each

PUBLISHED EVERY THURSDAY AT RICHMOND, VIRGINIA.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Change of Address: Be sure to give both old and new address when asking that your address be changed.

All news matter and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsyth Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, **Managing Editor, 1536 E. Broad St.,** Richmond, Va.

Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

Receipts: The change of label is your receipt for money paid. The label shows date of expiration, and change on label will appear the first or second issue of the month following renewal, provided it was received before the 25th. No other receipt will be sent unless requested. Please notify the Richmond Office if label is not changed as above.

GERRINGER.

Mrs. Martha Emmer (Randolph) Gerringer, wife of Mr. J. M. Gerringer, was born September 14, 1872, and died January 12, 1934, age 62 years, 3 months and 28 days.

April 27, 1892, she was united in marriage to Mr. J. M. Gerringer, and to this union were born six children. She is survived by her husband and the following children; Talmadge of Greensboro, N. C.; Claude, Alamance County, N. C.; Blonzie, Caswell County; Alves, Alamance County; Walter, Caswell County; and six grandchildren, one brother and one sister, two half-brothers.

Early in life she professed faith in Christ and united with Mispah M. P. Church, in Rockingham County. A few years ago, she moved her membership to Bethlehem Christian Church, to which she remained faithful to the end. She was a loving wife, a devoted mother, a good neighbor and a devout Christian.

The funeral service was conducted by the writer, January 13th, assisted by the Rev. Lance, of the M. E. Church, South. Interment was in the Bethlehem Cemetery.

May the heavenly Father comfort the bereaved ones.

G. C. CRUTCHFIELD.

McDOWELL.

Carl Harrison McDowell was born January 29, 1933, and died November 17, 1933, age 9 months, 19 days, making his stay on earth long enough to wrap him up in all our hearts with love.

Surviving are his father, mother, one brother, C. G., two sisters, Ethel and Annie, and one brother gone on before.

The funeral service was held at Pleasant Union Church. May the bereaved trust in God until they shall meet with him to part no more.

B. H. LOWDERMILK.

RITENOUR.

Maynard Irvine Ritenour, infant son of Brother and Sister Wesley G. Ritenour of Dry Run, was born June 16, 1933, and was called away in death December 11, 1933, at the age of five months and twenty-five days. In the home, besides the parents, are three brothers and two sisters. Funeral services were held at Dry Run, December 12, 1933.

GIBSON.

E. M. Gibson died January 11th, in his 72nd year. He married Hannah Cox and they had nine children, six of whom are still living: Mrs. D. R. Moffitt, of Coleridge; Mrs. T. E. Moon, Mrs. W. C. Richardson, Mrs. M. L. Moffitt, T. E. and O. E. Gibson, of Ramseur.

Early in life he professed his faith in Christ and joined the Pleasant Grove Christian Church. He was buried at Shiloh, and his funeral was conducted by the writer. May God comfort the bereaved ones. T. E. WHITE.

When a thing goes out of our ken, that is not the same as going out of existence. Death takes our friends out of sight, but not out of our lives.—Alexander Worth.

SOUTHERN UNION COLLEGE

FRANK E. JENKINS, *Acting President.*

SECOND SEMESTER WILL BEGIN JANUARY 25th.

* * * *

STRONG FACULTY : STRONG COURSES
LOW EXPENSES : THOROUGHLY CHRISTIAN.

* * * *

The Adult Education Department is growing rapidly, with some 150 already enrolled.

For prospectus and full information, write

DEAN MARLIN G. SATTERFIELD,
WADLEY, ALABAMA

PIEDMONT COLLEGE

Located in

"The Blue Ridge Highlands"

SECOND SEMESTER—JANUARY 31st.
SUMMER TERM—JUNE 11th.

An accredited college with an enviable reputation for superior classroom instruction, and wholesome student life.

Fully recognized and accredited in its home State, and in such neighboring States as North Carolina, South Carolina, Alabama, Tennessee and others. Standard courses leading to the A. B. and B. S. degrees.

The Summer Term, continuing for six and nine weeks, affords opportunity for college and professional study and invigorating recreation.

From six to twelve hours of credit may be earned. Special courses in Elementary, Intermediate, High School and Rural Education. Public School Music and Art; School and Playground Games; Athletic Coaching.

For Fall Term or Summer Bulletin, write

DEAN J. C. ROGERS,
DEMOREST, GEORGIA.

Southern Seminary Foundation

(Successor to Atlanta Theological Seminary.)

AFFILIATED WITH

Vanderbilt University

The Foundation and the other Foundations that are affiliated with Vanderbilt University School of Religion comprise the only Interdenominational Theological School in the South. Through this affiliation the students enjoy the rights and privileges of Vanderbilt University.

DEGREES.

Candidates for degrees are required to have completed their college courses.

The degree of Bachelor of Divinity is offered to qualified students who complete the required courses.

Vanderbilt University also offers the degrees of Master of Arts and Doctor of Philosophy, in accordance with the regulations established in its several departments.

MORE THAN A SCHOOL OF THEOLOGY.

Because of our affiliation with Vanderbilt, our relations with other nearby colleges where our students can take courses without tuition, and the cooperation of the American Red Cross and other social agencies in the city, we prepare students for many types of Christian service.

For information write

WILLIAM JAMES CAMPBELL, *President,*
330 BUTTRICK HALL, VANDERBILT UNIVERSITY,
NASHVILLE, TENN.

[illegible] LIBRARY
[illegible] COLLEGE.

THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

IN ESSENTIALS, UNITY. IN NON-ESSENTIALS, LIBERTY. IN ALL THINGS, CHARITY.

VOLUME LXXXVI. RICHMOND, VA., THURSDAY, FEBRUARY 15, 1934. NUMBER 7.

THE SUN'S OBSERVATORY

College Library

Boy Scouts Gain in Membership.—

Notwithstanding that last year was "one of the most difficult through which the Boy Scouts of America has passed," the organization increased in numbers 27,326. A report from 553 councils for the period ending December 31st, showed membership of 904,240 for the United States. The association, formed in 1908, is now known in every country of importance throughout the world, and has a total membership of more than 2,000,000.

War Is On In Vienna.—

In a territory smaller in area than the United States are 6,000,000 men armed to the teeth and waiting the word to fight. Europe, today, is divided into war camps. It took only a spark to start the conflagration that culminated in the World War. Vienna might well offer that spark, for civil war is a fact in that city now. Press dispatches tell of the wrecking of the Karl Marx Apartment and of the loss of thousands of lives in the fighting. This is but the beginning. No one knows what the end will be.

Bible House Dedicated in Tokyo.—

The new structure which houses the activities of the American Bible Society in Japan is located in the heart of the city of Tokyo at No. Shichome, Ginza. It is constructed of steel and conforms to earthquake requirements, being thoroughly modern in equipment and design. The building was dedicated on December 15th, and among those present and speaking at the dedication were His Excellency Ryutaro Nagai, Minister of Overseas, and Joseph Clark Crew, the American Ambassador. The society has had a distributing agency in Japan since 1876.

Virginia Enacts New Auto License Bill.—

The automobile license bill adopted by the Virginia House of Delegates will, if concurred in by the Senate, save the average automobile owner about $8.00 in license fees. Under the proposed schedule licenses will run from $9.60 for some models of Fords, to around $22.00 for a Packard or Lincoln. Cars in the classes from 2,100 to 3,000 pounds will show a saving of from $6.30 to $9.90. But there is still a joker to come, for what is saved on automobile licenses seems certain to be lost in a general sales tax or some other scheme, for the State needs the money, and taxation is the only way in which it can be gotten.

To Observe Calvin's 425th Birthday.—

American Presbyterians and Scottish Calvinists will join with French Protesants on July 10th in observing the 425th anniversary of the birth of John Calvin, in Noyon, a short distance from Paris, where his birthplace has been transformed into a Calvin museum. This ceremony will inaugurate a series of celebrations which will mark the 400th anniversary of the famous "Institutes of Religion," written by the great reformer. The Huguenot Society of America, of which Dr. William J. Schieffelin is president, and Miss Margaret A. Jackson has promised to cooperate in the anniversary ceremonies. It is expected that official delegates will be sent to Paris, Noyon, Poitiers and Geneva by many Presbyterian Churches.

A By-Product for Motor Fuel.—

Butane gas, which is now a waste product of the petroleum refining business, can be used for running automobiles by attaching a special mixing device to the engine. The present price of this "liquid gas" is three cents a gallon, and it is claimed that it will give nearly twenty per cent more mileage than ordinary gasoline. *Popular Mechanics* tells us that among the advantages of this gas are its lighter weight, the fact that it forms no carbon, it does not dilute the oil in the crankcase, and no priming or preheating is necessary. The special attachment used sprays the gas into a chamber attached to the exhaust manifold where a "hot spot" thoroughly evaporates the liquid. Thence it flows to the mixer, where it is combined with air in proportions of about one part in thirty-two, and on into the regular intake manifold and to the cylinders. The butane gas is liquified by compression and delivered in special steel cylinders.

Dates Mean Nothing in Music.—

Artur Rodzinski, Director of the Cleveland Symphony Orchestra, thinks that "the year in which music is written means absolutely nothing." He tells us that there are no "vintage years" in music, and that "contrary to popular belief, music does not improve with age." Developed taste may increase the appreciation of an inspired composer, but his music "was good when it was written." He says that music one would condemn upon the first hearing, is often liked when heard a second time, and loved when the opportunity is offered to hear it for the third time. "Only by providing repeated opportunities for the hearing of . . . worthy music can we be assured of a growing musical public. I play music that is alive and that has meaning, music that lifts and thrills. There is no need for music to be 'high-brow,' but there is still less reason for it to be 'low-brow'." Stating that there was at one time much opposition to the playing of Wagnerian music by some American critics because it was alleged that the "people do not like him," a famous orchestra leader replied, "Then we will play him until they do." He continues: "Wagnerian music was played, and we found Wagner's powers stupendous, his music bold, original, beautiful. So, too, we discovered the impressionism and sensuousness of Debussy; the irony of Ravel; the romanticism of Schumann and Mendelssohn, the mysticism of Caesar Farnck and the oderliness of his great disciple, d'Indy. We learned to relish the so-called barbarism of Rimsky-Korsakoff, Prokofieff and Stravinsky, the awakened voice of England in Elgar, the bite of Irish wit in Stanford; the Norwegian of Grieg, the Bohemian of Dvorak and the Finnish wailing of Sibelius. What was necessary was hearing these works again and again."

Sun Heat for the Bath Tub.—

Did you ever take one of the old-fashioned, round laundry tubs, fill it with water and put it out in the sun to warm—then use it for your bath? Now the Soviet scientists are going one better. They have invented a peculiar boiler, with a glass top, to be used for the especial purpose of providing hot water for the bath. However, if it proves a success here it will surely be adapted for other purposes. The New York *Times* tells us that "this method of harnessing the sun proves to be simple enough. The water trickles in a thin film under glass. From the 'boiler' it flows into the bathtub. Boiling water can hardly be expected; yet it is warm enough for its purpose." Water, at sea-level, boils at a temperature of 212 degrees; but this temperature may be changed by changing the atmospheric pressure. The probable temperature of the water in this sun boiler would hardly reach above 10 degrees, yet it could "nevertheless run a low-pressure engine, which with the aid of a vacuum, would cause the water to give off steam." The *Times* calls attention to the great heat of the sun, and continues: "Crude as it is, the Soviet solar boiler indicates that the hope of utilizing the sun's energy will not die. The reason is to be found in the astounding amount of heat that beats upon the earth from the sun. Enough is received to melt a terrestrial layer of ice 424 feet thick every year. At noon on a clear day in June the sunlight falling 133 square miles of Phaladelphia is equivalent to the power of 100 Niagaras. (The maximum output of Niagara Falls is estimated at 4,000,000 horsepower.) In an eight-hour day in the tropics the sun lavishes, on a single square mile, energy equivalent to that released by the combustion of 1,400 tons of coal. About 1,800 times more energy inundates Sahara than is contained in the coal mined in the course of a year. Burn 6.000 million tons of coal and you unlock the amount of solar energy that Sahara receives in a single day."

NOTES-PERSONALS

News from the Churches.

Rev. Jesse H. Dollar has a Church Program for 1934 that is well worth while. It will be found on the opposite page. Read it, you may be able to adapt it to your own use.

Rev. F. C. Lester, editor of our young people's page, has been "enjoying a fine case of flu" the past week. We are glad that it has proved enjoyable to him (he has the faculty of making the best of everything), but cannot restrain a wish that his enjoyment, and his ailment as well, will be of short duration.

The managing editor is sorry that the following names were inadvertently left off the list of "January Subscription Payments" printed last week. All were credited and their labels advanced, but failed to get on the list. They are: W. T. Morris, Geer, Va.; R. L. Munford, Richmond, Va.; Mrs. Eva Gunn, Wentworth, N. C., and Mrs. A. B. McFarland, Guilford College, N. C., who, in remitting, wrote: "I love The Sun more all the time—look forward to the day for it to come." The many letters similar to this gives us courage to work just that much harder to make the paper a success.

Keep open the date of Friday, February 23rd. The annual banquet of the Eastern Virginia Elon Alumni Club will be held at 7 o'clock on that evening, and if you are eligible for admission, a good time is in store for you. Dr. I. W. Johnson, the president, will have something unusual in store, and of course the Elon Singers, with Professor Steere and Miss Chamblee, will be present. Mrs. Calhoun has sent out notices to those on her mailing list, but if you belong there, be on hand whether you have received a notice or not. Banquet tickets are only 75 cents, so be early enough to see that you get one.

Word comes to us from Tennessee which pictures the strange doings of the annual meeting of the Pilgrim Congregational Church of Chattanooga. At this meeting the pastor, Rev. Alfred W. Hurst (formerly college pastor of Elon Christian College), was called before the assembly and formally given a "life sentence," or a life call to the pastorate of Pilgrim Church. This is all the more extraordinary since this pastor was first called to this church only one year ago (on Friday, the 13th, by the way), and was a complete stranger to the whole church and community at that time. However, the writer happens to have known this pastor and his good wife from their undergraduate days and can well understand why Pilgrim Church seeks a "life hold" on such a pair.—*Hermon Eldredge, in The Congregationalist and Herald of Gospel Liberty.*

Dr. C. H. Rowland, celebrated the tenth anniversary of his pastorate of First Christian Church,Greensboro, Sunday, February 4th. Dr. Rowland preached and administered the sacrament of the Lord's Supper at the morning service, and Dr. L. E. Smith, President of Elon College, and a former pastor of the Greensboro Church, preached at the evening service. Writing in *The Bulletin* of the ten years together, Dr. Rowland says: "In these testing days we have had to surrender many of our cherished plans and fond dreams because of the changing conditions which we have had to face. And yet for all that we feel that some things have been accomplished, that God's guidance and goodness has been round about us. For every loyal soul that has stood fast, for every heart that has stood by, we are grateful—but for the allegiance and faith and encouragement of these, we could not have carried on. 'God is our refuge and our strength, a very present help in trouble.' Some one has said, 'God hath set our eyes in our foreheads to look forward, not backward; not to be proud of that which we have done, but diligent in that which we are to be.' We need to plan for the future, bigger and better things. To each of you I appeal for more personal consecration. We have learned that we cannot trust in the things which are seen. The only abiding things are the things not seen. Let us undertake for him together to do the things he has for us to do."

A CHALLENGE.

From Brother M. J. W. White, of Norfolk, Va., comes the following letter, which is a challenge to every minister in the Eastern Virginia Conference:

"Dear J. T.:

"I am enclosing my check for my fifty-seventh renewal to The Christian Sun. I have read The Sun weekly all of my life, as my father, Deacon Edward T. White, was a subscriber as far back as I can remember.

"I want to make this offer to the pastors of the Eastern Virginia Conference: If they will make a careful canvass of their memberships and do not find that fifty per cent (50%) of all their church collections are paid by subscribers to The Christian Sun, I will pay for one year's subscription for that pastor, or for any worthy member he may designate.

"Respectfully,

"M. J. W. White."

Mr. Pastor, will you accept this challenge? It comes from a layman who has been faithful to his church and all of the causes it represents. He knows whereof he speaks. If statistics of a few years ago hold good today, he might have safely increased his percentage to 75.

J. T. Kernodle,
Managing Editor.

CHAPLAIN H. E. ROUNTREE REPORTS FOR 1933.

Chaplain H. E. Rountree, who is stationed in San Diego, Calif., on the U. S. S. *Whitney,* makes the following report of his activities for the year 1933:

Number of divine services held, 101; attendance for the year, 5,539; holy communion services, 4; number making their communion, 49; Sunday School sessions held, 21; attendance, 41; military services other than own ship or station, 4; attendance at above, 918; civilian services or addresses, 18; attendance, 2,551; baptisms, 10; men joining church, 5; marriages, 6; funerals, 3; number of books issued, 4,080; magazines received, 237; papers received, 3,250; conversions, 20; visits to ships, 70; visits to the homes of enlisted personnel, 147.

The welfare fund has provided professional services of musicians and singers regularly, and in addition to these, quartettes, orchestras and choirs of the local churches have assisted at church services aboard.

Attention regularly has been given to the Roman Catholic constituency and provision made for their attendance at Mass every Sunday and other special occasions.

The library contains 1,246 volumes, a part of which is old or obsolete and rarely referred to. The fiction shelves are fairly alive, and the quarterly allowance of twenty-five to thirty books adds considerably to the reader's zest. One hundred and sixty-seven new books have been added during the year. Men in the sick-bay received special attention in reading matter.

In addition to the above, intermittently, the chaplain has held choir rehearsals in the city for the church music, visited the sick both at the naval and local hospitals, identified himself with the local ministerial association and church conferences, and taken the morning "Good Cheer Hour" of radio station KFS, San Diego. Navy representation in the field of local religious and civic interest serves to bring the navy and these interests to a closer acquaintance and better understanding of one another.

The year has been a satisfactory one in every way except in the harvest of souls for the kingdom; but since soul-saving is a spiritual thing and cannot be determined by the number of confessions; and since Christian living, preaching and personal work, is also a spiritual thing and does not register fruitage in the number of souls who may be influenced by it; and having rendered loyal, and faithful service personally, it is not fitting to be dissatisfied. It is gratifying to observe that among the enlisted personnel of this area, there are conversions and additions to the local churches of the city nearly every Sunday. One church enjoys the distinction of having over three hundred navy men on its roll. In fairness to all, it must be added that credit for much of this goes to the Army and Navy Y. M. C. A., and the concentrated leadership of its executive officer and religious secretary.

WHY DOES A HEN CACKLE AFTER LAYING AN EGG?

This characteristic is supposed to have been inherited from the wild jungle fowls of India and the Malay Peninsula, which scientists believe were the parents of our domestic chickens. In their wild state they usually run in small flocks of six or eight—one cock and several hens. When a hen is ready to lay she steals away from the flock, lays her egg in a concealed nest, and then cackles to attract the attention of her mates which have wandered away in the meantime. In response, the cocks in the neighborhood begin to cackle, and the lost hen recognizes her flock by the voice of its leader. This cackling characteristic has never been bred out of our domestic fowl.—*Ex.*

NOTICE.

I am selling Magazine subscriptions "to help along," and will appreciate handling your RENEWALS. Do any of your Magazines expire soon? If so, you will receive Special Renewal Offer from publishers. I not only meet their offers, but allow 10 per cent further discount from any offer. Please send me your Renewals through my Agency. Here are a few of my Special Offers (New or Renewal): *American* or *Good Housekeeping*, $2.25 each; *McCall's, Pictorial, Woman's Home Companion, Ladies' Home Journal,* 75c each per year; *Christian Herald,* $1.00 per year. These Specials are net.

J. Edwin Harris.

Suffolk, Va.

AN APPRECIATED GIFT.

Some time ago I received a real Christmas present. The churches which I serve—Bethel, Mt. Zion, and Pleasant Ridge (R)—presented to me a Scofield Reference Bible, the new and improved edition, India paper, real Morocco binding. My churches could not have given me a better gift, nor one more appreciated.

I have a fine people to serve. May the Lord bless them and help me to use this gift to their edification and to the glory of God.

J. Frank Apple.

OUR CHURCH PROGRAM FOR 1934.

By J. H. Dollar, *Pastor,*
Congregational-Christian Church, LaGrange, Ga.

I. Every-Member Enlistment in the Church Program.
- a. Special effort to enlist the presence and help of every member of the church.
- b. A treasure hunt, to find and enlist the unused talent of the membership:
  1. To improve leadership.
  2. Courteous and anxious fellowship—it takes talent for both.
  3. A greatly improved musical life, in the choir and congregation.
  4. To develop the character of boys and girls, and help them to find the work they love best and encourage them in it.
- c. Insist upon the parents and heads of families attending Sunday School and church vices of all kinds. When this task is well done, every department in the Sunday School will be crowded with eager children seeking the bread of life.

II. Evangelism and World Service.
- a. Every member of the church in a special effort to win a soul to Christ.
- b. Every Sunday School teacher busy at the task and the noble privilege of winning every child or grown-up in his class.
- c. An enlarged and more active Missionary spirit through which the Gospel, or Good News of the Kingdom may be sent out to the world.
- d. Every woman in the church an active and enthusiastic member of the Woman's Missionary Society.
- e. The organization of Missionary Societies for every group down through the Junior Department of the Sunday School.
- f. Organization of Cradle Roll and Home Departments.

III. Create a Consciousness of Business-like Methods in the Church Work.
- a. Pride in Church pledges on the part of each member.
- b. Business-like disposition of all church business.
- c. A consciousness and responsibility in the exercise of every office of the entire organization.
- d. Eagerness to do promptly what is expected, however small.
- e. Every member eager to help his church discharge its obligations as promptly as he desires to discharge his own.
- f. A feeling of personal interest and responsibility.

IV. Community Enlistment and Service Program.
- a. How many families live in the same block with you and are not connected with any church? Your duty: To discover their church preference and enlist them or call the pastor of the church or report them to an interested member.
- b. Assign yourself the pleasant task of bringing those you find to be inclined to your church.
- c. Be a father to the fatherless. Discover and report needy families whom your church should serve in any way.
- d. Report promptly those you know to be sick in order that your pastor may offer them his services and the comfort of your church.

V. Religious and Social Activities for Young People.
- a. Organization of young people into definite groups with a definite purpose in view.
  1. Dramatics and pageantry—young people and intermediates.
  2. A play or pageant for a church service once each quarter.
  3. Young people's social once each month.
  4. A determined effort to double the present membership of all young people's organizations during 1934.

VI. The Program of the Men of the Church.
- a. Organization of Fellowship Forum with every man a member.
- b. At least one meeting each month.
- c. The goal: promotion, service, fellowship and fun.

ANOTHER GOOD RECORD.

Several weeks ago there was an article in The Sun telling of the splendid records of Brothers Jimmie Cash, of Durham, N. C., and E. W. Neville, of Chapel Hill, N. C., in their Sunday School attendance. I know both of these men personally, and congratulate them on their interest which caused them to want to be so regular at the house of the Lord, and I am also glad that both have formed such a good habit. Since I am a preacher, I know something of the influence that such men wield. It encourages the preacher to do his best. These men also are to be congratulated in that nature has been so kind as to allow them the good health for so long.

I know another brother of North Carolina who holds a record of attendance at Sunday School and church that is to be coveted by all who love their church. It is P. E. Coble, of Liberty, N. C., who is a member of the Pleasant Hill Christian Church. Brother Coble has been secretary of the church for twenty-two years this year. During that time he has not missed a regular business session nor a call meeting. He has been a teacher of the Men's Bible Class for eighteen years. He has missed nine Sundays during the eighteen years—six times due to sickness at his home. It has been my privilege to be his pastor. I have been in his Sunday School Class. He always has the lesson well prepared and his class knows that he will be ready for them. The most of the members of the class are usually ready for him. For they certainly have some interesting questions for discussion on the Bible.

The church records are kept in good condition. It was in Pleasant Hill Christian Church that the first Christian Temperance Society was organized in 1833. It was an hundred years old last year. The records are so kept that one may get a history of the proceedings of the movements of the temperance society from its organization.

There may be other members of the Christian Church with as enviable records as these three brethren. If so, will the readers let us know about them.

Truly, "Their children shall rise up and call them blessed." Joseph E. McCauley.

HAS THE CHURCH A RIGHT TO MEMBERS?

With 50,000,000 people or more outside the churches in the United States there is surely a large opportunity for expansion. But mere expansion is hardly worth considering. It might be a detriment both to the outsider and to the church to get him enrolled as a member. If he has not been prepared for membership by faithful instruction, by creating the right spirit in him, by regeneration and renewal it is misleading him to take him into the church and make him believe he is a Christian.

Merely adding names to the roll may be sorry deceptive business. A church has no right to receive a man and to tell him he is now a "church member," unless it is willing to enter sympathetically into his life and helpfully into his burdens. We should never let the new member fail in his duties of attendance, reading, contribution and personal evangelism; but the matter does not end there. The church is bound to take an interest in him; to rally him if he is noticed to falter; to give him the experience of a brotherly environment; to extend the hand of help when he is being crushed; to comfort him when trouble befalls him. And all this is to be done in the divine spirit. For the church is much more than a club, or a good fellow association or a mutual aid society. It is the family of God on earth.

We have often twitted negligent church members with the witticism, if it has that dignity, of being like the lad who fell out of bed one night. When asked why, he said, "I guess I went to sleep too close to where I got in bed." Many men and women might make the reply, "the church forgot me as soon as it registered my name."

All this happens, when it does happen, and unfortunately it happens frequently, because there is a lack of faithful, sincere and warm-hearted pastoral work. The failure is to be laid at the preacher's door only in part. The whole church is a pastoral society, a life-saving institution. There are many reasons for failure to be helpful to individual members but with none of them should the church be satisfied. Only one thing will do and that is for pastor, church officials, and members to enter sympathetically and helpfully into the lives of the members who need it. Expand the church by making the members bigger as well as by making the membership roll longer.

It would not be a mistaken kindness to show a little pastoral care to the pastor. He carries very heavy loads, if he is really a pastor, and needs the same kind of spiritual interest, prayer, sincere and affectionate sympathy and inspiration that we ordinary mortals must have in order to get along with satisfaction to ourselves and with credit to the church.—*Editorial in the Christian-Evangelist.*

WHITEFIELD AND THE ROBBER.

In one of his journeys, Whitefield was told of a widow with a large family whose landlord had distrained her furniture and was about to sell it, unless her rent was paid. George Whitefield's purse was never large, but his sympathy was great, and he immediately gave the five guineas which the helpless woman needed. The friend who was traveling with him hinted that the sum was more than he could reasonably afford; to which the reply was given, "When God brings a case of distress before us, it is that we may receive it."

The two travelers proceeded on their journey, and before long, encountered a highwayman, who demanded their money, which they gave. Whitefield now turned the tables on his friend and reminded him how much better it was for the poor widow to have the five guineas than the thief, who had just robbed them. They had not long resumed their travel, before the man returned and demanded Whitefield's coat, which was more respectable than his own. This request was also granted, Whitefield accepting the robber's ragged garment till he could procure a better one.

Presently they perceived the robber again galloping towards them most furiously; and now, fearing that their lives were threatened, they also spurred their horses, and, fortunately arrived at some cottages before the highwayman could stop them. The thief was balked and no doubt, was immensely mortified; for when Whitefield took off the man's tattered coat, he found in one of its pockets a carefully wrapped parcel containing one hundred guineas.—*From the Gospel Magazine.*

Politics is like a bumblebee: all right as long as you are at the right end of it.—*Milton Lee.*

E-D-I-T-O-R-I-A-L

EDITOR
J. O. ATKINSON, ELON COLLEGE, N. C.
ASSOCIATE EDITOR
E. C. GILLETTE
117 W. Forsyth Street, Jacksonville, Fla.
CONTRIBUTING EDITORS
W. C. WICKER C. REXFORD RAYMOND
S. C. HARRELL ELISHA A. KING

THE PRINCIPLES OF OUR CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF OUR CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

IN FLORIDA.

(EDITORIAL CORRESPONDENCE.)

Florida Sanitorium, Orlando,
February 10, 1934.

I see by the morning paper that 4,500 passengers left New York yesterday for Florida. This number on the railway trains; possibly an equal number in automobiles and airplanes. Just coming to Florida to escape a frigid climate and get into the healthful, wholesome sunshine of these glorious days of the tropics. Florida increases her population hundreds of thousands in winter and thus makes an invaluable contribution to the health and happiness of no small part of humanity. Skilled physicians and the science of healing are here in abundance to aid the invalid, the frail and the needy of body, and all nature is here with strong and ready hand to strengthen the weak and stimulate the strong. Roses are in bloom now, flowers of every tint and hue enrich lawn and landscape with rich and rioting color, the song of mocking birds cheer you by day and lull you to sleep by night, citrus groves of golden fruit and green foliage spread out in endless acres to gladden the eye and relieve the thirst for those who hunger for the most palatable of acids and juices. Moreover the vegetable gardens are in their full growth and generosity now: lettuce, celery, spinach, cabbages, peas, beans, beets, cucumbers, strawberries. Verily, the God who made Florida was good, not only to Floridians and the dwellers here, but to the nation and the world (Florida products, they tell us, go out in greater or less quantity, to every part of the world). People come here, some to play, some to get health, some to simply pass the the time away, but all to seek sunshine and warmth when there is cloud and chill and cold elsewhere.

Great biographies usually appear after the actor and hero are dead. Not so in the case of John R. Mott. The papers are saying that Basil Matthews, interpreter of great personalities has, in presenting the real, living, breathing, active John R. Mott, given the public a life story of penetration, power and performance. For one thing it may be said that Matthews chose a mighty good subject for his volume, and prejudiced it with the personality of one of the world's farthest known and most widely loved private citizens. John R. Mott, not yet an old or inactive man by any means, is much loved because he loves much. It may be truly said of him that he is a world figure, known, honored, esteemed, loved in practically every nation on the globe. His biographer points out the fact that in some forty years of service, weaving together world forces, he traveled over a million, seven hundred thousand miles, or the equivalent of more than sixty times around the earth.

Again and again has be appeared before college and university student groups, in particular, in over sixty nations, and thus "has created the greatest international student fellowship on earth, and is now president of two other world organizations federating national movements in some fifty lands." In John R. Mott, as in possibly no other man who has lived, has been drawn together men of good will among the peoples of the world. He has been and is a man interested not only in the races of one kind, but in the human race as a great potential family of one Father. While busy, preaching, teaching, evangelizing among the nations with the message of good will and redemption through Jesus Christ, he has raised "at least three hundred million dollars for philanthropic work across the world.

Two years ago, when I was recuperating at this sanitarium, Dr. Mott was here, one of us for treatment, and in daily contact. On a long ride in his car one day, I asked him how it was that he kept in touch with the trend of things and religious activities of the various nations of the world. His reply was that he had a secretary who could speak and write twelve languages readily, and this secretary got his facts and points of view not from an outsider, but an insider, that is a native, of the various countries of the world. Thus a native Turk supplied data constantly about trends and times in Turkey, a native Indian about trends and times in India, and so on, around the world, and the one work of this linguist-secretary was to secure and collate these facts, trends and events. John R. Mott, like the Saviour and Redeemer, lives, teaches and preaches, and so loves the world that he gives his life to bring men and women to a knowledge of Him whom to know aright is life eternal. Only by living, teaching, practicing Christianity could John R. Mott have so bound together the peoples of good will in all the nations. Basil Matthews has written a great book about a truly great man—a Christian world figure.

J. O. A.

THE WHO'S WHO OF THE ETERNAL.

The following editorial appeared the other day in the *Democrat-Tribune* of Carmi, Ill.:

"There is one task in connection with editing a country weekly newspaper that we dislike, and that is writing the obituary of an old lady. It seems so futile trying to set down in writing the things she has done. She was born, she grew to womanhood, joined a church, was married, became a mother, and passed on to her reward in the future life. The dates of her birth, marriage, and death are mentioned, for they are the high points of her life. The story of her life is pitifully short. The life story of her husband would record the facts of his existence, and also of his business or professional life. Perhaps, too, it would tell of political triumphs, and of what he had done for his town, the county, the State, and the nation. The stranger who might read it would understand that the community had lost a valuable citizen.

"We cannot tell, in writing the obituary of a woman, of all the triumphs and disasters of her life; they would sound too petty. When as a bride she and her husband set up a home she assumed the responsibilities that she had never known before. She learned to spend long hours doing toilsome work that was never finished. Day after day the same things had to be done, and she became an expert in doing them. But these things that she did so well do not deserve mention in the final story of her life; they were not outstanding.

"She risked her life each time a child was born and, perhaps, once or twice, ventured so far into the shadow of death that she almost slipped away, and it was only by fighting with every iota of her strength that she was able to pull through—not always because she wanted to live but because she was needed; there was a family for her to care for. But we can't give credit for that; mothers have been doing that since the dawn of time.

"She brought her children into the world, and washed them, and dressed them, and loved them, and kissed away their tears. She bandaged their injured fingers and toes. She nursed them through sickness and she smoothed their paths through life, and all the while she was encouraging her husband and helping him to become successful. She made her home cheerful and restful. She listened to needless stories of his troubles and encouraged him to try again when disaster overtook him. And when success would come and his head would begin to rise among the clouds she would gently pull him back to earth and continue the process of making a man of him. The life story of the average man would not sound so thrilling and would not be so successful were it not for the guiding influence of a good wife and mother behind him.

"But she gets no credit for any of these things. It was what she was put on earth to do.

"And at last she comes to the end of life's toilsome journey and is laid to rest—perhaps the first rest she has known in her busy life. Her funeral is attended by many who did not know her but who came out of respect to her husband or to her children, who are their friends. The minister reads from a slip of paper the uninteresting facts of her birth, marriage and death, and gives the names of the members of her family who survive, but he does not tell all the things she did, partly because they are taken for granted. You can't put all that into an obituary; people might laugh at you for writing it."

It falls to the lot of practically all ministers to write for local papers the obituaries of deceased members. I often had this task when in the pastorate and have for twenty years written obituaries of ministers and their wives for *The Congregationalist*. Those of us who perform this task know exactly how the village editor felt about it. One is so helpless in attempting to set forth the sorrows and joys, the heartaches and the mountain-top experiences of those who, though plain people, have lived greatly, but have not been appreciated by their own nor by the world at large. We should like to broadcast to the universe the worth of these lives. Perhaps we ought to be satisfied with the fact that these lives, however commonplace they may have

seemed, are written in the *Who's Who* of the Eternal and forever fixed in imperishable character. The words of the village editor may serve to remind us again of their greatness.—*R. W. G., in the Congregationalist.*

MAN'S INTEREST IN LIFE.

[The following article is from the *Daily Press*, Newport News, Va., January 22, 1934.]

At the First Congregational-Christian Church yesterday the Rev. Robert Lee House declared that the measure of a man is the nature of his interest, in a sermon on "My Son Was Dead and Is Alive." He took his text from Luke 15:24.

"Progress has taken place as people have become alive to new and finer interests. The measure of a man is the nature of his interest, the things to which he is really alive. But the text recalls a tragedy: 'My son was dead.' As one may be alive in so many ways, in just so many ways may one be dead. What could death do for this young man which had not already been done? Death cannot kill interest which does not exist. Could it take away his love of virtue and truth? He had none. Could it kill his love for his family? It no longer lived. Could it extinguish the candle of hope? It had already ceased to burn. If death is the absence of life, and interest is the substance of life, certainly he had little for which to be called alive. He was spiritually bankrupt—he was dead.

"It has no doubt occurred to you that life is quite a relative thing. One is alive to a certain degree or per cent. There is death in the midst of life. Cut the optic nerve, the kingdom of beauty goes out, but man lives. Cut the nerves of hearing and of speaking, cut the nerves of memory and intellect, the spark of life still burns. Cut off hands and feet, extract the teeth, amputate half the body and man is yet relatively alive. Many exist, few are really alive. Shylock was alive only to his ducats and his daughter. Many a man has lived and died and never been really alive to the kingdom of service and goodwill. Is it not so? Talk to some people about beer, bridge or finance and they are very much alive, but talk to them about the church, benevolence or missions and they are virtually dead.

" 'My son was dead.' Is that the confession of some father today? Is there a son even now somewhere on the highway, bereft of all that which characterizes a child of God? Is there a son tonight as dead to his home and church as if he had never breathed the breath of life? The text may be in the form of a parable, but some of you know prodigals of 1934.

" 'My son was dead and is alive.' Professor Goodspeed translates it "he has come to life." Just so. There had been a new ordering of his life, and now his faculties are reaching out in a different direction. Now he is alive to his father, alive to his home, alive to repentance and forgiveness. There has been a rennaisance of the mind and a rejuvenation of the spirit, 'he has come to life.'

"Let us remember that we have been born unto a world which constantly urges us toward a higher degree of life. One of the unconscious functions of poetry and music is to waken the dead. Not that those without any sort of appreciation of such are actually dead, but they are frequently in a state of perpetual hibernation. The one thing needful is a heightening of sensibility. To illustrate, we can compare it with the body performing the average actions of daily life. We have to see a fine athlete to have it brought home to us at once how much of the body's potentialities lie dormant. The daily dozen enables us to realize the sense of pleasure and well-being which exercise inevitably brings. At once, something has come which was not there before; a sense of power has been added, the spark of life has burst into a flame.

"There comes to us the message of the Master. He called us to the life abundant and urges us to be supremely alive. He calmly asserted, 'I am the life,' for his interest and affection were coextensive with the totality of life. He was ever vigilant to see the best that glimmers in the worst, to hear the melody of the lark within the songless egg, to discern the wisdom of the sage in the prattle of the child. He was alive, at once, to the simplicity of the child's world and all the complexity and heartache of maturity. O, my soul, am I alive to all that?"

REV. JOS. E. EACH.

The sudden termination of a ten years' pastorate in Thorsby by the death, January 19, 1934, of Rev. Joseph E. Each, was a great shock to the whole community without regard to church affiliations.

Brother Each had been under the doctor's care for some weeks, but occupied his pulpit on January 7th. He was confined to his bed less than ten days, and laughingly protested on the Sunday before his death that he was not sick. Few, if any, seemed to have any idea of his serious condition to the day of his death. At the union prayer meeting at the Baptist Church, Wednesday night, a prayer of thanksgiving was offered for the favorable reports which had come from the hospital as to his condition (he had passed through an operation for appendicitis). But on Friday morning the word came to Thorsby that he was dying. His children hastened to his bedside at the hospital in Birmingham, and were present when he passed away at 9 o'clock that night.

For many years Mr. Each has been vice-president of Thorsby Institute's Board of Trustees, and was very active in its affairs. Four of his children are graduates of the Institute, and another is now a pupil there. It was known that the Congregational Church building could not accommodate those who would wish to attend the funeral. Services were arranged for the Institute auditorium at 11 o'clock Sunday. All other services in the town were given up. Rev. E. W. Butler was in charge of the services. Six other ministers were on the platform and assisted. among them were: Rev. Dr. Frank E. Jenkins, of La Grange, Ga., President of Atlanta Seminary when Mr. Each was a student there; also President for many years of Thorsby Institute Board of Trustees; Rev. Dr. F. P. Ensminger, of Birmingham, Superintendent of Alabama Congregational work, and former intimate associate of Mr. Each in pastorates in Tampa, Fla.; Rev. W. H. Tillman, Crestview, Fla., intimate friend and associate for more than twenty years; Rev. A. C. Nelson, pastor of nearby Congregational Churches at East View and Mountain Springs, Clanton, Route 6, a friend of many years standing; Rev. J. W. Jones, pastor of Thorsby Baptist Church, near neighbor and close friend of Mr. Each for the past five years. Dr. Ensminger left an important meeting in Chicaga Saturday afternoon and returned to that city Sunday night.

Joseph C. Each was born in Iowa, September 21, 1874, spent his boyhood in that State and in Nebraska, removed at the age of 14, with his parents, to Lake Charles, La., where he made his home for more than twenty years. In 1908 he was married to Miss Ethel Cox, of Lake Charles, who survives him with six children: Cecil and William, of Birmingham; Alta (Mrs. Horace Franklin), Juanita, Lucile and Marie, all of Thorsby. Two children died in infancy.

Mr. Each graduated from Atlanta Theological Seminary in 1912, spent ten years in pastorates in Florida, coming from Crest View, Fla., to the pastorate of the Congregational Church of Thorsby, in December, 1923.

In these ten years he has won for himself a large place in the affection of the people of Thorsby and of Chilton County. More than once in the funeral services Sunday he was referred to as "the best loved man in Thorsby." Burial was in the Thorsby City Cemetery.

To the little Congregational Church of Thorsby, with its less than one hundred members, the death of its beloved pastor seems peculiarly distressing by reason of the fact that within less than four months past, three other men of the church, all of whom had been active in its work, all of whom had held one or more of its important offices, all of whom had been on the Board of Trustees of Thorsby Institute have been called away from earth. To the names of Norton, C. C. Peterson and Goddard, now with sorrow we must add the much loved name of Each.

E. W. Butler.

A PROPHET WHO LIVED AHEAD OF HIS TIME.

By Timothy Thomas.

Many readers of The Christian Sun knew William Jennings Bryan personally, or have heard him speak from pulpit or platform. In either place he was a master of his subject, as well as the King's English.

In these days of so much talk about money, especially concerning what part silver should play in our monetary system, it is easy to recall that the main plank of Mr. Bryan's platform, on which he sought unsuccessfully the Presidency three times, was his "16-1" plea for silver.

Mr. Bryan, like many other great men, lived ahead of his time. He was a greater statesman than a politician, which fact no doubt was the cause of his defeats. Were he living today, a time in which statesmanship is replacing politics, he would no doubt be elected to the hghest office within the gift of the nation's franchise.

After Mr. Bryan left the House of Representatives, and shortly after his last defeat for the Presidency, he addressed his countrymen by saying:

"You may think that you have buried the cause of bimetalism; you may congratulate yourselves that you have laid the free coinage of silver away in a sepulchre, newly made since the election, and before the door rolled the veto stone. But, sirs, if our cause is just, as I believe it is, your labor has been in vain; no tomb was ever made so strong that it could imprison a righteous cause. Silver will lay aside its grave clothes and its shroud. It will yet rise, and in its rising and its reign, will bless mankind."

This quotation from the "Commoner," as he was well and favorably known, gives a striking insight into his knowledge of the Bible, which fact those who had the rare privilege of hearing him speak can and will readily attest. It has been well said of Mr. Bryan that he was the greatest unlicensed preacher the nation ever had. A man of courage and conviction, he carried his ideas as well as his ideals to a point that caused many to look upon them as hobbies of the master orator. Let this be as it may, he never failed or faltered in his convictions, and he entered life's sunset valley in the midst of fight which he deemed to be right. This closing incident of his great and colorful career is still too well known to be mentioned here.

One thing the world needs most just now is a few more girls like Mother used to make.—*Milton Lee.*

CONTRIBUTIONS

SUFFOLK LETTER.

Fifty years ago, the Eastern Virginia Christian Conference required every church secretary to submit his local church record to a conference committee for examination. These books were carefully examined to see if the minutes of the quarterly conference were properly and neatly written, and if the membership roll was accurately recorded. For some reason not known to this writer, that custom was discontinued. It would be well to consider reviving this ancient order of the Conference.

Every church should carefully keep an accurate record of its work, and preserve this for future reference. The books should be kept in a safe place. A few years ago, while writing a history of a local church, it was interesting to study the motions made and passed in the quarterly conference. In many churches the records will reveal that it is a custom to pass a motion asking for a committee to be appointed to revise the church roll before the report is sent up to the annual conference. I cannot remember how many times this matter has been brought up in my own work as a pastor. Time and time again I have heard this expression, when the matter of paying the Conference Apportionment was under discussion: "I think we have a great many members who are not paying anything, and we are assessed for these members as well as for the active members. We should have our roll revised."

Well, I have learned some interesting lessons about "revising the church roll of members." Not very long ago, I had an opportunity to look over the membership roll of my old home church, Mt. Carmel, where I was received into membership, when I was about 15 years old. Of course, my work has prevented me from attending the quarterly meetings for more than thirty years. My contributions have been made to the churches in my own field. I did not find my name on that church roll. It had been dropped for non-attendance and failure to contribute, I presume. So, for several years, my name has not been on the church record as a member. That church roll has been revised.

I cite two other cases. Three people recently asked for letters to unite with a large city church. Two of these were members of one church, the third was a member of another church. When application was made for letters of transfer one member was informed that her name had not been on the church record since she moved away from that community. The facts in the other two cases were: the persons had been dropped from membership during an absence of one year. All of these people were worthy of membership in any church, and were regarded as persons of high moral and Christian character. Not one of them had been communicated with, or notified of this action of the church. These churches did these people an injustice in spite of the fact that I happen to be one of the persons involved. There are scores of such instances to be found in our church records.

What is the church doing to reach the delinquent members? Is there a committee in each church to study this problem and earnestly work and pray to enlist them in the active work of the kingdom? If there is such a committee, what have they done? What can they do? What will they do? There are members who do not attend and support the church. Some one should face the opportunity of reaching these precious souls for the work of the church. Visit them. Pray for them. Love them. Win them. Carry the spirit of Christ to them. Make your church so spiritual and helpful that they will be glad to share in your fellowship. Do not drop them from the roll until you have discharged your personal responsibility towards them in seeking to enlist their cooperation. Wait until they make a personal request for their names to be dropped from the roll, and do not be hasty in taking action. The church is a family. Parents do not disown a son because he makes his home in a distant State.

I. W. JOHNSON.

OFFERINGS FROM THE CHURCHES.

Just a few more days and the months designated as Educational Period by our Convention will be gone. A large number of churches have sent in offerings, either as fifth Sunday offerings or Dollar-a-Month Club dues, since Conference met. It has been agreed that all such offerings should count on the campaign for $25,000.00 for the College and should be credited to the churches respectively. Only a small number of churches have actually made their canvass for the College and have sent in the money raised.

The following churches so far constitute the Honor Roll:

Church and Conference	*Quota*	*Raised*
Ambrose, Georgia and Alabama	$ 30.00	$ 35.00
Elon College, North Carolina & Virginia	229.00	688.00
Seagrove, Western North Carolina	18.50	32.00
Waverly, Eastern Virginia	113.00	169.00
Carolina, North Carolina & Virginia	15.50	15.50
Mt. Bethel, North Carolina & Virginia	37.00	37.91

The following churches have sent in contributions from the church during the campaign:

Church and Conference	*Quota*	*Raised*
Windsor, Eastern Virginia	$ 49.50	$ 46.00
Holland, Eastern Virginia	212.50	159.50
Eure, Eastern Virginia	178.50	25.00
Wakefield, Eastern Virginia	47.50	25.75
Liberty Springs, Eastern Virginia	171.50	61.00
Mt. Carmel, Eastern Virginia	87.00	32.00
Holy Neck, Eastern Virginia	166.50	67.31
Newport News, Eastern Virginia	132.50	30.43
Mt. Zion, North Carolina & Virginia	73.00	38.00
Haw River, North Carolina & Virginia	96.00	29.50
New Lebanon, North Carolina & Va.	65.00	60.18
Catawba Springs, E. North Carolina	105.50	40.50
Liberty Vance, E. North Carolina	202.50	51.50
Wake Chapel, E. North Carolina	102.50	101.08
Ramseur, W. North Carolina	59.00	33.00

You will note that five churches have raised and sent in the amounts asked for. A number of other churches that have reported have already reached their goal, and others have made a good showing. It is hoped that these churches will put forth further effort that they may be taken from the list of churches sending in contributions and placed on the Honor Roll. Comparatively speaking, a very small number of the churches have reported. I know that a large number have been working faithfully on the canvass, and just as soon as the canvass is completed, they will submit their reports.

I would like to have just a word further with the pastors. It is much better for the pastors to see that the campaign is made in their own churches rather than to have someone representing the College come in and make the canvass for them. When the church raises its own money, it evidences confidence in its own ability to do what is expected of it, and it will be much easier next year to meet the requirements.

Monday, I happened to meet with a young man who is in college, but who is serving two churches in the Convention. He said, "It is squarely up to the pastor. If he wants to raise this money, he can. His people will respond if he goes after it. If he does not make an effort himself, no one else can raise the money for him. I expect to see that both of my churches raise the amounts asked for." With these statements, I think he has sized up the situation pretty accurately. I am hoping that every pastor will feel that it is not only his duty, but that it is a great privilege to go to his people for the support of an institution that has meant so much to the church that is ours. I hope that no pastor or people will fail in this undertaking. Just as soon as your church completes its canvass, will you please report to the College?

L. E. SMITH, *President.*

WAKEFIELD PASTORATE.

The writer has been asked, "Why don't you write more often for THE SUN?" That question is answered in that statement: For reasons best known to myself, I don't. But I decided in face of it all, that I would write again.

It does not seem so, but the writer has been serving the same group of churches for the past seven years. During that time a great many changes have been wrought here. So many have gone home, others have moved away from the various communities, while others have come to take their places, and the work and the world moves on.

These people (and that includes all races, denominations and strata of society) have been very patient, kind and gracious to me and my family, making us feel perfectly at home, and that means a great deal.

The first quarter of this conference year has passed, yet the writer has not been idle, even if he has not written so often. He has had nine funerals, besides standing beside the grave of his best friend, and that alone is enough to occupy his time for awhile. Though the way is lonesome without her, and the load is difficult, yet I must find my way along, for these others who need me.

Others have written of poundings. I do not have need for that word, but I do find a great need for another, and that is "a pouring," for things that are good to eat end valuable to have are constantly pouring into our home. We have been supplied with the best fresh meats imaginable since the season began and the other good things that go along with that.

At the Christmas season each member of the family received several nice gifts, which were greatly appreciated.

Under the leadership of splendid men, the different churches have splendid Sunday Schools, and in two of these churches there are two splendid Missionary Societies doing good work.

The Ivor Church has received two coats of paint, and several pieces of shrubbery for the lawn.

Barrett's and Burton's Grove Churches have received new roofs for their buildings and repairs in other ways. The Wakefield Church has been painted on the inside and outside, and shrubbery set, besides other general repairs.

The parsonage has been painted on the outside and papered, and shrubbery set about it, all of which has added to the beauty of all of the buildings.

At the present we, like others, are in the grip of the cold, and there is considerable sickness, but am glad to report Mrs. E. W. Carroll, wife of Superintendent Carroll, of Burton's Grove, is much improved.

C. E. GERRINGER.

"Lost! Somewhere between sunrise and sunset, two golden hours, each set with sixty diamond minutes. No reward is offered, for they are gone forever."—*Horace Mann.*

WHICH WOULD BE EASIER FOR YOU?

By GEORGIA ROBERTSON.

If your doctor said it was necessary in your case to give up candy, of which you were fond, would it be easier if it were banished from your home and office, or would it be just as easy to let it alone if it were within reach all the time? You know without making the test.

Or, if it were your child, would you feel you were giving him a square deal in carrying out the doctor's orders if you kept candy in his sight and also ate it before him? Would he be more likely to disobey orders with it in easy reach all the time to tempt him, or if you planned so he would seldom see it and would have difficulty in getting it? You know the answer.

Will it lessen drinking to have beer and light wines sold in a multitude of places where men, women, young people, and children continually have occasion to go—as grocery stores, drug stores, lunchrooms, restaurants and hotels?

Will there be less temptation to use alcoholic beverages when sold in these respectable places where everyone must go—even women, girls and boys—with beer and wine bottles on display and freely sold, with apparent perfect respectability and "good form" to partake of, or to have the same beverages sold in the old-time saloon behind darkened windows and screened doors as though something to be ashamed of, and indulged in only when hidden from sight and where women and young people were forbidden to enter, and into which self-respecting men used to be ashamed to be seen going?

And what of the vast army of young girls and young men who must virtually become bartenders in these stores and eating places unless they give up their jobs and face starvation for themselves and their dependents? If they remain they will also have constant temptation thrust upon them.

These new-time saloons frequented by women and girls will cause more drunkenness than the old-time saloons.

Are you going to be one of those who by your example will help to make serving of alcoholic beverages fashionable and popular among your "set" and so be instrumental in causing drunkenness? Are you going to make no protest against having hundreds of licensed places in your town? Dare you say it does not concern you?

WRONG DIRECTIONS.

In an English exchange we find the following incident, a true occurrence:

I was going west one time during the winter. The train had two engines ploughing along. There was a woman, with a little baby in her arms, who wanted to leave the train at a certain little station, where they stop the train if you come from a certain distance. The brakeman came in and called the name of the station when we were getting near. The woman said, "Don't forget me," and he replied, "Sure." There was a man there who said, "Lady, I will see that the brakeman doesn't forget you—don't you worry." A while later he said, "Here's your station." She hopped out of the train—into the storm . . . The train had gone on about three-quarters of an hour when the brakeman came in and said, "Where's that woman?" The traveling man said, "She got off." The brakeman said, "Then she's gone to her death; we only stopped the train yonder because there was something the matter with the engine." They called for volunteers and went back to look for her. They searched for hours and finally found her out on the prairies, covered with a shroud of ice and snow woven about her by the pitiless storm, and with the little babe folded to her breast. She followed the man's directions, but they *were wrong*.

She followed the wrong directions and they led her to her death and the death of her little one. How great the responsibility of the man, who sent her into the night and the raging storm! Greater still is the responsibility of the men who stand up as preachers and teachers of Christianity and who give to lost men and women and to their children the wrong directions. Instead of sounding the alarm and warning them to flee from the wrath to come, they preach that all is well. Instead of pointing out God's way of salvation by the blood, they obscure the cross, deny Christ's atoning work and send their hearers down the road which leads to eternal darkness and misery. How awful will be their remorse when they discover the work they have done by preaching the devil's lie, instead of God's eternal truth! Of such who give the wrong directions, who preach error and a delusion in the place of the Gospel, our Lord spoke in his severe denunciation of the scribes and the Pharisees. They are the blind guides and the hypocrites, who shut up the Kingdom of Heaven against men. (Matt. 23.)

MY RULE OF LIFE.

To let no thought go unexpressed
That might give someone pleasure;
To say no word I might regret
In later hours of leisure;
To do the kindly little deeds
That make life worth the living;
To overlook another's faults,
Nor fail to be forgiving;
To strive to leave each task well done,
And make a joy of duty:
Unceasingly to give God thanks
For life and love and beauty:
To honor God, and loving Him,
Love, as myself, my neighbor,
This, the high test of perfect love
The goal toward wihch we labor.
But I shall fail for I am weak;
Doubtless there will be sinning,
Then I shall humbly pray for help,
And make a fresh beginning.

ELLA COLTER JOHNSON.

Some people instead of making a mark in the world only make a stain.—*Milton Lee.*

OXFORD BIBLES *for* EVERY NEED

"The Oxford Bible is the Bible par excellence *of the world"*

THE HOME BIBLE

A Family Bible in Handy Size

An extra large type Oxford Text Bible, containing also, a family register and 12 beautifully colored maps. Size 9 x 5½ inches.

Specimen of Type

16 The LORD *is* King for ever and ever: the heathen are perished out

Nos.
01600 **Superior Cloth,** round corners and red edges ---------- $2.75
01603 **French Morocco,** limp, round corners, red under gold edges, headband, book-mark ---------- $4.75

The JUNIOR'S Bible

Self-Pronouncing

With 4,000 Questions and Answers, carefully selected "Aids to Bible Study," 16 beautifully colored and 15 black full-page illustrations, 6 colored maps and a presentation page. Children may readily pronounce correctly difficult Scripture names, as this Bible is self-pronouncing. Size 7 x 4⅞ x 1¼ inches.

Type in Junior's Bible

2 Take the sum of all the of the children of Is'ra-el, years old and upward, thro

No.
1815 **French Morocco** leather, overlapping cover, round corners, red under gold edges, headbands and book-mark. Make some child happy with one of these fine Bibles ---------- $2.95

Child's ILLUSTRATED Bible

The beautifully colored illustrations in this new Bible are a delight to the children. It has clear, readable type and yet it measures only 5⅛ x 3⅜ inches.

Specimen of Type

2 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God. | 10 Mercy and truth gether; righteousness kissed *each other.* 11 Truth shall sprin

No. 02112. **French Morocco** leather, overlapping cover, round corners, gold edges $2.50

Pocket REFERENCE Bible

Has over 50,000 center column references. Measures only 6¾ x 4⅝ inches. (A splendid gift for a young lady.)

Specimen of Type

9 Behold, [a]O God our shield, and look upon the face of thine anointed.
10 For a day in thy courts *is* better

[a] Gen. 15. 1. [b] Ps. 56. 1. & 57. 1. [z] or, *all*

No. 07523x **French Morocco** leather, overlapping cover, round corners, red under gold edges---------- $3.25

Concordance Edition

Type and size as No. 07523x, but with a Concordance, subject index and dictionary of Scripture names. An excellent edition for students and Christian workers **No. 03272x**... $5.00

OUR LEADER

Oxford Concordance Bible

Self-Pronouncing

This beautiful Oxford India paper edition is indeed the ideal Bible for the student, preacher and evangelist. Each proper name and difficult word is divided into syllables and accented, and though printed with large clear type, the volume measures only 8½ x 5½ x 15/16 inches.

Specimen of Type

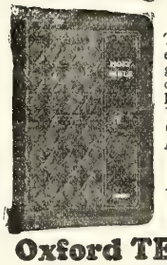
8 ¶ [z]Jĕ-hŏi'-ă-chĭn *was* years old when he began t

No. 03671x. **Fine Grain Morocco** leather, overlapping cover, lined to edge, silk round corners, red under edges, silk

hea

A UNIQUE GIFT BIBLE

With Basket Weave Binding



The Antique brown calf leather binding has a basket-weave grain, and button clasp. Has overlapping cover, art silk lined, with red under gold edges. With references. Printed on Oxford India paper. *Type as Pocket Reference Bible.* $5.50
No. 03255x--------

As No. 03255x, with concordance.
No. 03276x ---------$6.50

Oxford TEACH... ...es

Have over 50,000 center column re... ..., and 300 double-column pages of up-to-date ... ..., conveniently arranged in alphabetical order. Also 32 full-page illustrations, and an indexed atlas of the Bible with 15 beautifully colored maps of Bible lands.

Easy-to-Read-Edition

Size 7¼ x 5 x 1⅛ inches

Specimen of Type

14 Like sheep they are laid in grave; death shall feed on th

Nos.
04453. **French Morocco** leather, overlapping covers, round corners and red under gold edges. A durable and handsome Bible ---------- $4.35

Oxford India Paper Edition
Only one inch thick.

0773x. **French Morocco** leather, overlapping covers, round corners, red under gold edges, headbands and book-mark. A beautiful gift edition ---------- $7.00

RED LETTER Edition

Same size and type as style No. 04453, with same references and helps, but with all the words of Jesus Christ printed in red. White paper edition **No. 05453.** French Morocco leather, overlapping cover, round corners, red under gold edges ---------- $5.00

The Oxford imprint in a Bible guarantees satisfactio...

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary*

ONE TRACT—TWO BROTHERS.

BY ONE OF THE BROTHERS.

"One day in the fall or winter of 1884, a young business man stood in front of his office in a certain little courthouse town in southeast Alabama, taking an early morning sunbath preparatory to entering upon the details of his day's work.

"From up the street came one of those well-known specimens of the genus homo, whom we all instinctively feel to love and honor—a country preacher. His tall, gaunt form was slightly bent with age, for many a preceding winter had left more or less of its snows amid his locks.

"Scarcely slackening his gait, he handed the younger man a little trace called 'What We Owe and How to Pay It.' And with a kindly smile and a slight nod of greeting he simply said, 'Read that,' and continued his onward way.

"Thus did two of God's trains meet and pass each other on schedule time, at an obscure little station on the great railway of life. But we shall see.

"The young man went slowly into his office, holding the tract before him, reading and soliloquizing as he went. 'What We Owe, and How to Pay It.' That's just what I want to know, and if this will tell me, it hasn't hit me a minute too soon. He spent from thirty minutes to an hour in a careful study of the tract and in that brief space of time a most natural thing occurred. Foundations, based upon the central truth of God's Word, were laid in his life, destined never to be destroyed.

"It was a tract on tithing, and the writer believes that no printed message within equal space limitations (excepting, of course, portions of the Bible itself) was ever so effective in straightening out the tangled thread of business, and pouring the relish of heart's ease and contentment over life's rugged bill of fare.

"And thus it was that the young man was grappled, as it were, with hooks of steel, and in his joy at being put in possession of this, one of the simplest and sweetest of all Bible doctrines, he ordered one hundred of the tracts for distribution. This story will include the history of just one of those tracts.

"In a distant part of the state he had a younger brother, who had become involved in litigation. At the time this story opens he was 'heels over head' in debt to the lawyers and was facing a hopeless future, with a young and dependent family. To such a man at such a time came one of the one hundred tracts above mentioned.

"This younger brother was a merchant, and the very title of the tract appealed to him. In the unique little message he easily found providential guaranty, prearranged benevolence, cheerful giving, and temporal success. The tempter was, of course, on hand with his stereotyped suggestion to 'wait until all other debts were paid and then begin.' But this young business man had caught a glimpse of sunshine through rifted clouds, and there became a faithful tither. After more than a third of a century he is today in what business men call 'fine shape,' a merchant of almost unlimited credit in the commercial world. His tithe is no small item in the benevolences of the day, and those nearest to him believe that he would regard it as business suicide to discontinue tithing.

"A period of thirty-five years has been covered. Both the brothers have children who tithe and who, in turn, are teaching their little ones the blessed doctrine. Where will it end? And who but God himself can at last announce the grand total?

"Many of us have heard of the old blacksmith one of whose customers became dissatisfied over a bill for shoeing a horse. The old smith, good-naturedly, proposed a compromise. He said if the customer preferred he would let him off upon his paying one cent for the first nail, two cents for the second, four for the third, and so on, doubling on each nail until the thirty-two nails were paid for. To this apparent concession the customer readily agreed, but soon found, to his amazement, that there was not a bank on earth able to pay the bill.

"There is a fantastic or shadowy analogy—the old country preacher as the first nail; the two brothers the second; their families the third, and so on to the end of time.

"If I were writing a book instead of a tract, I would fill it with many thrilling chapters and these should be some of the chapter headings: 'A Seed Sown,' 'Good Soil,' 'More Good Soil,' 'A Sunday School Library Installed,' 'New Church and Pastorium Made Possible,' 'A Sunday School Missionary,' 'Tens of Thousands from Two Brothers,' etc.

"All the time I have been writing this tract, and now that it is finished, I have been hearing and yet do I hear, a still small voice of insistent pleading, which I long to leave in the heart and soul of him that hath ears and will hear; 'In the morning sow thy seed, and in the evening withhold not thine hand, for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good'."

MISSIONARY OFFERINGS.

WEEK ENDING FEBRUARY 10, 1934.

Sunday Schools.

Previously acknowledged	$ 1,336.99
Mt. Bethel, Elon College, N. C.	3.00
Hank's Chapel, Pittsboro, N. C.	2.36
Zion, Sanford, N. C.	.93
Rocky Ford, Fancy Gap, Va.	3.00
Elk Spur, Fancy Gap, Va.	1.50
Shiloh, Ramseur, N. C.	1.00
Smithwood, Liberty, N. C.	.57
Sanford, N. C.	1.00
Ocean View, Va.	7.12
Third Avenue, Danville, Va.	5.19
Newport, Stanley, Va.	1.17
Dry Run, Seven Fountains, Va.	1.23
Linville, Va.	4.16
Damascus, Chapel Hill, N. C.	1.00
Winchester, Va.	4.24
Timber Ridge, High View, W. Va.	1.51
Noon Day, Wedowee, Ala.	1.00
Total	$ 1,376.97

Individuals and Churches.

Previously acknowledged	$ 674.97
A friend, Burlington, N. C.	14.00
Total	$ 688.97

Summary.

Previously acknowledged	$ 8,218.12
Sunday Schools, Regular	39.98
Individuals and Churches	14.00
Total to date	$ 8,272.10

J. O. ATKINSON, *Sec'y.*

DR. FRANK C. LAUBACH.

[Note.—Miss Cushing, News Editor of the American Board, 14 Beacon St., Boston, Mass., will furnish each issue, for some weeks, a sketch of one of our missionaries now on the field.—J. O. A.]

The Moros, those virile descendants of warlike Moslems in Northern Mindanao, Philippine Islands, constitute the most difficult problem under the American flag today, says Dr. Frank C. Laubach of Lanao, Dansalan, Philippine Islands, who, incredible as it may sound, has invented an alphabet for Moros that can be learned in 15 minutes to half an hour, and that it is revolutionizing the intellectual life of a whole people. Up to now, only a small percentage of 400,000 Moros could read and write Arabic, and there has been nothing printed in Arabic.

Dr. Laubach has been called the most admired American missionary in the Philippines. His new literacy method is becoming known around the world, and has been translated into 16 Filipino dialects and four foreign languages. He is now working on Arabic and Turkish charts. As many as 10,000 have learned to read in one month.

Dr. Laubach has started a little newspaper called *The Lanao Progress,* printed in the new alphabet and in the Maranaw dialect. This has bits of news telling what is going on in the world, and touching on ethics, morality, justice, and religion. Municipal high schools and colleges, members of constabularies, and even Catholic priests and sisters have asked Dr. Laubach to teach them the new language.

Probably no one knows or understands the Moros better than Dr. Laubach. He holds both their love and respect. When he first went to the Philippine Islands, he was stationed in Manila. He was born in Benton, Pa., and after graduation from normal school, taught three years, and then went to Princeton and later to Union Seminary and Columbia. He is a psychologist and sociologist, as well as an author and educator. Perhaps his best known books are "The People of the Philippines" and "Seven Thousand Emeralds." From the first, Dr. Laubach has majored in educational work, being connected with the University of Manila and the Theological Seminary before going to Mindanao to work among the Moros. Dr. Laubach early saw the need and championed the cause of a union theological course for the training of the Filipino ministry.

An interesting organization of Moro young men which Dr. Laubach has encouraged is the Society of English Speaking Moros, who plan to serve their own people by teaching them improved methods of agriculture, animal husbandry, and proper health measures. One of their purposes is "to act as peace makers among the Moros, and between the Moros and Christians." They also put themselves on record as desiring to "prepare themselves to be worthy of the leadership of this province, which will fall upon our shoulders as we grow older."

SONG BOOKS RECEIVED.

To the good people of Liberty (Vance) Christian Church we express our thanks for your generous gift of song books to us. On a previous occasion you have given books to help the mountain work.

May you continue to progress in the Master's service.

Sincerely,
REV. AND MRS. R. T. GRISSOM.
Fancy Gap, Va.

A man will not grow old as long as he is in love—with something or other.—*Milton Lee.*

READING LESSON FOR TEACHERS.

By J. H. Dillard.

There is a fact which most teachers already know, but I have always had the thought that it is a fact of which all teachers ought to be reminded at the beginning of every school year. It goes to the very heart of managing, influencing, helping children. In dealing with children the simple fact is, that what we really are in our inmost selves counts for more than anything. In the schoolroom it counts for more than method or curriculum, counts for more than even knowledge. Of course these things are highly important, but they are not so important as character and its cousin, which goes by the name of culture.

This cousin is a mysterious, indefinable sort of thing, but it as real a thing as chalk and blackboard. It shows itself in clothes, speech, manner. It shows itself in all our attitudes and characteristics. You cannot say just what it consists of, but you know it when you see it. Children know and feel it when they see it. They do not know, or think about, or care about, any name for it, but in a subtle sort of way they know when it is there. Their opinion of their teacher depends more on this than on anything else.

Now how to get this thing? Believing sincerely in at least one of the ways of getting it, I beg here to urge teachers to try the plan. My title tells the plan. In reading books we have a choice of associations, and it is by associations that culture largely comes. There is no surer way of getting it than by reading sincere books, whether histories, essays, poems, tales or novels. I should like to suggest three little books that I think would be of profit and delight to any teacher.

I suppose many readers have had the experience, after reading some good book, of feeling like wanting everybody to read it. That is the way I felt after reading some years ago the three books I shall mention. They are "Adventures in Contentment," "Adventures in Friendsip" and "Adventures in Understanding. The author gave his name as David Grayson. I suppose most readers know by this time who David Grayson is and that he is now engaged in studying and writing about Woodrow Wilson.

The three little books recommended are good literature. They are full of humor, fine spirit and healthful influence. They are religious without being preachy. When I first read them some years ago I remember thinking that if I were a millionaire I would present a copy to every teacher and every graduating high school pupil in the land. Few books have been published in this country within recent years that are so well suited to set young teachers forward on the road to a culture that is simple, wholesome and sincere.

I wish I could give a taste of some of the interesting episodes. Chapter X on "Friendship" is one that can be read many times, which is the true test. The whole description is charming. When you read this chapter, Chapters IV, VII and XI in "Contentment," and others in "Understanding," you will feel like persuading everybody you meet to read them. The reader of these books makes the acquaintance of simple men like Charles Baxter and those who met in his shop, and delightful Doctor North. There are a number of good stories told about Doctor North. Here is one:

A man in the neighborhood by the name of Horace tells how he met the Doctor on one occasion driving his old white horse in the town road.

"Horace," called the Doctor, "why don't you paint your barn?"

"Well," said Horace, "it is beginning to look a bit shabby."

"Horace," said the Doctor, "you're a prominent citizen. We look to you to keep up the credit of the neighborhood."

Horace painted his barn.

In such stories we become acquainted with the Doctor and with the other plain folks of the neighborhood, and we learn the lesson that there is as much of real interest, as much of real comedy and tragedy in any common place as can be found in any far-away land. We learn that we should not think of literature or art or culture as things that are remote, but should think of them as near at hand ready to become a part of ourselves.—*Reprinted from the Virginia Journal of Education, November, 1933.*

DEATH IN THE QUICKSANDS.

Victor Hugo's familiar description of the traveler in the quicksands of Brittany is perhaps one of the most vivid and terrible stories of death by such means ever written. It runs thus:

"It sometimes happens that a man, traveler, or fisherman, walking on the beach at low tide, far from the bank, suddenly notices that for several minutes he has been walking with some difficulty. The strand beneath his feet is like pitch; his soles stick to it; it is like glue.

"The beach is perfectly dry, but at every step he takes, as soon as he lifts his foot, the print which it leaves fills with water. The eye, however, has noticed no change; the immense strand is smooth and tranquil; all the sand has the same appearance; nothing distinguishes the surface which is solid from that which is no longer so; the joyous little cloud of sand fleas continues to leap tumultuously over the wayfarer's feet. The man pursues his way, goes forward, inclines to the land, endeavors to get nearer the upland. He is not anxious. Anxious about what? Only he feels as if the weight of his feet increases with every step he takes. Suddenly he sinks in.

"He sinks in two or three inches. Decidedly he is not on the right road; he stops to take his bearings. All at once he looks at his feet. They have disappeared. The sand covers them. He draws them out of the sand; he will retrace his steps; he turns back; he sinks in deeper. The sand comes up to his ankles. He pulls himself out and throws himself to the left; the sand is half-leg deep. He throws himself to the right; the sand comes up to his shins. Then he recognizes with unspeakable terror that he is caught in the quicksand, and that he has beneath him the fearful medium in which man can no more walk than the fish can swim. He throws off his load if he has one, lightens himself like a ship in distress; it is already too late; the sand is above his knees. He calls, he waves his hat or his handkerchief; the sand gains on him more and more. If the beach is deserted, if the land is too far off, if there is no help in sight it is all over.

"He is condemned to that appalling burial, long, infallible, implacable, and impossible to slacken or to hasten, which endures for hours, which siezes you erect, free, and in full health, and which draws you by the feet, which at every effort you make, at every shout you utter, drags you a little deeper, sinking you slowly into the earth while you look upon the horizon, the sails of the ships upon the sea, the birds flying and singing, the sunshine and the sky. The victim attempts to sit down, to lie down, to creep; every movement he makes inters him; he straightens up; he sinks in; he feels that he is being swallowed. He howls, implores, cries to the clouds, despairs.

"Behold him waist deep in the sand. The sand reaches his breast; he is now only a bust. He raises his arm, utters furious groans, clutches the beach with his nails, would hold by that straw, leans upon his elbows to pull himself out of this soft sheath, sobs frenziedly; the sand rises. The sand reaches his shoulders; the sand reaches his neck; the face alone is visible now. The mouth cries; the sand fills it; silence. The eyes still gaze, the sand shuts them; night. Now the forehead decreases, a little hair flutters above the sand; a hand comes to the surface of the beach, moves and shakes, and disappears. It is the earth-drowning man. The earth filled with the ocean becomes a trap. It presents itself like a plain, and opens like a wave."

Alas, that death should come to anyone in such hideous fashion. But sin does that and worse. It slays, not merely a lone traveler now and then, but it betrays and ruins its millions. Like the deadly quicksands, sin may look harmless and even attractive until the victim is in the power of some deadly habit. Like the quicksands, help must come from some source outside of self-determination and struggle, and that is just the kind of help Christ delights to bring to the repentant soul sinking down under the power of hell's deadly grip. "Life hath quicksands, life hath snares," says Longfellow, but it is the good news of the Gospel that Christ brings a mighty deliverance from the most treacherous quagmire of evil habits that ever engulfed a soul when he has a fair chance to work, but be sure to call on him in time.

MORAL DECAY: POLITICAL CORRUPTION.

Moral decay is always followed by political corruption. The sin engendered thus is always the gangrene of a nation. The inevitable curse of such a state is that it produces no men—this was true in ancient Israel; it still remains true. At that time the people were stupid, the priests served for hire and the prophets went into the office for a piece of bread. The false peace of ritual settled over the land and immorality of life was the lot of the people.

How fearful the lot of a people in whom the profit motive rules; the ministers of God are filled with greed and easy self-indulgence; and the prophets of the Most High have no ringing challenge for a stupid people in moral and political decay. At present we are in the depths. Our ordinary church life, efforts at legislation and undertakings in business have failed us. The wages of such sin is death. Can we get a new grip on God and show forth such a heroic spirit with this new sense of God as to escape the present moral and political decay?

That the church and her constituted ministers must lead in this no one need to be told. There are none others unto whom we can look. This is their business. They must break through the formalism of worship and rebuke the immorality of life and keep vigorous the outposts of advance in religious conquest. No ordinary ministry can do this. Love of ease and needless self-indulgence, so manifest among the staid and respectable and indifferent nobodies, must give place to mighty men of God with such a burning message from God that they will send the people away from the house of God with the conviction that they have been in the presence of God. Then we will raise up saints and missionary spirits among and for the nations. Our fathers' God only can save us.—*North Carolina Christian Advocate.*

Meditation is not an act of the mind only, but of the whole man, so that the Word stirs thought and thought stirs prayer, and prayer passes into communion, and communion reveals new matter for meditation.—*Mary Guy Pearse.*

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

Rev. F. C. Lester, *Editor,* 505 S. Main St., Norfolk, Va.

LINCOLN AT GETTYSBURG.

The whole world came to hear him speak that day,
And all the ages sent their scribes to see
And hear what word the new land had to say
Of God and man and truth and liberty.
Homer was there, and Socrates and Paul,
Shakespear and Luther, Pitt, Cavous, and Bright,
With Washington—staunch friends of freedom all;
Nor did he fail; he lifted there a light
For all the earth to see, from fires of truth
That surged within his breast. Yet that crude throng
Of men knew not that through this man uncouth
God spake as through old prophets, stern and strong.
They turned away, these men, but angels bent
From heaven to hear those flaming words, God-sent.

—*Thomas Curtis Clark.*

LINCOLN

A blend of mirth and sadness
Of smiles and tears,
A quaint knight errant
Of the pioneers.
A homely hero
Of star and sod,
A peasant prince,
A masterpiece of God.

—*Walter Malone.*

YOUTH FELLOWSHIP RALLY.

The Executive Committee of the Youth Fellowship of Eastern Virginia met in Suffolk, Sunday afternoon, February 4th, and planned for a rally of the Fellowship to be held in Suffolk Christian Church on Saturday afternoon and evening, March 10th. The program will begin at 1:30 o'clock, and will close at night with a communion service led by Rev. J. G. Truitt.

There will be a Fellowship supper with speeches, entertainment, etc., the cost of which will be 25 cents.

During the afternoon various groups will be studying out the plans suggested by Dr. Walter Judd in his little book called "The Philosophy That Works." During the evening program there will be group meetings, discussing the work in local churches.

Young people of Eastern Virginia should plan now to be present for this very fine rally.

FLORIDA CONFERENCE.

The young people of our Florida churches had a rare experience recently in their World Friendship Rallies, planned and directed by Miss Pattie Lee Coghill. Two very interesting characters shared in the programs.

One of them was Epra P. Young, a graduate of Chicago Seminary, who has recently returned from three and a half years as a playground director and adviser of young men on personal problems in Adana, Turkey. Dr. Goodsell, of the American Board, says, "He is a vibrant, winsome young man, deeply spiritual, eager and able to communicate what he knows."

The other man was Rev. E. E. White, who is well known by Wadley and Elon Summer School students, and who is doing a great work in the mountains of Tennessee. Mr. White stirs the hearts of people wherever he goes. They do not forget him, and they are better for having known him.

Meetings were held at Clearwater, Avon Park, Miami, West Palm Beach, Melbourne, and Daytona Beach, which places were in reach of all our young people in Florida.

Young people in Florida are fortunate in having Pattie Lee to aid them, for she is always thinking up something fine like these rallies.

GREAT RELIGIOUS LEADERS OF TODAY.

Christian Endeavor Topic for Feb. 25, 1934.

(Cal. 1:11-24.)

Worship Program.

Theme—God Glorified Through the Service of Men. (See Gal. 1:24.)

Piano Prelude—"Prayer (Rienzi)," Wagner.

Call to Woship—

A charge to keep I have; a God to glorify,
A never-dying soul to save, and fit it for the sky;
To serve the present age, my calling to fulfill;
O, may it all my powers engage, to do my Masters' will.

Hymn—"Rejoice, Ye Pure in Heart."

Scripture—Gal. 1:11-14.

Hymn—"O Master, Let Me Walk With Thee."

Prayer—That God will abundantly bless and strengthen those who are called into places of leadership and large influence in all those causes and walks of life that represent Christianity in action, etc.

Prayer Hymn—"Saviour, Thy Dying Love."

Leader: (Secure suggestions from the members as to whom they think the great religious leaders of today are. These may be world figures—American leaders, missionaries, folks whom you know in your own community. Libraries, magazines, church papers, etc., will provide excellent material for this discussion. This topic can be developed into a very interesting missionary meeting.)

Discussion.

1. *What Makes a Religious Leader?*

Show how both great and humble folks may be religious leaders if they go into partnership with God. If you were to give five qualities essential in religious leadership, what would they be? Does position in a church or other religious institution make one a leader? Does the size of the church determine how great a leader a person is? Why?

(a) Bob is a student looking forward to the ministry. "My, I hope I'll never have to work in a little church," he said to a friend. Why do you think he said this? Do you agree with his attitude? Why?

(b) Think of the person who has had the deepest religious influence upon your life. It may have been a friend, a minister, a teacher, father or mother, but whoever it was, can you tell why you believe that the influence was helpful to you? Would you call such a person a religious leader?

II. *Who Are Our Religious Leaders Today?*

(a) *Mahatma Gandhi.* A young Christian in India, now studying in an American university, was recently asked what he thought of his fellow-countryman, Gandhi. This was his answer: "He is a very sincere man. He has a fine spirit—better than any Christian has. He really practices self-denial and is very humble. He is always thinking of the conditions of the poor. I do not know how he, a Hindu of an orthodox family, came to have the qualities of a Christian saint. He has the spirit of Christ and uses it in his political campaigns. He practices reverence for God, the equality of mankind, kindness to animals. He has discovered and manifests the love, friendship, peace, long-suffering, and meekness spoken of in Galatians and in the Sermon on the Mount."

People point to Gandhi as a great religious leader, not simply for what he teaches, but because he practices his own precepts so well.

(b) *Toyohiko Kagawa.* Kagawa is a man in his middle forties, an exceedingly hard worker in spite of poor eyesight and health that is none too good. As a young man he was turned out of a wealthy uncle's home for deciding for Christianity and planning to be a Christian minister. He works to do away with slums, to eliminate war, to organize cooperative societies for a fairer economic order; he writes books; he preaches constantly; he is a man of many interests who works in a dozen fields, for he thinks that Christianity belongs in every area of life and that it should affect governments and living conditions and business and every day living. For many years he lived in the slums, simply to help the people there and to work for removal of slum conditions. Such a choice reveals character. (Kagawa's story appeared in the *Sunday School Herald* for January 28th.)

(c) *Schweitzer of the African Forest.* This is the title of a leaflet by H. W. Peet, which you can buy for a nickel. It tells the story of this outstanding German Christian whose work at a forest hospital has attracted the eyes of the world. He is a great musician, a great theologian, and author of books. But though he had a reputation in these two fields, with two doctors' degrees already, he decided that he could best use his life in reducing the physical misery of the world. In Africa he has been most of the time for the past twenty years as a medical missionary. He sometimes raises money for his work by giving organ recitals in Europe; sometimes by lecturing; and friends in many countries contribute to his work. A man like Schweitzer may work in the primeval forests of Africa, but his influence is world wide.

(d) *Dr. E. Stanley Jones.* He has been called "the ambassador of Christ to the people of Asia." He has three times refused to be elected bishop of the M. E. Church, preferring to carry on his unique ministry in India. In a recent address, he said, "The world is sick of leaders. The world is perishing for servants, and it is by becoming the servant of all that a man becomes the leader of all."

Learn more about Stanley Jones through his books. He has written five, four of which are: "The Christ of the Indian Road," "The Christ of the Round Table," "The Christ of the Mount" and "The Christ of Every Road."

(e) *Rev. and Mrs. Vere W. Abbey,* who represent Christian Endeavor in India.

Among writers and speakers of unusual influence are:

S. D. Gordon, Dr. George W. Truett, Dr. Daniel A. Poling, Dr. William Hiram Foulkes, Dr. Joseph R. Sizoo, Dr. Clarence A. Barbour, Dr. Charles E. Sheldon, Dr. Harry Thomas Stock, Mrs. Grace Noll Crowell, whose religious verse is achieving a national reputation; and many others.

Some Questions.

Do we find that creeds and ceremonials form an important part of religion for those that we

(Continued on page 15.)

Sunday School Lesson

By Rev. H. S. Hardcastle.

JESUS' POWER TO HELP.

LESSON VII—February 18, 1934.

Golden Text: *"I desire mercy and not sacrifice; for I came not to call the righteous, but sinners to repentance."*—Matt. 9:13.

Lesson Text: Matthew 9:1-9:34 (verses 1-13 only printed).

The Final and Unanswerable Argument for Christianity.

The final and unanswerable argument for Christianity is a changed man. The story of the healing of the man with the palsy presents this in a dramatic way. The story in brief is as follows: A man was helpless with the palsy. Jesus' words later would indicate that his physical infirmity was due to sin. Some of his friends, hearing that Jesus was in the city, carried their friend to the house where Jesus was stopping, and finding the way to Jesus blocked by the huge crowd, they went up on the roof, dug through the roof, and let the man down directly in front of Jesus. When he saw their faith—and it was the faith of the friends of the man as well as of the man himself—Jesus said, "Thy sins be forgiven thee." But the scribes accused Jesus of blasphemy, on the assumption that God only could forgive sins. Jesus said, "All right, I will show you that I have power to forgive sins, by making this man to walk." Turning to the helpless man he said, "Arise and walk, take up your bed, go back to your own home." To the amazement of the crowd and to the chagrin of the scribes the man actually did the impossible.

Now the point of the story is this: Jesus was willing to stake his reputation and his claim to authority on the changed conduct of a man. One can readily see what a tragic thing it would have been if at this strategic test, Jesus had not been able to give evidence of his power to work an inner miracle by working an outer miracle, or by giving "a sign." But Jesus vindicated himself and his claim through the changed man. And this is the final and unanswerable argument for Christianity and for Jesus. Christianity's supreme contribution is its power to change men and women, boys and girls. By our lives we help or hinder the cause of Christ.

There is, of course, help in this story for us. Christ has not only the power, but the willingness to forgive sins. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. There is the truth, too, that healing of soul is more important than healing of body. There is the truth that Jesus "knows our thoughts." There is the truth that we can help to bring our friends to Jesus.

The Call of Matthew.

"And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of customs." Others saw only a hated tax-collector, a publican, a renegated, unpatriotic Jew, who has sold himself to Rome for gold. Jesus saw in him a MAN, a man of tremendous possibilities, a man of fidelity to trust, a man with latent ability as a writer, a man who would later give to the world one of its greatest pieces of sacred literature, a man who helped to make history. That hated, ostracized Jew, sitting there that day, was Matthew, one of the Twelve, and the author of the "saying of Jesus," which Man looketh on the outward appearance, but God is the essence of the Gospel according to Matthew. looketh on the heart. Jesus sees us in the light of what we may become.

"And he saith unto him, 'follow me,; and he arose and followed him." Here in a few words are packed one of the great moments of a man's life. It was an act of surrender and faith. Matthew gave up his profession, he gave up his earthly ambitions, he gave up many of his old associations; it would appear that he had given up all. But in giving up all for Christ, he had found all. If he had remained there that day we would never have heard of him. But when that authoritative call sounded in his heart, he obeyed it and became one of the world's immortal characters. With Paul, he could say, "Wherefore, I was not disobedient to the heavenly vision." Alas for the man, who when the Master calls, does not rise up and follow him.

Matthew made a feast for Jesus. It was an expression of his appreciation. But it was also a means of introducing his friends to his Friend. When we find Christ, the first normal impulse is to introduce our friends to him. One wonders just how much Christ means to us if we are to judge by the lack of effort or the faint-hearted effort which we make to bring others to Christ.

"Why eateth your Master with publicans and sinners? . . . They that are whole need not a physician, but they that are sick." In reply to the question of the carping critics Jesus gave that reply. His ministry was not to those who had no sense of sin, no sense of need, those who were already righteous, but to those who were sinners, the sick of mind and soul as well as of body. He came to call all such to repentance, to a change of mind, to a change of life. His call is not to formal sacrifice, meticulous performance of rite and ceremony, but to mercy, to the kindlier virtues, to the law of love in life.

MITE BECOMES MIGHT.

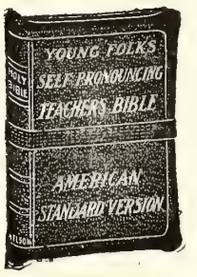
The mite boxes had been brought in, emptied, counted, credit given to each owner, and they were placed in a row on the piano. The varied colors made them a pleasing array, even though they were empty. As one box was handed in the owner remarked that there was so little in it, and that seemed to be the case with all. It was not that they did not want to give, but that circumstances were such that it was impossible to give any great amount. But before the secretary gave her report, a bill was handed to her by one who did not have a mite box. With a glad and thankful heart the amount was added to what had already been received and the total surpassed all previous receipts, save one. The little had been multiplied in her hands and she praised God for his wonder working power.

If we do what we can God will see to the rest and in his hands the mite boxes will become "might" boxes. No amount is too small to give to his treasury and because we cannot give a large amount, let us not withhold the little we can give. "The world crowns success; God crowns faithfulness," and we need to be faithful in the small things. So many times we sing, "I'll go where you want me to go, dear Lord; over mountain, or plain, or sea," yet we know that our place is in a secluded spot and we are staying there because it is his will for us to stay instead of go. But there is never a life so secluded but we can go if we will. Not in the physical sense, for it has a mighty hold to keep us bound, yet there are powers more mighty with which to go. So let us give our pennies, nickels and dimes, trusting God to multiply, and he will. It is surprising how they will count up and make a total much larger than we ever thought it could be. Remember the little lad with his loaves and fishes. Our small coins will help to feed the five thousand even today if we wing their flight with faith and prayer.

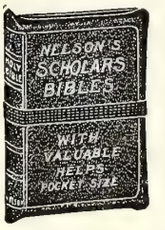
W.

AMERICAN STANDARD BIBLES.

Authorized and Edited by American Revision Committee, and Published by Thomas Nelson & Sons.



These Bibles contain the Concise Bible Dictionary which forms the helps to these Teachers' Bibles. It supplies ,in the most condensed and convenient form, all the latest information about the Bible, its writers, its language, the various versions, complete chronology, life of Christ, with harmony of the Gospels, life and travels of St. Paul, etc. The illustrations are reproduced from recent photographs, and truly illustrate the articles. The Combined Concordance is entirely new, and has been made expressly for the American Standard Version. It combines with the Concordance, Subject-Index, Scripture Proper Names, etc. The 12 Maps have been carefully revised and are beautifully colored. In making orders, give the number and price.



135—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold. **$3.00**

India Paper Edition, Only 16-16 of an inch thick.

. 133X—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold, **$4.00**

SUNDAY SCHOOL SCHOLARS' BIBLE.

Especially made up for gift or reward Bibles for Sunday School scholars, containing a special series of very practical and useful helps and Bible Questions and Answers, etc. Printed on fine white Bible paper; ruby type; pocket size, 3¾x5⅜ inches, and 1 inch thick, with 31 full-page illustrations in sepia. All bindings are black.

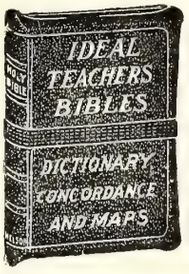
Ruby Type, Size 3¾x5⅜ Inches, and 1 Inch Thick.

65—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on side and back in pure gold; 6 colored maps **$2.50**

AUTHORIZED VERSION.

RED LETTER TEACHERS' BIBLES.

Brevier Type (8 vo.), Self-Pronouncing, Size 5⅜x8½ Inches and 1⅜ Inches Thick.

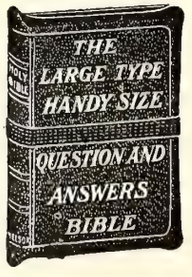


Containing the Bible, with full references. The words of Christ in the New Testament are printed in red; other parts of the book are printed in black. With Concise Bible Dictionary, combined Concordance, and 12 indexed maps.

7852—Genuine Leather, Lavant grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold **$4.75**

RED-LETTER EDITION.

With All the Words of Christ in the New Testament Printed in Red.



1282—Genuine Leather, Morocco grain, divinity circuit round corners, red under gold edges, register and headbands; title stamped on side and back in pure gold **$3.25**

60—Bound in Cloth, stiff covers, square corners, red edges, Sunday School Scholars' Bible, stamped in pure gold on cover, no illustrations; special book for Sunday Schools **95c**

Any of the above Bibles sent postpaid. Address

THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

FAMILY ALTAR

Conducted by H. E. Rountree
One of our Chaplains in the U. S. Navy

THEME FOR THE WEEK.

What Religion Means to Me.

Foreword—An article in a recent sermon by Rev. J. E. Neese, under the above caption, is calculated to set one thinking. To imagine one's self in a group of educated men who might think for themselves and are thoroughly qualified to ask questions and argue their question, and being asked by them to answer the question, "What does religion mean to you?" brings to an honest soul a confusing moment. What would I say, if what I say is to be something definite in my own personal experience which would be seen by them, tangible and conclusive to them? Certainly, every soul who has been born again should be able to give an intelligent reply, but can he? Try it! Saying nothing about the fruit of a Christian life in everyday living, which, of course, is the greatest argument for God, try putting your experience in a statement which will at least name the things that are the realities of God in a heaven-born soul. This is our task this week. The extent of my success will be registered on you. I wish I might know what you think about it.

MONDAY.

Religion Means Consciousness of God and His Rewards.

"Seek and ye shall find."—Matt. 7:7:

"Blessed are the pure in heart, for they shall see God."—Matt. 58.

"Take my yoke upon you, and learn of me."—Matt. 11:29.

"If any man will do his will he shall know."—Jno. 7:17.

To realize God's presence in everyday life is a wonderful reality, and that is one of the objectives of Christ in his sole command, "Follow me."

God is surely not in some distant region invisible and inaccessible to us. He is not hid in some far-away heaven where we cannot reach out and touch him. God is where we live, and where we are, and in what we do and say. We can see him in every demand for justice, right, and honor; in every act of bringing harmony out of discord; in every inspiration to noble deeds; in every beam of affection; in every movement that transforms things from what they are to what they ought to be. These things are the throne of God, and represent his presence in that throne, and it is readily seen that these are the vital things of our every-day living. To give our lives to obtaining these things, means to come into a consciousness of him.

Prayer—Dear Lord, that is what we want. O, come, thou into our lives today and forever.—*Amen.*

TUESDAY.

Religion Means Consciousness of Sin and its Damnation.

"The way of the wicked is one of darkness."—Prov. 4:9.

"There is a way which seemeth right to a man, but the end thereof are the ways of death."—Prov. 14:12.

"The Lord God may show us the way."—Isa. 42:3.

"Sin, when it hath conceived, bringeth forth death."

There are two ways in life, and these ways are ever before us: the right way and the wrong way—the way of life and the way of death. To know what to do and which way to take, is supremely important. To know what to do, one must have a knowledge of the way—to what it leads.

When a light is brought into a dark room it reveals all that is in the room even to the minutest detail. If anything is not right it reveals it. So is the light of God in the soul.

Prayer—O God, may I know how to avoid sin and see the destruction of wrong. Show me the plain path to thee and thy glory.—*Amen.*

WEDNESDAY.

Religion Means Power to Choose the Right Way.

"Choose ye this day whom ye will serve."—Joshua 24:15.

"We know thou art true, and teachest the way of God in truth."—Matt. 22:16.

"He will show thee, O man, what is good, and what doth the Lord require of thee but to do justly, love mercy and walk humbly with thy Lord." Micah 6:8.

What a power and inspiration it is to be able to distinguish between right and wrong, the imperishable and the perishable, the exalted and the base! What a joy it is to be able to cling to the fine and cut lose from the coarse, the selfish and the false! What confidence there is in feeling that we are masters of our souls!

Religion floods the life with light, superb delights, and an understanding of the nature of God, and produces harmony with God. So every moment we are being born again.

Prayer—Our Father, we want this power of thine. We humble ourselves before thee and claim thy promise to be with us and lead us all the way.—*Amen.*

THURSDAY.

Religion Means the Power to Live the Best Life.

"Ye are the light of the world."—Matt. 5:14.

"I have chosen you, and odained you, that ye should go and bring forth fruit, and that your fruit should remain."—Jno. 15:16.

Our title today is submitted by my wife. What do you think of it? Does it not cover the whole spread of a human soul in its relation to God? If we can live the best life, as God knows what is best, we need not concern ourselves so much about the consciousness of God, nor the hope of reward. That will follow. To cast one's all on him in implicit faith produces a soul aglow with the light of the best life; a soul verdant with life and abundant in fruitage.

Prayer—Our Dear Lord, who art "the way, the truth and the life," shine along the way today and every day, and I will live the best life. —*Amen.*

FRIDAY.

Religion Means, to Me, Communion With God.

"Behold, I stand at the door and knock. If any man hear my voice and open the door, I will come in to him and will sup with him and he with me."—Rev. 3:20.

What a fellowship,
What a joy divine,
Leaning on the everlasting arms.
I have blessed peace
With the Lord so near
Leaning on the everlasting arms.

Who of us has not at some time in life, having been away from home a long while, returned home and as we pressed our lips against those of a saintly mother, felt the warm embrace of a loving father, mingled our thoughts and our laughter with brothers and sisters, and sat down in the family circle with our feet stretched out toward the fire, enjoyed a fellowship unsurpassed by any other experience in life.

Have we not felt, at the same time that this is but a foretaste of the heavenly fellowship with God and the saints, just a little bit of heaven brought down to earth for us to enter that we may be lifted a little nearer that goal.

There is a sweet fellowship still. To think of God in everything. I find God at church, I find him at home, in the song of the birds, in the orchards and fields, in the seas, the mountains, the canyons, the forests, the flowers, and, not only in all nature, but in the way I take, and every day he directs my path aright.

God preaches—a noted clergyman,
And the sermon is not long
So instead of going to heaven at last
I'm going all along!

What a fellowship!

Prayer—Dear Lord, thou art so near to me now I do not need to look away. I can just talk to thee and be glad.—*Amen.*

SATURDAY.

Religion Means Cultivating and Achieving the Likeness of God.

"Grow in grace, and in the knowledge of the Lord and Saviour Jesus Christ."—II. Peter 3:18.

"We know that, when he shall appear, we shall be like him; for we shall see him as he is."—I. John 3:2.

In the fall of man, man lost the attributes which make him a supernatural being. In religion man is destined to recover these attributes and to enter into his true self and his true home in heaven where love, harmony and eternal joy are forever, and where the soul is made perfect.

Prayer—Dear Lord, this is our aim today. Keep thou this end of life ever before us, that we may be thine and like thee forever.—*Amen.*

SUNDAY.

Religion Means Always Looking Up.

"Thou couldst have no power at all except it be given thee from above."—Jno. 19:11.

"Seek those things which are above."—Gal. 3:2.

"Except a man be born from above he cannot see the king of God."—Jno. 3:3. (Moffatt version).

As the tree lifts up to the sun, and as the sap rises in the tree, to get its light and life, looking to the day of its fruitage, so must the soul ever look to God through Jesus Christ for its light and life.

The wonderful thing about this divine relation of the soul to God is that we do not lift ourselves, we only look up, and God comes down and lifts us up. Jesus came down to earth and took upon himself the likeness of man that out of that touch with his children man might be transformed from what he is to his spirit and likeness, and it is just the look. He took the dead girl by the hand and lifted her up—James said, "Humble yourselves in the sight of the Lord and he shall lift you up," and as he is lifted up he will draw all men to him. We must have the power from above or we will go down and be lost.

Prayer—Our Father, it is in thy name we come to the Sabbath day. We beg to see this day as typical of thy love and life for us. Grant us the upward look and the glorious life.—Amen.

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, *Pastor.*

WHAT'S RIGHT WITH THE CHURCH?

By REV. GEO. N. EDWARDS.
Circular Church, Charleston, S. C.

"I was glad when they said unto me, let us go unto the house of the Lord."—Psalm 122:1.

There is such a deal of criticism of the church, honest criticism, too, in these days, that it may perchance be permitted to voice a little honest enthusiasm for the church. Knocking the church is not a new sport; it has been pretty common from the beginning of its history. "Shatter the infamous thing," said Voltaire, and the French revolutionists did their best to do it, but it still lives, even in France. Theodore Beza, the courtly scholar of the Reformation, made a memorable remark of Henry of Navarre: "Sir, it belongs to the church, in whose name I speak, to receive blows rather than to give them. But it will please your Majesty to remember that it is an anvil that has worn out many hammers." In more recent days, Dr. Charles R. Brown of Yale has remarked that it is true that the church of our day shows no "celestial perfection," and "so long as they maintain the cheerful habit of receiving human beings into membership," it can hardly be expected.

It is rather difficult to deny that there is something fundamentally right about the purpose of the church, expressed for example in the simple words of a present-day scholar: "It exists to spread faith in the good God and to unite men in a world-wide brotherhood." It is a good thing to remember that it is the church which has laid the spiritual foundations of present-day society. It has taught its morals, inspired its faith in life, fortified its soul in the presence of death. Those who profess to maintain their ethical ideals without religious support, get their ideals from the foundations already laid for them, and are themselves a part of a society nourished by the Christian Church. Even if the church were no longer a living institution, human society as we know it is interwoven at its best with the work of the church. What have been called the lost daughters of the church—education, philanthropy, the universal care of the sick and wounded, art, architecture, music—have not been lost, but bestowed, poured into life deliberately, sacrificially, patiently, generation after generation, as barbarism has been moulded into civilization.

There is something about the Christian Church that has quickened man's genius, brought forth heroism, revealed the goodness latent in men, set standards in individuals that have become the inspiration of the masses of men. It will find its task so long as the world is human and stands in need of God. Worship itself is uplifting; the "stoop of the soul, that in bending, uplifts it, too." If the present church did nothing else, it would be worthwhile to keep its buildings open. There is a church in New York City which has a sign by its door reading: "This church is never closed." It has been found that more people stop in to rest and pray during the week, than all that come to its Sunday services.

But the church is more than a shrine. Its present-day activities make an important contribution to the lives of millions. Apart from all church colleges and seminaries, the church, in its Sunday Schools, gives religious education to 21 million youth, only one-sixth less than the number in the public schools of this country. While the teaching may be criticized, an outstanding change in methods, outlook and literature by international agencies has greatly increased the efficiency of teaching in nearly all denominations, and the church now essays to train its teachers as well as its pupils.

The church is not marking time. For over a hundred and twenty-five years, the Protestant Churches have been sending their missionaries through frontiers of race and nationality to the remotest parts of the earth. They have spent over $32,000,000 a year on this work until the impact of the Christian idea and personality has been upon nearly every non-Christian nation and tribe the world around. In this work wherever needed in backward nations the church has founded schools and colleges, ministered to the uncared-for sick, taught men to save life rather than to destroy it, put its word into the hands of the untaught and showed them how to print the unknown tongue in which they talked. The church has worked its silent revolutions in changing men's minds in the great nations of the Far East. The leaven is at work.

At the same time these churches have spread their influence over our own great land as fast as the population has moved westward. 232,000 churches are scattered among our States. They are valued at $3,800,000,000, the church buildings alone, and their people spend eight to nine hundred millions a year maintaining their work. And when giving is needed for community purposes, it is no secret that the bulk of it comes from these same people. But the finest thing about this work is the lives that are given, not the money. If the critics of the church call for courage, self-devotion, willingness to die for one's cause, here it is in the young men and women who, with sound health, trained intelligence, and utter loyalty, have gone to the frontiers of Christendom and far beyond them to render service in the most difficult and unpleasant parts of the earth to people that they never knew, but for whom they cherished unconquerable good will and to whom they have given years of faithful service and even life itself. What other institution or society in our times is producing intelligent devotion like this?

A keen-minded Canadian preacher (Richard Roberts) has suggested that we would better understand the nature and quality of the Christian Church if we think of it as a river rather than as an institution that stands fast in one place. The church is a process, a moving power that makes for life as it flows. It has come down through the ages throwing off streams of influence to enrich life by the way as well as receiving human life into itself. What it now needs to do for a primitive people was done long ago for civilized nations. But our problems are no less acute. It is ever the function of the church to set right what is wrong. We are not yet fully civilized, much less Christian. When the Great War broke out men cried out at once that Christianity had failed because it had not prevented the war. The vitality of the church is shown in the fact that it dares to express its mind on present-day questions that are unsolved. The church will never be satisfied with anything less than the Christian solution of such problems as war, intemperance, poverty, race hatred and social injustice. These are the danger points, the morally unsettled points of present times. The fact that the church is not keeping still about them indicates that here the heart of the church suffers because men are disunited and unbrotherly. It can hardly be said to be unneeded while it can still prophesy a new age. It must be admitted that society as a whole is far from the Christian ideal. It needs a change, a moral change, a spiritual change, a Christian revolution—not to develop hate, to use men as pawns in the game of the great, not to drop bombs and shed blood, but to move men toward justice, love and forgiveness.

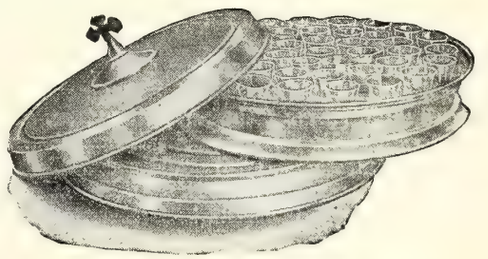
COMMUNION WARE.

Individual Service.

Made in best Silver Plate or Aluminum. Prices low; first-class workmanship and finish.

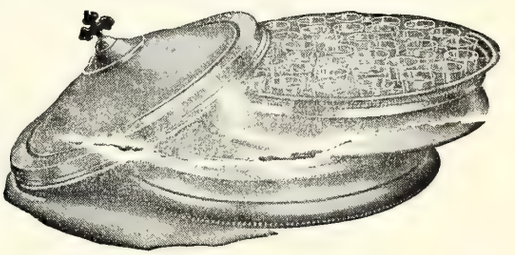
ALUMINUM.

Aluminum is light in weight, durable, and does not tarnish.



Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses **$7.00**
Tray No. 6—Interlocking, with 35 plain glasses **6.75**
Tray No. 10—Interlocking, with 30 plain glasses **6.50**

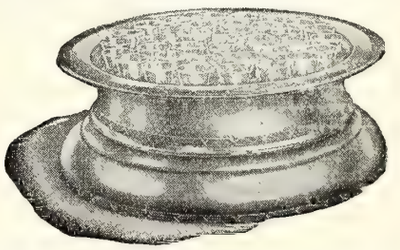


Base No. 50-A—Fits Trays 2, 6, or 10..... **2.25**
Cover No. 50-A—Fits Trays 2, 6, or 10..... **2.25**
Bread Plate No. 1—Narrow rim..... **1.60**

SILVER-PLATED.

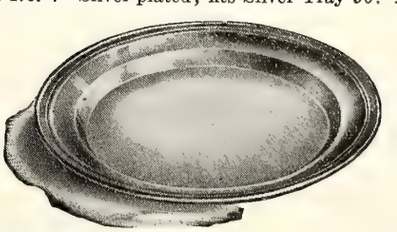
The Silver-plated Ware is of the very highest grade and best finish; heavily plated on nickel base.

Tray No. 85—Interlocking only, with 36 glasses **$22.00**
Base No. 1—Silver-plated; fits Silver Tray 85.. **11.00**
Cover No. 5—Silver-plated; fits Tray No. 85... **16.00**



(For Silver Bread Plates, see under No. 90.)

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling) **$22.00**
Base No. 2—Silver-plated; fits Silver Tray 90.. **16.00**
Cover No. 4—Silver-plated; fits Silver Tray 90. **14.00**



Bread Plate No. 3—Narrow Rim.....**$ 9.00**
Bread Plate No. 4—Broad Rim..... **9.00**
Filler—Silver Lined..... **6.00**

THE CHRISTIAN SUN
1536 East Broad Street Richmond, Virginia

Christian Orphanage

Dear Friends:

Our financial report this week shows that we have reached and passed the first rung in our financial ladder for this year. You remember we set our goal for Twenty Thousand Dollars ($20,000.00). That means that each thousand dollars represents one rung in the ladder. If we can raise the Twenty Thousand Dollars it will run the Orphanage and permit us to do some very much needed repairs. We have quite a lot of painting that ought to be done to keep the buildings in good condition.

We seeded 40 acres in oats in the fall and the bitter cold zero weather seems to have killed them, and in that case all this expense will be a total loss. This does not often happen in this section, but it has happened this year. The Orphanage needs corn and it needs oats. If some of our friends who have more oats and corn than they have money, it would be fine if they would send us some.

Let all the Sunday Schools see how well they can do in making monthly offerings for the Orphanage and help us reach the second rung in the ladder quickly.

Our good friend, Mr. J. M. Darden, sent us five hundred pounds of lard, a very useful contribution and we appreciated it.

The following items have been received since cur last report:

Antioch Christian Church, Sunday School and Ladies' Aid Society, Chatham County, Va., 4 quilts.

Brown Hosiery Mill, 45 pairs of socks.

Riverside Hosiery Mill, 5 dozen socks.

Carolina Knitting Mill, Inc., 2½ dozen ladies' hose.

Miss Louisa May Hilliard, 1 box toys for the children.

Kirk-Holt Hardware Co., 1 box Christmas toys.

Young Ladies' Class, Pleasant Grove Church, Va., 1 quilt.

Woman's Missionary Society, Pleasant Grove Church, Va., 1 quilt.

Mrs. J. Alec Holt, Burlington, N. C., 1½ gallons preserves.

Mr. Vitus Holt, Burlington, N. C., 1 electric pad.

We are grateful, indeed, for these useful contributions.

CHAS. D. JOHNSTON, *Supt.*

REPORT FOR FEBRUARY 15, 1934.

Brought forward		$ 823.33
Sunday School Monthly Offerings.		
North Carolina and Virginia Conference:		
Mt. Bethel	$ 2.75	
Union, Va.	2.55	
Lawrence Memorial Bible Class	1.68	
Lebanon	.55	
Third Avenue, Danville	5.19	
Happy Home	2.55	
Durham	16.89	
Carolina	2.80	
		34.96
Eastern North Carolina Conference:		
New Elam	$ 3.75	
Wake Chapel	7.13	
Damascus	1.30	
Oak Level	1.00	
Catawba Springs	8.60	
Sanford	1.00	
Plymouth	4.00	
		26.78
Western North Carolina Conference:		
Pleasant Cross	$ 3.12	
Hank's Chapel	2.00	
Glendon	14.00	
High Point	2.40	
		21.52
Eastern Virginia Conference:		
Barrett's	$ .53	
Berea, Nansemond	5.00	
Liberty Spring S. S. and classes	7.00	
Rosemont	13.36	
		25.89
Valley Virginia Central Conference:		
Timber Ridge	$ 1.36	
Mayland	1.00	
Linville	5.16	
Dry Run	2.55	
		10.07
Alabama Conference:		
New Hope	$ 1.91	
Roanoke	1.00	
Noon Day	1.00	
		3.91
Georgia and Alabama Conference:		
Vanceville		1.00
Special Offerings.		
Mr. R. O. Browning, Burlington, payment, Thanksgiving pledge	$ 5.00	
Mr. J. Spencer Love, Greensboro, N. C., support of a child	60.00	
Damascus S. S., birthday offering	1.40	
A. J. Morgan, support girls	20.00	
Mr. Grover Moore, Burlington, payment on Thanksgiving pledge	10.00	
Ladies Society, Richland, Ga., support of Arlene Morgan	5.00	
		101.40
Total for the week		$ 225.53
Grand total		$ 1,048.86

SETH PARKER AND WORLD PEACE.

Phillips H. Lord, of Jonesport, Maine, better known as "Seth Parker," has purchased a four-masted schooner in which to tour the world. We are told that he has a contract with the National Broadcasting Company to "bring him back by radio from several remote places," these to be the biggest broadcasts since radio came into being, covering Europe as well as America. We understand, too, that he has a contract with the Winston Publishing Company for a series of new books for boys, to be called "Phil Lord Before the Mast," "Phil Lord in India," etc. A certain large motion picture company also is said to have engaged him to make thirteen short pictures of the expedition which will be sent back to this country to be run while he is away. He will also make six short "Seth Parker" pictures based on the character of "Seth Parker," a Down East, Maine Yankee, seeing for the first time the strange things the remote places of the world have to offer.

He will produce all this and much more for the sake of us at the "Home Base." But think of the international, interracial possibilities of this tour of the good peace ship, *Seth Parker!* Mr. Lord, acknowledged by most of us to be one of America's great religious influences—will be a veritable ambassador of the Lord of Love and Peace to all peoples. In personality, in character of contact, in method of approach, he will do a work for international understanding and peace that even our highest grade missionaries cannot do. The spirit of this earnest Christian will permeate every community he touches. Let's wish him *bon voyage.—Missionary Herald.*

Some people are like blotters—soak up everything, but get it all backwards.

HOLMAN SUPERIOR TEACHERS' BIBLES

Authorized Version—Self-Pronouncing — The Best Editions of the World's Best Book

For Adults, Teachers, Preachers, Students, and All Who Would Study the Word of God Intelligently

BOLD BLACK TYPE—COMPACT SIZE 4½x6¾ INCHES—WILL FIT THE COAT POCKET

Part page specimen of Holman Boldblack Type Bible

ST. MATTHEW, 5. *Christ's sermon on the mount.*

13 And leaving Năz'a-rĕth, he came and dwelt in Că-pĕr'na-ŭm, which is upon the sea coast, in the borders of Zăb'u-lon and Nĕph'tha-lĭm:
14 That it might be fulfilled

A.D. 31. CHAP. 4.

n Isa. 9. 1, 2.

934 CHAPTER 5.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.

AND seeing the multitudes, a he went up into a moun-

THIS NEW HOLMAN TEACHERS' BIBLE, Pronouncing Text, Bold Black Type is a PRONOUNCED SUCCESS. The latest Bible with NEW HELPS that are quite comprehensive and consist of an Illustrated Bible Dictionary, Concordance and additional aids all under ONE ALPHABETICAL INDEX. Also Fine Maps on Coated Paper, and a specially prepared BIBLE READING COURSE, intended to stimulate and maintain interest in the Bible. Imported Bible paper is used to improve opacity and keep down bulk. By this means you get the benefit of full Biblical information without the physical discomfort of handling a heavy volume.

STYLES AND PRICES—BIBLE PAPER EDITION

4612. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges..... $4.00
4630. Same as 4612, with extra leather lined covers..... 4.75

THIN INDIA PAPER EDITION

With Helps as described above. Size 4½x6¾ inches. One inch in thickness

630X. Egyptian Morocco, divinity circuit, leather linings, red under gold edges, silk head bands and silk marker..... 7.00
633X. Algerian Morocco, divinity circuit, leather lining to edge, silk sewed, round corners, red under gold edges, extra quality binding..... 8.00

EXTRA LARGE PRINT TEACHERS' BIBLES

Large 8 Vo. Size—8x5½ inches—1600 Pages, including 400 pages of Bible Study Helps

Part Page Specimen of Print

Extra spacing between words and lines makes this Bible very easy to read.

ST. MATTHEW, 5. *Christ's sermon on the mount.*

15 k The land of Zăb'u-lon, and the land of Nĕph'tha-lĭm, *by* the way of the sea, beyond Jŏr'dan, Găl'i-lee of the Gĕn'tiles;

A. D. 31.
k Is. 9. 1, 2.
l Is. 42. 7. Luke 2. 32.
m Mark 1. 14.

2 And he opened his mouth, and taught them, saying,
3 o Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

CONTAINING COMPLETE HELPS TO BIBLE STUDY, INCLUDING ALL OF THE FOLLOWING FEATURES

A New Practical Course in Bible Reading, A Treasury of Biblical Information. The most carefully compiled, thorough and attractive form in which valuable Biblical information has ever been prepared. Illustrated Self-Pronouncing Bible Dictionary Containing 150 illustrations, concise definitions and textual references on nearly 50,000 subjects. A Practical Comparative Concordance, with nearly 50,000 references. Four Thousand Questions and Answers on the Old and New Testaments. A valuable Help to all Bible Readers.

STYLES AND PRICES

4712. Divinity Circuit (overlapping covers), French Seal Leather, red under gold edges, silk head bands, and silk marker.. $5.00
812RL. Red Letter Teachers' Bible. The Words of Christ in the New Testament, Old Testament Passages alluded to by Christ, various prophecies relating to Christ in the Old Testament, etc., all PRINTED IN RED. Binding same as described above on 4712 and same large Self-Pronouncing type..... 6.00
733X. Holman India Paper, Genuine Morocco, leather lined, silk sewed, divinity circuit, round corners carmine under gold edges, silk head bands and silk marker, same type and helps as above..... 10.65

All styles sent Postpaid at above prices—Thumb Index 50 cents extra

A Story for the Children

SPRAINED ANKLES.

"I just can't do anything at all with this ankle of mine all sprained," Jimmy whined. "How will I live in the house for days and days?"

"Oh, Jimmy, don't be a baby," answered his mother, "maybe some of the boys will stay and play with you after school."

"Yes, they won't," said Jimmy, "they'll be playing ball or something and they can't just sit around here with me." He stopped complaining, though, long enough to listen closely as his mother went to answer the door bell. Maybe one of the fellows would stay and play after all. He was a bit disappointed when he recognized Roger's voice, "I thought maybe Jimmy would like to play some."

"Come in, Roger," mother's invitation was indeed cordial, for she liked Roger and she was pretty well worn out with trying to keep Jimmy amused, "I'm sure Jimmy will be glad to see you."

"Perhaps he's better than nobody," Jimmy muttered to himself, "but he's crippled himself. How can he know what to play?"

"Hi, Jim!" Roger's greeting seemed to bring cheer. "Do you like target practice?"

"I like any old thing now," answered Jimmy a little ungraciously, for he was still wondering what a crippled boy could think of to do. He watched Roger as he limped around arranging the target so that it was in a good place for Jimmy. "Let's play we're Indians, Rog," he added more genially, getting interested in spite of himself.

"All right, good idea," agreed Rog briefly, and as he handed three arrows to Jimmy, "you take the first turn. Shoot your three arrows and then I'll try."

Jimmy was surprised at Roger's unusual accuracy in shooting. He began to really try hard to hit the bull's eye. The boys shot first over the right and then over the left shoulder and became so absorbed in their stunt shooting that they scarcely noticed mother when she brought in some sandwiches, cookies and milk. They enjoyed the feast, though, and decided that they were sitting beside a campfire and began telling of marvelous adventures, as is the custom of hunters. Darkness came all too soon and Roger clambered up saying:

"I'll have to hurry home, supper'll be ready and then I'll have to study. See you tomorrow."

He was starting off almost before Jimmy knew what was happening. "Oh, call your mother and eat with me tonight; then we can study together."

Roger was only too glad to do so; he quickly gained his mother's consent over the telephone and a happier boy you never will see. It was the first time one of "the gang" had ever wanted to have him stay and keep him company.

Every day after that, Roger would stop and play with Jimmy, and the boys would study together. They were in the same grade at school, so Jimmy was able to keep up with his class. Thus it was that Jimmy and Roger really came to be great friends.

In a few weeks Jimmy's ankle was well and he was back at school. Roger was happy to have him back, but he couldn't help thinking about the long days when he must play alone, for the boys seldom had time to wait for Roger to go along. He listened anxiously after school as they gathered around Jimmy and begged him to "Come on and play ball." Imagine his delight when Jimmy threw his arm around his shoulder and said: "Sure, we'll play ball, but we'll take Roger. He can play until he's tired. We'll take turns running for him. And don't forget, he is a good sport as you'll find out, especially if you get sick or laid up or something."

That was several years ago. Jimmy and Roger are still the best of friends. Often one of the boys will say, "Think what we all would have missed if Jimmy hadn't sprained his ankle."—*The Christian World.*

BETTER THAN FARMING.

A state health officer in Virginia relates in *The Survey* the story of a farmer who was delivering vegetables to a public sanitorium. A patient saluted him. "You're a farmer, ain't yuh?" was the next query. The farmer allowed that he was. "I used to be a farmer once," said the guest of the state. "Did you?" "Yes, say stranger, did yuh ever try bein' crazy?" The farmer never had, and started to move on. "Well, you oughta try it," was the ex-farmer's parting shot. "It beats farmin' all hollow."—*Christian Register.*

CHRISTIAN ENDEAVOR NOTES.

(Continued from page 10.)

regard as great leaders? If not, what do they substitute for those outward expressions of faith? How did Jesus' use of prayer suggest one source of power in religious leadership?

"What I am is God's gift to me;
What I become is my gift to God."

E. F.

ELON COLLEGE

AN ACCREDITED COLLEGE
of the
CONGREGATIONAL CHRISTIAN CHURCHES OF THE SOUTHEAST

CHRISTIAN EDUCATION BUILDING.

ELON COLLEGE, founded by the Christian Church in 1889, has fully justified the faith and hope of its founders during its 42 years of operation. Its graduates from the four-year course leading to a bachelor's degree, number 980, now living, 122 of whom are in the Christian Ministry and full-time Christian service. The majority of these are members of our own denomination. In addition, 449 are in educational work and are an active influence in the lay leadership of the Christian Church.

THE CHRISTIAN EDUCATION BUILDING, and the definite religious atmosphere of the College, provide the very best facilities available for training for religious leadership, and offer the Church its finest opportunity to train the young people of the denomination to assume active leadership both in the ministry and laity of the local churches.

Address—

C. M. CANNON, *Registrar*
Elon College, - - - - North Carolina

Home Atmosphere—Reasonable Rates—Clean Athletics—Christian Spirit

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational-Christian Church.

Central Publishing Co., Inc., is complying with the President's Code

BOARD OF EDITORS.

J. O. ATKINSON, D. D.....Editor
E. C. GILLETTE, D. D.....Associate
S. C. HARRELL, D. D.....Contributing
C. R. RAYMOND, D. D....Contributing
ELISHA A. KING, D. D...Contributing
W. C. WICKER, D. D.....Contributing
J. T. KERNODLE....Managing Editor

SUBSCRIPTION RATES.

One Year $2.00
Six Months 1.00

Trial Subscriptions: Five or more new subscriptions sent in at one time by pastor or president of any church organization, three months for 40c each.

PUBLISHED EVERY THURSDAY AT RICHMOND, VIRGINIA.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Change of Address: Be sure to give both old and new address when asking that your address be changed.

All news matter and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsyth Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, **Managing Editor, 1536 E. Broad St.,** Richmond, Va.

Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

Receipts: The change of label is your receipt for money paid. The label shows date of expiration, and change on label will appear the first or second issue of the month following renewal, provided it was received before the 25th. No other receipt will be sent unless requested. Please notify the Richmond Office if label is not changed as above.

MARRIAGES

CRAFT—CLAPP.

On December 24, 1933, at 3:30 P. M., at Apple's Chapel Church, Mr. Emmett Craft of Grifton, N. C., and Miss Annie Clapp, of Gibsonville, N. C., Route 1, were united in marriage. The bride is a faithful member of Apple's Chapel Christian Church.

After a short visit among the bride's relatives, Mr. and Mrs. Craft will be at home in Grifton, N. C.

H. E. CRUTCHFIELD.

OBITUARIES

GUNN.

In memory of John Henry Gunn, who died at Lanett, Ala., January 24th, at the age of 70 years. Brother Gunn had lived for more than 30 years in this city. His loving wife preceded him to the grave 32 years ago. He was the father of 7 children, 6 of whom survive, and 5 of them were present at the funeral services.

Brother Gunn had been for many years a member of the Christian Church. He was a member of several fraternal orders, among which was the Masons. These had charge of the services at the grave. This service was attended by a large concourse of people. The flowers were in abundance.

Our sympathy goes out to the children, but especially to the eldest daughter, Miss Maggie, who with her father, had kept the home since the mother's death. May his soul rest in peace.

Funeral services were conducted by the writer. G. D. HUNT.

ELLIOTT.

William Manly Elliott, of Ramseur, died very suddenly January 29th. For 47 years he had been an employee of Columbia Manufacturing Co., and during all those years he was the faithful and dependable engineer, and was rarely absent from his post. The company trusted and respected him, and closed the mills to attend his funeral. Faithfulness to duty was his chief characteristic. To his position, to his family and to his church, he was true, devoted and faithful.

He was twice married. He first married Addie Davidson, and they had one child which died in infancy. His second marriage was to Mrs. Globiner Phillips, who with his step-son, Joseph, survive him. These mourn in sincerity the loss of a good husband and father. Bro. Elliott was a son of the late James Elliott, and the only member of the family now living is W. E. Poe, of Ramseur.

The funeral was conducted by the writer, assisted by Rev. H. M. Stroupe of the Baptist Church, from the Ramseur Christian Church, where the deceased had for a long time held his membership. The pillars of this church are passing. God bless the church and the homes so sorely bereaved. T. E. WHITE.

PIEDMONT COLLEGE

Located in

"The Blue Ridge Highlands"

SECOND SEMESTER—JANUARY 31st.
SUMMER TERM—JUNE 11th.

An accredited college with an enviable reputation for superior classroom instruction, and wholesome student life.

Fully recognized and accredited in its home State, and in such neighboring States as North Carolina, South Carolina, Alabama, Tennessee and others. Standard courses leading to the A. B. and B. S. degrees.

The Summer Term, continuing for six and nine weeks, affords opportunity for college and professional study and invigorating recreation.

From six to twelve hours of credit may be earned. Special courses in Elementary, Intermediate, High School and Rural Education. Public School Music and Art; School and Playground Games; Athletic Coaching.

For Fall Term or Summer Bulletin, write

DEAN J. C. ROGERS,
DEMOREST, GEORGIA.

SOUTHERN UNION COLLEGE

FRANK E. JENKINS, *Acting President.*

SECOND SEMESTER WILL BEGIN JANUARY 25th.

* * * *

STRONG FACULTY : STRONG COURSES
LOW EXPENSES : THOROUGHLY CHRISTIAN.

* * * *

The Adult Education Department is growing rapidly, with some 150 already enrolled.

For prospectus and full information, write

DEAN MARLIN G. SATTERFIELD,
WADLEY, ALABAMA

Southern Seminary Foundation

(Successor to Atlanta Theological Seminary.)

AFFILIATED WITH

Vanderbilt University

The Foundation and the other Foundations that are affiliated with Vanderbilt University School of Religion comprise the only Interdenominational Theological School in the South. Through this affiliation the students enjoy the rights and privileges of Vanderbilt University.

DEGREES.

Candidates for degrees are required to have completed their college courses.

The degree of Bachelor of Divinity is offered to qualified students who complete the required courses.

Vanderbilt University also offers the degrees of Master of Arts and Doctor of Philosophy, in accordance with the regulations established in its several departments.

MORE THAN A SCHOOL OF THEOLOGY.

Because of our affiliation with Vanderbilt, our relations with other nearby colleges where our students can take courses without tuition, and the cooperation of the American Red Cross and other social agencies in the city, we prepare students for many types of Christian service.

For information write

WILLIAM JAMES CAMPBELL, *President,*
330 BUTTRICK HALL, VANDERBILT UNIVERSITY,
NASHVILLE, TENN.

THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

IN ESSENTIALS, UNITY. IN NON-ESSENTIALS, LIBERTY. IN ALL THINGS, CHARITY.

VOLUME LXXXVI. RICHMOND, VA., THURSDAY, FEBRUARY 22, 1934. NUMBER 8.

THE SUN'S OBSERVATORY

The Sun Eclipsed.—

At dawn on Wednesday, February 14th, a total eclipse of the sun ended the day off the coast of the Malay Peninsula before it had begun. The eclipse swept westward across the Pacific, ending near the Alaskan coast at sunset, on the evening of Tuesday, February 13th. No, it is not a mistake: the eclipse, in its course, passed the 180th meridian, lost a calendar day, and thus ended the day before it began.

Emptiness of Space.—

The Literary Digest tells us that "if all the matter in the universe visible with the largest telescope (a sphere about 600,000,000 light years in diameter) were divided into pieces the size of small marbles and evenly distributed through the area, each piece would be 62,500 miles from its nearest neighbor. If all the matter were divided into molecules and scattered evenly, each molecule would be seven feet from the next—a more complete vacuum by many times than it is possible to make artificially."

Washington's Birthday.—

Today is being celebrated as a national holiday in honor of the Father of his Country. Yet George Washington was born on February 11th —not the 22nd. As evidence we quote from the record in the Washington Family Bible, as written by his mother: *"George Washington, son of Augustine and Mary his wife was born ye 11th Day of February 1731/2 about 10 in the morning,"* etc. The explanation is simple enough: The old style or Julian Calendar had in the seventeen centuries in which it had been used accumulated an error of eleven days. Pope Gergory ordered a revision of the calendar, making century years leap years, i. e. years with 366 days, only when they were divisible by 400 instead of 4 as with other years. Making this calendar retroactive, made it necessary, when the new style calendar was adopted by the United States, that eleven days be dropped, thus February 11th became February 22nd, and we celebrate that day in Washington's memory.

The President and the Air Mail Service.—

Until the public gets all the facts, it should not pass judgment upon the President for the cancellation of the air mail contracts, yet *Business Week* says that thoughtful critics think "it would be hard to find justification for the way in which the matter was handled." There were other and better ways of getting the same results, if there was a desire to get rid of contracts tainted with fraud. It continues: "Admitting that many of the air mail people have behaved badly and foolishly . . . still it wasn't fair to crack down on all without discrimination, and without a chance for defense. Most disquieting of all was the impression created in some quarters that the President had here shown an impetuosity that, if it cropped out again elsewhere, might be highly dangerous. . . . There are millions of dollars invested in the lines. Insiders may have cleaned up in stock deals; if they did cash in, that merely means that innocent members of the general public are the owners today. . . . This time, even good friends think, he struck too quickly and too hard." Air mail contracts have been costing the government approximately $14,000,000 a year. It is estimated that it will cost the army $30,000,000 to do the job.

New Kinds of Glass.—

Nearly everyone knows today that the ordinary glass used in making window panes for homes and other commercial purposes, filters out many of the health-giving rays of the sun. It is because of this that there has of late years been introduced a particular kind of glass which will admit these rays which are so necessary to the health of the human family. Now come still different kinds of glass. One to be used in connection with "air-conditioning" on railway trains and elsewhere is known as Aklo, and it has the unusual property of being able to transmit 70 per cent of the visible energy of the sun which strikes it, but holds back an equal amount of the heat rays that pass through ordinary glass. Thus the Aklo window pane brings in the wanted light with a minimum of summer heat. Science tells us that energy in summer sunlight is distributed roughly 44 per cent in the visible region, 4 per cent in the ultra-violet, and 52 per cent in the infra-red segment. The highest efficiency type of this glass is slightly greenish in color, but for those that object to the greenish tinge, there is being made a similar glass that is slightly less efficient. Another glass is being made by the same company which makes this glass that in thickness of over one-eigth inch passes no visible rays, but transmits as high as 40 per cent of the sun's heat rays. The value of this glass is in the making of special therapeutic lamps.

The Drinker's Dollar.—

The following excerpt is from an address delivered by Senator Morris W. Sheppard in the United States Senate, January 16, 1934: "Liquor, in its long reign upon earth has never helped the man consuming it to place a single dollar in the bank. It has never been worth a dime to him upon going to the grocery store for flour, meat, milk or butter for his family and himself. It has never helped him to place a single cent's worth of coal or wood or gas in his house to keep the home fires burning. It has never helped him to get a job, although it is on record as having lost him many jobs. It has never in its long life convinced a single railroad employer that a man smelling of liquor would make a better engineer or fireman than the fellow with the liquorless breath and an unclouded head. It has never been of any value to anyone in starting a life insurance policy. Liquor is not on record as helping the man consuming it to buy a home, or to start one through a building and loan association. It has never once helped him to pay his doctor or to contribute to the life of his church. No instance has been found where it has helped him to educate his children for citizenship or for manhood and womanhood. Two small groups profit by liquor—the tax-evading millionaires and those who manufacture and distribute it. Yet, it means prosperity for them, but it also means a living hell for its countless victims."

Seventh Day Economy.—

A correspondent of *The Christian Evangelist* thinks that the Seventh Day Adventists get more credit for missionary giving than they deserve. He says: "The tithes of the Seventh Day Adventists get more credit for missionary giving than they deserve. He says: "The tithes of the Seventh Day Adventists go into a common missionary treasury, and from this treasury the salaries of all their ministers are paid as missionaries. Now just where they would stand if they figured their missionary giving like other religious bodies, and where would others stand if they figured their missionary giving by counting in all of their preachers' salaries? It will also be interesting to note that each preacher receives the same salary, save a very few who have much traveling to do." In commenting on this, Dr. F. D. Kershner has this to say: "The information given above is new to us, but assuming it is correct, it still does not remove the fact that every Adventist gives ten per cent of his income to the church. If all our people did the same thing, we would have less trouble with the budget." The latest figures available for Christian Churches in the South show a total raised for the year of $178,397.77. If the 32,030 communicants reported at the same time had an average income of $25 a month (the per capita income for 1932 was $424), and if each of them were tithers their tithes would amount to $960,000. In other words the Christian Church could, in a five-year program, double the amount raised for Missions, the Orphanage and other benevolences; give each pastor a 50 per cent raise in salary; pay off the Elon College debt and give Elon an endowment of a Million Dollars; put a $250,000 plant at Wadley together with an endowment of similar size; pay off the local church debts to the last dollar; put the Orphanage on a secure basis; establish an endowment which would ease the worries of the Publishing Board, and still have a Million left to give where it might be most needed. Just a dream, but a wonderful dream nevertheless.

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

Reflect upon your present blessings, of which every man has plenty, not on your past misfortunes, of which all men have some.—*Dickens.*

We wonder if it is bashfulness on the part of our ministers that causes them to refrain from telling of the happenings in their local churches. A habit of sending in at least a postal card a month would be well worth forming.

The *Annual* for this year contains an "Appendix" giving much interesting information regarding the ministers and sessions of the Eastern Virginia Conference. Following this is a table giving the comparative statistics of the various Conferences for the past three years.

Dr. L. E. Smith, who has been out in the field in the interest of Elon College recently, stopped in Richmond Wednesday for a short while. He went from there to Waverly, where he joined the Elon Singers group, who were giving a concert there Wednesday night. He and Mrs. Smith expect to be at the Eastern Virginia Alumni Banquet on Friday night.

Dr. S. T. A. Kent, of Ingram, Va., and Rev. H. E. Crutchfield, of Paces, Va., were among the attendants at the Grand Lodge session of the Masons of Virginia last week. In this connection, it will be of interest to his many friends in the Christian Church to learn of the elevation of Dr. William Moseley Brown to the office of Grand Master of Virginia.

NEWSOM'S CHAPEL.

My brother, Rev. A. R. Flowers, gives an encouraging report of the work at Newsom's Chapel, Lucoma, N. C. Brother L. E. Newsom was one of my most highly esteemed school teachers in my boyhood days, and has proved himself to be a clean Christian gentleman through the years, and it is to him that the work at this point owes its beginning. My brother, A. R., is one of these quiet unassuming fellows, who has a remarkable way of getting hold of young people. So the work at Newsom's Chapel has a good chance to succeed. J. H. FLOWERS.

Sims, N. C.

ROANOKE, ALABAMA.

At the regular Sunday morning services recently at the First Christian Church, Roanoke, Ala., the pastor, W. Millard Stevens, was granted a leave of absence for four months by members of that body. Mr. Stevens has gone to enter school at Elon College, N. C., where he goes from Southern Union College, which has closed, to complete his studies for the scholastic year.

Regular monthly services will be held on the third Sunday of each month. A special committee has been appointed to arrange for speakers during the pastor's absence.

Mr. Stevens carries with him not only the interest and love, but also the prayers of this group with which he has worked so loyally the past few months. He will resume his pastoral duties upon his return.

CHRISTIAN CHAPEL.

The people at Christian Chapel seem to be well pleased with the new pastor, Rev. C. H. Hilliard, who preached on Sunday, February 11th. Brother Hilliard preached from St. Luke 19:5, "Make haste and come down." He explained that Zaccheus did not climb up the sycamore tree just for curiosity, but for a better purpose, which was to see Jesus, so he might make reconciliation for unjust collections made, and to repent for the same. We, too, should climb the sycamore tree and find Jesus, and make reconciliation for our wrongs.

People of today are seeking pleasure and fame, instead of spiritual knowledge, and had rather dwell in sin than be doorkeeper in the Lord's temple.

We are pleased to note that Mr. Hilliard is continually improving. However, his first sermon was fine, and we are sure that when the weather becomes better the congregations will increase. A. M. COTTEN.

Merry Oaks, N. C.

ORGAN DEDICATED AT ROSEMONT.

A very beautiful and inspiring service was held at Rosemont Christian Church, Norfolk, Va., Sunday morning, February 11th. The occasion was the third anniversary of the dedication of the church, and was celebrated with the dedication of a new organ, given in memory of Mr. Carl Smith, who was a well loved and highly respected member of the church until his death, some years ago.

The customary devotional service was conducted first by the pastor, Rev. J. F. Morgan, with Mrs. Morgan accompanying on the organ. Special music was rendered by the choir. Remarks of presentation and acceptance were made by Mr. O. F. Smith and Mrs. O. S. Mills, after which the dedicatory service was conducted by the pastor. Mr. Morgan's sermon was entitled, "The Voice of the Organ," and was very appropriate for the occasion. The service closed with a hymn and benediction. Notwithstanding the rainy weather, it was well attended, and much enjoyed by all present.

WM. M. SPARKMAN, JR.

DENDRON, VA.

Just a few lines to break the silence as to the Dendron circuit, former pastor, etc. I am doing very little writing these days.

It is generally known that I have no work for this year. I am glad to say that my mind is active and I like to read, and while I can talk, I find it more difficult to articulate since my last attack, more than a year ago. I am still trusting that if it is the Father's will, I shall be restored to my health. Nothing would give me greater pleasure than to again be active in the work in which I have found such great delight in other years.

I am now prepared to add my testimony to that of others, that it takes more grace and patience to wait than to work. The Lord has been very gracious to us. His promises are comforting and while waiting we are endeavoring to meet the condition spoken of in Isa. 40:31, "They that wait upon the Lord shall renew their faith." Our friends have been very mindful of our needs. We have received many cheering messages and we have had many people visit us. At Thanksgiving and at Christmas time we were very generously remembered in gifts of food things to supply the needs of the physical man, and this not only from the people of this, my last charge, but from those of other churches which we have served in other years. Through the kindness of the churches of this circuit, we are still furnished a house in which to live. To all these kind friends who have thus remembered us, we wish again to express our sincere and heartfelt thanks.

W. D. HARWARD.

ELON CORRESPONDENCE.

An unusual scholastic record has been made by the students of Elon College the past semester. The registrar's office has announced that seventeen members of the student body made an average grade of 90 or over for the semester just closed. The highest attainable grade is 95, and an average of 95 for all his subjetcs was made by one student, William Horton, of Ellington, N. Y. Two students, Oliver Cook, of 1820 Willoughby Ave., Norfolk, Va., and A. L. Granger, Jr., of 405 East Liberty St., Norfolk, Va., made an average of 94 each.

Others averaging 90 or above, which places them on the Honor Roll, are:

Jennie Belle Abernathy, Mebane, N. C.	92
Maysie Joyce, Norwood, N. C.	91¼
Marcella Ackenhausen, 3310 Wabash Ave., Cincinnati, Ohio	91
Billy Andes, R. F. D. 4, Harrisonburg, Va.	91
Joy Grigsby, Elon College, N. C.	91
Hilda Lee Heatwole, 604 E. Davis St., Burlignton, N. C.	91
Sara Virginia Hook, Elon College, N. C.	91
Fletcher Moore, 115 Anthony St., Burlington, N. C.	91
Leon Newman, Virgilina, Va.	91
George Taylor, R. F. D. 1, Newton, N. C.	91
W. W. Howell, R. F. D. 2, Box 64, Goldsboro, N. C.	90 5/6
Bradshaw Holland, 714 W. 36th St., Norfolk, Va.	90
Robert Kimball, Manson, N. C.	90
Aubrey Todd, 1207 Bainbridge St., Norfolk, Va.	90

C. M CANNON.

ANNOUNCEMEMT WINONA LAKE SCHOOL OF THEOLOGY.

The management of Winona Lake School of Theology announces the following instructors and courses for the summer of 1934: Dr. J. Campbell White, Dr. Gaius J. Slosser, Dr. Samuel M. Zwemer, Dr. Kyle M. Yates, Dr. J. A. Huffman, Dean.

The subjects which are included in the curriculum for the coming session are: Ministerial and Church Efficiency; Church History; Comparative Religions and Missions; English Old Testament (Isaiah); English New Testament (Romans and Galatians); Greek New Testament.

There will be two semesters of the school of fifteen days each, the first one beginning on July 5th, and closing on July 21st; the second semester beginning on July 24th, and closing on August 11th.

The school is entirely inter-denominational, and annually almost a score of States and countries are represented in the student body, and about an equal number of denominations.

A 12-page prospectus may be had by addressig the Dean, Dr. J. A. Huffman, 302 Morton Boulevard, Marion, Ind.

NOTICE.

The mid-year session of the Virginia Valley Central Congregational-Christian Conference will be held with Bethlehem Church on Thursday, March 29th. There will be two sessions, the morning session opening at 10 o'clock. All matters pertaining to the work may be considered except annual reports, which will not be submitted. Churches are requested to elect and send delegates as to the Annual Conference. We hope that there will be a full representation. Lunches at reasonable prices will be served to those who desire. Those desiring lunch will please notify Mrs. J. C. Bradford, Broadway, Va. That will help the ladies to know how many plates to prepare. Thank you.

R. L. WILLIAMSON,
President.

YOU CAN CHANGE THE COURSE OF A STREAM BUT THE WATER WILL CONTINUE TO FLOW.

By Timothy Thomas.

In these troublesome times we hear much about getting back to former ways of living. This advice comes from well-meaning sources. There is a host of men and women throughout the nation who contend that our present economic ills can be cured by returning to the simple life of our forefathers. Our forefathers could not and did not return to the exact ways of living of their forefathers; and this generation cannot return to the modes and methods of living of any past generation. The truth of the matter is we cannot go back or get back if we wanted to and tried.

Humanity may change its course. Revolutions have been known to cause a change in the course of a nation, but to go back to a former state of living, socially or economically, is impossible.

Whether we are willing to admit it or not, we are in the midst of the greatest social revolution the world has ever known. The events of the past 20 years have been so sweeping and far-reaching that they pushed our social revolution ahead at such a rapid pace that it has caught us in the vortex of all its angles and smothered us beneath its cries for a practical solution.

When a certain successful candidate for the Presidency coined the slogan more than 10 years ago declaring that our need in this country was "a return to normalcy," millions who had adjusted themselves to the rapid pace of events after the World War repeated the slogan and believed in it most explicitly. What actually happened was that we did return to "normalcy" in a mental attitude, but in an economic and social way we did not. Events moved on in their silent and unnoticed course. This thought of living in normalcy when we were not, added greater suddenness to our economic shipwreck when its crash came.

Progress of the human race is measured by desire for change. Nations not rated by us as being fully civilized have the lowest possible desire for change, and because of this they carry on in a very large measure as their forefathers did a thousand years ago. Divorce a people from a desire to change and you separate that people from the path of progress. What may be progress and pleasure to one generation may be pain and servitude to another. There will always be types of people in every age who resist any and all changes. It is from this school of thought that the advocates of "live as our forefathers lived" come. To carry their idea to its logical conclusion we would still be in the ox cart period.

Readjustments are always necessary, but readjustments do not mean retogression. Our present readjustments are more difficult because of our failure to see ahead and prepare ourselves for conditions thrust upon us. That these adjustments will be made is sure. Under a new and more enlightened leadership, not necessarily political, America will be a new land with a new idea for a new era.

WASHINGTON'S BIRTHDAY A SYMBOL OF RELIGIOUS FREEDOM.

To churches and synagogues the celebration of Washington's Birthday has always been associated with religious freedom, which Washington stressed repeatedly. His messages to the various religious denominations exude this spirit.

To the Roman Catholics in the United States, Washington wrote (December, 1789): "As mankind becomes more liberal, they will be more apt to allow, that all those, who conduct themselves as worthy members of the community, are equally entitled to the protection of civil government. I hope to see America among the foremost nations in examples of justice and liberality."

To the Hebrew Congregation in Newport, R. I., he said: "All possess alike liberty of conscience and immunities of citizenship. It is now no more that toleration is spoken of as if it was by the indulgence of one class of people, that another enjoyed the exercise of their inherent natural rights. For happily, the Government of the United States, which gives to bigotry no sanction, to persecution no assistance, requires only that they who live under its protection should demean themselves as good citizens, in giving it on all occasions their effectual support."

To the General Assembly of the Presbyterian Church in the United States (May, 1789): "While all men within our territories are protected in worshipping the Deity according to the dictates of their own consciences, it is rationally to be expected from them in return, that they will be emulous of evincing the sanctity of their professions by the . . . beneficence of their actions."

Messages of similar import were also addressed by Washington to the Bishops of the Methodist Episcopal Church, the United Baptist Churches in Virginia, the Society of Quakers, the Hebrew Congregation of Savannah, the Universal Church, the New Church in Baltimore, and the Protestant Episcopal Church.

WHEN TO STOP A PRAYER MEETING.

The following suggestions are taken from "Prayer Meeting Methods," by Amos R. Wells:

When the hour is up—*stop.*

When the meeting has been brought, by some strong testimony, to a fitting climax that will dwell in the memory, if it is near the time to close, introduce some form of concert testimony that will give utterance to those who have not taken part, and then—*stop.*

Without waiting for the pauses to lengthen—*stop.*

Without giving a chance for restlessness and yawning—*stop.*

Without scolding the members for failing to "occupy the time"—*stop.*

With no announcement that "there are just four minutes more"—which no one will be selfish enough to take—*stop.*

With no preliminary nervous looking up a closing hymn, and then looking around to see if any one is about to speak, and then looking for a better hymn and reconnoitering again—*stop.*

With a few brisk words of encouragement, and a few reverent words of prayer, and a verse of a parting song, with the benediction—*stop.*

But if no meeting follows, and the members are evidently eager to speak and eager to listen—*don't stop.*

If there is one hesitant member, with whom you know the prayer meeting committee is working to lead him into fuller expression, and if you think him on the point of taking part, though the rest are through, wait a minute—*don't stop.*

If the impression of the meeting is deepening—*don't stop.*

If souls are being born into the kingdom—*don't stop.*

If the visitors are getting restless, but the members are eager and interested—*don't stop.*

With tact, with common sense, with a prayerful desire for the best, hold on—*don't stop.—Selected.*

To be honest; to be kind; to earn a little and to spend a little less; to make on the whole a family happier for his presence; to renounce when that shall be necessary and not be embittered; to keep a few friends, but without capitulation; above all, on the same grim conditions, to keep friends within himself—here is a task for all that a man has of fortitude and delicacy.—*Stevenson.*

STRANGE NAMES OF CHURCHES.

In the *Northwestern Christian Advocate* "Justus Timberline" writes about the stranges names of churches. An Eastern preacher, he says, calls for more sensible names. He dislikes, for instance, hyphenated names such as "Asbury-Delaware." He objects to number names, such as First Church, Second Church, and so on. He complains about street names, because a street may be miles long, and Fourth Avenue Church may be in the suburbs or the slums. He has a number of other complaints besides, but he admits we shall not start any general re-naming of the churches. However queer names may sound to strangers, they have a way of coming alive to those who live with them. Then "Justus" goes on in his inimitable way to say: "You'd think that 'Hezekiah' might be a handicap on a boy's career, but we oldsters remember with real regard Hezekiah Butterworth, who had so much to do with the *Youth's Companion.* And 'Jane' isn't much of a name to some people, but I know others who think Jane Addams as real a saint as Saint Bridget. 'The Little Church Around the Corner' might easily get a shorter—and less affectionate—name, and 'Old John Street' means more for that church, than 'St. George's' ever could. The farmer-Christians of the Middle West found in the Bible good names for their country churches, though sticklers for accuracy might not always approve. How many hundred country preachers are making their rounds of these churches every Sunday! They go from 'Salem' to 'Zion,' from 'Tabor' to 'Hermon,' from 'Lebanon' to 'Nebo,' from 'Paradise' to 'Palestine,' from 'Hope' to 'New Hope,' from 'Ebenezer' to 'Triumph,' from 'Sinai' to 'Olivet,' from 'Peniel' to 'Bethel,' from 'Carmel' to 'Hebron,' and the list has been but begun.

"It's an interesting subject—one of those I like to think about, partly for the very reason that there's nothing else to do. You can't change church names easily, and we're about out of the era of new churches. I can imagine some satirist having fun with American church names. But he would have to be an outsider. To the insiders, history is hidden in these names. They tell of doctrinal conflicts, more than of real-estate promotions. They speak of people long since dead, but not forgotten yet."

However, it isn't only the names of particular churches that can be called into account—how about denominational names? Dean Kershner, of Butler University, writes in *The Christian-Evangelist* a severe and on the whole a justifiable criticism of denominational terminology. If there are some among us who object to the proposed name for the Union Church into which we are proposing to enter, let it be remembered that fault can be found with most of the names now in use. Dean Kershner writes as follows: "Mose denominational titles are either nicknames or misnomers. The term Roman Catholic is a contradiction because Roman is a particular designation, while Catholic means universal. To be Roman one cannot really be Catholic, and if one is truly Catholic he cannot be Roman. Both Baptist and Methodist were terms of derision in their original application. Even Presbyterian is a misnomer, as a former moderator of the Presbyterian Church in the U. S. A. once observed in our hearing. He said that the government by elders was about the least significant thing in the church to which he belonged, and the title is therefore largely a misapplication. Even the word Protestant is an unsatisfactory term from the larger point of view. Of course personal titles, like Lutheran, Wesleyan, Calvinistic, or Campbellite, are totally inadmissible as names for the real Church." Yes, and some of us know what it means to be asked, "Reformed what?"—*Reformed Church Messenger.*

E-D-I-T-O-R-I-A-L

EDITOR
J. O. ATKINSON, Elon College, N. C.
ASSOCIATE EDITOR
E. C. Gillette
117 W. Forsyth Street, Jacksonville, Fla.
CONTRIBUTING EDITORS
W. C. Wicker C. Rexford Raymond
S. C. Harrell Elisha A. King

THE PRINCIPLES OF OUR CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF OUR CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

PROSPERITY COMES!

(Editorial Correspondence.)

Orlando, Fla., February 17th.

According to the local morning paper, prosperity is no longer "just around the corner," but is actually here—for Florida, at any rate—and "home." In streaming headlines across the whole page of the daily today is this line in large letters that all, even those who run, may read: "Thirty Million Dollars Wagered to Help State Turn Corner." Then in big bold type as a subheading carries the lines: "Betting Turns Depression Tide. Ten Million Already Bet this Season." And then the following Associated Press Dispatch is given to the world:

"Miami, Fla, Feb. 16—AP.—Times may still be hard in many places, prosperity still flitting one corner ahead, but for Miami in particular, and the State of Florida in general, legalized betting has turned the depression tide. It was estimated by Walter H. Donovan, secretary of the Florida Racing Commission, today, that some $30,000,000 will slide through the pari-mutuel windows of the seven dog tracks and two horse parks in the State before the season ends April 1st. Already $10,000,000 has been bet in the machines alone, not counting at all money the pool parlors and betting commissions have handled." After further details of the wonderful season for betting, Miami in particular and Florida in general is having, we are told that without doubt before the season closes $1,500,000 persons will have paid admissions" to the legalized gambling tracks.

And now the juicy plum for Florida to rejoice over, and the rest of the world envy her for: "Out of all this" (we are still quoting the Associated Press dispatch) "Secretary Donovan estimates the State will profit to the extent of at least $1,000,000 this year as compared to a total of $775,000 collected in taxes on gambling last year. For a city that rode up with prosperity and down again when it failed, Miami today presents an optimistic sight."

And so on for a whole column of gleeful and approving comment on how Florida as a State has staged a successful comeback to prosperity. So Florida rejoices, according to this Associated Press dispatch, that by the great feat of $30,000,000 changing hands in gambling, the State gets one million, and thus while other States are still struggling with the depression, the great and noble State of Florida has turned the trick and already has prosperity from a million dollars (estimated) paid this year into her treasury through legalized gambling! And so prosperity comes to a great State through gambling! One sees that some of our States are considering the enactment of laws allowing lotteries for public revenue while several States—Arkansas for one—are seeking to get ahead of Nevada in easy and quick divorce laws for revenue. So a large part of the population, at least, have decided that the way to recovery and prosperity is through drunkenness, gambling and lust.

May we not purchase prosperity at too great a cost? Is prosperity a god at whose shrine all must bow down and worship? Is there not something even more desirable, more enduring, more comforting than prosperity? Paul was writing in a very sane, safe manner to Timothy when he said: "They that are mindful to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition. For the love of money is a root of all kinds of evil; which some reaching after have been led astray from the faith and have pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, faith, love, patience, meekness."

I am now reading a wonderful little book by A. E. Garvie entitled "Can Christ Save Society?" Dr. Garvie was born a Russian Poland, but has studied at great universities of the world, and is primarily an economist. In this book he declares that Christ is the only hope of recovery and safety for a torn, distraught and unsettled world. He says in his preface: "The wisdom of the world is showing itself foolishness before God. Good intentions abound, but are proving ineffective, because the leaders of the nations dare not be drastic enough in their remedies, nor searching enough in their diagnosis of the world's disease. Can we apply today Paul's challenge to that wisdom?" "Seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of preaching to save them that believe." "It is in this connection (declares Garvie) that this book has been written, for I believe that Christ is the only Physician who can heal society as he heals individuals."

In the closing paragraph of his preface, Dr. Garvie makes this plea: "Will the church heed the call of Christ to speak frankly and boldly in his name, to show the sufficiency of God in him, when everywhere the insufficiency of man, apart from him, is being shown?"

The fact is if one reads the daily papers only one will conclude that the world revels in the bad, delights in killing, and is obsessed with wickedness only. While a comparatively few tourists in Florida go to the gaming tracks and tables the vast majority go to the house of God and places of righteousness. The good God wonderfully blessed the United States in making Florida and it is a shame for man to desecrate and abuse its wonders and its glories.

J. O. A.

PISTOL SALVATION.

I see in the paper where an Oklahoma pastor declines to be dismissed before his term expires some months hence, and emphasizes his preferences by drawing a gun on a congregation. Naturally, there was also some mention of a jailhouse and a bond signing.

These are perilous times for preachers, but I recommend, as a matter of policy, that it is better to be fired than hold your job at the point of a gun. Some congregations can act so that some preachers would like to kill a few of them, but the Good Book says take "the sword of the Spirit," not the pistol of salvation.

It looks a little like the sword of the Spirit wouldn't even be second choice with the Oklahoma preacher. If he had to give up his pistol, he would probably prefer a butcher knife. If the brother will point his gun the other way a minute, I will read him a few texts.

"Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets that were before you." (Matt. 5:11, 12.) "Avenge not yourselves, beloved, but give place unto the wrath of God; for it is written, Vengeance belongeth unto me; I will recompense, saith the Lord." (Rom. 12:19.) The text also says something about feeding your enemy, but it doesn't mean to feed him hot lead.

It is possibly wasting time and good ammunition to quote the Scriptures to a mad preacher, but there is something unusual and fascinating about this one in Oklahoma. When a preacher is looking right at you over the barrel of a gun, you at least know where he stands. There is nothing compromising or hypocritical about the situation. He might have done worse. For instance, he might have circulated around among his friends and by smooth and fair speech built up a faction around himself and divided the church. Church busters are not ordinarily as naive as this pistol-toting parson in Oklahoma. He is possibly an amateur. Maybe he can manage it next time so he can stay out of jail and look like a martyr instead of a criminal.

Take a tip from me, parson. If you want to get along, put up that pistol and cloud up and rain. Sobs carry farther than bullets.—*C. E. Wallace in Gospel Advocate.*

MIKE AND THE PRIEST.

Seldom has a better answer been made than that of a poor Irishman to a priest, while defending himself for reading the Bible.

"But," said the priest, "the Bible is for the priests, and not for the like o' you."

"Ah! but, Sir," he answered, "I was reading in my Bible, 'You shall read it to your children,' and, sure, the priests have no children."

"But, Michael," said the priest, "you cannot understand the Bible. It is not for you to understand it, my man."

"Ah! very well, your Reverence. If I cannot understand it, it will do me no harm; and what I can understand does me a heap o' good."

"Very well, Mike," said the priest, "you must go to church; and the church will teach you. The church will give you the milk of the Word."

"And where does the church get it but out of the Bible? Ah, your Reverence, I would rather keep the cow myself."

THE CHURCH POINTS THE WAY.

Writing in a recent issue of *The Congregationalist and Herald of Gospel Liberty,* John R. Scotford presents this most timely article, "The Church Points the Way to a Cooperative Commonwealth." Mr. Scotford is a writer of unusual ability and he handles his subject remarkably well. We recommend its reading, and re-print it in full below:

"The year 1933 has dramatized the change in the life of our country which has been imminent for two decades.

"Rugged individualism prevailed during the first three centuries of the white man's residence in America. Our fathers assumed that the quickest way to speed the development of a new continent was to allow each man to get all that he could grab. Instead of curbing selfishness, we sanctified it. Thanks to the magnificent distances and the abundant resources of our country, the encouragement of private enterprise, unlimited, worked fairly well for a suprising period of time.

"But the old order came to its climax and its close on the fourth day of last March, when the most conspicuous exponent of the old individualism retired from the Presidency with industry at a standstill, the banks of the richest nation in the world unable to face their depositors, and a surprising proportion of our people dependent upon public charity for their sustenance. This was not the fault of any man or group of men; it was the inevitable outcome of an era in which each man did that which was right in his own sight with the minimum of interference from either the government or his neighbor.

"It has become increasingly clear that the only escape from the calamitous consequences of unhampered selfishness is in the development of the United States into a cooperative commonwealth. From one angle this is merely the application to our total life of a principle whose effectiveness has been amply demonstrated by modern industry. Whether we step into the chain store on the corner or visit the mammoth factories where Mr. Ford creates his masterpieces, we see the results of scientific planning in which the means are carefully calculated to serve the desired ends and each individual activity skillfully fitted into the framework of a common purpose. Obviously some such ordered economy as this must be substituted for the selfish scrambling of the past if our people are to enjoy a reasonable degree of economic security. And so we are embarking upon a plan which calls for a more complete regulation of private enterprise than has ever been seriously considered even in wartime.

"One of the encouraging features of the situation is that circumstances, rather than the wish or will of any man or group of men, have brought us to where we are. This is not an emotional conversion to a glittering ideal such as wrote the Eighteenth Amendment into our Constitution, and then deserted it. Business is acquiescing in the present program, not because it wants to, but because there is nothing else to do.

"Fortunately there is nothing Messianic about our proposed program. It does not come to us as revealed from Sinai, or even as conceived on some such peak of inspiration as that on which Woodrow Wilson discovered his Fourteen Points. Our President does not promise that it will work, but merely suggests that it is worth trying. And, thanks to this attitude, it will be difficult for his political opponents to make capital out of any failures which may occur.

"But how far will this new ideal of our common life succeed? As individuals are we willing to limit our working hours and our incomes so that there may be employment for all? Will our great corporations abide by the codes which the various industries have been adopting more or less willingly? Can the energies of the American people be diverted from the wasteful competitions of the past to an ordered program designed to serve the best good of all?

"In the heat of the present emergency and under the pressure of an aroused public sentiment the present proposals are almost certain to function effectively for some months—at least until we are safely out of our present predicament. After that there is danger that we may repeat the same procedure as followed Armistice Day, when almost immediately our ideals were adjourned and selfishness leaped gaily into the saddle for the mad scramble of the Harding and Coolidge administrations.

"Unselfishness as an end in itself appeals to only a very small group of people. Most of us are willing to give way to the other fellow merely as a gesture of goodwill. But on the other hand, if there is some purpose which we deem worthy to be served we can rise to unsuspected heights of self-sacrifice. More or less secretly many of us are yearning to give ourselves to some 'great cause.' It is this latent unselfishness of human nature which makes possible both wars and all movement working for real progress.

"It is at this point that the church has wisdom to offer the state. For many years it has been struggling with the same problem in its own life of which our people have just become conscious in a larger way—unrestrained individualism. In the facing of this issue the church has anticipated the church.

"Our fathers were as prolific in the founding of religious organizations as they were in the setting up of grocery stores, real estate subdivisions and banks. Those who did not like the deacons in the First Church blithely started the Second Church. In not a few of the older sections of the country it would be possible to pitch a rock out of one Congregational Church into another! Those who thought that they had new ideas founded new denominations. In the name of religion it was not only right, it was praiseworthy for each individual to follow his conscience, no matter where it led him. The result was the fifty-seven varieties of Protestantism and a host of communities with far more churches than they had need of. But we should remember that the evils of over-churching and competitive denominationalism are not peculiar to religion alone. Rather they are symptoms of the rampant individualism which marked every phase of pioneer life. Our fathers made just as big a mess of their political and business organizations as they did of their religious institutions.

"From necessity the church has had to face the problems of unrestrained individualism rather earlier than has the state. In our own group of churches the situation has been particularly acute, as our fathers were the most independent of all the independents! The right of each congregation to manage its own affairs is the most sacred of all our traditions. Yet without setting up any external authority over our churches we have been able to travel an astonishing distance toward denominational unity and practical cooperation.

"Unity of action has usually been secured in much the same way. Neither churches nor individuals will give way to one another out of pure altruism. They do not unite just to be united. It is a common purpose which brings both men and institutions together in an effective fashion. And the more outstanding the goal which they seek, the closer the union!

"Among both the Congregational and Christian Churches it was missionary enthusiasm which preceded and prepared the way for denominational organization. The churches felt certain common impulses to carry forward certain tasks, and so they set up a series of boards and societies charged with specific responsibilities. The result of this individualistic and piecemeal way of going at things was overlapping, competition, confusion. Our denominational organization grew up as a more or less unconscious effort to control and direct our missionary activities. But if it had not been for the enthusiasm which created the original societies we would not now have our system of associations, conferences and the General Council. And the effectiveness of all these bodies depends wholly upon the ardor with which we pursue our common purposes.

"There are three enthusiasms which have brought our churches together in the past and which still enlist their loyalties. The expression of these interests has changed with the years and yet a certain underlying purpose remains constant.

"First, our fathers believed that the institutions of religion should be made available to every community in our land. That meant the sending forth of a host of home missionaries to organize churches along the frontier and the financial support of those congregations until they either died or became able to go it 'on their own.' Today the need of our country is not for more churches, but for better ones. We are actually taking pride in the congregations which are disbanding. Yet that does not mean that this task is done—rather has it changed its form. The present need is to lift the level of the life of our churches everywhere that they may the better face their common problems.

"A second ideal which our churches have cherished is that everyone who lives beneath our flag should be included in one Christian brotherhood. We have been deeply concerned over the alien groups whom circumstances have thrust into the midst of our common life—the Indians who have survived from the long past, the Negroes who were brought here to serve the white man's cupidity, the aspiring peoples of Europe who have sought opportunity upon our shores, the men and women of Spanish tongue who have come beneath our flag in various ways. Today there are a host of people in our churches who sincerely desire to understand our neighbors of other colors and tongues, and who are anxious to share with them our best. The impulse toward interracial fellowship is one of the inspiring and unifying forces in our church life today.

"A third of our historic enthusiasms has been for a world-wide Christianity. The first missionaries to other lands were primarily interested in the making of converts. To this was soon added the desire to improve conditions by the introduction of Western medicine, education, and social ideals. Today another note is being sounded—the sharing with other peoples of our best and their best that a better understanding may prevail between the nations of the world. The missionary is the most intimate, the most persistent, and the most idealistic of our representatives in other lands. Behind him stands the conviction of our churches that we must create a Christian internationalism which will render war forever impossible. And nothing is doing more to bring our churches together than this common purpose.

"Only as our nation pursues unifying ideals such as have brought our churches together will our people be moved to such a degree of unselfish living as will make possible the creation of a cooperative commonwealth in which each will work together for the good of all. Unless we are to again wallow in the same chaos from which we are now endeavoring to escape, the nation must follow the path toward unity in which the church has long pioneered."

It would help if more folks found they were lost.

CONTRIBUTIONS

SUFFOLK LETTER.

Berea (Nansemond) Christian Church, located at Driver, Va., was, for many years, one of the leading rural churches in the Eastern Virginia Conference. Among its members were those who liberally supported the general enterprises and institutions of the Christian denomination. The membership has never been large, at no time has it reached over one hundred and fifty. But the membership has been active, liberal and loyal.

For several years the church has suffered losses by removals from the community, by deaths and by financial reverses. Four of the most active families have moved to other places during the past three or four years. However, during the past year there has been an increased attendance, especially in the Sunday School. The Sunday School attendance during the winter has surpassed any previous record, now extant, in the history of the church.

The outlook is more encouraging than it has been for several years. In the past the members have given to the building of other churches so liberally that they did not feel equal to the task of providing modern Sunday School rooms and other equipment for the local church. The time has come when something must be done to provide this necessary equipment. The children and young people are in the community and they are attending the Sunday School. They demand, and the work requires, additional building facilities. How shall this be erected and paid for? That is the question and the problem.

A short time ago Mr. Herbert P. Harrell offered to donate the old Beech Grove M. E. Church building to Berea to be used in the construction of Sunday School rooms. Several men dismantled the old M. E. building and hauled the lumber to the Berea Church grounds. This is the beginning of what we hope will be a good Sunday School plant for our church. Plans have been drawn and adopted by the Building Committee, for a seven-room addition at the rear of the church building. Several men have offered to give their time and labor in helping to erect the building. In addition to this free labor, the rooms will cost at least $1,500.00. About $800.00 has been pledged to date. The Building Committee has been instructed not to go in debt for this work. The movement has been launched on the "pay-as-you-go" plan. This plan may move slowly, at first, but there will be no long drawn out debt to pay after the work is completed.

Church debts are hard to pay. If all the members of the churches would give as God prospered them in the periods of prosperity there would be no occasion for incurring church debts. Many people say during a depression: "If conditions were like they were a few years ago, I would be glad to give liberally." But very few people will give liberally at any time, in prosperity or adversity. We are devoutly hoping and praying that the way will be opened to carry this good work to completion without debt. I believe it will be done. The members are willing to cooperate, and that is a promise of final success. The suggestion has been made that families, or groups, finish a room in memory of some deceased member of the church. It will cost about $75.00 to finish the interior of one room. Three or four families have already expressed a willingness to consider this plan for making contributions to the Building Fund. We would greatly rejoice to see this work pushed to completion as soon as weather conditions permit.

If any SUN reader wishes to make a contribution to this work, send it to Mr. H. P. Harrell, Treasurer of the Building Fund, Driver, Va. We are not soliciting outside of our membership, except in a few instances where persons were formerly members or friends of this congregation. Any help will be greatly appreciated by the members and friends of the church.

I. W. JOHNSON.

FIFTY YEARS OF SERVICE.

Elon College was founded in 1888. In 1890 it opened its doors to students. Dr. W. S. Long was the founder and the first president. We are approaching the fiftieth anniversary of the founding of the College. The freshman class that enters September, 1934, will be the half-century class so far as the founding of the College is concerned. There are certain achievements desirable for the College as we reach its fiftieth anniversary in 1938. We should have the largest graduating class in the history of the institution. If we succeed in this particular, it means that we must enroll a large freshman class in September of this year. To this end we are asking hearty cooperation upon the part of the alumni, members of the church, and friends of the College. Naturally, we are looking to the homes of the Christian Church for our students. We are always glad to welcome young women and young men from homes other than our own, but we feel that the College deserves to be supported by its own. If all friends of the College and members of the church will lend their efforts freely, and enthusiastically recommend Elon College to their friends, we will measure up to their expectations. We strive constantly to improve the College in every particular, and by your help we will.

The next job that we would like to see done by the time we celebrate our fiftieth anniversary is to settle all of our debts. As difficult as the first may seem, this one, I am sure, appears even more so. Our debts run into the hundreds of thousands, but you would be surprised how quickly they would disappear if every individual, alumnus, friend of the College, and member of the church who earn would set apart a small per cent of his earnings for the support of the College.

In the past, colleges have looked to individuals of wealth for large contributions for their support. In these latter days, however, those who have an understanding of existing conditions realize that we must now begin to look to a large number of individuals who may make comparatively small contributions. It would be a fine thing for someone to give Elon College one-half million dollars, but it would be a finer thing still to have five hundred people give a total of one-half million to the College. It is not only money that the College needs, but it needs friends. A large number of givers is preferable by far, to one large giver. We appreciate greatly the large gifts in the past and are more anxious for them today than we have ever been; but if there cannot be large gifts for the College, then, certainly, there must be a large number of individuals who will contribute.

I would like for the church and friends of the College to begin thinking about the possibility of settling the debts of Elon, and not only to think about it but to begin working, saving, planning and giving to that end—all together for a clean slate for the College in 1938.

When we are fortunate enough to cancel our debts, it will take one further step, if we are to stay out of debt; and this step must be to increase the endowment and thereby provide an increased annual income for the College. Elon needs at least an additional half-million endowment. When we think of settling more than a half-million-dollar debt and then the additional task of raising another half million for endowment, the job appears too difficult for us. We should tackle this job as individuals with a determination that we shall do our part and trust the other fellow to do his. We have a pledge of $150,000.00 for endowment when our debts are paid and we raise $350,000.00 for endowment. This seems a long way in the future, but let us begin to pull in that direction.

The time has come for us to think about success, work for success, and to be determined to achieve success, and to stop thinking about losses, misfortunes, and failures, and the possibility of additional failures. Our deeds are governed by our thinking. Our thoughts are the products of our vision. The prophet said, "Where there is no vision, the people perish." Let's strive to see that Elon is clear of her debt and that she has an additional half-million endowment by the time we turn from the first half-century of her history and enter the second half. These things are possible.

We are now in the midst of a task that is tremendously important and definitely challenging. What are we going to do about this $25,000.00 campaign? Just a few more days remain in which you, as a church, are to complete your canvass, get your gifts together, and forward the same to the College. May I make this last-minute appeal to every church and every pastor to complete the job? By way of illustration: We have a basketball team, and it seems that they are beaten at the game every time they play until the last few minutes of the game. In the closing minutes of the game they usually win. I hope that this may be true with the pastors and the churches of the Convention during the closing days of this campaign. Ask God to show you how it can be done; then follow the leadings of the Spirit and it will be done.

Last week we published a list of six churches that had raised the amounts asked for and sent the same in to the College. We published a longer list of churches which had sent in a part of what they were asked for. One of the churches in the partial payments list last week joins the number on the Honor Roll this week. This church is Wake Chapel. Last week we reported $101.08 from this church. This week there is $54.00 from this church, making a total from Wake Chapel of $155.08.

The following church so far constitute the Honor Roll:

Church and Conference	*Quota*	*Raised*
Ambrose, Georgia and Alabama	$ 30.00	$ 35.00
Elon College, North Carolina & Virginia	229.00	688.00
Seagrove, Western North Carolina	18.50	32.00
Waverly, Eastern Virginia	113.00	169.00
Carolina, North Carolina & Virginia	15.50	15.50
Mt. Bethel, North Carolina & Virginia	37.00	37.91
Wake Chapel, Eastern North Carolina	102.50	155.08

The following churches have sent in contributions from the church during the campaign:

Church and Conference	*Quota*	*Raised*
Windsor, Eastern Virginia	$ 49.50	$ 46.00
Holland, Eastern Virginia	212.50	159.50
Eure, Eastern Virginia	178.50	25.00
Wakefield, Eastern Virginia	47.50	25.75
Liberty Springs, Eastern Virginia	171.50	65.00
Mt. Carmel, Eastern Virginia	37.00	32.65
Holy Neck, Eastern Virginia	166.50	67.51
Newport News, Eastern Virginia	132.50	30.43
Oakland, Eastern Virginia	196.50	13.30
Union, North Carolina & Virginia	185.00	58.50
Mt. Zion, North Carolina & Virginia	73.00	38.00
Haw River, North Carolina & Virginia	96.00	29.55

New Lebanon, North Carolina & Va...	65.00	60.18
Hebron, North Carolina & Virginia...	73.50	12.00
Catawba Springs, E. North Carolina..	105.50	50.50
United Church, E. North Carolina....	43.50	6.10
Liberty Vance, E. North Carolina....	202.50	51.50
Mt. Auburn, E. North Carolina.....	88.50	45.00
Ramseur, W. North Carolina	59.00	33.00
Randleman, W. North Carolina.....	46.50	3.20

I trust that other churches appearing on the list of those which have made partial payments may redouble their efforts and see that their names are placed on the Honor Roll, and, further, that we may have many, many encouraging reports as we come to the close of the educational period.

I want to thank everybody who has given the College anything or in any way contributed to its success. L. E. SMITH, *President.*

PRAISE!

"Praise waiteth for thee, O God, in Zion."—Psalm 65:1.

"In the midst of the church will I sing praise unto thee."—Heb. 2:12.

The strains of the long meter Doxology pealed through the church and the choir filed in, the pastor raised his hands and all arose and joined in singing that old, old hymn. It is old, yet it is the grandest of our hymns of praise, so all inclusive in its call to praise the triune God. How our hearts should thrill as we sing it and ponder over the words so God-inspired. How we need to tune our hearts to sing this hymn of praise.

"Praise God from whom all blessings flow." O, that word "all" we cannot comprehend its fullness for it is impossible for us to name or count the blessings that God showers upon us. When man failed God in the Garden of Eden the great compassion of God was poured out in the promise of the Redeemer who should come to buy back for fallen man the fellowship and communion with God which he lost when he sinned. The love of God worked out the precious plan of salvation which we may enjoy in all its fullness and through this great salvation comes every blessing, for Christ is all and in all.

"Praise him all creatures here below." Webster says in his unabridged dictionary that "creature" means everything not self-existent. And here below the broad canopy of heaven we have upon this earth all kinds of animal life, besides the plants and water in abundance; these are all called upon to praise God, the Creator of all things. To each one God has given a voice to praise him, no two are keyed alike yet all bring a harmony of praise to his ear. The song of the birds, the contented murmur of the lower animals, the beauty of the plant life, the grandeur of the waters, all praise him who giveth us richly all things to enjoy. Oh, how we should join in this glad hymn of praise with all the other creatures upon the earth. Well might we sing with another hymn writer: "Holy, Holy, Holy, Lord God Almighty; early in the morning our song shall rise to thee; only thou art holy; there is none beside thee, perfect in power, in love and purity."

"Praise him above ye heavenly host." In the lower heavens are the sun, moon and stars fulfilling his will, shining in their brightness upon this dark world to illumine and to give warmth to every creature. The darkness also which shuts us in with God; the air which sustains physical life are all of his creation and praise him in their own way. But in the heaven of heavens are the angelic heavenly hosts and the redeemed of all ages past who ever encircle the throne singing praise unto him who sits upon the throne.

"Praise Father, Son and Holy Ghost." The triune God-head to whom all praise belongs. God the Father, the Eternal, Invisible, Omnipresent, Omniscient, Mighty in Power, full of faithfulness and truth, goodness, mercy and love. The Father of all created things, who holdeth the world in his hands and pours out upon us the riches of his grace in the person of his Son, Jesus Christ our Lord and Redeemer who left the glories of heaven to come to this sin-cursed world. He walked among men as man that he might know the weakness of human frailty, its suffering and woe, because of his great love and divine compassion. But that was not enough for he had to be led as a lamb to the slaughter and upon Calvary's hill his love for us was manifested when he bore our sins that we might be forgiven and set free from the bondage of sin. Only the shedding of his blood atoned for sin for "there was no other good enough to pay the price of sin; he only could unlock the gates of heaven and let us in." Oh, dearly, dearly, has he loved and still loves and yearns over fallen humanity. For all of this his praise should be continually in our mouth. When he went away, ascending up into heaven in bodily form, he sent the Holy Ghost as he had promised, that he, the Holy Ghost, might abide in the hearts of those who would accept the atonement upon the cross as their sacrifice for sin, cleansed and made holy through the precious blood shed thereon. The Holy Ghost, the third person of the God-head, who convicts of sin, strives with sinners, imparts the love of God, comforts, teaches, guides, keeps from sin those who are fully surrendered to God in this present evil world.

Well may we sing, "All hail the power of Jesus' name! Let angels prostrate fall! Bring forth the royal diadem, and crown him Lord of all." Call upon the stars to crown him and the sinners whose love should ne'er forget what God, through his grace, Christ through his sacrifice, and the Holy Ghost through his faithfulness, have done for them, can never stop praising.

What a praise service that will be when Jesus is crowned King of kings and Lord of lords! The hallelujahs will ring out in one grand unending Doxology of praise in the song of Moses and the Lamb, and with them will be those who are called and chosen and faithful. God grant that we may be among that number! What a joy it will be to join in the song of praise; let us practice it more as we go through this world.

W.

"The poorest of trades and the noblest of callings," is what Doctor Cuyler called the ministry of the Gospel.

OXFORD BIBLES *for* EVERY NEED

"The Oxford Bible is the Bible par excellence *of the world"*

THE HOME BIBLE

A Family Bible in Handy Size

An extra large type Oxford Text Bible, containing also, a family register and 12 beautifully colored maps. Size 9 x 5½ inches.

Specimen of Type

16 The LORD *is* King for ever and ever: the heathen are perished out

Nos.
01600 **Superior Cloth,** round corners and red edges ---------- $2.75
01603 **French Morocco,** limp, round corners, red under gold edges, headband, book-mark ---------- $4.75

The JUNIOR'S Bible

Self-Pronouncing

With 4,000 Questions and Answers, carefully selected "Aids to Bible Study," 16 beautifully colored and 15 black full-page illustrations, 6 colored maps and a presentation page. Children may readily pronounce correctly difficult Scripture names, as this Bible is self-pronouncing. Size 7 x 4⅞ x 1¼ inches.

Type in Junior's Bible

2 Take the sum of all the of the children of Is'ra-el, years old and upward, thro

No.
1815 **French Morocco** leather, overlapping cover, round corners, red under gold edges, headbands and book-mark. Make some child happy with one of these fine Bibles ---------- $2.95

Child's ILLUSTRATED Bible

The beautifully colored illustrations in this new Bible are a delight to the children. It has clear, readable type and yet it measures only 5⅛ x 3⅜ inches.

Specimen of Type

2 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.
10 Mercy and truth gether; righteousness kissed *each other.*
11 Truth shall sprin

No. 02112. **French Morocco** leather, overlapping cover, round corners, gold edges ---------- $2.50

Pocket REFERENCE Bible

Has over 50,000 center column references. Measures only 6¾ x 4⅝ inches. (A splendid gift for a young lady.)

Specimen of Type

9 Behold, "O God our shield, and look upon the face of thine anointed.
10 For a day in thy courts *is* better

a Gen. 15. 1. b Ps. 56. 1. & 57. 1. 2 or, *all*

No. 07523x **French Morocco** leather, overlapping cover, round corners, red under gold edges---------- $3.25

Concordance Edition

Type and size as No. 07523x, but with a Concordance, subject index and dictionary of Scripture names. An excellent edition for students and Christian workers **No. 03272x**--- $5.00

OUR LEADER

Oxford Concordance Bible

Self-Pronouncing

This beautiful Oxford India paper edition is indeed the ideal Bible for the student, preacher and evangelist. Each proper name and difficult word is divided into syllables and accented, and though printed with large clear type, the volume measures only 8½ x 5½ x 15/16 inches.

Specimen of Type

8 ¶ 21Jĕ-hŏi'-ă-chĭn *was* years old when he began t

No. 03671x. **Fine Grain Morocco** leather, overlapping cover, leather lined to edge, silk round corners, red under edges, silk

hea

A UNIQUE GIFT BIBLE

With Basket Weave Binding

The Antique brown calf leather binding has a basket-weave grain, and button clasp. Has overlapping cover, art silk lined, with red under gold edges. With references. Printed on Oxford India paper. *Type as Pocket Reference Bible.* $5.50

No. 03255x--------

As No. 03255x, with concordance.
No. 03276x ---------$5.50

Oxford TEACH les

Have over 50,000 center column , and 300 double-column pages of up-to-date helps, conveniently arranged in alphabetical order. Also 32 full-page illustrations, and an indexed atlas of the Bible with 15 beautifully colored maps of Bible lands.

Easy-to-Read-Edition

Size 7¼ x 5 x 1⅜ inches

Specimen of Type

14 Like sheep they are laid in grave; death shall feed on th

Nos.
04453. **French Morocco** leather, overlapping covers, round corners and red under gold edges. A durable and handsome Bible ---------- $4.35

Oxford India Paper Edition

Only one inch thick.

0773x. **French Morocco** leather, overlapping covers, round corners, red under gold edges, headbands and book-mark. A beautiful gift edition ---------- $7.00

RED LETTER Edition

Same size and type as style No. 04453, with same references and helps, but with all the words of Jesus Christ printed in red. White paper edition **No. 05453.** **French Morocco** leather, overlapping cover, round corners, red under gold edges ---------- $5.00

The Oxford imprint in a Bible guarantees satisfaction

MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary*

STARTING ANEW WITH GOD.

We have just returned from the forty-first meeting of the Foreign Missions Conference of North America held at Garden City, January 3rd-5th. It was the most progressive gathering of Mission Board delegates that we can recall. So much so, in fact, that we are still rubbing our eyes as if waking from a dream.

Could this progressiveness have been due to the Laymen's Inquiry Report or to the boards' being driven together by their financial difficulties, or to Mr. Roosevelt and his New Deal psychology? Who knows—and who cares? Sufficient is the fact that in foreign missionary circles we have entered upon a new day of progress together.

A new spirit is within us. The world situation today seems full of God. When in human history has there been such a world-wide breaking up of old systems? When such a reorganization of human society along new lines? When has the human mind been so truly in flux, so responsive to the touch of leadership, so malleable, so capable of taking on new and better forms of thought and purpose? When has God's hand been more evident in breaking up the crust of deadening tradition, of cruel, stifling systems of thought and life, of national and international organizations that have threatened the soul and life of the masses to the material benefit of the few? When has the mind and heart of humanity been so really open to the love of God as expressed in Jesus? When has there been a greater demand for Christian missionary service of the highest order? And has the cause we serve ever had a surer, nobler sense of a peculiar mission under God than it has today in this great period of revolution and reconstruction?

The Lord is indeed making all things new. So must we. We must be ready to lose, if necessary, all the material investments of the past; to scrap every established system of work; to discard old policies and principles of administration; to follow God out into a new day of activity. The times demand, not masters of retreat, but re-creating spirits.

Nor can we be thwarted in our re-creating purpose by any spirit of defeatism. The enemy is upon us without a doubt. On the American Board field alone scores of missionaries are being withdrawn; schools and hospitals are being closed; stations and even missions are being given up. The missionary morale is beginning to suffer; here at home the receipts have fallen off by the hundreds of thousands, and the Board has begun to draw upon its capital and to use up its reserves.

But to those who re-create with God the situation is always "excellent." Our right may be rolled up, our left shattered, our communications threatened, yet we attack with our center in fullest confidence.

And the situation *is* excellent. We are where we can have a new start in life if we will. We are becoming free to reconstruct along new lines. God grant we may take advantage of our position. —*Editorial in Missionary Herald.*

YOUNG MEN, PRAYER IS POWER!

"It is because young people do not understand the meaning and practice of prayer that they have temptations," said Dr. Kagawa, Japan's great Christian social leader. "Kneel down and pray and then you will feel the power of God . . . Young men, prayer is power."

MISSIONARY OFFERINGS.

WEEK ENDING FEBRUARY 17, 1934.

Sunday Schools.

Previously acknowledged	$ 1,376.97
Turner's Chapel, Sanford, N. C.	1.42
Holland, Va.	5.00
Leaksville, Luray, Va.	1.32
Mayland, Broadway, Va.	2.00
Union Grove, Seagrove, N. C.	.41
Total	$ 1,387.12

Individuals and Churches.

Previously acknowledged	$ 688.97
Miss Mabel Hammer, Greensboro, N. C. (Palm Street Church)	2.00
Total	$ 690.97

Summary.

Previously acknowledged	$ 8,272.10
Sunday Schools, Regular	10.15
Individuals and Churches	2.00

J. O. Atkinson, *Sec'y.*

REV. SHERWOOD F. MORAN.

By D. P. Cushing,
News Editor, American Board.

"A missionary's business is to make some definite contribution to the country to which he goes," says Rev. Sherwood F. Moran, energetic young Christian social worker in Osaka, Japan. Mr. Moran, known by many friends both at home and abroad as "Sherry," put his philosophy to work by building up in the heart of the factory belt of Osaka, the sixth largest city in the world, a thoroughly Christian institution known as the Yodogawa Neighborhood House. Here is supervised recreation, gymnasium, reading rooms, clubs and classes, as well as regular religious activities. Kagawa, Japan's great Christian social leader, has called this the "best planned and most attractive" social center in any country that he has ever visited, while government inspectors point it out as a model settlement.

Swapping humorous stories with a Japanese prince, while a newspaper reporter listened aghast at such familiarity, Mr. Moran told his celebrated visitor of the work being done. Japan's business men, officials, and members of the royalty alike commend it. Representatives of the royal household have visited Yodogawa Neighborhood House. The Governor's lady, President of the Woman's Patriotic League, which cooperates with Yodogawa on health clinics, planned to see Mr. Moran off when he sailed for his last furlough, a most unprecedented recognition for a foreigner. Prevented from so doing by illness, she sent a deputation with flowers to the steamer.

"We decided to work among the laboring classes, but we did not want to do slum work," says Mr. Moran. "We felt that our efforts should be among the progressive artisan type, which is practically untouched by the Gospel—the upper lower classes, you might say. We felt we would be doing well if we could even talk about Christianity within a year's time, but inside of two years we had a band of believers numbering fifty. Now there are 150."

Mr. Moran was born in Covington, Ky., but his family moved to Brooklyn when he was a year old. Following high school, he worked for five years in New York banks, where, as he expresses it, he met all types of men, and found himself "equally at home with a bum or a bank president." He had always said to himself "rather sheepishly," he now admits: "If ever I become what I call a Christian, I should want to be a REAL one." He became seriously interested in religion by going to the Y. M. C. A., where he met a different type of men, and decided to give up business and go to Oberlin College. While there he took time off to travel around the world as Sherwood Eddy's secretary, and later attended Union Seminary and Columbia University. He majored both at Oberlin and Columbia in philosophy. Mr. Moran went to Japan in 1916.

Sherwood Moran is not the kind of man who wants to tackle any job. "I am not willing to do a thing unless there is a big challenge and a big opportunity," he says. "I look at my work in Japan in just such terms—opportunity and challenge." And there you have Sherwood Moran.

DR. AND MRS. WOODWORTH RETURN TO MEROM AFTER 41 YEARS IN JAPAN.

Dr. and Mrs. Alonzo D. Woodworth, who returned to Merom to reside last fall, after Dr. Woodworth's forty-one years as a missionary in Japan, were residents of Merom before going to Japan. Dr. Woodworth, who has the degree of Doctor of Divinity from the old Union Christian College at Merom, was a member of the faculty of the old college until he resigned in 1892 to go to Japan. Dr. Woodworth is 77 years old. The following article was printed in the Tokio, Japan, *Advertiser* last September, when the Woodworth's left for this country:

Retiring from missionary work after forty-one years in Japan, Dr. Alonzo D. Woodworth, with Mrs. Woodworth, sailed last Monday for the United States, and yesterday intimate American and Japanese friends of long standing joined in expression of tribute.

"He was a man who devoted his entire life to straightforward evangelism," they agreed, explaining to a representative of *The Japan Advertiser* that one type of missionary represents business-like organization ability, whereas those of the other type are straight evangelists. Dr. Woodworth, they said, belonged distinctly to the latter group, and "with abounding faith in his work served his Master with unlimited enthusiasm."

"There has been no missionary who has so neglected material things and plunged his whole life into direct spiritual contact with the people," one friend said. "He is perhaps the only missionary in Japan who preached in the streets and to thousands who crowded the illuminated quarters of Azabu Juban.

"He never sought for any material accomplishment which might remain in Japan in his memory, such as a school, or church, or a society, for his first interest in life was to preach the Gospel.

"The Bible to Dr. Woodworth was not to be viewed critically, but to be believed. He was a conservative and a fundamentalist who based his entire life on faith and faith alone, and his speeches in the streets vivified his character, which dictated that his way of life was to save people."

Dr. Woodworth was deeply interested in students and young men, it was pointed out. He contacted them personally as he taught in the Azabu Middle School and the Theological School of Toyama Gakuin, both in the classrooms and at his own home. He invited students to his home and gave discussions on the Bible, and he taught them English, occasionally coaching his students in speech in preparation for oratorical contests.

Many students under the evangelist's leader-

ship were sent to the United States through his assistance and returned as teachers or preachers while many lives were turned to the spreading of the Gospel through his personal influence on people both within the Christian Church Mission, which he represented, as well as in other missions. His activities continued even after his mission and the Congregational Church merged into the American Missionary Board in 1930.

Especially in recent years, Dr. Woodworth has not been widely known, it was indicated, as his personal associations both with American as well as Japanese outside of his field were very limited.

"He was so involved in his chosen work that he cared very little to associate widely," it was pointed out.

Of late years, it was told that Dr. Woodworth had to discontinue his active street preaching, as his voice gave out, but it was added that this did not hamper his work with smaller groups, which he always gathered around him.

The evangelist little cared for the conditions of his room or his house, but his wife, although she did not participate in evangelical work, kept their home in order. She was attached to her home and her associations were very limited, it was said.

The missionary was graduated from Oberlin College, where he later received his Master's degree. He was given the degree of Doctor of Divinity by the Union Christian College, Merom, Ind., where he was a professor until he came to Japan as a missionary in 1892.

All except two of his 41 years in Japan were spent in evangelistic work in Tokio. He was president of the Bible Training School in Tokio until it was discontinued in 1914.

At the Azabu Middle School he was a teacher of English and Bible, while at Anayama Gakuin he taught New Testament Greek for the last 12 years until his retirement after the summer quarter this year.

Although his retirement was due several years ago, Dr. Woodworth continued to teach and engage in evangelistic work.

The evangelist had no special interest or hobby as evangelism took all of his time. According to his friends he had no particular "Golden Age" in his missionary work, but they referred to him as having pridefully said, "it is the same as ever." He was a steady, hard worker. Consistency ruled his life.

Dr. Woodworth will retire from strenuous activities in the United States, but according to his friends, he said before leaving Japan that he will lecture in the United States about Japan. He will go first to Merom. During his stay in Japan, Dr. Woodworth visited America about every eight years.

"We have lost a great friend who was devoted to his work," his friends said. "He was the old type of missionary who preached by faith.

"He had a vitality in his evangelism rarely seen among the newer missionaries, and although the modern missionaries have newer wisdom and certain abilities Dr. Woodworth did not have, his type of faith and devotion was necessary because his heart was always open to his fellowmen."—*Merom, Ind., Times.*

HOLLAND AND HOLY NECK SOCIETIES.

An all-day service was held at the Holland Christian Church, Friday, February 16th. The program was sponsored by the Holland and Holy Neck Woman's Societies, with several of the ladies from the Baptist Church as invited guests.

The three local pastors, Dr. N. G. Newman, Dr. W. M. Jay and Rev. W. H. Corbitt, were present and participated in the program.

The World Day program was used as the devotionals in both the forenoon and afternoon sessions, and was very impressively led by Mrs. B. D. Jones.

The Home Mission Study Book, entitled "The Christian Mission in America," was taught with most thorough efficiency by ladies of the Missionary Societies.

Mrs. A. J. Holland, president of the Holland Society, presided with grace and dignity during the day's services. Mrs. J. E. Cartwright, Norfolk, Va., introduced the book and taught the first chapter, "The Ever Challenging Gospel." Mrs. H. V. White taught the second chapter, "The Faith of Our Fathers and Our Faith." The forenoon session was closed with the third chapter, "The expansion of the Gospel Yesterday and Today," taught by Miss Lillie Holland.

A delightful covered dish luncheon was served at noon to the sixty persons present.

Following the devotionals of the afternoon, the fourth chapter, "Bridging the Generations," was taught by Mrs. L. J. Daughtrey. Mrs. J. R. Darden taught the next chapter, "What Is Right With the Church?" and the concluding chapter, "The Cross, the Missionary Dynamic," was taught by Mrs. W. M. Jay, with the aid of a lighted cross.

The program was delightfully interspersed with special music, solos by Mrs. Sumner Rawles and Mrs. Joe E. Holland, duets by Mrs. G. D. Underwood, Mrs. J. O. Davidson and Mrs. Vernon Holland and Mrs. S. L. Wright, and a ladies' quartette by Mesdames Sumner Rawles, W. M. Jay, S. L. Wright and A. L. Jolly.

The day's service was loudly acclaimed as the most successful plan yet tried by the two societies in observing the World Day of Prayer and Mission Study. It is cheerfully recommended to other societies or groups as a satisfactory plan.

At the night service, the Barrett Missionary Society of Young People rendered a splendid program, partly of a miscellaneous nature, emphasizing Peace, and closing with a brief playlet, "And They Left All," written by a member of the society, Miss Frances Everett.

The young people of the Holland Church conduct regularly a Missionary Society and Christian Endeavor Society, both of which are doing good work. Mrs. J. R. Darden is the efficient superintendent of the Young People's Missionary Society, and directed the play.

W. M. Jay.

A Story for the Children

WHEN TONY CRAYFISH GREW.

At an early time in his life Tony Crayfish became very much dissatisfied with everything. He didn't like this, and he didn't like that; and he was forever wanting to stick his nose into things that didn't concern him, possibly because he thought that by so doing he could find something or other that would satisfy him. He finally did find a thing that made him have an entirely different outlook upon life.

Tony's mother had repeatedly told him not to go near Mr. Hardshell's house. Mr. Hardshell lived only a short distance up the creek, under the roots of a big sycamore. He was contented for the most part with staying in the neighborhood of his house; and so Tony Crayfish had never had sight of him. For Tony was a small Crayfish, and his mother had kept him pretty close home, in the protection of her rock-bottom house. At the slightest warning of danger all the Crayfish family could find shelter under the roof of the friendly rocks.

But one day Tony had that feeling of dissatisfaction which had so often of late come upon him. "I'm tired of staying around this old house," he grumbled, after his mother had gone out to search for beetles. "I'm going to make a little journey downstream." At that, he started off on his journey.

But Tony didn't go downstream. No, he must have been so dissatisfied when he started out that he didn't realize in which direction he was going. For his wanderings took him in the very neighborhood of Mr. Hardshell's house. He nosed along through the mud—for he had left the rock bottom of his neighborhood—and he picked up a small bug here and there, a fact which made him think that he was very much grown up. "I'm getting big enough to shift for myself," he observed. "No use of my staying around here any longer, for I can take care of myself. I can catch bugs as well as Mother!"

Then he strutted as he caught a beetle a bit larger than any of the others. But it happened that he strutted right along in front of Mr. Hardshell's house!

If there is anything that Mr. Hardshell won't stand for, it's a Crayfish strutting by his house. Mr. Hardshell was out of his door in a moment, and the next moment he was upon Tony Crayfish. He seized Tony and started off with him.

Tony knew in a moment from his mother's description, that he was in the powerful clutch of Mr. Hardshell. He also knew all at once that he was not able to take care of himself as well as he had thought. But he thought he had found this out too late. Still, with all his might he gave a lunge downstream, in the direction of his home.

A sharp pain in his shoulder told him that something very unpleasant had happened to him. And yet, he was overjoyed to find out that he was not now in the hold of Mr. Hardshell! For Mr. Hardshell had fortunately clutched only his hand.

Happily Tony made record time to his mother's door. Mr. Hardshell was left far behind by a much frightened Crayfish. Tony met his mother at the door, just returning from her beetle hunt. "See what fine beetles I have for you, Tony," she began. And then, "But Tony, where is your arm?"

While Mrs. Crayfish cried, Tony told her his sad story. After he had finished, Mrs. Crayfish cried a bit more, partly because of his missing arm, partly because she was glad to have Tony back even with only one large arm. "Tony, why did you go near Mr. Hardshell's house?" she sobbed.

Then Tony told the whole story of how he had been dissatisfied and had thought himself large enough to seek his fortunes alone. "But now, Mother, what'll I do? Just one arm! What will happen to me now?"

"Well, I'll tell you, Tony, what will happen. If you'll be careful with that shoulder, another arm will grow to take the place of the old one. It may not be so large, but it will be a good arm just the same. So if my little Crayfish will be satisfied to stay here for a while and grow, I think I can promise that he will not need to go out into the world finally under a handicap."

And Tony promised that he would be satisfied. For he had already grown with his experience, even more than his mother realized.—*By J. Arthur Dunn, in Presbyterian Advocate.*

Providence is the care and superintendence which God exercises over his creatures. He that acknowledges a creation and denies a providence involves himself in a palpable contradiction; for the same power which caused a thing to exist is necessary to continue its existence. Some persons admit a general providence, but deny a particular providence, not considering that a general providence consists of particulars.—*Webster.*

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

Rev. F. C. Lester, *Editor,* 505 S. Main St., Norfolk, Va.

WHAT IS LOVE?

Around my sick bed recently gathered a group of young people. As is the custom in such groups, somebody soon said, "What is love?" I want to give an answer.

Picture for yourself a court room in which Mr. B is being sued by Mr. A for the alienation of his wife's affections. The court has gone on at some length. Evidence has been brought in to show what in the beginning of the acquaintance between Mr. B and Mrs. A, the gentleman who is now being sued tried to be a friend of the family with the hope of relieving some difficulties which had existed for some time. It appears from the evidence that Mr. A was cruel to his wife. He demanded that she do exactly what he said, regardless of what she might wish; that in order to accomplish this she had to give up the kind of life she had lived, which incidentally was a good type of life, and had had to make believe that she enjoyed the house in which he lived, though it was but a prison.

The prosecuting attorney was asking a few unimportant questions and then rather insinuatingly remarked, "Did you love the woman?"

The reply of Mr. B was quickly given, and is as follows:

"If by love you mean that passion which drives certain husbands, philanderers, and beasts to seek their mate because she is a female, the answer is No!' But if by love you mean that celestial fire which purifies the human soul and welds it to its mate with ties that are longer than life and stronger than death, and makes one forget that life has value other than as it can be used in serving the object of its devotion, then the anewer is 'Yes'!"

I HAD A FIGHT.

If most boys, and some girls, would be strictly honest, they would have to say, "I had a fight." But it is nothing to be particularly proud of usually. Not many school boys who go home with ragged clothes, dirty hands, bleeding faces or black eyes, are willing to run up to mother and father and say, "I had a fight," even though that is exactly the cause for the dilapidated condition in which they appear at the family altar.

Yet sometimes one can be proud of the fact that he has had a fight. I am now. And it is about this personal fight which I want to tell you.

A week ago today, some tiny little enemies, which I cannot see with my natural eye, and which are too small to be dignified with the name of animals, made an attack on my chest. I said, all right, I take the challenge. I go to bed and knock you out." I went to bed, but the knocking was the other way. They soon flattened me out. They bit my ear; they blackened my eyes; they made my head sore; they hit below the belt; in fact they went all over my system playing havoc everywhere. But I never left my guns. I stayed by and waited my turn. Because I was bigger and older and wiser (I hope) I would be able to put them to rout. They are now running to cover and I am winning the fight. It has been a noble combat, and I give influenza germs a medal for willingness to do their dastardly work. But if a human being is perfectly resigned for nature, aided by the Lord and a bit of medical skill, to have its way there is usually a chance to win the fight over the deadly germs.

Which reminds me that ofttimes we little human beings want to stick our heads into the running of the universe and we are willing to challenge the forces of nature and nature's God. We go into battle with society, as represented by politics, economics, or religion, but often find ourselves crushed in the conflict. I suppose we should take some pride in this senseless willingness for our personal sacrifice. But the wheels of time—they turn slowly—usually grind down those who get themselves into wrong places.

TAPS AND THEN—LIGHT.

Perhaps it was just an imagination of a wobbly old brain that was inspired to a little extra activity because of fever, but the vision was pretty enough to pass along. It may have some truth, and, if so, is certainly worth repeating.

While thinking rather seriously on certain personal problems and wondering what the future may bring; wondering, indeed, if the hope which seems to linger within the heart will be fulfilled; there came before my eyes a brief but beautiful picture.

It was a twilight scene, outdoors. Two men dressed in military uniform stood quietly; one of them with book in hand. Before them was a mound of flowers and around about was quiet and perfect peace. No word was spoken, but one was conscious that Taps was being sounded for some human person. For one brief passing moment this picture tarried and then it all faded out into a beautiful white light. I was not asleep, though my eyes were closed.

When the last round-up comes and Taps are sounded, it will be quite all right provided there is a halo of white light to follow the dark. I do not know what the picture may mean to me or to any who may read this; I do not know what life or death may bring; but I do believe that whatever may come, beyond the shadows is a shining light. Into that shining light, let us go.

JESUS IN POETRY.

Christian Endeavor Topic for Mar. 4, 1934.

(Rev. 5:11-14.)

Planning This Meeting.

The purpose may be to help some young people to see Jesus more clearly than they ever have before, and this purpose should guide the leader in the selection of poems, and also in the choice of those who will read and interpret them.

Ask the young people to bring a favorite poem about Jesus, telling why this poem appeals to him. A collection of these poems, arranged in book form might be helpful to some shut-in.

Arrange the room with dim lights, candles, with a picture of Jesus placed before you during the meeting.

The Meeting.

"The Magnificat" (Luke 1:46-55).

1. The Babe of Bethlehem. Hymn, "Silent Night." (Luke 2:11.)

The Star of Love shines in the East
Tonight, as in the long ago,
To bless the greatest and the least
Who look toward its radiant glow.
Again we hear the angels sing
In sweetest message ever heard,
Faith, hope, and joy around it cling,
We cherish every precious word.
And on the eve of that glad day
When Christ, our Saviour, came to earth,
The grace divine we humbly pray
To grant anew his gift of worth,
More deeply lay on heart and mind
The great commission that he gave—
Service of life to all mankind
The nations through his name to save.
—*Ina Duley Ogdon.*

2. The Lad of Nazareth. Hymn, "O, Master Workman of the Race." (Luke 2:52.)

FIDELITY.

O Son of Man, thou madest known,
Through quiet work in shop and home,
The sacredness of common things,
The chance of life that each day brings.

O Workman true, may we fulfill
In daily life thy Father's will;
In duty's call, thy call we hear
To fuller life, through work sincere.

Thou Master Workman, grant us grace
The challenge of our tasks to face;
By loyal scorn of second best,
By effort true, to meet each test.

And thus we pray in deed and word,
Thy kingdom come on earth, O Lord!
In work that gives effect to prayer
Thy purpose for thy world we share.
—*Milton S. Littlefield.*

3. The Man Jesus. Hymn, "O Master, Let Me Walk With Thee." (Mark 1:36-38; 2:1, 2.)

OUT OF WORK.

If Christ the Carpenter were here
With feelings such as men,
Yet with no sin, would he, too, fear
When winter comes again?

Would he know fear for Mary's health
When all their food was spent,
And she was worried since they could
Not pay for coal and rent?

Or, if he went from door to door
With chairs that he had made,
Would our housewives refuse with scorn
His meager stock in trade.

And when he could not earn his bread,
Too proud for charity;
Would he be starved in plenty's midst,
Or charged with vagrancy?

Would he be brave, while asking work,
With hungry, frozen breath;
If Christ should live in our town
Instead of Nazareth?
—*Elizabeth Garbutt, in The New Outlook.*

4. Jesus, the Saviour Who Calls Us Today. Hymn, "Jesus Calls Us." (John 21:15-17; 21, 22.)

It is in Christ that I am living;
Therefore, I am constrained to be loving.
Because I am living, and loving,
I, therefore, must give myself to lifting.
But my lifting
Can be effective only when I am higher up
Than is the one whom I would lift.
So, it is only Christ above me,
Living in me,
Living in me, and loving me,
Also lifting me,
That makes possible for him and for others—
My Living and Loving and Lifting.
—*W. C. Loucks.*

Closing Thought.

Make of my heart an Upper Room, I pray,
Swept clean of pride, let self be but a door,
Through which young lives may come to thee this day.
Speak through my voice that they may hear thine own,
Shine through my life in beauty and in truth,
That they may see the comrade Christ alone.
And in the glad impulsiveness of youth
Rise up as did those fisher lads of thine
Who left their boats and nets to follow thee.
So may they walk beside thee, these of mine,
Who out of all the world, thou gavest me.
—*Molly Andrews Haley.*

Response.

Into my heart,
Into my heart,
Come into my heart, Lord Jesus!
Come in today,
Come in to stay,
Come into my heart, Lord Jesus!

(Adapted from *The Sunday School Herald.*)

Sunday School Lesson

By Rev. H. S. Hardcastle.

THE TWELVE SENT FORTH.

LESSON VIII—February 25, 1934.

Golden Text: *"The harvest indeed is plenteous, but the laborers are few. Pray ye, therefore, the Lord of the harvest, that he send forth laborers into the harvest."*—Matt. 9:37, 38.

Lesson Text: Matthew 9:35-11:1.

Teaching—Preaching—Healing.

We call him "Teacher," and we do well, for he is THE TEACHER. Never man taught like he taught. Sound pedagogy cannot go either beyond or beneath his principles of teaching. His sincerity, his simplicity, his freshness, his ability to put abstract principles into symbols and concrete images, his use of what is called "the point of contact" in teaching, his use of illustrations, his originality—these and other factors made Jesus a great Teacher. And his friendliness and his winsomeness made the common people hear him gladly.

Jesus was also a preacher. He was THE PREACHER. In Jesus' preaching and practice, precept and example were one. He came preaching. There was a note of reality and authority in his preaching, a spiritual urge and appeal, a simplicity and a power of clearness and yet a profundity, that made him the Dean of all Preachers for all time. His theme and his message was "the Gospel of the Kingdom," the Good News. The Gospel is not good advice, it is good news, good news about God, about the worth of the common man, about a Saviour, about the glory of the life that now is, and the certainty of one which is to come. Jesus not only preached the good news: he was the Good News.

And Jesus was a healer. "Healing every sickness and every disease among the people." The church has too often overlooked this phase of the Master's ministry. And because it has neglected it, a great many people have gone off to other isms and cults which give some place to it in their programs. Of course, God uses physicians and surgeons and natural forces and agencies in healing, but he also heals by the direct touch. There are hundreds of people who are sane and dependable who can bear testimony to God's healing touch. Dr. E. Stanley Jones gave a striking personal testimony to this effect during his recent visit to Norfolk. Christ can heal body, mind and spirit, and by the direct touch.

Compassion.

The word means to feel with or to suffer with. When Christ saw the multitudes, he had compassion on them. He entered sympathetically and vicariously into their lives and into their experiences. He cared for them; that is the heart of the matter. One trouble with so many modern preachers and teachers and church members is that we do not care enough for folks. We do not love folks. We talk about loving humanity, but we do not love human beings as individuals. We are more concerned about programs than about personalities. Our world needs a compassion for folks, a concern for people, a care for others.

A Great Harvest—Few Harvesters.

"The harvest is truly plenteous, but the laborers are few." As Jesus looked out upon the multitudes he saw their hunger and their unexpressed longing. If only he could have multiplied himself, or had enough workers to enter into that great opportunity. But then as now there were not enough workers. The laborers were, and are, comparatively speaking, few. When one thinks of the large opportunities at home, and the larger opportunities abroad, he sees how up-to-date Jesus' words are.

Jesus' remedy for the situation is not exactly the one which we always use. We try to have a drive from without. Christ suggests that we pray the Lord of the harvest that he would put on a drive from within. Dr. Staley used to say that a man ought not to go into the ministry if he could stay out of it. His meaning is, or ought to be clear. A man ought to have an impelling urge from within as a factor in Christian work. One wonders if the church prayed more if there would not be more workers called into the harvest fields.

These Twelve.

What a motley group they were! How varied in temperament and disposition! How unpromising from the human standpoint! Peter, ardent, impulsive, uncertain, now good, now bad, but always intense; Thomas, melancholy, prosaic, unimaginative, lacking in vision and enthusiasm; John, sometimes pictured as gentle, quiet, tender, almost effeminate, but according to the Scripture also hot and terrible in temperament, bigoted, narrow, self-confident, ambitious, bold; James, quiet, unassuming, self-effacing; Matthew, a hard-headed business man, a publican, a renegade Jew; Judas Iscariot, two-faced, greedy, mercenary, traitorous; Andrew, and Thaddeus, and Simon, the Zealot, a revolutionist, hot-headed —what a group they were! What a Master Jesus was that he could be Master of these men! What a patience he had that he could bear with them! What a spiritual power he had that he could transform their lives! These twelve show that in the fellowship and service of the Son of Man. The only test of discipleship is the one he named: "By this shall all men know that ye are my disciples, if ye have love one for another."

Jesus called these men "that they might be with him and that he might send them forth. He wanted them to learn of him and then to go out for him. The greatest work which Jesus did was the "training of these twelve."

"He gave them power." He called them to difficult tasks, tasks far beyond their powers. But as they accepted his challenge, he gave them power equal to their tasks. When Christ calls, he equips.

"Go not into the way of the Gentiles." It was not narrowness on Jesus' part. The Gospel must first go to the Jews. The middle wall of partition had not been broken down. The task was adapted to their present preparation. They were not prepared to go to the Gentiles. God tempers the wind to the shorn lamb.

"He that receiveth you, receiveth me, and he that receiveth me, receiveth him that sent me." If we go in Christ's name, he goes with us. God and Christ go with the one who attempts to do what the Holy Spirit tells us to do.

NOTICE.

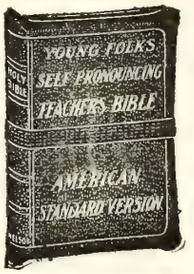
I am selling Magazine subscriptions "to help along," and will appreciate handling your RENEWALS. Do any of your Magazines expire soon? If so, you will receive Special Renewal Offer from publishers. I not only meet their offers, but allow 10 per cent further discount from any offer. Please send me your Renewals through my Agency. Here are a few of my Special Offers (New or Renewal): *American* or *Good Housekeeping*, $2.25 each; *McCall's, Pictorial, Woman's Home Companion, Ladies' Home Journal*, 75c each per year; *Christian Herald*, $1.00 per year. These Specials are net.

J. Edwin Harris.

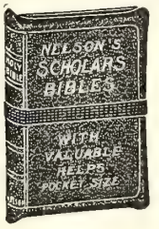
Suffolk, Va.

AMERICAN STANDARD BIBLES.

Authorized and Edited by American Revision Committee, and Published by Thomas Nelson & Sons.



These Bibles contain the Concise Bible Dictionary which forms the helps to these Teachers' Bibles. It supplies ,in the most condensed and convenient form, all the latest information about the Bible, its writers, its language, the various versions, complete chronology, life of Christ, with harmony of the Gospels, life and travels of St. Paul, etc. The illustrations are reproduced from recent photographs, and truly illustrate the articles. The Combined Concordance is entirely new, and has been made expressly for the American Standard Version. It combines with the Concordance, Subject-Index, Scripture Proper Names, etc. The 12 Maps have been carefully revised and are beautifully colored. In making orders, give the number and price.



135—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold. **$3.00**

India Paper Edition, Only 16-16 of an inch thick.

. 133X—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold, **$4.00**

SUNDAY SCHOOL SCHOLARS' BIBLE.

Especially made up for gift or reward Bibles for Sunday School scholars, containing a special series of very practical and useful helps and Bible Questions and Answers, etc. Printed on fine white Bible paper; ruby type; pocket size, 3¾x5⅜ inches, and 1 inch thick, with 31 full-page illustrations in sepia. All bindings are black.

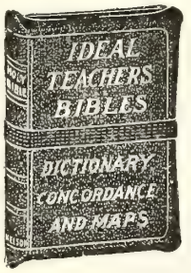
Ruby Type, Size 3¾x5⅜ Inches, and 1 Inch Thick.

65—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on side and back in pure gold; 6 colored maps **$2.50**

AUTHORIZED VERSION.

RED LETTER TEACHERS' BIBLES.

Brevier Type (8 vo.), Self-Pronouncing, Size 5⅜x8½ Inches and 1⅜ Inches Thick.

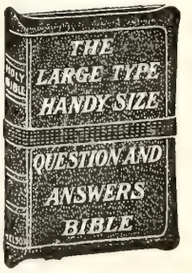


Containing the Bible, with full references. The words of Christ in the New Testament are printed in red; other parts of the book are printed in black. With Concise Bible Dictionary, combined Concordance, and 12 indexed maps.

7852—Genuine Leather, Lavant grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold **$4.75**

RED-LETTER EDITION.

With All the Words of Christ in the New Testament Printed in Red.



1282—Genuine Leather, Morocco grain, divinity circuit round corners, red under gold edges, register and headbands; title stamped on side and back in pure gold **$3.25**

60—Bound in Cloth, stiff covers, square corners, red edges, Sunday School Scholars' Bible, stamped in pure gold on cover, no illustrations; special book for Sunday Schools **95c**

Any of the above Bibles sent postpaid. Address

THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy

MONDAY.

GOOD THOUGHTS YIELD GOOD RESULTS.

"Finally brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."—Phil. 4:8.

"It is in your power to make this day one of the best and brightest of days. Begin with an inspiring thought and a deep desire to make the most of your present opportunities. As you sow good thoughts you will reap good results. Open the windows of your mind and let in the sunshine of good cheer, optimism, and generous good will. A right mental attitude will help you and others with whom you come in contact to live well and happily. Make this day bright and productive by filling it with ambitious and purposeful work. Look only for the good and you will find the good. The mental power which you now possess will grow still greater in the process of right use, and each day be brighter and brighter than ever before."—GRENVILLE KLEISER.

Prayer—Dear Father, according to our thinking so shall we direct our lives. Keep thou before us right thoughts, thy thoughts, and thine shall we be forever.—*Amen.*

TUESDAY.

THE CURE OF ILLS.

"Ye will not come to me that ye might have life."—Jno. 5:40.

"I am the way, the truth, and the life."—Jno. 14:6.

In December's *Forum* there was a story of a man who learned how to "lay down his load." Once a devout Christian, but war-torn, he came to hate everything religious. Everywhere, he sought something to satisfy his soul, but to no avail. Fnnally, in desperation, he carved upon a piece of wood the image of what he chose to call his "God." Then he knelt down before this image and prayed, "O God, help me; O God, make me whole." Immediately something that was tight in him began to loosen, deliverance began in his soul, and there he laid down his load.

The point is, there is no salvation for anyone until that one realizes his helplessness, his dependence upon God, and, like the sinner whom Jesus mentioned as praying, "Lord, have mercy upon me a sinner," so we all must realize our limitations, and cry out:

"O Lord, help me;
O Lord, heal me;
O Lord, make me whole."—*Amen.*

WEDNESDAY.

THE PURE IN HEART.

"Blessed are the pure in heart, for they shall see God."—Matt. 5:8.

Who are "the pure in heart?" Perhaps you think it is one who lives the sinless life. Such shall indeed see God. But does that give you your hope? How many are sinless? Is it not true that the more of the light of Jesus there is turned upon us, the more we see things that are wrong about ourselves, the greater the distance seems to perfection, and the more unworthy our souls seem to be, so that we feel like falling down and crying, "Lord, have mercy on me a sinner." It only seems that way. His light only reveals our shortcomings. If we can live in his light, we will clean up, and thus come closer to him.

What does "the pure in heart" mean? It means getting rid of our deceit, our hypocrisy, our selfishness, and living with an eye of singleness to God's glory, for we are made—created—for his glory.

Prayer—O Lord, help us; O Lord, make us pure; O Lord, make us whole; in Christ's name, we ask it.—*Amen.*

THURSDAY.

THE HEALING OF THE NATIONS.

"The leaves of the trees were for the healing of the nations."—Rev. 22:2.

There are those who believe that a new order of things will set our country right. There are those who believe that Communism will be just the thing to save our country. There are those who believe that Socialism will save the people. There are those who believe that President Roosevelt will save the country. We are trusting the C. C. C., the C. W. A., P. W. A., and all the other methods of employment now operating. All of these have their value and may make things better, but none of them will save us and give us recovery. The healing of the nation lies in our limitations. We are a proud people and pride is a state of self-sufficiency, meaning, "I don't need God." We are dependent upon God, and we must realize it. Recovery lies in this realization, and actually casting our all on him. When this is done, recovery begins, and it grows as we continue to trust him. The "leaves of the trees," in God's Word, represent the life of God. So long as we believe in our own devices, we are lost. We must have the life of God.

Prayer—O Lord, help us; O Lord, heal us; O Lord, give us thy everlasting life and make us whole.—*Amen.*

FRIDAY.

ADMIRAL BYRD'S QUESTION, "WHERE CAN WE MOOR?"

"God is my record . . . and this I pray . . . that ye may abound in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offense till the day of Christ."—Phil. 1:10.

"Believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world."—I. Jno. 4:1. (Read I. Jno. 4.)

There are so many ways of living, so many teachings, so many conceptions of God, so many conflicts of thought, and all those things change so rapidly that it is very difficult to decide what is right in the sight of God, and in the maze of it all we overlook the "unity of the life of faith." Like Byrd in the Antarctic, trying to get a mooring and a fast hold, every time he lands, the ice sluffs away and either leaves him stranded or again adrift in the bay with nowhere to land. How helpless!

We cannot tie to the things of this world and be secure; everything seems to be changing and passing away. Do you feel that way?

If so, the following lines may help:

There is a land that is fairer than day;
And by faith we can see it afar;
For the Father waits over the way
To prepare us a dwelling place there.

Looking back over the past we see that all generations have found Jesus the satisfaction of their deepest needs and have gotten from him inspiration for their finest achievements. This is something we can tie our ship of life to, and it will justify any trust we will put in it. It is solid rock and its securing is fast—it will not let us go.

Again we know things which have proven their value throughout the ages, and we swear by them. Has not Christ and Christianity presented us with permanent spiritual significance? If so, tie up to him!

We know persons whose character outlasts their lives, leaving humanity the permanent possession of an eternal guidance to high and holy things. Is not the character of Christ more than these? Is he not the author of these? We tie to such persons, why shouldn't we tie up to Christ?

To "commit our way unto the Lord," will bring the following to pass: a sense of true value of life and a sense of the unfailing Christ; a vision of God and his cleansing of the soul; a consciousness of the sinfulness of sin and a hate for all that is wrong—yea, and much more of these—the ability to do good all along the way of life.

Prayer—O Lord, help us; O Lord, heal us; O Lord, make us whole.—*Amen.*

SATURDAY.

REMBRANDT'S "BANKRUPTCY."

"In this year of jubilee ye shall return every man unto his possession."—Read Lev. 25:8-17.

Van Loon, author and journalist, being of Dutch descent, has been worried over the fact that the famous Dutch painter, Rembrandt, was declared a bankrupt thirteen years before he died, and at his death was heavily in debt. He died in 1669, but Van Loon has been trying through the Dutch law courts to remove the stigma of bankurptcy at this late day. The courts have refused to act.

Mr. Van Loon's motive is praiseworthy, but his effort was entirely unnecessary. Fame such as Rembrandt's genius has won is like the Jewish year of jubilee, erasing all debts and restoring the *status quo.*

We do not sufficiently honor the world's great men of the past, and cerainly we do not begin to honor sufficiently the men and women of genius who are living with us and blessing us today.

Prayer—Thou, O God, hast no bankruptcy decree for any of thy faithful servants. Here in this world thy favor shines upon them, and through the endless years.—*Amen.*

—AMOS R. WELLS.

SUNDAY.

LIVE WIRES.

"Handle not, nor taste, nor touch."—Read Col. 2:16-23.

Two workmen in Pennsylvania, the other day, were on a swinging platform engaged in a building operation when the wind drove their platform against a live wire carrying 33,000 volts of electricity, and both the unfortunate men were killed.

There are live wires also in the spiritual world, wires carrying deadly currents of doubt, of fear, of greed, of envy, of jealousy, of lust, and many other evil passions. Just a touch is often enough to fire us with the fatal passion or burn our souls to death. "Touch not, taste not, handle not"—the wise old motto was never more needed than today.

Prayer—Be eyes to our soul, O thou Holy Spirit. Show us the lurking sin, the devil's fire. May we make no experiments with wrong-doing. —*Amen.*

—AMOS R. WELLS.

THE CHRISTIAN SUN'S PULPIT

Rev. John G. Truitt, *Pastor.*

CHARACTERISTICS OF TRUE GREATNESS.

By Rev. J. E. McCauley.

Scripture References: Matt. 4:17-25; 28:30; 28:19; Luke 10:1.

Subject: "What Are the Characteristics of True Church Greatness?"

Is wealth the norm of a church's greatness? It may, or it may not be; for money may make or it may break. Wealth will help to develop greatness if it is consecrated to and used for God. But it will destroy the very soul of an individual and even the church itself if used only for prestige and power.

Are the characteristics of her greatness to be found in the number that compose the church? Here, again, it may or may not be. It is one of the marks of success and greatness when the church is functioning according to her numerical strength. The small church may be as great in fulfilling its mission as the larger one.

Is the greatness of a church to be determined by its creed or controlling principles? Again, we may answer this question either in the affirmative or in the negative. I challenge any denomination to set forth a more comprehensive, yet a more liberal document than that which is contained in the government and principles of the Christian Church. So thorough are the five cardinal principles of our church that the Federal Council of Churches of Christ in America adopted three out of the five unaltered and unchanged as a basis of union of the Protestant Churches. Yet we have not grown very fast. What, then, is our need if we are to attain true greatness as a church? What are to be our characteristics? It shall be my purpose to point out three chief ideas which are contained in these passages of Scripture.

I. *The Church Must Win to Christ.*

I conceive this to be the foundation of Christ's ministry. Without helpers we cannot carry on his earthly program. Neither can the church carry on without new strength being added to her forces. Luke 19:10: "For the Son of Man is come to seek and to save that which is lost." According to Matthew, Jesus preached his first sermon, after which he walked by the Sea of Galilee. Seeing two brothers fishing, we hear him say to them: "Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him." Later, he called James and John. One by one he called the other disciples until he had the twelve with him. They were his regular students. They followed him to learn as well as to help. I am glad that the Master called others into his fold while here in person. One by one he called men and women unto him. He won Mary Magdalene, the woman at the well, Nicodemus, Zaccheus, and multitudes of others. The Master did not wait for people to drop in at his services or come to a meeting. He sought them and won them. This is the mission of the church today. No church can ever become great if it fails in this. The church is Christ's agency on earth today to win lost souls to him.

II. *We Are to Train Them for Christ.*

It was not enough for Christ to call his followers. He trained them for a definite work. Immediately after Matthew tells of Jesus' calling his disciples, in chapter four, he tells of the lessons he taught them by the Sermon on the Mount. In these three chapters he gave his disciples enough philosophy, theology and practical ideas for Christian living to occupy the minds of disciples and preachers from then until time shall be no more.

In Matt. 11:28-30, Jesus invites all men everywhere to come to him and learn of him. Thus we see the process of building them up in Christ.

It is the duty of the church to teach its people. It is the duty of the Christian home, the Sunday School and the church to carry on what Christ began. But there is a limit to these sacred organizations, therefore, we have our church college. It is the duty of that institution to carry to completion and supplement what our homes and churches cannot do.

Christian education is essential if our nation, state and church are to serve. This Christian training is not given in all institutions of the land. When Clarence Darrow, the notorious atheist and equally notorious criminal lawyer, stood before the judge and jury and made his celebrated defense of young Leopold and Loeb, the brilliant but brutal murderers of the Franks boy, he said:

"Your honor, if these boys are guilty, where did they get the philosophy which in their minds seems to justify their crime? Your honor, it does not meet with my ideas of justice to hang a nineteen-year-old boy for a philosophy of life which has been taught for the last twenty-five years in practically all the great universities of this land."

When you send your children from under the shadow of your home and church into our denominational college, I know you are not sending them into an environment that will produce such an effect as Mr. Darrow accuses the universities of wielding. Elon has a Christian faculty. They are interested in the moral and spiritual welfare as well as the mental growth. The faculty is composed of men and women who are willing to invest their lives for a cause. I thank God for that investment; it has borne fruit. The record of the past forty-four years proves this. Recently, I studied her past history. I have made inquiries concerning the student life of our college. Out of the number who have been graduated from Elon, only three that I have been able to find left any trace of having been guilty of misdemeanor, subject to punishment by law. But not one of her graduates has been committed to a penal institution.

Elon was one of, if not the first, co-educational institutions in the South. Since the first year of its history, young men and women have been uniting in marriage. From all the couples who met their mates at Elon and married, there has been but one divorce.

Many young men and women have entered Elon who did not profess any belief in Christ or belong to any church, but only one has ever gone out as a graduate without professing to be a follower of Christ and being united with some church. Such a record is worthy of the pride and support of every member of the Christian Church.

III. *Send Out for Christ.*

Men and women trained in an institution such as we have can be sent out for Christ. Matt. 28:19: "Go ye, therefore, and teach all nations." Until a man has been taught, he cannot teach. Our homes and churches may be the beginners' department of this Christian training, but our college does for us what we ourselves cannot do for our children. Often times they inculcate the spirit to go out for Christ.

It is true that many of the members of the Christian Church have never been registered in the school, but practically every member has felt the influence through the pastor or teachers. It might be interesting to you to know that one-third of the teachers in your Sunday School this morning were Elon graduates. About ten or twelve per cent of her graduates are full-time religious workers. Elon has sent her students as preachers over practically the whole of the United States and missionaries into many foreign lands. Christian business men and women, home makers, statesmen, high school, college and university professors are all carrying the Gospel of Christ in the various walks of life.

We can win, we can build up, and we can send out for Christ, if you and I will work together, pray together, and give for the cause that is so worthy. We cannot afford to leave off any of these enterprises. For true greatness consists in each phase. What has been so nobly done in the past, I believe, will move on to a greater glory in the future if we will give her a chance.

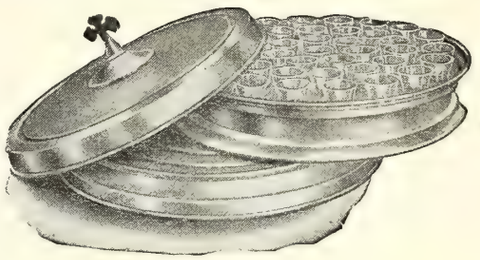
COMMUNION WARE.

Individual Service.

Made in best Silver Plate or Aluminum. Prices low; first-class workmanship and finish.

ALUMINUM.

Aluminum is light in weight, durable, and does not tarnish.



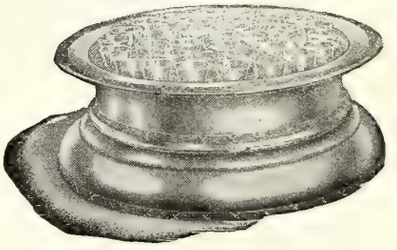
Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses $7.00
Tray No. 6—Interlocking, with 35 plain glasses 6.75
Tray No. 10—Interlocking, with 30 plain glasses 6.50
Base No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Cover No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Bread Plate No. 1—Narrow rim..... 1.60

SILVER-PLATED.

The Silver-plated Ware is of the very highest grade and best finish; heavily plated on nickel base.

Tray No. 85—Interlocking only, with 36 glasses $22.00
Base No. 1—Silver-plated; fits Silver Tray 85.. 11.00
Cover No. 5—Silver-plated; fits Tray No. 85... 16.00



(For Silver Bread Plates, see under No. 90.)

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling) $22.00
Base No. 2—Silver-plated; fits Silver Tray 90.. 16.00
Cover No. 4—Silver-plated; fits Silver Tray 90. 14.00

Bread Plate No. 3—Narrow Rim.....$ 9.00
Bread Plate No. 4—Broad Rim..... 9.00
Filler—Silver Lined..... 6.00

THE CHRISTIAN SUN
1536 East Broad Street Richmond, Virginia

Christian Orphanage

Dear Friends:

Measles are still holding onto our family of children. I feel sure that some who have had measles will never have them again. They had more than their share. I am glad to say that while we have had two cases of pneumonia, we have had no whooping cough. We grown people may think that children are carefree, and have no troubles; but we are badly mistaken. They have troubles as large to them as grown people have. Think what a little child has to face as it begins the journey of life! Big giants, like measles, mumps, whooping cough, chickenpox, smallpox, diphtheria and many other things that come to a child, mostly in its young and tender years.

These troubles most surely come to every child and in most cases before they reach maturity. Some escape, but few. When these children's diseases hit an orphanage family, you can count on most of the children having them. I heard a lady, who was on a Conference program to speak on the last day when most of the delegates had gone, say: "Why does a Conference have a last day, anyway?" We might ask ourselves the question, "Why do children have to have these diseases, anyway?" They are the children's troubles and most of them happen. Not like older people's troubles, the most of them don't happen. I was in a man's office sometime ago, and he had a motto hanging on the wall that read something like this: "I am growing old and feeble, and have had many troubles, but the most of them never happened." Some of our troubles do happen, but most of them don't. Why worry about crossing a bridge before we get to it? The crossing may be easy and pleasant!

We planted a large oat crop last fall, and expected to make a thousand bushels. They were looking fine when zero weather struck them. It looks very much like they are killed. Why worry now? They may come out and make a good yield yet. If they are killed, worry will not bring them to life.

CHAS. D. JOHNSTON, *Supt.*

REPORT FOR FEBRUARY 22, 1934.

Brought forward		$ 1,048.86
Sunday School Monthly Offerings.		
North Carolina and Virginia Conference:		
Greensboro, Palm Street	$ 6.00	
Hopedale	2.57	
New Lebanon	5.90	
		14.47
Eastern North Carolina Conference:		
Shallow Well	$ 2.00	
Piney Plains	3.50	
Wentworth	4.40	
Clayton	1.00	
Turner's Chapel	.89	
		11.79
Western North Carolina Conference:		
Pleasant Ridge	$ 1.50	
Burlington	28.60	
Flint Hill	.37	
Seagrove	2.72	
		33.19
Eastern Virginia Conference:		
Wakefield	$ 1.74	
First, Richmond	5.28	
Franklin	10.00	
Holland	5.00	
First, Portsmouth	6.65	
		28.67
Valley Virginia Central Conference:		
Leaksville	$ 1.14	
Mt. Olivet (G)	3.07	
		4.21
Special Offerings.		
Mrs. Dalton, support children	$ 12.50	
Mrs. L. E. Carlton, Paces, Va., fruits for sick children	5.00	
		17.50
Total for the week		$ 109.83
Grand total		$ 1,158.69

THE BIBLE.

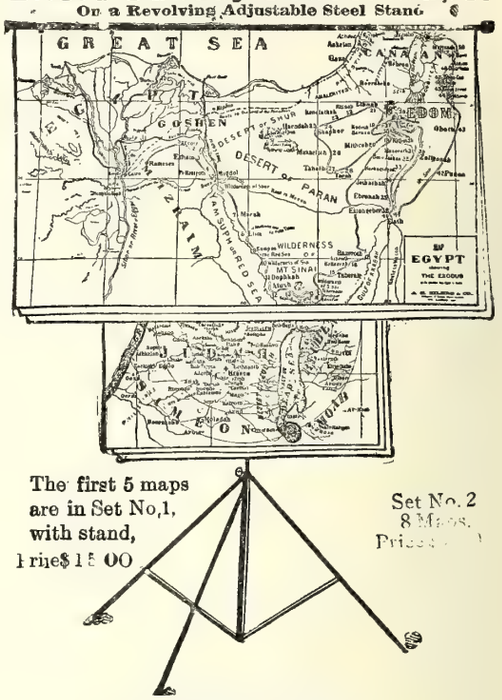
Uprooter of sin.
Begetter of life.
Revealer of God.
Light of intellect.
Fashioner of law.
Guide of history.
Foe of superstition.
Comfort in sorrow.
Enemy of oppression.
Strength in weakness.
Star of death's night.
Promise of the future.
Pathway in perplexity.
Escape from temptation.
Illuminator of darkness.
Secret of national progress.
Charter of all true liberty.
Forerunner of civilization.
Steadier in the day of power.
Ornament and mainspring of literature.
Moulder of institutions and governments.
Regulator of all high and worthy standards.
Answer to the deepest hungerings of the heart.
—*Selected.*

Fine large Maps, in 6 Colors 36x57, on linen finished Cloth. Mounted on a folding steel stand, which can be regulated, so that Maps may be seen to the best advantage. This set contains data for thorough Bible Study. Its large print and Cheerful Colors makes this set very instructive and attractive. Contains the five thoroughly up to date Maps necessary to the study of Bible History.

New Testament Palestine, — Old Testament Palestine, — Roman empire and Bible Lands, showing Pauls Travels by Colored lines. — Lands of the Old Testament, from the Great Sea, to the Persian Gulf.—The Exodus, Egypt, showing by Colored lines the wanderings of the Israelites the

Eilers Sunday School Maps.

On a Revolving Adjustable Steel Stand



The first 5 maps are in Set No,1, with stand, Price $15 00

Set No. 2 8 Maps. Price

THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

HOLMAN SUPERIOR TEACHERS' BIBLES

Authorized Version—Self-Pronouncing The Best Editions of the World's Best Book

For Adults, Teachers, Preachers, Students, and All Who Would Study the Word of God Intelligently

BOLD BLACK TYPE—COMPACT SIZE 4½x6¾ INCHES—WILL FIT THE COAT POCKET

Part page specimen of Holman Boldblack Type Bible

ST. MATTHEW, 5. *Christ's sermon on the mount.*

13 And leaving Năz'a-rĕth, he came and dwelt in Cā-pĕr'na-ŭm, which is upon the sea coast, in the borders of Zăb'u-lon and Nĕph'tha-lĭm:
14 That it might be fulfilled

A.D. 31. CHAP. 4.

n Isa. 9. 1, 2.

934 CHAPTER 5.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.

AND seeing the multitudes, a he went up into a moun-

THIS NEW HOLMAN TEACHERS' BIBLE, Pronouncing Text, Bold Black Type is a PRONOUNCED SUCCESS. The latest Bible with NEW HELPS that are quite comprehensive and consist of an Illustrated Bible Dictionary, Concordance and additional aids all under ONE ALPHABETICAL INDEX. Also Fine Maps on Coated Paper, and a specially prepared BIBLE READING COURSE, intended to stimulate and maintain interest in the Bible. Imported Bible paper is used to improve opacity and keep down bulk. By this means you get the benefit of full Biblical information without the physical discomfort of handling a heavy volume.

STYLES AND PRICES—BIBLE PAPER EDITION

4612. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges..... $4.00
4630. Same as 4612, with extra leather lined covers..... 4.75

THIN INDIA PAPER EDITION

With Helps as described above. Size 4½x6¾ inches. One inch in thickness

630X. Egyptian Morocco, divinity circuit, leather linings, red under gold edges, silk head bands and silk marker..... 7.00
633X. Algerian Morocco, divinity circuit, leather lining to edge, silk sewed, round corners, red under gold edges, extra quality binding..... 8.00

EXTRA LARGE PRINT TEACHERS' BIBLES

Large 8 Vo. Size—8x5½ inches—1600 Pages, including 400 pages of Bible Study Helps

Part Page Specimen of Print

Extra spacing between words and lines makes this Bible very easy to read.

ST. MATTHEW, 5. *Christ's sermon on the mount.*

15 [k] The land of Zăb'u-lon, and the land of Nĕph'tha-lĭm, *by* the way of the sea, beyond Jŏr'dan, Găl'i-lee of the Gĕn'tīles;

A. D. 31.

k Is. 9. 1, 2.
l Is. 42. 7. Luke 2. 32.
m Mark 1. 14.

2 And he opened his mouth, and taught them, saying,
3 [b] Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

CONTAINING COMPLETE HELPS TO BIBLE STUDY, INCLUDING ALL OF THE FOLLOWING FEATURES

A New Practical Course in Bible Reading, A Treasury of Biblical Information. The most carefully compiled, thorough and attractive form in which valuable Biblical information has ever been prepared. Illustrated Self-Pronouncing Bible Dictionary Containing 150 illustrations, concise definitions and textual references on nearly 50,000 subjects. A Practical Comparative Concordance, with nearly 50,000 references. Four Thousand Questions and Answers on the Old and New Testaments. A valuable Help to all Bible Readers.

STYLES AND PRICES

4712. Divinity Circuit (overlapping covers), French Seal Leather, red under gold edges, silk head bands, and silk marker.. $5.00
812RL. Red Letter Teachers' Bible. The Words of Christ in the New Testament, Old Testament Passages alluded to by Christ, various prophecies relating to Christ in the Old Testament, etc., all PRINTED IN RED. Binding same as described above on 4712 and same large Self-Pronouncing type..... 6.00
733X. Holman India Paper, Genuine Morocco, leather lined, silk sewed, divinity circuit, round corners carmine under gold edges, silk head bands and silk marker, same type and helps as above..... 10.65

All styles sent Postpaid at above prices—Thumb Index 50 cents extra

MARRIAGES

BURGESS—COTTEN.

On Saturday, February 10, 1934, at 7 P. M., at Dendron, Va., Mr. Roy E. Burgess, of Washington, D. C., and Miss Naomi Estelle Cotten were united in marriage by the writer. The home of the bride was decorated for the occasion. The wedding music was rendered by Miss Irene Cotten, and just before the ceremony Miss Frances Cotten sang, "The Sweetest Story Ever Told." The Christian Church ring ceremony was used. Members of the immediate families and a few friends were present.

The groom is the son of Mr. and Mrs. E. J. Burgess, of Washington, D. C. The bride is the daughter of Mr. and Mrs. J W. Cotten, of Dendron, Va.

Mr. and Mrs. Burgess left immediately after the ceremony. They will make their home in Washington, D. C.

W. D. HARWARD.

WILKINS—BARRETT.

On the afternoon of December 28, 1933, at the home of Mr. and Mrs. W. S. Barrett, Dendron, Va., their daughter, Iola Mae, was united in marriage to Mr. James Leroy Wilkins, of Colonial Beach, Va. The ceremony was performed by the writer in the presence of a few relatives and friends.

Immediately after the ceremony the couple left for an auto trip through the mountains of Virginia. They will make their home at Colonial Beach, where the groom is engaged in the mercantile business. They have the best wishes of their many friends.

W. D. HARWARD.

OBITUARIES

HOLT.

Mr. Lewis Henry Holt, born June 26, 1859, died February 2, 1934, age 74 years, 7 months and 6 days.

On December 27, 1887, he was married to Miss Kate Stockard. To this union three children were born: Thomas Richard (deceased), Daniel Cicero, of Liberty, N. C., and Romeo Lambert, of Akron, Ohio.

Mr. Holt is survived by his second wife, who was Miss Sallie Jane Garrett, two sons, nine grandchildren, and one half-brother, Mr. A. C. Holt, of Greensboro, N. C., and a host of relatives and friends who mourn his passing.

Mr. Holt had served twenty-three terms as county surveyor of Alamance County. He was a careful, accurate worker, hailing from a pioneer family who were leaders in civic as well as religious progress.

Mr. Holt united with Providence Memorial Church in early manhood and has since been faithful in attendance and support of the church. He has served as Sunday School Superintendent and at the time of his death was senior deacon. A quiet, unassuming man of integrity and sincerity has passed to his reward.

The burial service was held from Providence Memorial Christian Church, Graham, N. C., Sunday afternoon, February 3rd, with the writer in charge, assisted by Rev. J. U. Fogleman. Interment was in the Providence burial plot in Graham.

May God richly bless and comfort the bereaved family.

G. C. CRUTCHFIELD.

RESOLUTIONS ON THE DEATH OF REV. JOS. E. EACH, THORSBY, ALA.

Whereas, our beloved pastor, Rev. Joseph E. Each, has been called from us to the world unseen; we miss him sorely, and shall miss him; Therefore, be it resolved:

That we put on record our keen sense of a great loss. We shall cherish the memory of our pastor as among the most percious of our possessions. We desire, so far as we can, to carry on in his spirit the work which he has laid down.

And what has been his spirit? Let us remind ourselves of his cheerfulness, always, his cordiality, his diligence, his promptness, his orderliness, the neatness of his body, mind and soul, his devotion to his work, to his people, to his God, his sympathy with all the sick, the suffering, the needy; his love of his church and of the world for which his Master died, his desire to bear his full part of the fight against war and ignorance and poverty. Let us not forget his great good humor as shown in his inexhaustible fund of stories, always fresh, apt, witty, clean, pointed, but with never a sting. Let us have his spirit, or rather let us aim to honor his memory by having in ourselves the spirit of Christ, even as our beloved pastor had that spirit.

Finally, let us live in peace, which we believe was ever his hope, that when our earthly life has ended, for us also the gates of heaven shall open wide, and we, without one missing, shall meet again the loved ones whom now we miss so sorely, and the Lord who has been and is our light and our salvation.

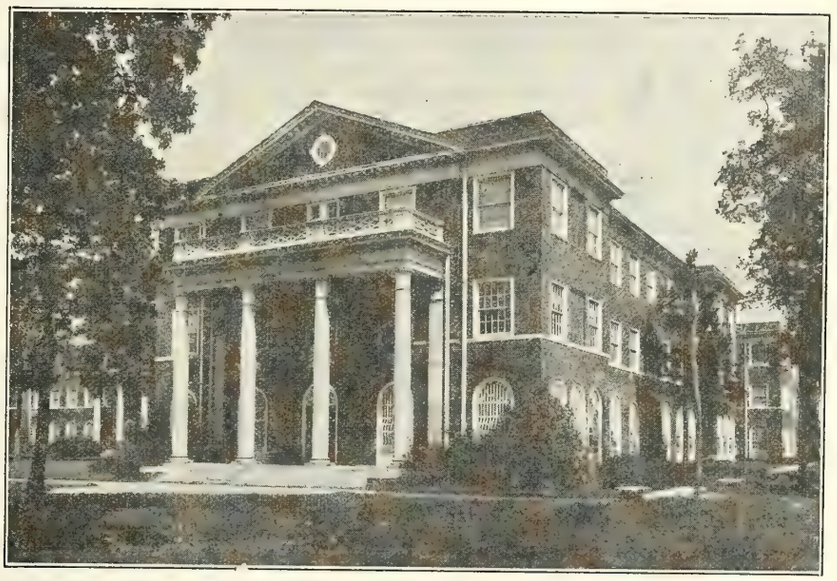
Resolved, that these resolutions be spread upon our church records, that a copy of them be furnished to the be-

ELON COLLEGE

AN ACCREDITED COLLEGE

of the

CONGREGATIONAL CHRISTIAN CHURCHES OF THE SOUTHEAST



CHRISTIAN EDUCATION BUILDING.

ELON COLLEGE, founded by the Christian Church in 1889, has fully justified the faith and hope of its founders during its 42 years of operation. Its graduates from the four-year course leading to a bachelor's degree, number 980, now living, 122 of whom are in the Christian Ministry and full-time Christian service. The majority of these are members of our own denomination. In addition, 449 are in educational work and are an active influence in the lay leadership of the Christian Church.

THE CHRISTIAN EDUCATION BUILDING, and the definite religious atmosphere of the College, provide the very best facilities available for training for religious leadership, and offer the Church its finest opportunity to train the young people of the denomination to assume active leadership both in the ministry and laity of the local churches.

Address—

C. M. CANNON, *Registrar*

Elon College. - - - - North Carolina

Home Atmosphere—Reasonable Rates—Clean Athletics—Christian Spirit

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational-Christian Church.

Central Publishing Co., Inc., is complying with the President's Code

BOARD OF EDITORS.

J. O. ATKINSON, D. D.....Editor
E. C. GILLETTE, D. D.....Associate
S. C. HARRELL, D. D.....Contributing
C. R. RAYMOND, D. D....Contributing
ELISHA A. KING, D. D...Contributing
W. C. WICKER, D. D.....Contributing
J. T. KERNODLE....Managing Editor

SUBSCRIPTION RATES.

One Year $2.00
Six Months 1.00

Trial Subscriptions: Five or more new subscriptions sent in at one time by pastor or president of any church organization, three months for 40c each.

PUBLISHED EVERY THURSDAY AT RICHMOND, VIRGINIA.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Change of Address: Be sure to give both old and new address when asking that your address be changed.

All news matter and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsyth Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, **Managing Editor, 1536 E. Broad St.,** Richmond, Va.

Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

Receipts: The change of label is your receipt for money paid. The label shows date of expiration, and change on label will appear the first or second issue of the month following renewal, provided it was received before the 25th. No other receipt will be sent unless requested. Please notify the Richmond Office if label is not changed as above.

reaved family of our Brother Each, and that copies be furnished to our county papers and to "The Christian Sun."

Done on the 4th day of February, by the Committee of the United Protestant Church (Congregational).

C. M. WILLIAMS,
MARIAN FAIRBANK,
E. W. BUTLER.
Committee.

RESOLUTIONS OF RESPECT.

Again the Ladies' Benevolent and Social Union of the Suffolk Christian Church has been called upon to drop from its roll the name of one of its members. In the passing from time to the life beyond of our friend and coworker, Mrs. Fannie Brothers Bruce, we are again reminded of the uncertainty of life and the certainty of death.

Mrs. Bruce was a member of this organization for more than forty years, and was active in the work until ill health prevented several months ago.

Her faithful attendance at the meetings of the Union and her willingness always to lend a helping hand whenever an opportunity presented itself will be missed, but the will of God who ruleth over all must be obeyed.

Resolved, therefore, That we humbly submit to his will in this as in all things.

That we seek to emulate all that was good in the life of our departed friend.

That we do our part to carry forward the work of the organization in a manner wholly acceptable unto God until we, too, are called to answer the final summons.

That a copy of these resolutions be sent to the son and daughter of Mrs. Bruce, a copy placed on the records of the Ladies' Benevolent and Social Union and a copy be published in "The Christian Sun."

JULIA A. BRINKLEY,
MRS. W. M. BALLARD,
MRS. HERSEY WOODWARD,
Committee.

RESOLUTIONS OF RESPECT.

On January 21st, the angel of death again visited our church and took one of our most faithful members, Bro. France M. Farrell. He was 82 years of age.

Surviving him are a wife and four children. Bro. Farrell had been a member of Hank's Chapel Christian Church for many years, and was superintendent of the Sunday School for several years. He was a faithful worker and helper in the church.

While we, the members of Hank's Chapel Church, shall sadly miss him from our midst, yet we must bow in humble submission to the will of him who makes no mistakes. Therefore, be it resolved:

1. That we extend our heartfelt sympathy to the bereaved family and pray God's blessings upon them.

2. That a copy of these resolutions be sent to the family, a copy to "The Christian Sun," and a copy be placed on the church minutes.

ELSIE WHITE,
RALPH RIDDLE,
CLAYTON FARRELL,
Committee.

PIEDMONT COLLEGE

Located in

"The Blue Ridge Highlands"

SECOND SEMESTER—JANUARY 31st.
SUMMER TERM—JUNE 11th.

An accredited college with an enviable reputation for superior classroom instruction, and wholesome student life.

Fully recognized and accredited in its home State, and in such neighboring States as North Carolina, South Carolina, Alabama, Tennessee and others. Standard courses leading to the A. B. and B. S. degrees.

The Summer Term, continuing for six and nine weeks, affords opportunity for college and professional study and invigorating recreation.

From six to twelve hours of credit may be earned. Special courses in Elementary, Intermediate, High School and Rural Education. Public School Music and Art; School and Playground Games; Athletic Coaching.

For Fall Term or Summer Bulletin, write

DEAN J. C. ROGERS,
DEMOREST, GEORGIA.

SOUTHERN UNION COLLEGE

FRANK E. JENKINS, *Acting President.*

SECOND SEMESTER WILL BEGIN JANUARY 25th.

* * * *

STRONG FACULTY : STRONG COURSES
LOW EXPENSES : THOROUGHLY CHRISTIAN.

* * * *

The Adult Education Department is growing rapidly, with some 150 already enrolled.

For prospectus and full information, write

DEAN MARLIN G. SATTERFIELD,
WADLEY, ALABAMA

Southern Seminary Foundation

(*Successor to Atlanta Theological Seminary.*)

AFFILIATED WITH

Vanderbilt University

The Foundation and the other Foundations that are affiliated with Vanderbilt University School of Religion comprise the only Interdenominational Theological School in the South. Through this affiliation the students enjoy the rights and privileges of Vanderbilt University.

DEGREES.

Candidates for degrees are required to have completed their college courses.

The degree of Bachelor of Divinity is offered to qualified students who complete the required courses.

Vanderbilt University also offers the degrees of Master of Arts and Doctor of Philosophy, in accordance with the regulations established in its several departments.

MORE THAN A SCHOOL OF THEOLOGY.

Because of our affiliation with Vanderbilt, our relations with other nearby colleges where our students can take courses without tuition, and the cooperation of the American Red Cross and other social agencies in the city, we prepare students for many types of Christian service.

For information write

WILLIAM JAMES CAMPBELL, *President,*
330 BUTTRICK HALL, VANDERBILT UNIVERSITY,
NASHVILLE, TENN.

THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

IN ESSENTIALS, UNITY. IN NON-ESSENTIALS, LIBERTY. IN ALL THINGS, CHARITY.

VOLUME LXXXVI. RICHMOND, VA., THURSDAY, MARCH 1, 1934. NUMBER 9.

THE SUN'S OBSERVATORY

Rev F C Lester
505 S Main St.

Senate Denies Cash Bonus Payment.—

With a certainty of presidential veto staring it in the face, the movement to pay the veterans' bonus in cash at this time was voted down in the Senate on last Tuesday. A vote is to be taken on the bonus by the House on March 12th.

Suicides Decrease.—

For the first time since 1925 records for 1933 show a decrease in the number of suicides. Dr. Louis Dublin, statistician of the Metropolitan Life Insurance Company, says that "although the rising mortality from suicide extended throughout the very heights of the country's prosperity, as well as during most of the depression, it is significant that the change came at the very time when definite improvement in economic conditions became evident." The drop in the death rate due to suicide was 6.5 per cent in the year that has just passed.

Child Labor Amendment Rejected.—

On Tuesday of this week the Virginia Senate, by a vote of 30 to 9, rejected the so-called "child-labor" amendment to the Federal Constitution. In 1926, the proposal met a similar fate before the General Assembly. Although this amendment was submitted to the States for approval many years ago, it has been tied up in the Roosevelt program, and its rejection comes as a blow at the Administration. If adopted, it would give the Federal Government almost unqualified control of the labor activities of all persons under the age of eighteen years.

Dr. Peter Ainslie Passes Away.—

The Christian world grieves because of the passing away this week of Dr. Peter Ainslie, a native of Virginia, but for over forty years pastor of the Christian Temple (Disciple), Baltimore Maryland. Dr. Ainslie was only 66 years of age, but had undergone two operations at a Baltimore hospital since the first of the year. He was internationally known as a minister, lecturer, and for his work in behalf of Christian unity. He was also an active worker in behalf of world peace, and was for many years a trustee of the Church Peace Union which was founded by the late Andrew Carnegie. He was at one time the president of the national convention of the Disciples of Christ.

An "Internship" for Priests.—

A three-year "internship" for young deacons in the Protestant Episcopal Church before their ordination to the priesthood, as a means of eliminating clergy unemployment, is recommended by *The Living Christ,* a weekly periodical of that denomination. The young deacon would not be permitted to marry during these three years except with the express permission of the Bishop, on penalty of suspension or deposition. During the three years the deacon would be under the direct supervision of the Bishop. The present minimum length of the diaconate is six months. During this period of "internship" the deacon would be paid a small sum by the diocese, and would be available for sending into any part of the diocese to help out in establishing parishes, building up new or struggling missions, working in slums and institutions in large cities, and gaining experience in general.—*Methodist-Protestant Recorder.*

Dickens' "The Life of Our Lord."—

Several weeks ago cables sent around the world the news of the purchase by *The London Daily Mail* of the publication rights to a story written by Charles Dickens. It was "The Life of Our Lord," a story not written for publication but that his children might have an intimate knowledge of his belief in his Lord Jesus. Not until the last surviving child had died could it be given to the public under the will of the author's sister-in-law, and Sir Henry Fielding Dickens to whom she had bequeathed it died last December. It was then announced that Sir Henry's widow had decided to offer the manuscript for publication. The price paid for the publication rights was the unprecedented sum of $15.00 a word, and this did not include title to the original manuscript. The first five pages of "Pickwick Papers" brought $37,500, and what price the manuscript of "The Life of Our Lord" would bring, one would hardly hazard a guess.

Palestine Today.—

It is often stated that the depression has not reached Palestine. A million dollar Y. M. C A. in Jerusalem was dedicated during the Easter season. Jerusalem now has paved streets, postal delivery, British police, traffic officers and a few buildings with central heat. The Iraq Petroleum Company is rapidly laying its pipes from ancient Ninevah across the desert to modern Haifa on the Mediterranean. Ten thousand men are at work and are receiving large wages. A splendid harbor at Haifa is nearly completed. A recent census of Palestine reveals that whereas Canada, during the years 1906-1911, added to her population at the rate of 298 per 10,000 every year, Palestine surpassed it with an annual increase of 354 per 10,000. The recent census recorded a population of 1,035,821. Of these, 759,712 are Moslems, 174,610 Jews, and 91,398 Christians. The ancient sect of the Samaritans now numbers 182, an increase of 30 since 1922. Since 1922 the urban population of Jerusalem has increased by 44 per cent, Jaffa by 59 per cent, Haifa by 104 per cent, Tel Aviv by 202 per cent.—*Zwemer, in The Presbyterian.*

Virginia Racing Bill Killed.—

The Racing Bill sponsored in the Virginia House of Delegates by Wilbur C. Hall of Loudoun County and successfully piloted by him through the lower branch of the government, met with an absolute defeat at the hands of the Senate Finance Committee.. Hall appeared before the committee and made a spirited defense of his "hobby" horse, but without avail. In the course of his speech he vehemently denied the charge that the bill of which he was the author would bring "shame and disgrace" on Virginia, citing the fact that pictures of races elsewhere "show that such eminent persons as Mrs. Woodrow Wilson, President Roosevelt and the King of England patronize them." Among the members of the opposition were those who admitted that they were willing to encourage the breeding of thoroughbred horses and even enjoyed a race, but insisted that the Hall measures were not racing bills but gambling bills. The Richmond *Times Dispatch,* which has been backing the bills, concedes that "the evangelicals walked off with the honors and spoils of the day. Rarely, even in the last quarter century, have they been so completely victorious." The committee vote on the bills was 14 to 0 to indefinitely postpone their consideration.

Weeps Tears of Heavy Water.—

Some time ago mention was made on this page of a new kind of water, worth little to the average man as yet, but valued by scientists far beyond its weight in gold. Now comes the startling discovery that what science had only found recently was known to nature for these many years. It was found that the Weeping Willow's tears are made of "heavy water." Our informer tells us that "the good old tree has been doing unbeknownst for millions of years, the thing which is the latest and greatest sensation of science—producing heavy water." In describing the process of its production, it continues: "The willow's roots draw in ordinary water. In the process of growing, the tree breaks this water into its hydrogen and oxygen atoms. In the hydrogen one atom out of every 5,000 is twice normal weight. These rare heavy hydrogen atoms the tree seizes upon by synthesis to recombine the atoms into water again." The chemical discovery of "heavy water," as has already been stated here was considered one of the most important of modern scientific discoveries. With it an inconceivably vast number of entirely new chemical products can be made. Some idea of the number can be gathered from the fact that there are listed in present-day text books approximately 300,000 compounds of hydrogen. This discovery theoretically doubles the present number.

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

We learn with regret of the death of Deacon M. W. Hall of Hickory, Virginia, father of Dr. Sidney B. Hall, Superintendent of Public Instruction of Virginia.

The managing editor is glad that THE SUN's editor has been able for the past several years to enjoy a short visit to the land of sunshine and flowers. He cannot refrain uttering a sigh of relief, however, when he (the editor) gets back on his job. It's most too much for one to try and handle.

We would call attention to an article from the *Methodist Protestant-Recorder* reprinted in this issue of THE SUN. There are some facts and suggestions in it which would help greatly toward not only increasing the number of subscriptions to this paper, but would incidentally secure better support for every institution of our church.

"I would rather do without one meal a day than do without my SUN," writes Bro. M. W. Hollowell of Portsmouth, Va. Brother Hollowell proves that he means this by having taken his church paper for fifty-five years He also offers to make the same proposition to our ministers that Bro. M. J. W. White made last month. It is a pity that some minister will not take them up on it.

We are sorry to learn that Bro. E. W. Neville of Chapel Hill, N. C., has had to break his nearly a quarter of a century's uninterrupted attendance at all of his church's Sunday and business sessions. He has been compelled to be absent for six Sundays in succession because of an operation at the Watts Hospital, Durham, N. C. Our readers will be glad to know that this faithful brother is improving, and we hope may soon be back in his accustomed place.

The editor of this paper is unutterably grateful for the privilege of spending four weeks in good and glorious Florida sunshine. He has discovered that sunshine is as essential to his life and well being as food or clothing, and Florida is most accessible and most resourceful when it comes to abundant sunshine at least cost. For each week of sunshine, fruit and vegetables, he gained two pounds of good flesh for his frame and rejoices with a new lease on strength for inviting tasks and engaging labors. We wish everybody in the world could go to Florida for awhile in winter, for when God created Florida, He made a contribution to the welfare and happiness of the nation and the world.

Comes this distressing item from the pen of our good friend, Dr. J. T. Clack, of Abanda, Ala., under date of February 24, 1934: "It is with sad heart I impart the news that New Hope Church was completely destroyed by fire this A. M. It caught from the stove flue during services. We saved the piano, some of the pews, and other furnishings. There was no insurance. No plans, of course, have been made for the future. Pray for us that we may have faith to go forward." It has been a joy to the editor to worship in good old New Hope Church with a large congregation in former days. It was in a fine farming community, almost in the village of Abanda, and we are sincerely hoping that a bigger and better building will soon go up in the place of the one destroyed.

Mrs. J. J. Lincoln, who for some years has furnished "The Prayer" for THE CHRISTIAN SUN, first column, page 8, is so impaired in health and vision that this and practically all other writing and most of her reading have had to be dispensed with. "My vision is such," she writes, under date of Lawrenceville, N. J., February 23d, "that I read almost nothing except THE CHRISTIAN SUN and The Book. I am glad that you could make your annual pilgrimage to Florida. Beginning here with a blizzard December 26th, there has been zero and sometimes subzero weather for several days running, and there has been more snow and cold weather during February, with more ice than I ever saw in any one winter." Mrs. Lincoln lives with her son, Professor Lucius Lincoln, a graduate of Elon College, who teaches at Lawrenceville, and is pleasantly known to many of our CHRISTIAN SUN family, all of whom will regret to learn of her impaired health.

Among some of the ministerial visitors to Florida recently might be mentioned Dr. Edwin W. Bishop of Lansing, Michigan, who toured the State clear to Key West; Dr. Herbert A. Jump of Boston, who is recuperating in St. Petersburg, following a serious illness; Superintendent Walter Spooner of New Jersey, who is in New Port Richey for the same purpose; Superintendent Walter H. Rollins of New York, who made a brief visit to his son in Jacksonville; Dr. Edward A. McMaster, until recently pastor at Williamstown, Mass., is spending the winter in Miami; Professor Curtis M. Geer of Hartford Seminary, who is wintering in Winter Park, and Dr. Edwin Knox Mitchell also of Hartford Seminary, who is visiting his first parish, the Flagler Memorial Church at St. Augustine. Dr. George L. Cady, Secretary of the American Missionary Association, and Mrs. Mary D. White, Associate Secretary of the Extension Boards, are expecting to visit Florida in March and April. Florida has also been glad to have Dr. J. O. Atkinson in the State enjoying the climate and benefitting by a winter rest and saying nice things about Florida and its climate.

OFFERINGS FROM THE CHURCHES.

By the time this article reaches the readers of THE CHRISTIAN SUN, the period set aside for the church to make its offerings to the College will have come to a close. The Board of Trustees officially asked that the church put on a campaign to raise $25,000.00 for the College. The conferences in North Carolina and Virginia, in their annual sessions passed resolutions approving the campaign and called upon the pastors and churches to put forth honest efforts to raise this amount. The majority of the ministers in their monthly meetings have pledged themselves and their churches to faithfulness in such endeavors. Appeal after appeal has been sent to pastors, churches and church officials; and in some instances personal solicitations have been made.

To date thirty-four churches have been heard from. Eight of these have raised the amount asked for. Some of the other churches have raised commendable amounts, but by far the greater number of the churches have not made any report at all. I am hoping that every church will make its canvass, and just as soon as the funds are raised that the same will be forwarded to the College. Let every church make an effort and every member make his contribution. The College needs your support and your gift will be of tremendous value.

The following churches have reported:

HONOR ROLL.

Church and Conference	*Quota*	*Raised*
Ambrose, Georgia and Alabama	$ 30.00	$ 35.00
Elon College, N. C. & Va.	229.00	682.00
Carolina, North Carolina & Virginia	15.50	15.50
Mt. Bethel, N. C. & Va.	37.00	40.41
Wake Chapel, Eastern North Carolina	102.50	155.08
Waverly, Eastern Virginia	113.00	169.00
Windsor, Eastern Virginia	49.50	71.25
Seagrove, Western North Carolina	18.50	32.00

The following churches have sent in contributions from the church during the campaign:

Church and Conference	*Quota*	*Raised*
Holland, Eastern Virginia	212.50	165.50
Eure, Eastern Virginia	178.50	25.00
Wakefield, Eastern Virginia	47.50	25.75
Liberty Springs, Eastern Virginia	171.50	65.00
Mt. Carmel, Eastern Virginia	37.00	32.65
Holy Neck, Eastern Virginia	166.50	68.51
Newport News, Eastern Virginia	132.50	30.43
Suffolk, Eastern Virginia	667.00	446.57
Oakland, Eastern Virginia	196.50	20.60
Hopewell, Eastern Virginia	63.00	2.37
Union, N. C. & Va.	185.00	64.76
Mt. Zion, N. C. & Va.	73.00	40.00
Hines Chapel N. C. & Va.	123.50	85.25
Haw River, N. C. & Va.	96.00	39.25
Pleasant Ridge, N. C. & Va.	47.50	2.52
New Lebanon, North Carolina & Va.	65.00	60.18
Hebron, North Carolina & Virginia	73.50	12.00
Catawba Springs, E. North Carolina	105.50	50.50
United Church, E. North Carolina	43.50	6.10
Liberty Vance, E. North Carolina	202.50	51.50
Mt. Auburn, E. North Carolina	88.50	45.00
Oak Level, Eastern N. C.	66.50	50.00
Fuller's Chapel, Eastern N. C.	107.00	6.60
Randleman, W. North Carolina	46.50	3.20
Ramseur, W. North Carolina	59.00	33.00
Leaksville, Valley of Va.	81.50	10.00

Please look over the above list carefully. If your church is not on the Honor Roll, speak to your pastor or other officials; or, Brother Pastor, take the matter up with your church and see if you cannot place your church along with others. If your church has not yet made its report, I know that you will soon complete your canvass and send your report to the College. You have my prayers, best wishes, and faithful co-operation. Let us hear from you.

L. E. SMITH,
President.

THE ELON SINGERS.

The Elon College Singers visited many of the churches in Eastern Virginia recently and gave musical concerts. They came to my church when I was sick in bed and could not hear them; but I heard about them.

All reports that came to me were to the effect that the concert was of a very high order, that it was entertaining, inspirational, and helpful. My people were delighted with the concert.

But other reports which came to me were even more interesting. Everyone reports that the teachers and students alike were delightful guests in the church and in the homes. Some who were reluctant to invite college students into their homes were so delighted with their visitors that they showed them special kindness by taking them for trips around the community and giving them meals in their homes rather than sending them to the church where meals were being served.

Reports that Alma Mater sends out a group of students who can really do the thing that they are supposed to do, and who are so fine in spirit and charming in personality that they win friends wherever they go, is the kind of thing that stirs the heart of an Old Grad and makes him proud of the institution that honored him with a degree. Congratulations to the Elon Singers.

F. C. LESTER.

THE EVERY-MEMBER SUBSCRIPTION.

The last week of the old year brightened our office with two new subscription lists. For more than a year the First Church and the Trinity Church of Pittsburgh have been taking block subscriptions of fifty papers each. We have been curious to know if the papers were taken from the churches and enjoyed by the worshippers. To every inquiry there came the assurance that the people were glad to get the papers and the supply was exhausted every Sunday. To say that we were glad to get such big block subscriptions would be putting it too mildly.

The block subscriptions to these churches have been changed and with this (January 5, 1934) issue the papers will go out as individual subscriptions to every home in both churches. We hope that the paper will perform a service in the homes of the members of the churches that will make the investment wise. We will do the best we can to make it so.

The First Church, Pittsburgh, took the lead in block subscriptions and a movement was begun which has held our circulation up during the past year. There are uncertainties in this form of distribution. A rainy Sunday or a visit out of town breaks the continuity of the paper and, in places where the papers are sold, may leave a number of copies on the hands of the distributing society. We are rather surprised that we have not had more embarrassments than we have had from this business. We are going to continue the block subscriptions and make a plea for them, but the new method of the two Pittsburgh churches is the better way. They have found a sure and regular plan of putting the paper in every home by putting it in the church budget.

The church paper is a part of the church. Since it created the Methodist Protestant Church it has been a creature of the church. The price of the paper, the personnel of the Board of Publication and the person of the Editor are all determined by the General Conference. We do the best we can to produce as good a paper as we can but the promotion of the circulation is in the main dependent upon the leaders within the local churches. The paper ought to be in the budgets of the churches. It looks like two and three per cent of the average budget would place the paper in the homes of all our people. This would be ideal and we urge forward looking and progressive leaders in our congregations to make this attempt.

We believe that this would be a paying investment for many churches. The return will be in knowledge, interest, vision and a sense of fellowship. These spiritual qualities have a cash value and it will be seen in increased consecration and contributions. They will produce that which is infinitely more valuable, a solidarity which is indispensable to united advance.

Every institution has its promotional paper. We get a great number of them. The journal is generally paid for the enterprise sending it out. This is the American way. This is the only way the promotional literature can be placed in the hands of those who are not deeply interested in the enterprise and whose support must be gained. There are great difficulties in the way of the church doing this thing. We know enough about limited resources to know what an addition to the budget will mean. But unless the church finds a way to circulate its papers the Kingdom of God will be deprived of the contribution which the printed page can make to its growth. The Board of Publication is taking about one-half the cost of the *Methodist Protestant-Recorder.* Can not more of our stronger churches follow the lead in placing the paper in their budgets and thus secure a full circulation among their members? We plead for a vast adventure in trying this investment and a test of its value.—*Methodist Protestant-Recorder.*

KEEP UP YOUR COURAGE!

By Greenville Kleiser.

In these days days of severe trial and readjustment, fortify your courage with new and stronger resolve. Determine to go forward with increased confidence and high expectation. Be faithful to your obligations, and discharge every duty with unflinching promptitude. Be alert to fresh opportunities now available to you. Stimulate your mind with clear, strong, uplifting ideas of what you wish to accomplish, and realize the immense powers and resources at your personal command. Make this day mark a distinct and important advance in your progress toward a great life ideal.

It is wonderful how even little daily victories over inertia, weakness, uncertainty, and depression, contribute ultimately to a successful life. The practice of rising above petty discouragements and seeming obstacles soon develops a habit of self-confidence equal to any undertaking. Work was never intended to be a drudgery, but a source of pleasure and a stimulus to worthy achievement. Life is not a treadmill, a jail, or a place of punishment, but a beautiful and fascinating field of endeavor, with inspiring horizons of greater fields beckoning ever onward. Work, opportunity, effort, and service are blessings to enrich life and make it truly worth living. Blessed is the man who does his work joyously.

Rely upon your own resources. You have within yourself all the power necessary for a useful and successful life. Pluck and perseverance are the handservants of prosperity. Difficulties are for discipline. Problems promote progress. Right results and rewards come from indefatigable labor. Apply the abilities you now have and your powers will develop in the use. You are now living in a time of wonderful opportunity, with practically no limit to your possibilities of growth and usefulness. Mighty influences within and without are at your command. Decide for yourself what you will do with these resources, and whether you will work to attain a place among the successful men of your day.

You are building better than you realize. When things appear to be going the wrong way, they may be shaping themselves for the best results. A temporary disappointment is often a blessing in disguise. Seeming failure has many a time proved a stepping-stone to real success. Every trial, temptation, mistake, and apparent failure can be made to serve a useful purpose. Turn such experiences to practical advantage. Your best guides and teachers are often those very disappointments which stimulate to better self-management. Meditate deeply upon a difficult problem, and the solution will often unfold itself. There is no such thing as failure to one of courageous purpose.

What you do with your present chances and abilities, you will be likely to do with larger powers in time to come. Prove the greatness of the qualities within you; be earnest in enthusiastic effort today. Procrastination is not only the thief of time, but of ambition, initiative and courage. Do not mislead yourself into believing that under other circumstances, or in a different environment, you could and would do better. In your present position you can prove your greatness of character. Where you are at this moment is the place to begin your best work and to translate your good intentions into actual deeds. Despite trial or hardship, loss of disappointment, keep up your courage.

Work on, though mists obscure
The steep and rugged way,
Aud clouds of fear beset:
Soon dawns the brighter day.
Keep on! Though hours be long,
And days deep-fraught with woe;
Let patience have her perfect work,
And vanquish every foe.
Hope on! Though all seems lost,
And storms beat high;
Have faith! Be still and know
That God is nigh.

—*Christian Evangelist.*

ROANOKE, ALABAMA.

The First Christian Church at Roanoke continues to have interesting services each third Sunday in spite of the fact that our pastor, W. Millard Stevens, is at Elon College in school.

At the last morning worship service, Bro. R. E. Owen, a Baptist minister living in our town, moved and inspired the congregation with his pure gospel message. In a very forceful manner he proved that unless a Christian lived a strong enough life to have enemies in the devil and his comrades or followers, he could not be a Christian that promotes the spread of Christianity.

Almost a coincidence was the fact that on Sunday night at the young people's meeting we had with us another Baptist minister, Bro. W. W. Lankford, who has recently come to Roanoke as pastor of the Lowell Baptist Church. Bro. Lankford's coming was more than interesting to our people because of our great interest in his brother, Dr. G. O. Lankford. He expressed at the beginning of his lecture the great joy that came to him to be able to stand in the pulpit where his brother and so many of his Christian friends had stood. Bro. Lankford's lecture was timely, and the young people were fortunate in having the privilege of hearing him.

Though our church is small our members rejoice that we have good Baptist friends and others who are interested in our church and willing to share themselves with us to try to make our church worth while. Reporter.

WINTER!

I think the winter time is cruel,
The snow, so cold and drab
Presses down upon my heart—
Its deadness makes me sad.
The spears of ice that gleam against
A sky no longer blue,
Seem to cut into my soul
And chill me through and through.

Then I remember that the snow
Is but a blanket deep,
Beneath which tiny bits of green
Will waken from their sleep.
And knives of ice and naught but blades
Whose hurt can never last,
Their dreary power will be forgot
When winter storms are past.

So 'tis the winter times of life
That bring the spring, we say,
And hide beneath their cheerless snows
The buds of a new day.
Then, though our hearts be crusted quite
By want and freezing pain,
The sun will melt the ice away,
And they will beat again.

Dora Byrons.

Pomona, Fla.

Have the courage to keep on keeping while others are quitting. They leave more opportunities for you.—*Van Amburgh.*

E-D-I-T-O-R-I-A-L

EDITOR
J. O. ATKINSON, Elon College, N. C.
ASSOCIATE EDITOR
E. C. Gillette
117 W. Forsyth Street, Jacksonville, Fla.
CONTRIBUTING EDITORS
W. C. Wicker C. Rexford Raymond
S. C. Harrell Elisha A. King

THE PRINCIPLES OF OUR CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF OUR CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

OUR CARNIVAL OF MATERIALISM.

Our wide world went wild over things and the accumulation of things. Money mad we call it now. From 1920 to 1929, inclusive, not only our nation but the so-called "civilized" and "progressive nations of the world went on a mad, reckless rush of grabbing and grasping to get things, to pile up fortunes, to secure place and prestige through the power of possession.

And then the crash came. Economic earthquakes and upheavals shook fortunes to their foundations, and millions, accumulated in less than a decade, were scattered like chaff. Millionaires became paupers over night, fortunes of a life-time crumbled in the dust, banks closed, and financial wreckage was apparent everywhere. All this was on the surface, seen and read of all men. But there was another wreckage not on the surface, and not as apparent as this of things and possessions. This wreckage was the more felt, because the more fundamental, yet less apparent to the naked eye, less talked about. We speak of the wreckage of our moral and religious life and structure.

As a consequence, we have witnessed, and are now witnessing a development of narrow and crazy creeds and cults to an amazing degree. We have swung to anything that was credulous in the name of religion, and have created cults and given credence to creeds that were unthinkable and impossible as long as there was a fixed, firm faith in the abiding things of the conscience, the church and the Christ.

Dr. William T. Ellis, world traveller and expounder of the International Sunday School Lesson for the syndicated press throughout the country, in commenting on the Sunday School lesson of March 4th, declares, "That the upheaval in the religious world in the last decade has been as marked as and more calamitous than the wreckage of fortunes in the fields of economy and finance." Dr. Ellis declares that this spectacle of cults and creeds, beliefs and bickerings among the churches and the peoples of God is enough to make the angels weep when viewed against the background of our present plight and need. One of the sad results of the moral and religious breakdown, according to Dr. Ellis, is speculation, much of it wild and furious, in the field of morality and religion, even more potent and obvious than the wild speculation in the field of economy and politics. As a result of these speculations "we have," quoting Dr. Ellis, "fighting fundamentalists fuming like followers of the Mad Mullah. Opposed to them, we have the wordy and mind-worshiping modernists with the vague and sterile creed of denial, who are themselves as intolerant in the name of liberalism as any narrow sectarian."

Quoting Dr. Ellis further, as to the division and speculation: "Fewer in numbers, but making up in vociferousness what they lack in strength, have been the prophetical crowd, who can make the Old Testament mean whatever they want; the pyramidists, who seem to see more significance in the great pyramid of Egypt than in the plain teachings of the New Testament; the Millienialists, who disregard Christ's plain teaching that of the time of his return no man knows anything; the numerologists, a crazy crew, who find more significance in certain arbitrary numbers in the Bible than they do in its plain text; the gymnastic "tonguers," who profess to speak in unknown tongues; the "second blessing" folks, who are not always a blessing to their families and neighbors; the devotees of ecclesiastical millinery; and so on through the long and incredible category. There must be something tremendously vital in Christianity to survive this assortment of Christian vagaries."

Turning from this wreckage and ruin in moral and religious speculation, we have the eternal fact, the indisputable truth clearly stated, "That any honest person, with ordinary intelligence, by reading the four Gospels, can learn enough about Jesus to shape his character, guide his conduct and save his soul." Jesus, in reply to John's question about who He was, tells what He thought of himself, and He tells the world in such plain language that any who are willing to read and learn may do so and thus lay for themselves a sure and safe foundation which no man can take away. That foundation is none other than Jesus Christ, the world's only hope and the soul's only salvation. J. O. A.

CHURCH OR CLUB—WHICH?

"Eight churches sprang from this saint's ministry. A religion that was not missionary was to him no more than a book club, a study organization, a civic order, with less than their usual zest." So declares an editorial writer in the Greensboro, N. C., *Daily News,* commenting on the passage of a beloved pastor and a faithful preacher of righteousness in a nearby city. There was much more to the editorial comment, but to the same end, viz: That this preacher, faithful man of God, now called up higher, believed that his church was more than a benevolent society; that a sermon was different from a lecture before a book club, and that church membership meant something more than belonging to a civic club. This man of God, according to the estimate of the news-hawks, had a conviction that a preacher had a calling and a place that differed from that of teacher, and that the pulpit had a power distinct from that of the platform. The church is a divine institution, created of God, not of man, whose primary object is to proclaim the gospel of the Son of God, call men and women, boys and girls to repentance and to seek salvation through Jesus Christ, the Son of God.

"What sort of minister was this man?" inquires the editorial referred to in the *Daily News;* and then the writer answers his own question:

"Well, he wasn't a liberal. In war he did not preach a battlefield atonement, and in peace he did not proclaim a sociological salvation. He believed the world was full of sin and that neither the heroics of war nor the beneficiences of private philanthropy could substitute the religion of Christ Jesus. He had an academic interest in all the issues that were raised during these years of distress and deprivation, but he would not turn his pulpit into a lecture platform from which to preach the new social order. At the bottom of everything wrong in this life about him he put sin. And salvation from sin was possible to him only through the religion of his Lord Jesus Christ."

It is easy, of course, for students of theology and teachers of sociology to criticize and censure such a minister, and to declare that he was an "old fogy" and "out-of-date," and yet such men with convictions, get somewhere at any rate, and through them and their preaching, things come to pass. There is soul in their belief and power in their preaching, which takes hold of men and gets into the woof and warp of others, making them strong for durability and service. "How often men are broad simply because they are flat, that is to say, there is neither body nor depth to their belief. There is a liberalism which has no standards, which regards sin as mere error, which esteems gross animalism as 'self-expression,' which considers all religious belief of equal importance. Say what we will about the conservatives, they hope something, they believe something, and generally they do something."

This man was not content with the smug complacency of his conservatism. He did not claim that it was the only business of the preacher to preach or the only function of the church to draw and hold a congregation. He believed that a minister should be a wise counsellor and a busy executive, directing the power generated through the gospel, to the promulgation of that gospel beyond the doors of his own church, or the reach of his own voice.

How many church members, indeed, feel that they have squared matters with their own conscience when they have made a contribution for the physical comforts of others, for the relief of someone in material want.

Most truly is the church more than a benevolent society, unless indeed its pastor and its members make it only a benevolent society or a civic club. Our Lord founded and is building His church in this world that men and women, boys and girls everywhere may hear the declaration and share the revelation that "Thou art the Christ, the Son of the living God."

J. O. A.

WHAT PRICE REPEAL?

Our good friend and brother, C. B. Strickland, formerly of our Mt. Gilead Church, Franklin County, North Carolina, now of Columbus, Ohio, sends an editorial clipping from the *Daily Times,* Indianapolis, Indiana, which seems to be the meditation of a repealist:

"It is a little bit surprising to read that construction of seven new cutters for the coast guard,

at a cost of $11,520, has just been authorized by the treasury department. In applying for funds from the PWA, the department announced that these cutters will be used to suppress rum running.

"It is easy to understand, of course, that the laying of stiff import duties on liquor shipments will provide an incentive for smugglers; and it is only proper to recall that the coast guard was on duty against smugglers long before any one ever dreamed of a federal prohibition law.

"Nevertheless, this business of seven new cutters to stop rum runners is a little disturbing. Most of us, probably, had expected the repeal of the eighteenth amendment would put the rum runner out of business almost automatically. Aren't the fruits of repeal to be quite as rich as we had supposed?"

Thus concludes the editorial which raises a pertinent question. The repealist was going to abolish all bootlegging and the bootlegging industry, and thus save the government an enormous revenue. The appropriation of over eleven and one-half million dollars for one arm of the service to fight bootlegging does not sound very much as if smuggling had ceased its activities. Further reports come from the government that much of the liquor now being consumed is not the "high grade" product, manufactured by the licensed breweries, but that manufactured by the bootlegger and the moonshiner as of old. Again it may be said, we have repealed the eighteenth amendment, which, let us hope, makes for betterment and for temperance, but we have not repealed the liquor problem. J. O. A.

GREAT BRITAIN BUYS A BIBLE.

The recent purchase of a copy of the Bible by one government from another government is significant in revealing the mind of the peoples of two nations regarding the Bible. The British Government has recently purchased for its national museum the *Codex Sinaiticus,* one of the three oldest Bible manuscripts in the world. The purchase was made from the Soviet Government of Russia. In 1862 this manuscript of the Bible, dating back to the fourth century after Christ, was presented to the Czar of Russia. Russia has now passed, governmentally, from a nation with an established orthodox church to a nation of atheism and hatred of the church. It, therefore, as a nation, no longer needed nor cared for this valuable manuscript, and began to cast about to see what revenue it could get out of this priceless treasure.

The British Government seized the opportunity, agreed with the Russian Government upon a purchase price, and then, from the Government's treasury, donated one-half of the price, the remaining half of the price being raised by popular subscription throughout the British Empire. The price paid was $514,000. Thus the British people show by this act their esteem and devotion to the Word of God as represented by this manuscript, and the Government of Russia shows its disregard for the same by selling that which it deemed a few years ago beyond any purchase price. Because of their disbelief in God, Russia could barter its Holy Book for revenue and for treasure which fadeth away and perisheth with the using. But Russia is not the only government now ready to trade its soul for revenue. There are others. J. O. A.

"God made the greatest gift to humanity when He gave His only Begotten Son to be the Saviour of the world. That was the heart of the angel's song and the quest of the wise men."

A VISIT TO THE HOLY LAND.

ARTICLE No. XI.

"HOME LIFE IN PALESTINE."

By ROY C. HELFENSTEIN, D. D.

Pastor, People's Congregational-Christian Church, Dover, Del.

The home life of the native people in Palestine is crude beyond belief or description. Of course, the better-to-do natives and the foreigners who stay in Palestine live practically as comfortably as we do in America. But in thinking of Palestine and its people we must always exclude in our consideration that small minority of people, say one out of ten, who live there much as we do here. This small minority do not depict the life of Palestine. The people that do are the other nine out of every ten—the rank and file.

Nearly all these native people are very poor. Some, of course, are poorer than others, and yet there being no distinct degrees of poverty in Palestine such as are in evidence in our own country. The sanitation of the villages in Palestine and the sanitation in the homes themselves is an unknown concern to the people. The hot sunshine in a large measure counteracts the lack of sanitation.

Mohammedanism did away with many of the old Hebrew taboos and religious rites which Moses introduced for purposes of sanitation among the people of Palestine. And if it were not for the long months of bright sunshine and the extreme heat of the sun to kill the germs, the death rate would be increased many times.

As it is, the death rate among children in Palestine is extremely high. The average mother in Palestine bears ten to sixteen children, without any hope of being able to bring more than four or five of them through childhood. The people give little concern to the cleanliness of their bodies. The children are seemingly utterly neglected in this regard. Ragged and unkempt, with dirty faces and sore eyes—one out of every ten going blind before maturity—these poor neglected children of the villages and cities of Palestine look up into the faces of foreigners as if they must be some strange gods come from another world. One wonders how any of these can survive when he sees where they live and what they have to eat, and how little consideration is given them—no place for them to play, and but little more thought being given to the welfare of their young lives than is given to the young sheep, goats and donkeys.

Of course, we must constantly bear in mind that in every village and in every city of Palestine there are sections of the community where you find children who are not thus neglected, children who are as well cared for as those of our own country. But they are so much in the minority that they are the rare exception.

But no matter how much the majority of children in Palestine are neglected after they are big enough to crawl and walk, every child born in Palestine is given special attention for the "first" few weeks of its life. However, I imagine this special attention is not greatly relished by the child itself. All children are considered by oriental people as special gifts from God. So one wonders how the orientals can give so little consideration to the growing child's welfare. According to an ancient custom handed down through all the centuries of the Old Testament to this very day when a child is born in Palestine, it is thoroughly rubbed with salt the first day. Then its body is covered with salt as you would cover a fish with salt to salt it down, and the salted body is then wrapped tightly in swaddling cloth for a week. Strange practice, indeed, it seems to me. But we also have practices which seem equally strange to them.

The place where people live in Palestine is not considered a home but a rendezvous, a meeting place for the family and the neighbors, and as a refuge or shelter in time of storm or peril. The people live largely out-of-doors. The Palestinian house, as we call it, is indeed a crude construction of mud-brick or stone, one story high with one or two rooms for the family, perhaps a guest room, and always a room for animals under the same roof. The house has a flat or slightly sloping dome-shaped roof of baked clay or stone to catch as much water as possible during the rainy season, and run it off into a cistern for the family's supply should the village spring go dry in the late summer. Besides the private cisterns, each community has several cisterns for the community supply. And every provision is made to catch as much of the rain as possible and retain it in cisterns against a possible failing of the springs through the long dry season. We should remember that Palestine has no rain from May first to November first. Hence the water supply is the most serious problem the people have to face. They live in constant dread from year to year that the water supply from the cisterns may not last until the following rainy season, should the wells and springs fail, which is often the case toward the end of the dry season. It has always been so in Palestine. We read in the Old Testament so many references regarding the blessing of water, the water supply and need of preserving it. King Solomon's foresight in this regard is still in evidence as one visits the great pools that bear his name, a few miles from Jerusalem. The people of Palestine from the beginning of its history have always lived in constant fear not merely of water shortage—they have always had that—but of water failure—for such would mean death to all so affected.

Housewives in Palestine often have to carry their water supply from two to five miles. In the cities they are given tickets entitling them to a certain amount of water each day. And long lines of a hundred or two hundred women stand waiting their turn at the watering places in the cities each morning and evening. It is indeed a beautiful picture, though pathetic, the long line of women walking gracefully toward their homes with a five-gallon water jar balanced on the top of the head. No where do women walk with a more graceful carriage than do the women of Palestine when balancing the heavy jars of water on their heads. They walk with the ease, the grace, and the dignity of queens. Every visitor to Palestine is forcefully impressed by this unique feature of Palestinian life.

The only thing that mars this picture is the innovation of the Standard Oil Company's five-gallon oil cans instead of the artistic water pots. In some sections of the country you will see a large number of the oil cans filled with water balanced on the heads of the women who carry them full for miles without spilling a drop. But in other sections of the country the oil can is conspicuous for its absence, fortunate for visitors in Palestine; and the characteristic five-gallon water pots feature the picture.

Many of the women seem to spend most of their time carrying water. I have seen them carry a little child in each arm in addition to the heavy five-gallon water jar which they carried on top of their head. Think of carrying such a load for a mile or more! It is not strange that a Palestinian woman is old at forty, and looks older at thirty than her American sister does at sixty.

The native women of Palestine have very little house work to do. No doubt some of the less ambitious American women might envy the Palestinian woman in that respect. I wonder! The people live largely out-of-doors, sleeping on mats

(Continued on page 9.)

CONTRIBUTIONS

SUFFOLK LETTER.

The Elon Alumni Club of Eastern Virginia held its Eighth Annual Banquet in the Fellowship Hall of the Suffolk Christian Church, on Friday evening, February 23, 1934, beginning at 7 o'clock.

This club is composed of former Elon students from Eastern Virginia and the nearby counties of North Carolina. Dr. I. W. Johnson is president and Rev. F. C. Lester, vice-president. Mrs. Annie Staley Calhoun is secretary and treasurer. The officers are elected for a period of two years.

One hundred and fifty-four gathered for the banquet, which was served by a group of members of the Ladies Benevolent and Social Union of the Christian Church. The tables were lovely with red roses in silver baskets and orange candles in silver holders. The favors were of the College colors, maroon and gold. Dr. L. E. Smith and his wife and thirty Elon Singers were present.

A feature of the program was the splendid musical program rendered by the Elon Singers, under the direction of the director, Prof. Dwight Steere, assisted by Miss Helen Chamblee of the Music Department, and Fletcher Moore, accompanist. Two violin numbers were rendered by Miss Genevieve Griffith.

In addition to the musical program, the following persons took part on the program: Invocation, Dr. N. G. Newman; introduction of the new president by Dr. J. E. Rawles, former president; response by Dr. I. W. Johnson, president; toastmaster, Rev. John G. Truitt, reading of the minutes, Mrs. Annie Staley Calhoun, secretary; an address on "Character" by Col. J. E. West; toast to the "Elon-in-laws" by Mrs. F. A. Holladay; "Training for a Better Day," an address by Dr. L. E. Smith, President of Elon.

This club was organized with the avowed purpose of making it a medium of social fellowship and the renewal of college associations and friendships. The constitution expressly provides that no appeals for money may be made in the meetings, except for the expenses incidental to the banquet. It is not an Alumni Association, but a social club. Elon students are permitted to bring guests if they so desire. A number of invited guests were present and they were favorably impressed and enjoyed the program and dinner.

The Elon Club has justified its purpose and name. It stands for good fellowship and the Elon Spirit. It was suggested in this meeting that the letters in the words "E-L-O-N C-L-U-B" might well represent the words, "Enthusiasm," "Loyalty," "Openness," "Nobleness," "Complex," "Love," "Undergirded," and "Brotherhood." *Enthusiasm* is contagious. It paints pictures, grows, sees visions, and points the way to success. *Loyalty* is not simply faithfulness or obedience to a superior. It may express itself in criticism and co-operation. It is not blind acquiescence to the wish and will of another. It is based on truth and justice. Secret diplomacy and clandestine conferences have not been conducive to the best interests of nations or of institutions. People who put up the money are demanding *Openness*. *Nobleness* is in the field of design, character and life.

Complex is a word much used in the field of psychology. We hear much of the "superiority complex" and of the "inferiority complex." Reduced to common usage these terms mean, big I and little U, or little I and big U. Superiority complex has been overemphasized in many colleges. Students go out in life with distorted opinions of themselves and others. They soon find that they sometimes have to take a towel and basin and wash the feet of a Simon Peter or a Judas Iscariot. When one superiority complex comes in contact with another of the same type, you may have war or something worse. Equality complex is the Christian attitude.

Love is powerful. It makes lip-sticks, powder-puffs, rouge. It creates beauty-parlors, opens barber-shops, designs evening dresses, tailors full-dress suits. It makes life worth living and the world go. It converts the common-place into a shrine. Love for Elon College will solve all its problems, settle all its difficulties, pay its debts, fill its halls with students, and carry it to a glorious success.

Undergirding in character and in institutions is essential. Truth, justice and purity must abide as safe and secure foundation. *Brotherhood* is a far-flung spirit of the age. This includes sister-hood, of course, and completes the eight-point purpose of the Club, and becomes the keystone for strength and beauty.

I. W. JOHNSON.

THE ELON SINGERS' PROGRAM.

On invitation of the ministers of Eastern Virginia, and through the efforts of Dr. Jay of Holland, Va., the itinerary for the Elon Singers was worked out.

Professor Dwight Steere, head of the Music Department, organized a group of students and trained them for this delightful and helpful service. The itinerary called for the first engagement with the Christian Church at Holland, of which Dr. Jay is pastor. We reached Holland Saturday afternoon and gave the program on Saturday evening at 7:30 o'clock. This is the second time the Holland Church has arranged for us to give a Saturday evening program. They request that the next time we come we stop at Holland for some other evening, and we hereby promise that we will grant that request. However, they gave us a good attendance and a most enthusiastic hearing.

The points included in the itinerary, other than Holland, were Suffolk, Portsmouth, Christian Temple, Cypress Chapel, Waverly, Franklin, and the Alumni Banquet, Friday evening in the social hall of the Suffolk Church. Wherever we went we were received enthusiastically, accorded every possible consideration, and helped greatly by large audiences. We feel that the effort has been tremendously worth while. The value of such a program is evident. It gives to communities separated from the College first hand knowledge of what we are accomplishing here; it helps the church to be College conscious, and starts children, young people, and older people talking favorably for the College.

It would be fine, indeed, if a tour of this kind would result in several organizations within the local churches for the College—organizations or committees of the following types:

1. A committee to keep the College, together with its interests, favorably before the church.

2. A committee to keep in touch with members of the senior class in high school who are of the homes of our church and who might be induced to attend Elon College.

3. A committee to look after the financial interest of the College within the local church.

4. A committee that would direct the prayer life of the church in the interest of the College. If the membership of the church would begin to pray for the College, it would not be long before many of our problems would be solved.

We are glad for the privilege of taking our singers into the churches here and there, and we are most anxious that such engagements may result in much good for the College.

L. E. SMITH,
President.

FROM MY FIELD.

I am at present serving five country churches, and it is a great joy to be greeted at each service with good congregations. The people are very glad to hear the Gospel and respond wonderfully.

Auburn Church. Auburn is located in a little country village. It has a membership of around 140. These are fine people and I enjoy serving them. Each service I am greeted with anxious hearts and minds to hear the Gospel of the Living Christ. I am expecting a great year with these good people.

North Clayton Church. This church is located on the north side of the town of Clayton. At present we have 46 members. We have a nice large building and plenty of people near by, and we hope through the grace of God to build a good church in this section of the town. The people are working hard, and we hope to have a good year together.

Amelia Church. This small country church is two miles west of Clayton. Each time I have been met with anxious congregations at this church. With these good people I am hoping for a great year at this church. The present membership is about 80.

Moore's Union Church. This church is located about six miles west of Broadway, North Carolina. It is one of the oldest churches in the Eastern North Carolina Conference. Its membership is over a hundred. It is a very active church. On my last visit, a group of fifteen fine, intelligent young people gathered at the home of Mr. Raymond Lett, where their pastor was spending the night, and organized a Christian Endeavor society. It did me good to see these fine young people go forward under the leadership of Miss Lett, one of their number. They carried out the program splendidly. From this group of young people I am expecting great things. I am behind them to help them all I can. With these good people, both young and old, I am expecting a great and good year.

Lee's Chapel. I preached my first sermon for this year at this church on the afternoon of February 18th. A good crowd greeted me. I hope to have a fine year with these good people.

I love the people of my field, both old and young. They are fine people and are working. All of my churches have good Sunday Schools. All of them have fine, intelligent young people who are willing to work. In their pastor, they have one who will sympathize with them in sorrow, rejoice with them in gladness, and work with them in undertakings for Christ. With all my people I am expecting a great year in the work of our Lord.

J. RAY DICKENS,
Pastor.

The Christian Council of the Missions of West Africa is offering a reward of fifty dollars to any witch who can eat a papaw at a distance, remove an object from a locked box, or change anybody into a fish, bird or beast. They hope to demonstrate that these witches are utterly powerless to do what they claim.—*Indian Witness.*

A NEWSPAPER THAT ABIDES, AND WHY.

By TIMOTHY THOMAS.

The Evening Star is considered the outstanding daily in our Nation's Capital. Founded in 1852, it has become a fixed institution in Washington. This paper has always steered clear of spectacular news. In many instances it has made no mention of sordid stories often carried in other papers. Its editorial page reflects clear thinking, scholarship, and presents liberal views. It enjoys the largest circulation of any daily in the Nation's Capital, and reflects creditably upon those who depend upon it for their daily secular reading.

The Evening Star is not only a local institution, but is nationally recognized. Every member of its staff, from bellhop to editor, enjoys the benefit of their toil in more ways than wages. An enumeration of these benefits would be too detailed for this article. Positions on this publication in any capacity are sought to the extent that even in prosperous years the applicants on the waiting list run into hundreds.

These things, however, have a more or less local and personal interest. *The Star's* stand on moral questions is worthy of note. Long before the Post Office Department closed its mail service to questionable advertising, this publication refused, and continues to refuse, every advertisement that has the slightest indication of fraud, misrepresentation, or failure to give value received. The yearly amount of advertising rejected by this publication would constitute a prized advertising income by many *publications* in cities of 25,000 to 50,000. *The Star* refused to carry liquor advertisements before the days of prohibition. It still proclaims that policy.

In a recent issue of this publication these words, conspicuously displayed on the front page, under a more conspicuous heading, appeared:

> "In accordance with the policy of *The Star,* which prevailed before the passage of the national prohibition amendment, advertisements to promote the sale of consumption of distilled liquors will not be accepted. By distilled liquor is meant such beverages as whiskey, brandy, gin, rum, etc."

In the same issue its main editorial said in part:

> "*The Star* has, since repeal, rejected, and will continue to reject all copy offered to it which advertises distilled liquor * * * Observation and experience teach that distilled liquor, with its high alcoholic content, is not nutritious or in any way health-promoting as a beverage, but is a powerful, habit-forming stimulant; in large doses a paralyzing narcotic depressant; of value medicinally if intelligently prescribed, but poisonous if used to excess, and dangerously hurtful to body and mind of the multitude of susceptibles, if habitually used even at first in comparative moderation * * * *The Star* believes that the use as a beverage of this hurtful commodity should in the community interest in protection of our homes and our families, be reduced to a minimum and should not be increased by *The Star* through the admittance to its columns for pay of this sales-promoting advertising."

It is refreshing to read such splendid words of deliberate and thoughtful judgment at a time when the whole country seems to be liquor-minded. Such expressions as these, honestly and convincingly spoken, adhered to religiously regardless of financial consequences, make *The Star* not only a local and national institution, but place it in the moral foreground of journalism of America.

The tide of public sentiment may find a common meeting place and change from time to time under the dome of the Capitol, twelve blocks from *The Star's* imposing building on Pennsylvania Avenue; congressmen may come and congressmen may go, but *The Star* in its policy for right and against what it conceives to be wrong goes on.

TOO LATE COMING.

Writing from Lusambo, Belgian Congo, Rev. J. J. Davis, missionary of a group of churches in Kentucky and North Carolina, sends home this challenge:

"We must, as good soldiers of Christ, follow up the brave efforts of pioneers who have gone before, and open the way for the evangelization of this people. Lift up your eyes and look upon a hundred thousand souls with eager faces, begging for the saving gospel of Christ, thousands of children, who have no day school, thousands who have been caught in the grip of unknown diseases.

"Sometime ago a big, fine-looking young man sat on my veranda and startled me as he put the question 'Why did you people of God not come to us sooner?' And before I could reply he said, 'My father used to say that he believed there must be a great Creator back of all the wonderful things we find in this beautiful world, but my father died in the dark and went out into the unknown world without ever hearing of Christ the Saviour of all mankind'."—*Congregationalist and Herald of Gospel Liberty.*

There are many signs that Modernists are becoming alarmed at the spread of Atheism. It is indeed a fearful menace. We know what such Atheism meant in the French Revolution, intolerant, conscienceless, finally murderous, ten thousand baby bodies in Paris sewers, blood flowing in the streets like water. But Modernists are direct products of Atheism, for it is a short step from Agnosticism to Pantheism to Atheism. Only a return to the Triune God of the Bible will cure Atheism. And that surely has always done it fully.—*Rev. L. W. Marshall in the Methodist.*

OXFORD BIBLES *for* EVERY NEED

"The Oxford Bible is the Bible par excellence *of the world"*

THE HOME BIBLE

A Family Bible in Handy Size

An extra large type Oxford Text Bible, containing also, a family register and 12 beautifully colored maps. Size 9 x 5½ inches.

Specimen of Type

16 The LORD *is* King for ever and ever: the heathen are perished out

Nos.
01600 **Superior Cloth,** round corners and red edges ---------- $2.75
01603 **French Morocco,** limp, round corners, red under gold edges, headband, book-mark ---------- $4.75

The JUNIOR'S Bible

Self-Pronouncing

With 4,000 Questions and Answers, carefully selected "Aids to Bible Study," 16 beautifully colored and 15 black full-page illustrations, 6 colored maps and a presentation page. Children may readily pronounce correctly difficult Scripture names, as this Bible is self-pronouncing. Size 7 x 4⅞ x 1¼ inches.

Type in Junior's Bible

2 Take the sum of all the of the children of Is'ra-el, years old and upward, thro

No.
1815 **French Morocco** leather, overlapping cover, round corners, red under gold edges, headbands and book-mark. Make some child happy with one of these fine Bibles ---------- $2.95

Child's ILLUSTRATED Bible

The beautifully colored illustrations in this new Bible are a delight to the children. It has clear, readable type and yet it measures only 5⅛ x 3⅜ inches.

Specimen of Type

a My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.

10 Mercy and truth gether; righteousness kissed *each other.*
11 Truth shall sprin

No. 02112. French Morocco leather, overlapping cover, round corners, gold edges ---------- $2.50

Pocket REFERENCE Bible

Has over 50,000 center column references. Measures only 6¾ x 4⅝ inches. (A splendid gift for a young lady.)

Specimen of Type

9 Behold, [a]O God our shield, and look upon the face of thine anointed.
10 For a day in thy courts *is* better [1]

[a] Gen. 15. 1. [b] Ps. 56. 1. & 57. 1. [1] or, *all*

No. 07523x French Morocco leather, overlapping cover, round corners, red under gold edges---------- $3.25

Concordance Edition

Type and size as No. 07523x, but with a Concordance, subject index and dictionary of Scripture names. An excellent edition for students and Christian workers **No. 03272x**--- $5.00

OUR LEADER

Oxford Concordance Bible

Self-Pronouncing

This beautiful Oxford India paper edition is indeed the ideal Bible for the student, preacher and evangelist. Each proper name and difficult word is divided into syllables and accented, and though printed with large clear type, the volume measures only 8½ x 5½ x 15/16 inches.

Specimen of Type

8 ¶ [11]Jĕ-hôi'-ă-chĭn *was* years old when he began t

No. 03671x. Fine Grain Morocco leather, overlapping cover, leather lined to edge, silk sewed, round corners, red under gold edges, silk

hea

A UNIQUE GIFT BIBLE

With Basket Weave Binding

The Antique brown calf leather binding has a basket-weave grain, and button clasp. Has overlapping cover, art silk lined, with red under gold edges. With references. Printed on Oxford India paper. *Type as Pocket Reference Bible.* **No. 03255x**-------- $5.50

As No. 03255x, with concordance. **No. 03276x** ------- $6.50

Oxford TEACH[illegible] les

Have over 50,000 center column [illegible], and 300 double-column pages of up-to-date helps, conveniently arranged in alphabetical order. Also 32 full-page illustrations, and an indexed atlas of the Bible with 15 beautifully colored maps of Bible lands.

Easy-to-Read-Edition

Size 7¼ x 5 x 1⅜ inches

Specimen of Type

14 Like sheep they are laid in grave; death shall feed on th

Nos.
04453. **French Morocco** leather, overlapping covers, round corners and red under gold edges. A durable and handsome Bible -------- $4.35

Oxford India Paper Edition

Only one inch thick.

0773x. French Morocco leather, overlapping covers, round corners, red under gold edges, headbands and book-mark. A beautiful gift edition ---------- $7.00

RED LETTER Edition

Same size and type as style No. 04453, with same references and helps, but with all the words of Jesus Christ printed in red. White paper edition **No. 05453. French Morocco** leather, overlapping cover, round corners, red under gold edges ---------- $5.00

The Oxford imprint in a Bible guarantees satisfaction

MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary*

WHY I BELIEVE IN CHRISTIAN MISSIONS.

By Dr. Donald W. Richardson,
Richmond, Virginia.

1. I am a Christian. To be a Christian is to be a missionary; I can't be a Christian and be indifferent to the needs of others.

2. I have seen some of the need of the non-Christian world. Back of its physical, intellectual, economic, political and social ills, I have seen the need for a knowledge of Jesus Christ and the God whom He reveals.

3. I know from experience and observation that among the many panaceas and saviours which are being offered to the world today Jesus Christ alone is actually saving men and women.

4. When I entered the Christian Church I thereby became a life-member of a divinely established missionary society. If I did not believe in missions I would be false to my membership in this missionary organization.

5. I believe that the words of Christ when He told His disciples to "go into all the world to teach and heal and preach the Gospel" are to be taken literally. We who are within the Church manifest our love and our loyalty to the Lord by the measure in which we carry out His command. In neglecting the hungry and thirsty, and naked and sick and imprisoned of the world I am neglecting Christ.

6. In Christ and His message I have a vision of the possibilities of people. I see them not only as they are, but also as they may be. I see not only their achievements, but also their capacities for achievement.

7. While recognizing the many elements of value to be found in other religious faiths, I have seen that these other systems at their highest and best do not supply the value which is found in the Christian faith and Way of Life. Their essential inadequacy lies in their ignorance of Christ, the Revealer of God and Redeemer of man.

8. I believe that in Christ alone is found the solution for the needs of the individual, of society, of civilization, and that around Him alone center the noblest, the most unselfish, and the most enduring activities of man.

9. I believe in the possibility of a world in which people of every race and nation may live as the children of God—in a social order characterized by righteousness, peace and gladness. I believe that this better world must be built of men and women who have been redeemed in every land and brought into the Kingdom of Heaven by the grace of God in Christ.

10. I have seen some of the results of Christian missions—glorious transformations in character, marvelous restorations of lost mental and moral and social and spiritual order. I have seen pagan minds enlightened, bodies healed, souls saved, societies regenerated; and an atmosphere of gloom changed into one of gladness.

11. I believe that the Church and the Christian need mission work as an avenue of expression for the Christ-life within, as a field of service and sacrifice. By engaging in this work they themselves become enriched and fruitful.

12. I believe that Christ's purpose and program call for co-operation on the part of His followers. He has placed His own cause upon the hearts and in the hands of His disciples. The completion of His will for the world, His method, His Church, His Ideal for man, is by the way of foreign missions.

13. With such a God as Christ reveals, with such purposes of grace and love as the Christian Scriptures proclaim, the foreign missionary enterprise is a moral necessity. I should be ashamed to be so spiritually obtuse as not to see the logical issue of my fellowship with Christ.

14. The best which I have I desire to share with humanity; selfishly to keep for myself and my own community would be non-Christian. That best is not some theory of government, not some system of culture, not some program of social uplift, not science, not the veneer of Western civilization, but the knowledge of a loving and saving God. Not to share this knowledge would indicate a pathetic lack of faith in my own religion.

15. I know missionaries whom the Churches have sent out—most of them humble, courageous men and women, whose names may never be written in human history; but who are the agents of God for the establishment of His Kingdom. They are in the line of God's great succession of Kingdom builders. I would share with them, to the limit of my opportunity, in the divinest, the most daring, and the most gloriously fruitful enterprise of all the ages.

16. Finally, I believe in Christian missions, because "This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent." The greater part of the world today does not yet know, and can come to know God only through messengers whom the Christians may send out to tell the Good News.

—In the *Christian Observer.*

MISSIONARY OFFERINGS.

WEEK ENDING FEBRUARY 24, 1934.

Sunday Schools.

Previously acknowledged	$ 1,387.12
Class No. 2, Mt. Auburn, Manson, N. C.	1.00
Durham, N. C.	7.60
Rosemont, Norfolk, Va.	10.16
South Norfolk, Va.	5.92
Berea (Nansemond), Driver, Va.	5.00
Liberty (Vance), Henderson, N. C.	3.68
Roanoke, Ala.	1.00
First Church, Richmond, Va.	4.58
Spring Hill, Waverly, Va.	.96
Pleasant Hill, Liberty, N. C.	3.25
Newport News, Va.	9.00
Wake Chapel, Fuquay Springe, N. C.	3.27
Total	$ 1,442.54

Specials.

Previously acknowledged	$ 726.21
C. E. Society, Palm Street Church, Greensboro, N. C.	6.00
Class No. 3, Rosemont, Norfolk, Va.	3.00
Pleasant Hill C. E. Society, Liberty, N. C.	1.05
Burlington, (N. C.) Sunday School	26.26
Total	$ 762.52

Summary.

Previously acknowledged	$ 8,284.25
Sunday Schools, Regular	55.42
Specials	36.31
Total to date	$ 8,375.98

J. O. Atkinson, *Secretary.*

DR. HUGH L. ROBINSON.

By D. P. Cushing,
News Editor, The American Board.

All day, and far into the night, an American worked for weeks at a time over an operating table as hundreds of suffering Chinese soldiers and civilians passed beneath his skilful fingers. It was Dr. Hugh L. Robinson, of Lintsing, North China, now of Tunghsien, who first went to China under the American Board in 1925. Wards, private rooms, isolation chambers, dining hall and chapel were filled to overflowing with wounded. Ether gave out—drugs were depleted—bandages ran short, as contending armies swept back and forth over Lintsing, leaving their wounded.

Lintsing Hospital, known as the Elizabeth Memorial Hospital, now under the direction of Dr. Alma L. Cooke, is the only medical unit within 60 miles in any direction, and serves at least 1,000,000 persons. Tungchow Hospital, also known as the Lu Ho Hospital, last year served 534 in-patients, and more than 20,000 out-patients, or dispensary visitors.

While he was at Lintsing, Dr. Robinson introduced vaccination campaigns against smallpox. He won the cooperation of the municipal government and the Chamber of Commerce. When friends in America sent Dr. Robinson a much-needed X-ray machine, the Minister of Finance granted exemption from all custom charges. The city of Lintsing donated the lumber from an old temple to make a little house in which to keep the machine. It was brought up by river and was so heavy that the doctor hired 24 men and two coffin poles to carry it from the boat. Thus significantly did he combine the symbols of life and death.

Dr. Robinson was born in Milton, N. H., and was educated at Colby College and Harvard Medical School. He remained in Lintsing until after his last furlough in 1932, when he was returned to head Lu Ho, or Tungchow Hospital. This transfer from Lintsing brought Dr. Robinson 300 or 400 miles further north, and within 45 minutes of Peiping.

Not only has he hospital work, but also the medical care of the students in the schools. Recently he wrote: "We have 800 health examinations to do in two months. We shall find a few active cases of tuberculosis to send home, a dozen cases of heart disease who must be trained how to live, numbers of diseased tonsils to take out, and hundreds of cases of trachoma, following up what the examinations reveal."

A new unit was dedicated last fall, called the Parsons Memorial Obstetrical Unit, in memory of young Dr. Edward F. Parsons, who died in 1931. This ward is already being used to capacity. In nine months of 1933, Dr. Robinson reported having more obstetrical cases than in all of 1932.

NOTICE.

The Annual Spring Missionary Rallies of the Eastern Virginia Conference will be held as follows:

Norfolk District.—Mrs. J. E. Cartwright, Superintendent. Elm Avenue Christian Church, Portsmouth, Va., Tuesday, April 3rd.

Nansemond-Gates-Franklin District.—Mrs. B. D. Jones, Superintendent. Berea (Nansemond), Wednesday, April 4th.

Waverly District.—Mrs. E. T. Atkinson, Superintendent. Spring Hill, Thursday, April 5th.

Mrs. J. E. Cartwright, *Pres.*,
Mrs. L. W. Stagg, *Secretary.*

A Story for the Children

DUANE AND DARUMA.

Duane Stuart lived in Japan because his father was a teacher in a university there. The home of the Stuart family was in the city where the university was, but Duane and his mother were spending some time in the mountains because Duane had not been well. The doctor had recommended mountain air and plenty of exercise. But winter was coming on and Duane did not like to go out-of-doors.

"You should go out in this first flurry of snow," said his mother, "then you will get used to the cold gradually." But Duane wanted to sit and look at pictures, or have his mother tell him stories. He liked to just sit and look out of the window and watch the people of the little mountain village, especially the children. He always knew when they came from school by the clatter of their wooden shoes.

There was no church or Sunday school as Duane had known them. Instead there was a Buddhist temple with a huge idol in it. And the Buddhists had a Sunday school where the Japanese children learned the teachings of Buddha instead of the teachings of Christ. Duane did not know much about Buddha, except that he was an ancient teacher, and that the idol in the temple was an image of him.

Duane and his mother always had their own worship service on Sunday, and Duane liked that. He had a set of Bible pictures from which his mother told him stories, and he learned about the people in the Bible. Duane found a picture of Jesus with his disciples, and he tried to guess which one was Peter. Duane liked Peter, because he was always doing things. He went fishing, and walked on the water, and always seemed to be doing things for Jesus.

It was the morning that they had studied about Peter walking on the water, and as Duane said, pretty nearly getting sunk, that the Japanese children, coming from their Buddhist Sunday school, beckoned for Duane to come out and play with them in the snow.

"You really must get out, son," said Mrs. Stuart. "You will have more fun with them than you would have here alone." And she hurried him into his coat and boots for an outdoor frolic.

The Japanese children, of course, were very polite. They asked Duane if he would be captain for one side of a snowball fight. Duane didn't didn't like snowball fights, but, of course, he wanted to be as polite as they were. So he said, "Why not make a snow man?"

"Oh, Daruma, Daruma," cried all the children, and began to roll soft balls that could be packed together to make a man. Duane didn't know who or what Daruma was, but it sounded to him like the name of a man.

"Shall we try to make legs for him or have him sitting down?" he asked the boy who had joined him in rolling a big ball.

"Oh, Daruma has no legs," explained the boy. "He was a disciple of Buddha's who sat so long in one position that he lost his legs. That's why he makes such a good snow man. We don't have to bother with legs."

With so many working, the snow man was soon made, and he looked like an idol. Some of the children pressed long lines into his face with their fingers. Duane could readily see that it wouldn't do to suggest anything funny like a cocked hat or a pipe in his mouth for some one who was held in reverence.

The Japanese children had to hurry on home, and Duane went back into the house, happy and rosy after his hour of fun. He told his mother about Daruma, and they both looked out at the solemn-faced snow man.

"I don't see much to a fellow like that," said Duane, suddenly. "He just sat still so long that he lost his legs. Not much like Peter, was he?"

"How about your legs?" asked his mother, smiling. Duane looked at her a little puzzled at first. Then he knew that she meant that he stayed in the house too much, and liked to sit and look at pictures when he should be exercising out-of-doors.

"Well, I haven't lost them yet," he answered, laughing. "But I believe I should use them more. I guess it's no harder for me to get out in the cold and play than it was for Peter to walk on the water. I'll be no Daruma."

After that Duane needed no urging to get out every day, and by spring when his father had a vacation and came up the mountains to see how his family was getting along, he found Duane so rugged and well that it was not necessary for him to stay longer in the mountains. The Stuart family all went home happily together, and Duane had taken Peter for his model instead of Daruma.—*Eva R. Baird in The Congregationalist and Herald of Gospel Liberty.*

A VISIT TO THE HOLY LAND.

(Continued from page 5.)

on the housetops or on the ground. So there are no beds to make. The whole family eat out of the same big dish, taking their portions in their fingers, so there are no dishes or knives and forks to wash. But I must not disclose too many of the secrets of Palestinian life along this line, else some of the young girls who read these lines might wish to move to Palestine. But it is indeed an interesting picture to see a whole family sitting on the floor with a large kettle of meat before them, the father helping himself first, and then indicating to the guest, if there be one present, that his turn is next, and then the members of the family according to age coming after, the mother taking her portion last. Cooking is a very simple duty to the Palestinian woman. She has no worry about what to cook, or how to have a change in the menu. But from day to day the menu from meal to meal must be largely the same.

Another reason for there being but little housekeeping responsibility for the women in Palestine is that the homes have but one, two or three rooms at the most, and these rooms have no pictures on the wall to be dusted, no furniture other than perhaps a rough table, a few boxes used for chairs, and many homes not having even these, to be arranged in their respective places, housekeeping is a simple matter. Perhaps the house might have two or three cots, but in most instances all members of the family sleep on thick mats of reed and hides laid on the stone floor of the house. No thought of decorations, no worry about broken windows, no wall paper to be kept clean or changed after a few years of use, no woodwork to be washed, no furniture to be dusted, just a small stone floor to be swept and hence no housecleaning in autumn or in spring to be done or even to be looked forward to with feverish dread all the rest of the year. How some American women would sigh for such a relief from household drudgeries!

There are no formalities practiced between the members of a Palestinian family of the type refered to. They never think of saying, "help yourself first," or "please," or "thank you," or "pardon me," to each other. Such conversation is reserved for strangers.

The women of Palestine do not expect courtesies from the men. In fact, they are really slaves to the men. But both the men and the women in Palestine think of the men of the West as being slaves to the women. They laugh about it, and joke the Western man for being such a slave to his wife that he has to take her wherever and whenever she wants to go, that he has to please her at all times, and never fail to consider her wishes. The Eastern woman thinks all this is very strange and out of place for a man to be such a slave to a woman, as they think is the case of the men in our country toward the women.

The Palestinian home life is of the patriarchial type, just as it has been down through all the centuries since the days of Abraham and before that. The father is the dictator of the household. His wishes are supreme. His word is law. His sons, when married, bring their brides to the father's home to live. The father has authority over the married sons, tells them what to do, and directs them in their work. The mother has authority over her own daughters and over the wives of her sons. She tells them what to do and directs them in their work The sons' wives are virtually servants to their mothers-in-law.

"Woman's rights" in Palestine are confined to the right to work, and to live in subjection to her husband who considers himself much her superior. What a contrast between the privileges the women of America enjoy and the lack of privileges granted the women in Palestine! But there is no country in all the world that gives greater consideration to woman than does America—no country offers its women so many advantages. But there are many countries in the world where the women are treated with the same lack of consideration as they are in Palestine.

(The next article will be on "Lasting Impressions of Palestine.")

HOW A GREAT WORK BEGAN.

The Rev. Charles H. Posnett, the Medak missionary who has had such a remarkable work among the caste people of India, tells the following story: Miss Harris, on a jungle expedition to villages in Hyderabad State, encountered a very old man begging her to do something for a sick man on a litter. No response had come from years of work in that district by Dr. Posnett and his sister and Miss Harris. Here was a man dying of cholera. She reasoned: "If I do anything for him and he dies, people will say that I have poisoned him."

Nevertheless she did not resist the call of human need. She tended him, knowing he was dying, doing all the disagreeable things a nurse has to do for a cholera patient there in the jungle. The villagers came around and, pointing at her scornfully, said: "She must have been a scavenger" (the lowest occupation known in India).

The man died, and Miss Harris received no thanks from anybody. She was avoided and criticized and thought, "I have done more harm than good." But six months later the old man came to see Dr. Prosnett and called to his memory that night: "I heard the scornful remarks about her being a scavenger. It was wonderful that she should have gone through all that to help my son who was dying. I have now brought all my family. We want to have the religion that could make her do that."

That was the beginning of the great mass movement in which these Indian outcasts have become so sure of Christ that they are making a tremendous impression on caste people so that they too are coming to Christ. They see the outcasts who become Christians have the same principle of life and service as Miss Harris revealed.—*Missionary Review.*

No poverty under the moon can reach the level of the poverty of riches.—*Milton Lee.*

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

Rev. F. C. Lester, *Editor*, 505 S. Main St., Norfolk, Va.

HELP FOR THE SOUL.

A tired body rests much more quickly than a weary soul. A sick body is much less dangerous than a sick soul, and recovers more rapidly. When one is weary of heart, life loses its charm.

Those who seek to live at their best, who feel keenly for their friends, who allow their souls to get under the burdens of the world today are liable to find the cross they bear a bit too heavy for their strength. Joseph of Aramathea helped Jesus with His cross, and Jesus in turn helped Joseph with his.

During recent days of convalescence I have read "Jesus and Ourselves," by Leslie D. Weatherhead, and have been refreshed. It is a good book, one that is worth reading slowly, and then reading again. It helps to bring one into the presence of Jesus.

There are illuminating chapters on "Jesus' Respect for Our Personality," "Jesus and Our Temptations," "Jesus and Our Conflicting Hungers," "Jesus' Answer to Our Unsolved Problems," "Jesus and Reality in Religion," "The Radiance of Jesus," and "The Presence of Jesus," and many other helpful themes. I can wish for you, my friends, nothing better than that you read the book and come to experience the Friendship of Jesus about which the author writes.

YOUTH FELLOWSHIP OF THE SOUTHEAST.

Two years ago, at the meeting of the Southern and Southeast Conventions in Burlington, North Carolina, the Youth Fellowship was voted into the convention as a department of young people's work. This was a new and forward movement for the young people of Congregational and Christian churches in the southeast.

During the meeting of the Southern and Southeast Conventions in Suffolk, Virginia, on May 1st-4th, there will be a meeting for the young people. Representatives from every part of our Southeast Convention should be at this meeting It is quite a long ways for some of them to come—from Florida, Georgia, Alabama, Tennessee and Kentucky, but the inspiration and information which these representatives can get at the meeting in Suffolk will be worth far more than the cost of the trip.

Here's hoping that conference and association leaders, leaders of young people, and young people themselves, will begin planning at once to have delegations representing each State in the Suffolk convention.

Detailed plans of the program cannot yet be announced, but will be published on this page before the meeting in May. Efforts are being put forth to have some of our outstanding leaders present to bring messages of help.

PROGRAM OF SPRING CONFERENCE.

Eastern Virginia Youth Fellowship.

Place: Suffolk Christian Church.
Time: Saturday, March 10, 1934.
Theme: "Walking With the Master."
Conference Song: "O Master, Let Me Walk With Thee."

1:30 Registration.
Conference of officers and discussion by group leaders.
2:00 Called to Order, President.
Worship Service, Suffolk Young People.
Report on "A Philosophy of Life That Works," Rev. H. S. Hardcastle.
Conference Song.
3:00 Discussion Period:
"A Philosophy of Life That Works," by Walter H. Judd.
Principle 1. Led by Rev. F. C. Lester.
Principle 2. Led by Dr. W. M. Jay.
Principle 3. Led by Dr. E. W. Jones.
Principle 4. Led by Rev. R. A. Whitten.
Principle 5. Led by Rev. J. G. Truitt.
Principle 6. Led by Dr. N. G. Newman.
4:00 Brief report from each group.
5:00 Rest Period.
6:00 Fellowship Supper, Rev. R. Lee House, toastmaster.
7:00 Discussion Period:
"How Can We Make the Youth Program in Our Churches Carry Out Teachings of Christian Religion?"
Group 1 Led by Miss Irene Cotten.
Group 2. Led by Mr. C. E. Warrington.
Group 3. Led by Miss Lillye Holland.
Group 4. Led by Mrs. W. B. Williams.
8:00 Conference Song.
Address—"Walking With the Master," Rev. J. F. Morgan.
8:45 Communion Service, conducted by Rev. J. G. Truitt.
9:30 Adjournment.

WHAT DID RELIGION MEAN TO JESUS?

Christian Endeavor Topic, March 11, 1934

The Worship Program.

Theme: "What did religion mean to Jesus?"

Prelude: "Immortal love, forever full." (Instrumental.)

Call to Worship: "Come ye, and let us go up to the mountain of Jehovah, to the house of God; He will teach us His ways, and we will walk in His paths."

Hymn: "Love Divine, All Love Excelling."

Scripture: Luke 10:25-28; Acts 10:38.

Prayer Hymn: "Take My Life and Let It Be." (To follow a moment of silent prayer.)

Picture Study: "Christ in Gethsemene," by Hoffman.

Hymnic Benediction:

"Lord, let us now remain in peace,
Who in Thy name are gathered here;
Disclose the brightness of Thy face,
And be forever near."

To the Leader: Helpful source material will be found in the Gospels, in the bulletin, "What is Religion," issued by the Young People's Department, Congregational Education Society, 14 Beacon Street, Boston, Mass. (3 cents), and in the statement of "A Philosophy of Life that Works," by Walter H. Judd (Student Volunteer Movement, 254 Fourth Avenue, New York City, 10 cents), which is an interpretation of fundamental truths of the Christian religion by a young man of today.

Discussion.

"Religion gives us a light to follow and music by which to march."

Worship. Religion meant worship to Jesus, who as a normal man could no more live without worship in some form than without bread. Jesus knew only the true God. To Jesus the habit of worship meant more than any other, and those who love Him best come to see life and religion in that sense.

Service. The religion that Jesus practiced and revealed to us is both horizontal and vertical. "Do all the good you can to all the people you can, in all the ways you can, in all the places you can, at all the times you can." Such a life is possible only when God seems near and real.

Thought. Jesus went apart from others quite frequently to think things through for Himself. He showed that the believer after learning the principles by which God wants him to live must think through a way of life and make personal decisions based on those principles. Religion that does not call for thought would not long satisfy the active minds of this twentieth century.

Organized Activity. Jesus made His religion an organized activity to save the world from sin and ignorance. He chose the twelve and sent them forth to preach the kingdom of God. Then He chose the seventy and sent them out on a widespread series of missionary tours.

Prayer. Jesus' religion means much prayer. Prayer is reaching upward to make real some ideal of the heart, just as Langley and the Wright Brothers were reaching upward to a better way of travel when they launched crude airplanes and tried to overcome the downward pull of gravitation.

The Scriptures. To Jesus religion meant the basing of all teachings and practices on God's word given in the Scriptures. The doctors in the temple found that as a twelve-year-old boy Jesus had come to know the wisdom of the Old Testament and could ask questions that they had difficulty to answer.

Giving Light. Religion to Jesus was a means of giving light. He answered patiently and with sympathy the questions of those who came to Him troubled and doubtful. He could not induce one young man to give up his wealth and follow Him, yet the Gospel story says that Jesus loved this young man. He tried to throw all the light on the path to God.

For Children. "If we had the spirit of Him who welcomed and blessed the children," said one friend, "we shouldn't have difficulty in finding Junior superintendents when there are children who, with such leadership, could have a society." Yes, and the children He loved and helped were the daughters of pagans as well as the sons of His own people.

Serving Strange People. The tax-gatherer was despised; yet Jesus called one down out of a tree so that He might go to his house and eat. Jesus heard the cry of the poor blind beggar. He did not shun the Roman centurion.

Courage. Jesus did not quibble or stutter when facing a threatening situation. Those who follow styles and public opinion blindly and selfishly, find it hard to understand such a Saviour and such a religion.

Scripture Selections.—John 6:35; 8:12; 14:6; 10:9-11; 12:32; Matt. 28:19-20; Heb. 2:9-10; i. Peter 1:8; i. John 3:1-3.

Questions.—What does religion actually mean to the average young person today? What problems does he face in acquiring a satisfying religious life? Does it mean "taking all the joy out of life," or putting more joy into life? Is religion something we can talk about as we talk about our other activities and interests of life? Or is it a topic upon which there is reticence be-

(Continued on page 11.)

Sunday School Lesson

By Rev. H. S. Hardcastle.

JESUS' TESTIMONY CONCERNING HIMSELF.

LESSON IX—March 4, 1934.

Golden Text: *"Come unto me, all ye that labor and are heavy laden, and I will give you rest."* —Matthew 11: 28.

Lesson Text: Matthew 11: 2-12: 50.

The Man Who Was in Doubt.

Of all the men in the world to ask the question, "Art thou He that should come, or do we look for another?" John the Baptist was the last one. He had borne witness that Jesus was the Messiah, he had prepared the way for Him, he had seen the Spirit descending like a dove and abiding upon Him, and yet here he was asking Jesus if He was really the Messiah. How could John do such a thing? The answer is rather simple. First of all, John was shut up in a dark prison, he was inactive, he was not able to do anything. He was therefore an easy prey to doubt and discouragement. Furthermore Jesus was not doing anything to get John, His kinsman and His friend out of jail. And finally, Jesus was not fulfilling John's thought of the way He ought to be doing things. John had said that Jesus would baptize with "fire," but there did not seem to be anything fiery about Jesus. John therefore began to have misgivings, he began to wonder whether after all Jesus was *the One who should come.*

If John showed human weakness in sucumbing to his doubts, he showed good sense in dealing with them. He took them to Jesus. He felt that Jesus would at least be honest with his doubts. We will do well to take our doubts directly to Jesus. In His Person and in His Presence doubts are resolved. Jesus himself is the answer to our doubts. It is worth noting that Jesus did not condemn John for his doubts. He dealt sympathetically and kindly with the disturbed and doubting prophet. It is not a sin to doubt, to doubt honestly. Christ welcomes honest doubt.

Jesus' Answer to Doubt.

Jesus' answer to John's doubt is significant. He makes no extravagant claims for himself. He does not arbitrarily and dogmatically assert His Messiahship. He simply tells the disciples of John to tell their master what they had seen—the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, and the dead are raised up, and the poor have the gospel preached to them. Proof of Jesus' messiahship is not to be found in the cataclysmic or catastrophic things, not in a demonstration of material power nor in the physical overthrow of His enemies, but in the moving of His spirit in its healings, wholesome, renewing, creative ministry.

It is not by might nor by power—it is in and quieter and more pervasive ways. In the increasing recognition of the place and value of childhood, in the dignity of womanhood, in the healing of the sick, in the care of orphans and the aged, in the sharing with the underprivileged, in the preaching and teaching of the words of eternal life—in these and in countless other ways are the final evidences that Christ is the One who should come, the Messiah, the Anointed of God.

Jesus and Those Who Labor and are Heavy-Laden.

"I thank thee, O Father, Lord of heaven and earth." The words are suggestive. Gratitude was a permanent quality of the mind and heart of Jesus. God was His Father. He always addressed God as His Father. And His Father, who was Lord of heaven and earth, who had all power, was a loving Father. This is the central message of the gospel—God is not only all-powerful and all-wise; God is all-loving.

"Thou hast hid these things from the *wise* and prudent, and hast revealed them unto babes." It is no plea for ignorance as opposed to scholarship. It is a plea for the teachable spirit, for the child-like mind and heart. The self-righteous and self-sufficient Scribes and Pharisees were not finding and could not find the inner secrets of God, because they did not have the humble heart and the teachable spirit. The fear of the Lord is the beginning of wisdom. Jesus would have us get all the knowledge we can. But He boldly asserts that the secret to true knowledge is not a brilliant head but an humble heart.

"All things are delivered unto me of my Father." It is either the ravings of a mad man, or the sober statement of one who was the Son of God. Jesus was so wholly consecrated to God's will, God could so fully trust Him, that He committed all that He had into the Son's hands. And we, who will do God's will, can have God's power.

"Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy and my burden is light." These words are both a challenge and an invitation. It was a dangerous statement to make. There were in that crowd to which Jesus made this statement, and there have been down through all the centuries, those who are burdened and heavy laden. It was inevitable that some one would put Him to the test. They did, and they have. But always as men have gone sincerely and humbly and trustfully to Jesus with their burdens of guilt and sin and doubt and despair, He has given them rest.

"I will give you rest"—not an abstract principle, but a living Person. "I am meek and lowly in heart"—it is the only quality of His character. Nowhere does He say He is courageous, or pure, or unselfish, and so on, but He does say that He is meek and lowly in heart. We are to have the mind in us which was in Christ Jesus.

"Rest unto your souls"—how we need that. Bodies may be rested, minds may be rested, but unless there is rest for the soul of man—what a burden life does become. Christ is rest unto our souls. He can take away the strain and stress. He can give peace, inner harmony, rest.

CHRISTIAN ENDEAVOR.

(Continued from uage 10.)

cause it seems so unnatural? Do we have to have a special tone of voice in which to talk about God? Why?. "Religion has nothing to do with economics or politics." Do you think Jesus would agree? Are we looking at the matter of conversion as Jesus' words and acts show He did.

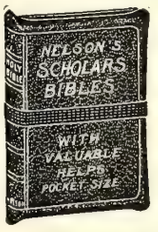
It is when we come face to face and alone with Christ, and listen to his words, and meditate upon his spirit, that we come to understand what religion meant to Him and what it may mean to us.

Without the Bible man would be in the midst of a sandy desert, surrounded on all sides by a dark and impenetrable horizon.—*Daniel Webster.*

AMERICAN STANDARD BIBLES.

Authorized and Edited by American Revision Committee, and Published by Thomas Nelson & Sons.

These Bibles contain the Concise Bible Dictionary which forms the helps to these Teachers' Bibles. It supplies ,in the most condensed and convenient form, all the latest information about the Bible, its writers, its language, the various versions, complete chronology, life of Christ, with harmony of the Gospels, life and travels of St. Paul, etc. The illustrations are reproduced from recent photographs, and truly illustrate the articles. The Combined Concordance is entirely new, and has been made expressly for the American Standard Version. It combines with the Concordance, Subject-Index, Scripture Proper Names, etc. The 12 Maps have been carefully revised and are beautifully colored. In making orders, give the number and price.



135—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold. **$3.00**

India Paper Edition, Only 16-16 of an inch thick.

. 133X—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold, **$4.00**

SUNDAY SCHOOL SCHOLARS' BIBLE.

Especially made up for gift or reward Bibles for Sunday School scholars, containing a special series of very practical and useful helps and Bible Questions and Answers, etc. Printed on fine white Bible paper; ruby type; pocket size, 3¾x5⅜ inches, and 1 inch thick, with 31 full-page illustrations in sepia. All bindings are black.

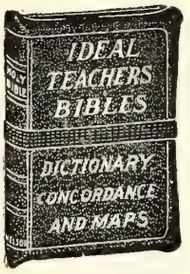
Ruby Type, Size 3¾x5⅜ Inches, and 1 Inch Thick.

65—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on side and back in pure gold; 6 colored maps **$2.50**

AUTHORIZED VERSION.

RED LETTER TEACHERS' BIBLES.

Brevier Type (8 vo.), Self-Pronouncing, Size 5⅜x8½ Inches and 1⅜ Inches Thick.



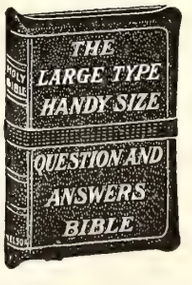
Containing the Bible, with full references. The words of Christ in the New Testament are printed in red; other parts of the book are printed in black. With Concise Bible Dictionary, combined Concordance, and 12 indexed maps.

7852—Genuine Leather, Lavant grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold **$4.75**

RED-LETTER EDITION.

With All the Words of Christ in the New Testament Printed in Red.

1282—Genuine Leather, Morocco grain, divinity circuit round corners, red under gold edges, register and headbands; title stamped on side and back in pure gold **$3.25**



60—Bound in Cloth, stiff covers, square corners, red edges, Sunday School Scholars' Bible, stamped in pure gold on cover, no illustrations; special book for Sunday Schools 95c

Any of the above Bibles sent postpaid. Address

THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy

MONDAY.

A DOZEN PROVERBS.

"God is my record . . . and this I pray . . . that ye may approve the things that are excellent; and that ye may be sincere and without offense till the day of Christ."

The following proverbs, taken from the sayings of Charles Fillmore are suggestive of the things that are excellent and for which Paul prayed that the souls of the Philippian Church might be able to see and accept:

"Eradicate evil, cultivate good.

"Hypocricy is counterfeit character.

"Love never asks the price of its gifts.

"Think no wrong, if you would do no wrong.

"A man without 'Go' cannot reach the goal.

"He alone is princely who stands for principle.

"It may be wrong to fight to right your wrongs.

"Dreaming about things does not bring them about.

"The strongest man is the one who knows his weakness.

"When asked to do your duty, do not say, 'Wait a minute.'

"The worst 'broke' man is the one who has broken his promise.

"Unless you endure, you are an undoer of what you have done."

Prayer—O Lord, our dear Father, enable us to find the excellent things of life and give us simplicity and purity of soul. In Christ's name, we ask it.—*Amen.*

TUESDAY.

PEACE AND JOY.

"To the counsellors of peace there is joy."—Prov. 12:20.

"Blessed are the peace-makers, for they shall be called the sons (children) *of God."—Matt.* 5:9.

Studdert-Kennedy says:

Peace does not mean the end of all our striving,
Joy does not mean the drying of our tears;
Peace is the power that comes to souls arriving
Up to the light where God himself appears.
Joy is the wine that God is ever pouring
Into the hearts of those who strive with him,
Light'ning their eyes to vision and adoring,
Strength'ning their arms to warfare glad and grim.

How true it is that peace instead of cessation from action is the result of striving for right. And true joy comes not from worldly thrills but from victories in our strivings.

So. today, let us look unto the Lord who will teach us his way; who inspires us to walk in his paths; from whom comes our victories and our joys; who turns our hearts and our hands to honest labor; and beats swords into ploughshares, spears into pruning hooks, and gives peace and joy among one another and among nations.

WEDNESDAY.

GOD SPEAKING.

"He that is of the truth heareth my voice."—Jno. 18:37.

The mention of the Voice of the Lord in the Scriptures is interesting. Jesus was introduced into his ministry by a voice from heaven saying: "This is my beloved Son, hear ye him;" and the experience of John in Rev. 1:12, who "turned to see the voice that spake," is the experience of those who heard that voice from heaven; and though seeing, no man discovered it was the voice of God, and they gave a shout of glory that it was the Voice of God and not of man."

Did you ever hear the voice of God? If so, in what was it? We are told that President Roosevelt lives so close to God, and is so deeply Christian that he "actually believes that God hovers over the White House and guides him in the way he should go as a leader of his people." How thankful we are for a leadership which feels such a relation to the Divine.

God hovers about us also in a thousand different ways, and each is a voice. He speaks to us in Christian living; in good literature; in the churches; in welfare institutions, hospitals, orphanages, homes for the poor, homes for the aged; in the lives of persons whose lives live after them; in all good; in right; in the voice of conscience; and the voice of that wonderful intuition which the Holy Spirit endows *us* with.

Maybe the voice you hear is different. It is true that Jesus is something different to every person; it is true that to teach he shows something new; it is probably true that no other person sees just as you see; but of this be assured: that to each he is the Saviour, to teach God is speaking directly, and to all, in common; he is the Saviour, he is love, joy, peace and harmony; to all he is the claim of the right and the good." "This is my beloved Son; hear ye him!"

Prayer—O Lord, bountiful Father, grant us to hear thy will in its every call to us, and make our daily action a response to that call.—*Amen.*

THURSDAY.

WHAT CHRIST GIVES THEE.

"Eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God revealed them unto us by his Spirit."—I. Cor. 2:9, 10.

To expose one's self to Christ and come under the spell of his light is as if a window had opened and a light had streamed in Under this spell, immediately one find's himself craving to get rid of his sins and longing to become like him—like him in beauty, and in goodness, and enjoying the belief that his love still enfolds and upholds him.

With the realization of these longings comes a sense of true values and things vital, a sense of purity of soul, and a knowledge of the unfailing Christ.

"Cast thy all upon him for he carest for you."

Prayer—Dear Father, we pray for that humility of soul and readiness of mind that receives thy word as our light and our salvation. This blessing we ask, for Jesus' sake.—*Amen.*

FRIDAY.

WHY THE BIBLE ENDURES.

"Believe not every spirit, but try the spirits, whether they are of God; because false prophets are gone out into the world."—I. Jno. 4:1.

Because it testifies of and points to Jesus, and then it invites us not merely to believe but to try it; to find the excellent, and to try them whether they be of God; because it not only tells of God and his Son Jesus Christ our Saviour, but it tells us of what others have found in him and what following him has proven to be in their lives; because it not only says: "Believe and thou shalt be saved," but also says: "He will show thee, O man, what is good."

The history of Christian people bears witness to these facts, and invites us to try him for ourselves. We can never know until we have tried him and given him a chance. The experience of others cannot become our experience until we try him.

Prayer—Dear heavenly Father, we know not what to pray for, but thou knowest what we need. O God, help us to draw away from the world and just be thine wholly.—*Amen.*

SATURDAY.

ERGOPHILES.

"With good will doing service."—Read Eph. 6:1-9.

At the last semi-annual meeting of the National Puzzlers' League a new word was coined and offered to the world. It is "ergophile," from two Greek words meaning "work" and "love," so that the word signifies one who loves his work and rejoices in his tasks.

Long live the ergophiles! Indeed, they are sure to live long and happily and prosperously. But the work-haters (ergophobists or misergists) are sure to lead a wretched existence.

All honorable life is a service; and if we do not do service with good will, as Paul urges, we do not really do service at all. No one wants a grouchy servant in his house or a cross-grained employee in his office. Is our divine Master different from us in this feeling? When a business is sold, its "good will" must go with it.

Prayer—Our hearts are thine, heavenly Employer! We will do thy work because it is thy work and because we love thee. We will labor in thy service with happy hearts. We will be thine ergophiles.—*Amen.*

AMOS R. WELLS.

SUNDAY.

LIFE PRISONERS.

"I, Paul, the prisoner of Christ Jesus."—Read Eph. 3:1-13.

When Paul wrote that, he was a literal prisoner in Rome; but after his release and before his incarceration he rejoiced to know that he was a prisoner of Christ Jesus, just as he was proud to call himself the slave of Christ. No bond could be servile, no chain could be burdensome, if only it held him firmly to his Saviour.

Christ's prisoners, whether in prison or outside, rejoice in the liberty wherein Christ has set his brothers free. We are life prisoners and would not have it otherwise, for this imprisonment means life indeed.

Prayer—We have taken thy yoke upon us, our Saviour. May we never again be entangled with the yoke of bondage.—*Amen.*

AMOS R. WELLS.

NO SUBSTITUTE FOR SUNDAY SCHOOL.

A little Japanese girl in Hawaii who was detected stealing from her schoolmates in the public school, was induced by the probation officer to make public confession of her sin before the whole school of seven hundred. This wise probation officer explained to the school that they must be charitable in all future relationships toward the offending member of their group, pointing to the fact that the little girl had no Christian influence at home. Her parents did not belong to any church, and she had not been encouraged by them to attend Sunday School. She told the school that during the twenty years she had been probation officer in Hawaii, she had never been called upon to investigate the character of any boy or girl who belonged to a Sunday School. The sequence to this episode was registered the following Sunday, when fifty new pupils presented themselves at the Japanese Sunday School in that neighborhood.—*Missionary Review.*

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, *Pastor.*

UNITED WITH CHRIST.

By LOUIS S. CUPP, *in Christian-Evangelist.*

TEXT: *"For if we have become united with him."*—Romans 6: 5.

Here is a doctrine new and strange to most believers. In becoming Christians we have become united with Christ. We have begun living with Christ. Christ has begun living with us.

Christ began his earthly career by living for thirty years in a home. He was the eldest of a large family of brothers and sisters. He was familiar with all the intimate problems of family life. He knew about sweeping the floors, patching garments, carrying water and baking bread. He had friends and neighbors. People lived next door to the Son of God, and never knew it. He knew about making gardens, sowing wheat, breaking oxen and catching fish. His eyes were open to lilies and birds, and his heart was touched with pity for the poor and debauched. He knew what was on the inside of men's hearts.

Christ's first followers lived with Christ. In city, in country, they ate, slept and lived together. They were friends and constant companions. He was full of wisdom, and they sought his advice about all the problems of life. In time they felt they could not live without him. The first news of his approaching death brought the shock of impending separation. He told them death could not break their comradeship. The companionship of Christ was to persist beyond the changes of resurrection and ascension. He would be as truly with them as God had always been with him. From Pentecost forward they began dimly to discern the reality of this ever-living, ever-present Christ, who still walks all the roads of life. Paul says, "We have become united with him." Being a Christian is just living with Jesus.

We are united to Christ *by a growth,* as the grafted scion becomes a part of the tree. Baptism brings the believer into contact with the spiritual Christ. In time they are grown together into one. Baptized believers are to conduct themselves as men who have a new principle of life coursing through their veins. Henceforth he should live in uninterrupted communion with Christ. In baptism, having passed through a symbolic death to our old sinful life, with Jesus of his resurrection life. Jesus expressed this same vital relation between himself and believers, when he said to his disciples, "I am the vine, ye are the branches." If we remain joined to Christ, and he remains joined to us, then his life flows through us, and we become fruitful Christians. We must abide in the living Christ, and the living Christ must abide in us. Thus we have become "united in Christ."

Again, this union with Christ is illustrated by the *marriage union.* Writing these Jewish Christians in Rome, Paul said (7: 4), "Ye were made dead to the Law . . . that ye should be *joined to another,* even to him who was raised from the dead." To the Corinthians Paul said, "I bethroned you as a chaste virgin to present you to *your one husband, Christ."* When we are baptized into union with this rizen Christ, does anything transpire which would suggest that we, also, are married to Christ? Yes, for one thing we henceforth *wear his name.* Before, we were sinners; now we are Christians. But there is something deeper. We are joined in a *comradeship* with Christ. Like married lovers, we become companions and mutual sharers of life's joys and sorrows. The most beautiful marriage union you ever knew is only a faint illustration of the joyous partnership existing between Christ and the inner life. Like a happily married couple, they go about together, live their lives together, always enjoying the same things together. Every relationship of life is glorified by this union with Christ.

Perhaps this union with Christ is the *"gift"* promised at Pentecost by Simon Peter: "Repent, be baptized, in the name of Jesus Christ and you shall *receive the gift* of the Holy Spirit." You shall receive the spirit of the holy Jesus as a gift! Who is this Holy Spirit whom it has been so hard for us to know? Perhaps it is only the spirit of the glorified Jesus, come back in a "new form," to dwell in the temple of the inner life! When John reported Christ's sermon about the water of life, and the fountains of living water which should flow from the hidden reservoirs of the soul, he paused to explain: "This he spake of the Spirit, which believers were to receive; *for the Spirit was not yet given, because Jesus was not yet glorified."*—John 7: 39. If the Holy Spirit were something different from Christ, why should believers have to wait until Jesus was glorified before they could receive the Holy Spirit as a gift? But if the Holy Spirit is only the spirit of the glorified Jesus come back to dwell within the soul of the believer, then we can understand why this "gift" could not be promised believers until after Pentecost had come. Then, and not until then, Jesus had become "glorified." In the flesh he had lived *with* men. Henceforth, he will live *in* men. Hence, we should not speak of the glorified Christ as the Holy Ghost, but as the *Holy Guest* in the soul.

Now if we take Peter's thought about being baptized and receiving the Holy Spirit as a "gift," and put it in connection with Paul's thought about our baptism uniting us with Christ, we may come to understand they are both speaking the same language. Peter says, repent and be baptized in the name of Christ and you shall receive the spirit of Christ as a gift. Paul says, every one of you who has been baptized into Christ has been united to the spirit of Christ. Henceforth you and Christ dwell together, in the temple of the soul. You are companions and comrades for life. Paul is not talking about being united with Christ after we are dead. He is talking about being united with Christ after we are baptized. Union with Christ takes place in this life. From the day of his initiation into the Kingdom, the Christian should begin to "practice the presence of God." True religion is walking with God, living with God. Jesus lived with God every minute of his life on earth. He wants us to live with God *now.* "This is eternal life—to know God and Christ," now.

Our plea for union *on* Christ would be irresistible if we could put on a demonstration of union *with* Christ. We are heirs of God, yet living like paupers. A fish may die in a hole in the sand, not ten feet from the sea. He was made for the sea, the sea was made for him. Yet, he dies, because he never gets back to his native element. A miner may starve to death, with a vein of gold only a foot below the point of his pick.

In an early day an old German and his wife bought boat tickets from Cincinnati to New Orleans. They carried a basket lunch into their stateroom. While the other passengers enjoyed the sumptuous fare of the boat's dining tables, these two ate their cold lunch in the secret of their stateroom. When their food gave out, they fasted the rest of the way, staying most of the time in their stateroom. On the last day of the voyage they went out and walked the decks, trying to forget their misery. They passed the dining room doorway, and the aroma of the food floated out tantalizingly to their nostrils. They saw the dining room crowded with their fellow-passengers, enjoying the wholesome food. "My, that smells goot!" said the old German. "I vonder vot it vould cost to eat in there?" An attendant heard him and asked, "Didn't you have tickets?" "O yes, ve had boat tickets, but not meal tickets," said the German. "Why, man, didn't you know that free meals go with the boat tickets," said the attendant. Imagine the German's amazement! Living the whole voyage on cold limburger cheese, when they had three meals a day all *paid for* in that dining room!

How many of us are starving our souls in our own little staterooms, with God's banquet table in sight of our doors! "United with Christ." If only we could realize it, then we should begin to live.

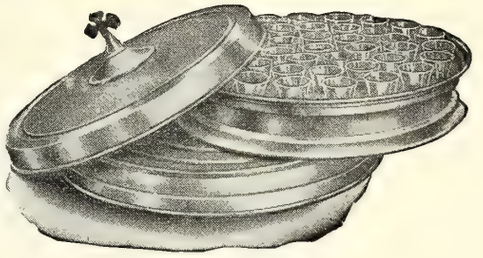
COMMUNION WARE.

Individual Service.

Made in best Silver Plate or Aluminum. Prices low; first-class workmanship and finish.

ALUMINUM.

Aluminum is light in weight, durable, and does not tarnish.



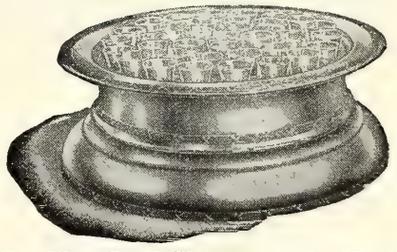
Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses **$7.00**
Tray No. 6—Interlocking, with 35 plain glasses **6.75**
Tray No. 10—Interlocking, with 30 plain glasses **6.50**
Base No. 50-A—Fits Trays 2, 6, or 10..... **2.25**
Cover No. 50-A—Fits Trays 2, 6, or 10..... **2.25**
Bread Plate No. 1—Narrow rim..... **1.60**

SILVER-PLATED.

The Silver-plated Ware is of the very highest grade and best finish; heavily plated on nickel base.

Tray No. 85—Interlocking only, with 36 glasses **$22.00**
Base No. 1—Silver-plated; fits Silver Tray 85.. **11.00**
Cover No. 5—Silver-plated; fits Tray No. 85... **16.00**



(For Silver Bread Plates, see under No. 90.)

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling) **$22.00**
Base No. 2—Silver-plated; fits Silver Tray 90.. **16.00**
Cover No. 4—Silver-plated; fits Silver Tray 90. **14.00**

Bread Plate No. 3—Narrow Rim.....**$ 9.00**
Bread Plate No. 4—Broad Rim..... **9.00**
Filler—Silver Lined..... **6.00**

THE CHRISTIAN SUN
1536 East Broad Street Richmond, Virginia

Christian Orphanage

Dear Friends:

For seventeen years the good women of our denomination have gotten a great deal of joy out of making and sending to the Christian Orphanage for Easter, dresses for the girls, both large and small, and suits for little boys up to ten years of age.

In our great need, we would not deny our good women this real joy at the approaching Easter season. Some of the most beautiful letters I have received since I have been in this work have come from good women sending dresses for the children here, telling me of the real joy they got out of the service. We want this joy to spread to all of our good women this year.

What do we need? We especially need dresses for ages from 12 to 18 years in size. We are badly in need of dresses for the larger girls, both in prints and in Sunday dresses. If you have Sunday dresses that you have worn until you want a new one, and they are in good condition, send them to us. We can sometimes make small changes and they will fit some child, and they will be glad to get one.

It will save the little bank account we have and will help us stretch it a little further. Send dresses for older girls as well as small girls, new and good second hand dresses.

Our Second Need. Little suits for little boys from three to ten years of age. Little pants and bodies. We have quite a number of pretty little boys, and they will be very happy to get a pretty little suit for Easter.

Easter Sunday is looked forward to with much joy by our children. It is the time the girls get a new dress and a pair of Sunday slippers. And the little boys get a new suit and sometimes go with bare feet.

It is a pretty sight to see them march out from their buildings all dressed up on Easter Sunday morning, going to Sunday School and to Church.

I have often wished that our good women who contribute so much from year to year to make the children happy on this occasion, could be here and see the beautiful sight. They would feel many times repaid for the service they rendered in helping to bring this joy to them.

CHAS. D: JOHNSTON,
Superintendent.

REPORT FOR MARCH 1, 1934.

Brought forward	$ 1,158.69

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:		
Mt. Zion	$ 1.81	
Ingram	6.00	
		7.81
Eastern North Carolina Conference:		
Bethel	$ 4.25	
Wake Chapel	5.00	
Auburn	2.00	
Moore's Union	1.56	
J. Ray Dickens, Moore's Union	.44	
Damascus	1.50	
Liberty, Vance	3.58	
		18.33
Western North Carolina Conference:		
Ramseur	$ 5.25	
Graham	1.85	
Pleasant Hill	3.10	
Zion	.66	
Ether	1.00	
		11.86
Eastern Virginia Conference:		
South Norfolk	$ 5.91	
Holy Neck	5.10	
Spring Hill	.67	
		11.68
Valley Virginia Central Conference:		
Winchester	$ 3.98	
Newport	1.58	
		5.56
Alabama Conference:		
Wadley		.75
Georgia Conference:		
Oak Grove		5.00
Special Offerings.		
Mrs. Dalton, support of children		12.50
Total for the week		73.49
Grand total		$ 1,232.18

The Methodist Episcopal Church has had encouraging results in a month of special evangelism throughout India. For example, in round figures, 800,000 people have listened to the Christian message; 13,000 are under instruction; there were 1,900 baptisms; there were 3,900 professed conversions; 1,200 were received into full church membership; and 42,000 Gospel portions were sold.

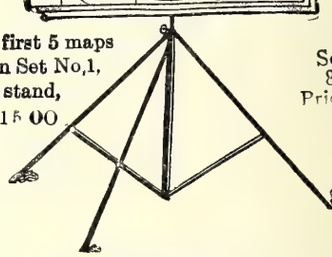
When the church records in Tondo District, Belgian Congo were read, Martha Nzali Nkoi was mentioned with the notation: "In debt to God for twenty-seven months." During all that time she had contributed nothing to the work of the Church, and it was considered time to count her out of active fellowship. She was accordingly suspended until she squares her account.—*The Watchman-Examiner.*

Fine large Maps, in 6 Colors 36x57, on linen finished Cloth. Mounted on a folding steel stand, which can be regulated, so that Maps may be seen to the best advantage. This set contains data for thorough Bible Study. Its large print and Cheerful Colors makes this set very instructive and attractive. Contains the five thoroughly up to date Maps necessary to the study of Bible History.

New Testament Palestine, — Old Testament Palestine, — Roman empire and Bible Lands, showing Pauls Travels by Colored lines. — Lands of the Old Testament, from the Great Sea, to the Persian Gulf.—The Exodus, Egypt, showing by Colored lines the wanderings of the Israelites the

Eilers Sunday School Maps.

On a Revolving Adjustable Steel Stand



The first 5 maps are in Set No,1, with stand, Price $15 00

Set No. 2
8 Maps.
Price $)

THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

HOLMAN SUPERIOR TEACHERS' BIBLES

Authorized Version—Self-Pronouncing The Best Editions of the World's Best Book

For Adults, Teachers, Preachers, Students, and All Who Would Study the Word of God Intelligently

BOLD BLACK TYPE—COMPACT SIZE 4½x6¾ INCHES—WILL FIT THE COAT POCKET

Part page specimen of Holman Boldblack Type Bible

ST. MATTHEW, 5. *Christ's sermon on the mount.*

13 And leaving Năz'a-rĕth, he came and dwelt in Că-pĕr'na-ŭm, which is upon the sea coast, in the borders of Zăb'u-lon and Nĕph'tha-lim:
14 That it might be fulfilled

A.D. 31.

CHAP. 4.

n Isa. 9. 1, 2.

934 CHAPTER 5.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.

AND seeing the multitudes, a he went up into a moun-

THIS NEW HOLMAN TEACHERS' BIBLE, Pronouncing Text, Bold Black Type is a PRONOUNCED SUCCESS. The latest Bible with NEW HELPS that are quite comprehensive and consist of an Illustrated Bible Dictionary, Concordance and additional aids all under ONE ALPHABETICAL INDEX. Also Fine Maps on Coated Paper, and a specially prepared BIBLE READING COURSE, intended to stimulate and maintain interest in the Bible. Imported Bible paper is used to improve opacity and keep down bulk. By this means you get the benefit of full Biblical information without the physical discomfort of handling a heavy volume.

STYLES AND PRICES—BIBLE PAPER EDITION

4612. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges..... $4.00

4630. Same as 4612, with extra leather lined covers..... 4.75

THIN INDIA PAPER EDITION

With Helps as described above. Size 4½x6¾ inches. One inch in thickness

630X. Egyptian Morocco, divinity circuit, leather linings, red under gold edges, silk head bands and silk marker..... 7.00

633X. Algerian Morocco, divinity circuit, leather lining to edge, silk sewed, round corners, red under gold edges, extra quality binding..... 8.00

EXTRA LARGE PRINT TEACHERS' BIBLES

Large 8 Vo. Size—8x5½ inches—1600 Pages, including 400 pages of Bible Study Helps

Part Page Specimen of Print

Extra spacing between words and lines makes this Bible very easy to read.

ST. MATTHEW, 5. *Christ's sermon on the mount.*

15 [k] The land of Zăb'u-lon, and the land of Nĕph'tha-lim, *by* the way of the sea, beyond Jôr'dan, Găl'i-lee of the Gĕn'tiles;

A. D. 31.

[k] Is. 9. 1, 2. [l] Is. 42. 7. Luke 2. 32. [m] Mark 1. 14.

2 And he opened his mouth, and taught them, saying,
3 [b] Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

CONTAINING COMPLETE HELPS TO BIBLE STUDY, INCLUDING ALL OF THE FOLLOWING FEATURES

A New Practical Course in Bible Reading, A Treasury of Biblical Information. The most carefully compiled, thorough and attractive form in which valuable Biblical information has ever been prepared. Illustrated Self-Pronouncing Bible Dictionary Containing 150 illustrations, concise definitions and textual references on nearly 50,000 subjects. A Practical Comparative Concordance, with nearly 50,000 references. Four Thousand Questions and Answers on the Old and New Testaments. A valuable Help to all Bible Readers.

STYLES AND PRICES

4712. Divinity Circuit (overlapping covers), French Seal Leather, red under gold edges, silk head bands, and silk marker.. $5.00

812RL. Red Letter Teachers' Bible. The Words of Christ in the New Testament, Old Testament Passages alluded to by Christ, various prophecies relating to Christ in the Old Testament, etc., all PRINTED IN RED. Binding same as described above on 4712 and same large Self-Pronouncing type..... 6.00

733X. Holman India Paper, Genuine Morocco, leather lined, silk sewed, divinity circuit, round corners carmine under gold edges, silk head bands and silk marker, same type and helps as above..... 10.65

All styles sent Postpaid at above prices—Thumb Index 50 cents extra

MARRIAGES

SHOEMAKER-RIGGLEMAN.

On February 16, 1934, my house was the scene of a quiet wedding, when Mr. Cammie A. Shoemaker and Miss Martha Susie Riggleman were united in the holy bonds of wedlock. Both are residents of Rockingham County, Va., and will reside near Harrisonburg. A. W. ANDES.

OBITUARIES

RESOLUTIONS OF RESPECT.

Whereas, God, in His wisdom, on the 22nd day of October, 1933, saw fit to remove from our midst our beloved friend and neighbor, Mrs. Mary Ellen Bradshaw, Be It Resolved:

1. That though we sorrow, we bow in humble submission to His will.

2. That Liberty Spring Christian Church has lost a devoted member and her children a loving mother; and we extend to them our deepest sympathy.

3. That her life and influence has been a blessing to us and to all who knew her, and the Christian courage and patience with which she bore her illness will ever be an inspiration to us. May it well be said: None knew her but to love her.

4. That a copy of these resolutions be sent to the bereaved family, a copy to The Christian Sun for publication, and one put upon the church record of Liberty Spring.

Mrs. O. L. BAKER,
Mrs. E. B. RAWLES,
Mrs. I. T. BYRD,
Mrs. F. F. BRINKLEY,
R. E. ROGERS,
E. F. O'BERRY,
Committee.

McDOWELL.

Myrtle Moletia McDowell, wife of Gurney McDowell, was born November 29, 1908, and departed this life on February 17, 1934, aged 25 years, 2 months and 17 days. She leaves a husband and 2 children, father, mother, 2 sisters and three brothers.

She was a member of Tabernacle church.

She bore her suffering with patience until the end. Funeral services were held at Pleasant Union Church by the writer, assisted by Rev. Ellett, Rev. Hunt and Brother E. L. McDowell. May the Lord comfort the bereaved family.

B. H. LOWDERMILK.

WELCH.

Mrs. Emeline Welch, daughter of the late Joshua and Nancy Brown, was born June 8, 1864, and died February 11, 1934, being aged 69 years, 8 months and 3 days.

Mrs. Welch united with the Pleasant Grove Christian Church in early life and remained a faithful member until death.

She was united in marriage on October 11, 1885, to W. L. Welch, who survives with one daughter, Mrs. W. L. Brown and three grand children, also one brother, Z. E. Brown, all of Bennett, N. C., R. 1.

She had been paralyzed for several years, bearing he affliction cheerfully and patiently to the end, when calmly she fell asleep and her soul went back to God who gave it. Burial services were held by the writer, assisted by Revs. T. E. White, D. R. Moffitt, and B. H. Lowdermilk. T. J. GREEN.

HESTER.

On May 28, 1933, Brother B. T. Hester of Long's Chapel community passed from life to the beyond. His death came at Duke Hospital after a critical illness of ten days.

Brother Hester was a son of Dr. Hester of Person County, but had been a resident of this community and a member of Long's Chapel for 27 years. For 26 years he had served as a deacon of the church

He was a quiet, unassuming man, a kind father and husband, and was loved and respected by all who knew him, as a Christian gentleman.

It is with sadness that we thus record the passing of our brother, and while we sincerely mourn his departure, we bow in humble submission to an all-wise Providence who doeth all things well.

In behalf of the church of which he was an officer we offer the following resolutions:

First. That we extend to the family in this hour of sadness our heartfelt sympathy, and assure them of our belief that he has passed from death into life, and

Second. That a copy of these resolutions be spread upon the minutes of Long's Chapel Christian Church, a copy sent to the family, and a copy to The Christian Sun for publication.

R. W. BARNETTE,
Mrs. J. A. GENTRY,
Mrs. J. W. JOHNSTON,
Committee.

ELON COLLEGE

AN ACCREDITED COLLEGE
of the
CONGREGATIONAL CHRISTIAN CHURCHES OF THE SOUTHEAST

CHRISTIAN EDUCATION BUILDING.

ELON COLLEGE, founded by the Christian Church in 1889, has fully justified the faith and hope of its founders during its 42 years of operation. Its graduates from the four-year course leading to a bachelor's degree, number 980, now living, 122 of whom are in the Christian Ministry and full-time Christian service. The majority of these are members of our own denomination. In addition, 449 are in educational work and are an active influence in the lay leadership of the Christian Church.

THE CHRISTIAN EDUCATION BUILDING, and the definite religious atmosphere of the College, provide the very best facilities available for training for religious leadership, and offer the Church its finest opportunity to train the young people of the denomination to assume active leadership both in the ministry and laity of the local churches.

Address—

C. M. CANNON, *Registrar*
Elon College, - - - - North Carolina

Home Atmosphere—Reasonable Rates—Clean Athletics—Christian Spirit

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational-Christian Church.

Central Publishing Co., Inc., is complying with the President's Code

BOARD OF EDITORS.

J. O. ATKINSON, D. D.....Editor
E. C. GILLETTE, D. D.....Associate
S. C. HARRELL, D. D.....Contributing
C. R. RAYMOND, D. D....Contributing
ELISHA A. KING, D. D...Contributing
W. C. WICKER, D. D.....Contributing
J. T. KERNODLE....Managing Editor

SUBSCRIPTION RATES.

One Year $2.00
Six Months 1.00

Trial Subscriptions: Five or more new subscriptions sent in at one time by pastor or president of any church organization, three months for 40c each.

PUBLISHED EVERY THURSDAY AT RICHMOND, VIRGINIA.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Change of Address: Be sure to give both old and new address when asking that your address be changed.

All news matter and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsyth Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, **Managing Editor, 1536 E. Broad St.,** Richmond, Va.

Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

Receipts: The change of label is your receipt for money paid. The label shows **date of expiration, and change on label** will appear the first or second issue of the month following renewal, provided it was received before the 25th. No other receipt will be sent unless requested. Please notify the Richmond Office if label is not changed as above.

HUFFMAN.

Julius Caspar Huffman was born on July 25, 1860, and died on February 18, 1934, aged 73 years, 6 months and 22 days. Bro. Huffman was a faithful member of Concord Christian Church. He united with the church there in early life, and was a faithful worker there until age and failing health forced him to retire from active service. He served the church as deacon, secretary, S. S. superintendent, and teacher, and filled other offices in the church and conference at various times. He was the recognized leader in the church for a number of years. His home was the preacher's home, and there I have always found a royal welcome and splendid entertainment. The church and the community will miss Bro. Huffman very much. Surviving are his widow and one son, and four grand-children. Funeral services were held at Concord, February 20, 1934. A. W. ANDES.

RAEMSCH.

Charlie A. Raemsch was born September 18, 1886, and was killed in a mine accident in New Mexico, December 29, 1933, at the age of 47 years, 3 months and 11 days. The remains were brought to Edinburg, Va., his wife's home town, and buried there January 16, 1934, the services being conducted by the writer, who also married this couple about twenty-one years ago in the same house in which the funeral service was held. Surviving are his widow and eight children.

A. W. ANDES.

HOLLAND.

Elisha Smith Holland, son of the late Carr and Christine Holland, died at his home near Holland, Va., February 9, 1934, age 79 years. The funeral services were conducted at the home by the writer and Dr. W. M. Jay, and burial was in the family cemetery nearby.

Mr. Holland leaves a widow, one brother, Carr Holland, Jr., a sister, Mrs. Julia Tomlin, one son, Willie E., and one daughter, Clara, and four grandchildren, all of Holland, R. F. D. 2.

Mr. Holland had been a member of Holy Neck Christian Church from early life and was a good man.

N. G. NEWMAN.

FAISON.

Whereas, God in his infinite love, saw fit to remove to his heavenly home our member, Mrs. Sarah Faison, who died January 20, 1934, we, the committee, submit the following resolutions:

1. We humbly submit to the will of Him who doeth all things well.

2. We extend deepest sympathy to the family and point them to the Christ whom she so patiently served.

3. That a copy of these resolutions be sent to the family, one to "The Christian Sun" for publication, and one to be placed on the church record.

MRS. P. A. HINES,
MRS. L. B. FAISON,
MRS. C. E. GERRINGER,
Committee.

PIEDMONT COLLEGE

Located in

"The Blue Ridge Highlands"

SECOND SEMESTER—JANUARY 31st.
SUMMER TERM—JUNE 11th.

An accredited college with an enviable reputation for superior classroom instruction, and wholesome student life.

Fully recognized and accredited in its home State, and in such neighboring States as North Carolina, South Carolina, Alabama, Tennessee and others. Standard courses leading to the A. B. and B. S. degrees.

The Summer Term, continuing for six and nine weeks, affords opportunity for college and professional study and invigorating recreation.

From six to twelve hours of credit may be earned. Special courses in Elementary, Intermediate, High School and Rural Education. Public School Music and Art; School and Playground Games; Athletic Coaching.

For Fall Term or Summer Bulletin, write

DEAN J. C. ROGERS,
DEMOREST, GEORGIA.

SOUTHERN UNION COLLEGE

FRANK E. JENKINS, *Acting President.*

SECOND SEMESTER WILL BEGIN JANUARY 25th.

* * * *

STRONG FACULTY : STRONG COURSES
LOW EXPENSES : THOROUGHLY CHRISTIAN.

* * * *

The Adult Education Department is growing rapidly, with some 150 already enrolled.

For prospectus and full information, write

DEAN MARLIN G. SATTERFIELD,
WADLEY, ALABAMA

Southern Seminary Foundation

(*Successor to Atlanta Theological Seminary.*)

AFFILIATED WITH

Vanderbilt University

The Foundation and the other Foundations that are affiliated with Vanderbilt University School of Religion comprise the only Interdenominational Theological School in the South. Through this affiliation the students enjoy the rights and privileges of Vanderbilt University.

DEGREES.

Candidates for degrees are required to have completed their college courses.

The degree of Bachelor of Divinity is offered to qualified students who complete the required courses.

Vanderbilt University also offers the degrees of Master of Arts and Doctor of Philosophy, in accordance with the regulations established in its several departments.

MORE THAN A SCHOOL OF THEOLOGY.

Because of our affiliation with Vanderbilt, our relations with other nearby colleges where our students can take courses without tuition, and the cooperation of the American Red Cross and other social agencies in the city, we prepare students for many types of Christian service.

For information write

WILLIAM JAMES CAMPBELL, *President,*
330 BUTTRICK HALL, VANDERBILT UNIVERSITY,
NASHVILLE, TENN.

THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

IN ESSENTIALS, UNITY. IN NON-ESSENTIALS, LIBERTY. IN ALL THINGS, CHARITY.

VOLUME LXXXVI. RICHMOND, VA., THURSDAY, MARCH 8, 1934. NUMBER 10.

THE SUN'S OBSERVATORY

Counterfeiting Increasing.—

Recent figures show that counterfeiting activities for the fiscal year 1934 has thus far greatly exceeded those for 1933, which amounted to 3,003 arrests and $921,499 in fake currency seized. About one-half of the fake currency is seized at the time of the arrest of the culprit, the rest is detected in circulation. Thus the country is paying a toll of approximately a half-million dollars each year to this kind of crime—a large sum. Yet so vast is the country that it amounts to less than one-half cent per capita, quite a remarkable record.

Golf by Decree.—

Throughout all of Germany, there are only 42 golf clubs at present, as compared with approximately 2,000 clubs and courses in England and Scotland, and considerably more than 5,000 in the United States. But this is to be changed. The Nazi Government has ordered exclusive clubs to lower their membership fees to two marks for adults and one mark for minors. It is preparing to dot the country with public courses, lower the cost of clubs and balls, and will soon announce a series of tournaments, beginning with a national amateur.

"Our Awakening World" Goes to Sleep.—

Readers of *The Congregationalist and Herald of Gospel Liberty* read with regret in the last week's issue the announcement of the discontinuance of Mr. Scotford's most interesting page which was carried under the above title. With the separation of the *American Missionary* from the above paper, and its combination with *The Missionary Herald,* Mr. Scotford transfers his activity to the new combination. However, he promises for those fortunate enough to be subscribers to it, that "material similar to that which has appeared on this page will be one of the features of the 'new' *Missionary Herald.*"

Winter in the Zoo.—

Surprising facts are brought to light by observation of animal life in the zoo. Keeping these animals in captivity seems to change entirely their outlook on life. For instance, the polar bears not only seem to detest the cold weather, but are probably the dirtiest of animals during the winter months, their once white coats showing to great disadvantage against the white snow that has fallen around them. On the other hand, the monkey, native of warmer climes, seems to take to the winter with relish. We are told that "one zoo ape not only showed a complete indifference to cold, but became so enamored of the keepers' pre-breakfast game of snowballs, that he took to making snowballs and hurling them at the public, to the general delight."

"The King is Dead—Long Live the King."—

No other human drama approaches that of the death of a royal ruler and the crowning of his successor in demonstrating the awful truth that life is for the living. The King Is Dead—Long Live the King! Let the dead past bury its dead —life must go on. The sudden death of Albert, King of the Belgians, reminds the great mass of Americans, too, of the bloody days of the Great War, of the daily stories of Albert's heroic defense of his country against invading hordes of Germans, of his later visit to this country. The sympathy of our people has been extended to the Belgians, and we offer friendly hopes that the new king, Leopold III, will be able to guide his people to a solution of their domestic and foreign difficulties.—*Christian Evangelist.*

Takes Up the Cudgel for Science.—

In reply to the cry of Secretary Wallace that: "Science and engineering will destroy themselves and the civilization of which they are a part unless there is built up a consciousness which is real and definite in meeting social problems," Dr. Karl Taylor Compton, of the Massachusetts Institute of Technology, calls attention to the fact that science has made many jobs by the creating of entire new industries. Some of its inventions and the number of new jobs for which they are responsible directly: Automobile, 2,400,000; electrical equipment, 1,000,000; motion pictures, 389,000; telephone, 357,000; steamship, 217,000; machine tools, 87,000; refrigeration, 72,000; airplane, 50,000; rayon, 41,000. Indirectly, it was stated, the automotive industry had employed 10,000,000, and it was inquired what these people would be doing had the old-time carriage makers succeeded in scotching the horseless buggy?

Panama Refuses U. S. Check.—

Under the Panama Canal treaty, ratified in 1904, the United States paid that republic a lump sum of $10,000,000 in gold, and agreed to make annual payments in "like gold" of $250,000. These payments are due on February 26th of each year, and on that date the United States Government tendered its check for $250,000 to the Panamaian fiscal agent in New York. It was promptly refused upon instruction from the little republic on our south. It is believed that Panama intends to demand that payment be made in gold. It is further pointed out that refusal to pay in gold on the part of the American Government may amount to abrogation of the 1904 treaty, which grants to the United States the use of the Canal Zone in perpetuity, conditioned upon the annual payments in stipulated form. Under joint Congressional resolution of June 5, 1933, all obligations public and private, to pay in gold were outlawed. If Panama persists in demanding payment in gold, it will cause the first test of the "gold clause."

Movie Star Salaries.—

Quite a bit of agitation has been going on recently regarding the salaries of motion picture stars. Samuel Goldwyn, in a recent magazine article, gives as the cause for this the fact that 400 persons in Hollywood "were drawing 51 per cent of the salaries," and adds: "I was surprised at these figures. I would have said that 40 persons in Hollywood deserved to draw 51 per cent of the Hollywood income." Mr. Goldwyn also gave to the public for the first time what was generally accepted as the salaries of the industry's foremost performers: Greta Garbo, $9,000; Will Rogers and Maurice Chevalier, $7,500 each; Constance Bennett, $7,000; John Barrymore, $6,500; Norma Shearer, Richard Barthelmess and Ann Harding, $6,000 each; and seven others with salaries varying from $5,000 down to $2,500. No, these figures do not represent their annual stipend, nor their monthly receipts. Figures are given on a weekly basis. Of course, the poor dears are only paid for 40 weeks during the year; but they, like school teachers, can pick up some other work during their vacation periods.

The Press is Spanked.—

But it howls! "Few NRA tasks have cost President Roosevelt and General Johnson more time and trouble than the newspaper code," says *Time.* "But there was little jubilation in the press last week. The President, vexed by the whole irksome business, had spanked the publishers. . . ." In replying to the President's remarks upon signing the code, probably the most sweeping was the New York *Herald Tribune.* It said, in part: "Here is . . . the first time that the President has publicly given support to the 'Smear America' campaign in which so many of his aides have participated. America has been made familiar with government by edict. Is it now to be subjected to 'government by insult'? The episode is of importance in relation to the constantly growing tendencies of the Roosevelt administration to resent criticism, however fair, and to slander all who dare cross the path of its policies." The Boston *Herald thinks* "The President's executive order is an amazing document. . . . argumentative, bad-mannered, and offensive." Some papers have rallied to the President's defense by explaining that he "accepted the newspaper code with certain remarks which reflect the bad taste left in his mouth after months and months of unjustifiable delay" caused by "haggling for advantages . . . carried on under the camouflage of a valiant fight for 'freedom of the press'."

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

The church at St. Petersburg, Fla., recently installed loud speaker extension in the parish house auditorium, and Dr. Charles H. Beale had the privilige of speaking to a congregation that filled both auditoriums, a congregation of approximately 2,500 people.

Easter comes early in the calendar of the present year (first Sunday in April), and that glad and happy event, the resurrection of our Lord, the churches should be proclaiming, in order that there may be a deepening and a quickening of the spiritual life, and a re-kindled love for our risen Lord.

The church at West Palm Beach, Fla., which recently lost its fine parsonage because of a mortgage, has purchased another house for their minister which is nearer the church and is a comfortable and attractive house. The house is being reconditioned, and the pastor, Rev. Frank Atkinson, and his family, will soon occupy it.

We learn with sorrow of the death of good Mrs. W. H. Etheredge, at her home in Selma, N. C., February 14, 1934. Deep sympathy is expressed to our friend and brother, W. H. Etheredge, and the other loved ones of the family. Mr. and Mrs. Etheredge had been married fifty-four years last Christmas, having celebrated the golden anniversary of their wedding four years ago. In the death of Sister Etheredge a Christian home is broken up on earth, but new ties are formed to that home above, that house not made with hands.

Rev. J. H. Lightbourne, D. D., and family, formerly of Troy, Ohio, arrived in Burlington last week and Dr. Lightbourne occupied the Burlington pulpit, to begin his pastorate there, Sunday, March 4th. We welcome Dr. Lightbourne and his splendid family to our neighboring town, to our community, and back to the South where he has served as pastor during the larger part of his ministerial career, and where he was held in highest esteem. The Burlington people are happy and fortunate in having this capable and consecrated man as pastor and his interesting and lovely family in their midst.

We are in receipt of the December and January issues of the *News Bulletin,* a 16-page publication from the Japan Mission of the American Board. The subscription price of the *News Bulletin* is fifty cents per year, and those wishing news from our missionary work in Japan will certainly find the *News Bulletin* worth the money and full of interest. The editors of the *Bulletin* are our missionaries: Mr. Roberts, Miss Angie Crew, Miss Hilbert, Rev. C. P. Garman and Mr. Huntley. All communications should be addressed to Rev. C. P. Garman, 12 Hachiyama, Shibuya-ku, Tokyo, Japan.

We learn with deep sorrow of the death of dear Sister Mrs. W. B. Madison, at her home near Wentworth, Friday, March 2nd. The funeral was conducted Sunday, March 4th, by her pastor, Rev. L. L. Wyrick, and the burial was at Howard's Chapel Church, of which she had been a member for many years. Dear Brother Madison has our deepest sympathy. The women of the Missionary Conference remember Sister Madison lovingly, because of her loyalty and devotion to the Woman's Missionary work, having a Missionary Society all her own, and attending the State Conferences regularly and paying the full dues of her regularly organized Society. The bereaved ones have our sympathy.

Rev. M. T. Sorrell, 162 Third Avenue, Danville, writes: "It seems that it falls to my part to build, but I really get a thrill out of it where building can be done to the glory of God and to help win the lost to Christ. I was at Happy Home Church on a recent Sunday, and in the morning service we received pledges amounting to $2,275.50 for a new church house, which we are praying and hoping we will start to build in the near future." Brother Sorrell is adding new Sunday School rooms to his Danville church plant, rooms required by increased attendance and enrollment in the Sunday School. We congratulate Brother Sorrell and his people in their desire and task of building for the glory of God.

Rev. H. C. Caviness, writing under date of Havana, Cuba, February 28, 1934, says: "Have recently closed campaign of six weeks for Christ in Tampa, Fla. God moved mightily, and to him shall be the glory. This is the longest campaign we ever conducted in one church (First U. B. of Tampa). We are now in Cuba on a missionary tour with the Florida Fundamental Bible Institute of Tampa. Dr. H. C. Morrison, Asbury College, Kentucky, is one of the associates. We return to Florida in March, but do not know how long we shall be there. We wish to be remembered to all THE CHRISTIAN SUN family, and crave an interest in the prayers of friends for the work we are trying to do in winning souls to Christ."

It is with regret that we received the news of the closing of Southern Union College, which failed to open its doors at the beginning of the second semester on January 25th, because of lack of finances. We are glad that our brethren in Alabama are not laying down on the job, but hope by next September to reopen the doors of a completely organized institution. A meeting has been called of the Committee on Education of the Southern Convention for today (Thursday, March 8th) at Elon College, N. C., to see what steps may best be taken relative to Southern Union. The Board of Trustees of the College met recently and elected the following committee to represent them at this meeting: Revs. G. D. Hunt, F. P. Ensminger, J. D. Dollar, Jesse H. Dollar and G. H. Veazey.

With March 1st, our annual missionary period in all the churches of the Southern Convention begins. While it is the primary function of the church to be evangelistic and to proclaim the Gospel message at home and abroad throughout the year, our Convention and the churches have deemed it wise to set aside a portion of the church year, devoted particularly to emphasizing the work of preaching the Gospel, proclaiming the Glad Tidings and the saving of souls through a knowledge of the Lord Jesus Christ. In other months of the church year, it is well enough to emphasize our institutional life, the care of our physically dependent and our mentally needy through benevolence and education, as the Convention has so well pointed out, but during these four months in which Easter and the resurtion come, it is most important and advisable that our pulpit and pew, our Sunday Schools, Christian Endeavor Societies and missionary organizations emphasize and re-emphasize the fact that Jesus Christ is the Son of the living God, and that he must be preached to the poor and the needy at home and abroad, and that it is the foundational work of the church to proclaim the Glad Tidings through their evangelistical and missionary effort; the Glad Tidings that Peter declared to his Lord: "Thou art the Christ, the Son of the living God." And on this declaration our Lord is building his church against which the gates of hell will not and cannot prevail.

FEBRUARY PAYMENTS

Receipts from subscriptions for February are the smallest in several months. If business conditions are improving, they should certainly reflect themselves in an increasing number of renewals.

Pastors can, if they will, help wonderfully in reducing the annual deficit piled up by THE SUN, but it will take some effort on their part. The Church Paper is one of the most useful aids to the pastor if he will use it. It is also necessary to keep the laity informed in regard to the various institutions of the church. It cannot work miracles, however, and we are wondering how to get the message of the various departments' needs to some of the churches.

Here is an example: One church in the ..... Conference has nearly 400 members. There is a small subscription list, possibly twelve. Of these eleven, including the pastor, are in arrears. One member has sent in her subscription direct—the only remittance since the present pastor has served the church. Don't try to guess what church this is, but if yours approximates it, something is wrong.

The truth hurts. Sometimes it hurts the wrong fellow. The same thing that is causing a lack of support for your Church Paper, has caused Southern Union College to close its doors, and will ultimately wreck not one, but all of the institutions of our loved church.

There is one thing that is encouraging us: Several subscribers have written in recently asking if they might take advantage of the special offer made during January. We believe that there are possibly many others who would like to do the same, so we are renewing this offer with the hope that the blank on the opposite page will be generously used.

Possibly the small support that is being given our various enterprises makes us appreciate all the more the remittances which have been sent in this month by the following:

Mrs. A. L. Allen, 612 W. Lane St., Raleigh, N. C.
Mrs. Iris Allison, Route 6, Burlington, N. C.
Rev. A. W. Andes, Harrisonburg, Va.
J. M. Ashley, Route 3, Suffolk, Va.
Mrs. Mattie Bagwell, 605 McManet Ave., Durham, N. C.
B. A. Barber, Elon College, N. C.
Dr. W. H. Boone, 405 Cleveland St., Durham, N. C.
Mrs. Numa Comer, Route 1, Wentworth, N. C.
H. G. Councill, Jr., Williamsburg, Va.
A. S. Dunn, Route 1, Lynchburg, Va.
W. T. Dunn, Route 1, Lynchburg, Va.
Miss V. V. Ellis, 219 Clay St., Suffolk, Va.
Channie E. Harrell, Route 1, Whaleyville, Va.
Miss Jewell Hatch, 614 Fountain Place, Burlington, N. C.
Mrs. Nannie L. Hawkins, Route 1, Cedar Grove, N. C.
Miss Mabel I. Higgs, Stanley, Va.
M. W. Hollowell, 15 Dahlgren Ave., Portsmouth(Craddock), Va.
Mrs. J. W. Johnston, 110 E. Holt, Burlington, N. C.
Rev. Ellwood W. Jones, Franklin, Va.
Mrs. M. E. Judkins, Elberon, Va.
Mrs. R. J. Kernodle, 1013 Watts St., Durham, N. C.
Mrs. John W. King, 208 N. Saratoga St., Suffolk, Va. (New.)
Mrs. L. H. Liles, 406 S. Lewis St., La Grange, Ga.
W. T. Moore, Route 1, Wentworth, N. C.
Rev. J. F. Morgan, 3507 Bainbridge Ave., Berkley, Va.
J. Herman Neese, Box 215, Haw River, N. C.
E. W. Neville, Chapel Hill, N. C.
Mrs. R. C. Patrick, New Hill, N. C.
Rev. R. H. Peel, Gasport, N. Y.
Mrs. J. H. Pierce, Sunbury, N. C.
Mrs. W. R. Sellars, 408 Park Ave., Burlington, N. C.
F. F. Sharpe, Route 1, Wentworth, N. C.
Mrs. C. A. Shoop, 118 Bank St., Suffolk, Va.

Mrs. B. F. Sine, 702 Virginia Ave., Winchester, Va.
J. H. Smiley, Warrenton, N. C.
Miss Gladys Stephenson, Route 1, Varina, N. C.
Mrs. J. W. Tidwell, Route 1, Suffolk, Va.
T. W. Trogdon, High Point, N. C.
Mrs. Jessie Tuttenton, Mebane, N. C.
Rev. G. H. Veazey, Wadley, Ala.
L. M. Veazey, Tifton, Ga.
W. C. Wampler, Route 4, Harrisonburg, Va.
M. J. W. White, 237 W. 31st St., Norfolk, Va.
Mrs. Sam White, Pittsboro, N. C.
W. H. Yow, Bennett, N. C.
Mrs. R. L. Watkins, Middleburg, N. C.
W. H. Alger, Elkton, Va.
Mrs. Lizzie Rinker, Edinburg, Va.
Mrs. J. S. Louderback, Stanley, Va.

Sincerely yours,
J. T. KERNODLE,
Managing Editor.

BURNING OF NEW HOPE CHURCH.

Abanda, Alabama,
February 27, 1934.

Editor, THE CHRISTIAN SUN:

Saturday, February 24th, about noon, came the shocking news that New Hope Christian Church had just been completely destroyed by fire. Having the old custom of holding Saturday preaching services a small assembly had met, the weather being cold had gathered inside the building to await the arrival of our pastor, Brother Meacham.

They discovered the building was on fire, the roof having caught from sparks from the heater. Those present made a heroic effort to save the building, but finding it impossible, turned their efforts to saving what furniture they could. They succeeded in saving the piano, some of the pews and a few other things.

The old mother church of the Alabama Christian Conference in ashes was a sad spectacle to greet its little band of worshippers on Sunday morning, but there on the hallowed spot where she had stood for almost a century, a faithful little band voiced their sentiment that we must rebuild; so with that undying faith that inspired our forefathers to press forward to overcome all obstacles, and trusting in God for guidance, and with faith in our fellowmen, we resolved to undertake to rebuild. Whereupon, a meeting was called for February 27th, wherein a building committee was appointed and given the authority to proceed with plans for the building, also a committee was appointed to solicit funds for same. We realize it will mean a great sacrifice on the part of all, since none of us are wealthy, and really it has been a struggle for many of our members to live and meet the usual requirements of the church, but with each one doing his or her part, by the help of God, we believe we can do it. We feel there are those who have gone out from the old mother church and others who have an interest in her who will want to help us, and if there be such we will greatly appreciate any contribution, whether large or small, and anyone wishing to do so, will please send same to W. H. Floyd, Treasurer, Abanda, Ala., and it will be gratefully received. Pray for us that we may have the courage to go forward and that we may soon have the pleasure of worshipping in a new building.

Fraternally,
MRS. J. T. CLACK.

AN APPEAL!

I have the sad information at hand of the burning of New Hope Church, which sad event occurred Saturday, February 24, 1934, during services. New Hope Church is the oldest of the Christian Churches in Alabama. It was established by Rev. W. M. J. Elder about the year 1850, or perhaps earlier.

Many great and good men and women have gone out from her fellowship, and many dear friends will be made sad to hear of the destruction of the building.

This is an opportunity for some constructive home missionary work. If every soul who has been blessed at her altar could know of this calamity, and express their sorrow, by the gift of one dollar, the house could easily be rebuilt. As it is the loss falls heavily upon the local church.

So, I am asking every interested friend to send a contribution to Dr. J. T. Clack, Abanda, Ala. Let us arise and rebuild for the glory of God.

G. D. HUNT.

NEWS FROM REV. G. H. VEAZEY,

My church work is about all that one could expect when all things are considered. I am serving four churches this year and it keeps me pretty busy to pay traveling expenses, but I keep going some way.

I am serving Providence Chapel in Georgia which is doing fine work, and seems to appreciate their pastor very much. They have no Sunday School, but are going to organize one when winter is over.

Rock Springs, in the Alabama Conference, has suffered greatly in the loss of some of its most consecrated members, both old and young—some by death, others moved away, and others getting feeble. However, they are still keeping house for God.

Cragford is very weak in numbers, but they have an evergreen Sunday School. The work, as a whole, is encouraging.

New Harmony has been the mother of four other churches within a range of only a few miles and, of course, does not have the territory it once had. However, we have a very enthusiastic group of young people who appreciate their church and pastor, and you know that means a great deal. They have a live Sunday School and the best Christian Endeavor Society in this section anywhere.

SPECIAL ANNOUNCEMENT

To SUN *Subscribers Who Are in Arrears:*

In an effort to get the subscription list on a current basis, we are making these special offers, good until January 31st, to SUN subscribers who are in arrears:

(The Offer Is Continued Until Further Notice.)

OFFER NO. 1—If you are in arrears as much as two years, send us Money Order or Check for $5.00, and we will give you credit for three whole years' subscription.

OFFER NO. 2—If you are a year or more in arrears, send Money Order or Check for $3.50, and we will extend your subscription two years.

OFFER NO. 3—If you are as much as three years in arrears, send us $6.00, and we will extend your subscription to July 1, 1934, giving you full credit for your back account.

Letters have been sent out during the past six months to all who were as much as three years in arrears, trying to induce them by special offers, to pay up their arrearages. Quite a few have responded. Others have paid no attention at all to these letters. If by any chance you were in this class, and did not receive our letter, Offer No. 3 will enable you to put yourself back on a current basis at a nominal cost. Even if you are unable to avail yourself of this offer at present, won't you write the undersigned, explaining the situation?

If at all possible, won't you take advantage of one of these offers, thereby not only saving yourself money, but helping your Church Paper?

All Money Orders and Checks should be made payable to THE CHRISTIAN SUN, and letters should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

RENEWAL SUBSCRIPTION BLANK.

Name..... Special Offer No.....

Street No. or R. F. D.....

City..... State.....

Amount enclosed, $.....

If sent in by another than the subscriber, please give name and address below:

Name..... Address.....

E-D-I-T-O-R-I-A-L

EDITOR
J. O. ATKINSON, ELON COLLEGE, N. C.
ASSOCIATE EDITOR
E. C. GILLETTE
117 W. Forsyth Street, Jacksonville, Fla.
CONTRIBUTING EDITORS
W. C. WICKER C. REXFORD RAYMOND
S. C. HARRELL ELISHA A. KING

THE PRINCIPLES OF OUR CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF OUR CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

DRY NORTH CAROLINA AND BOOTLEGGING.

One often wonders what satisfaction, or compensation, some of the wet press of North Carolina gets out of the nauseating propaganda carried on in behalf of legalized liquor. After this good Commonwealth spoke its mind last fall, even as it never had before, in favor of a dry State, one naturally supposed that these papers would let up in their irritating propaganda, but they do not. They seem to be able to defy the popular mind and refuse to reflect the popular sentiment of the people in their blind folly to deceive, to camouflage and mislead.

A particular instance in mind is repeated editorial utterances of a neighboring contemporary —the Burlington *Daily Times-News*. This paper loses no opportunity in its endeavor to break down prohibition laws and sentiment in North Carolina. On its editorial page, March 2nd, this declaration is made: "It is a known fact that many racketeers, bootleggers and gangsters, having been chased out of States where the stuff is legal, have found eager and ready market for their goods in the Old North State. There is grave danger that North Carolina may become the seat of bootlegging in the nation." On reading such stuff, one might conclude that North Carolina is the greatest sufferer from the bootlegger of any State in the nation. If the editor, who wrote the above, knows anything, or gives any heed whatever to the news from other States, he knows full well that the recent vote to repeal did not in any wise abolish the bootlegger and that the bootlegger is plying his nefarious trade in the States that voted repeal with even more zeal and profit than before repeal was voted. Maybe the editor of our neighboring contemporary never reads anything like the following, which he may have found, if he cared to, on the front page of other dailies, the same day of his editorial. We copy:

"Detroit, March 1st—(AP)—Nearly three months after the repeal of prohibition, the administrator of the alcoholic beverage unit of the Department of Justice here believes the majority of the drinking public still is patronizing the bootleggers.

"Maj. W. L. Ray, who was head of the special investigation division of prohibition enforcement before repeal, said today he was convinced that 'there are more stills in operation here since repeal, and their capacity is double what it used to be.'

" 'If this liquor they distill wasn't sold and consumed, these racketeers wouldn't be manufacturing it,' he said. 'The fact that the alley distilleries continue to operate—and on a larger scale— is evidence of a market for their products.

" 'The drinking public still calls up the bootlegger from whom it can get fair quality liquor at one-third the liquor store prices.'

"The illicit distillers, he said, having no tax to pay, are putting out a grade of alcohol comparable to the best grade of legitimate alcohol, at $8.00 for a five-gallon can. The tax alone on five gallons of legitimate alcohol, he pointed out, is $19.00."

We repeat, we cannot understand why much of the press in North Carolina, that professes at least to reflect the mind and attitude of the public, still tries to deceive the people into believing that this Sate suffers more than other States from bootlegging and other illicit activities, when the mind of the State was spoken and when facts everywhere are so clear that "he who runs may read," that repealing the Eighteenth Amendment did not settle the liquor problem, eliminate the bootlegger, or abolish racketeering. We have yet the problem before us of properly settling the always grievous topic of handling liquor. North Carolina has that problem along with all the other States of this nation. J. O. A.

COMMUNISM AND THE CHURCH.

We have been asking what will the church do with communism? It begins to look as if the inquiry will have to be, What will communism do with the church?

We little realize the rapid growth of communism and its menace to the church and Christianity. So rapidly has it developed even here in the United States that our National Congress, through its House of Representatives, created a special commission to investigate its character and propaganda. Hearings were held throughout the United States, and the verdict of the Congressional committee is that it is a most dangerous and deadly doctrine, and that the "surest and most effective way of combating communism is to give the fullest publicity to the fundamental principles and aims of the communists," which principles and aims are the same throughout the world. We know what it has done for Russia in bringing that whole nation to the declaration that there is no God. Speakers, missionaries and others returning from China, declare that the conflict in China now is not so much that of Christianity against paganism, but Christianity against communism. The declaration is made that the next decade will decide whether China, along with some other oriental nations, will go communistic or Christian.

Communism, of course, makes ready appeal to man with its declaration that the service of man is to his fellowman, and that the only sacred belief is the belief in man and the only service to be rendered is for man and with man. On the basis of this plea, it lays down the following as its chief principles:

1. Hatred of God and all forms of religion.
2. Abolition of private property and inheritance.
3. Absolute social and racial equality; promotion of hatred of capitalistic classes.
4. Stirring up communist activities in foreign countries in order to cause strikes, riots and civil war, for the destruction of governmental power.
5. Destruction of democratic or representative governments, including civil liberties, such as freedom of speech, of the press and of trial by jury.
6. To establish the dictatorship of one world union of soviet socialist republics, with the capital at Moscow.

The propaganda of communism is insidious, widespread, subtle and dangerous. In one form or another, it is today the bitterest foe against which the church must struggle if it is to conquer. There are thousands, increasing thousands, who right here in Christian America believe that service to man is the only service we can render and belief in man and the welfare of man is the only belief worthy of the name; therefore, eliminate God and all belief in God. The doctrine of "humanism" plays right into the hands of the communist, and is used as a mighty weapon today in driving men off their feet with the cheap slogan of "Serve Your Fellowman."

Such propagandists forget the fact that there is a power mightier than man, and that power is God, and those who would be most faithful and consistent in the service of man must first fix their faith in God, believe in Him with the mind and heart and soul and, in His strength and in His name, go forth to do battle in the service of mankind, not for the sake of man only, but for the sake of the Son of God, Who gave himself a ransom for many that, through this self-giving, He might reach and save mankind.

J. O. A.

THE POOR AND THE GOSPEL.

Jesus sent back the messengers to John the Baptist, and said: "Go tell John the things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached unto them." This is Jesus' testimony of himself. It will be noticed, because of its significance, that this testimony reaches its climax in the declaration: "The poor have the Gospel preached to them." All the testimony prior to this is of physical help, succor, sustenance, relief to the body. Jesus testified that he ministered to the bodily wants of man, and the Gospel has always done this; but that which he particularly emphasized was that this was the *beginning* only, or a means to an end, and that the climax and end of all his ministry was that "the poor have the gospel preached to them." There are thousands of people, even in the churches today, who content themselves solely with ministering to bodily needs, the giving of physical and material help to those around about them. In this the church does no more than the world, for the world is benevolent minded and a church member is supposed to do the kind deeds that those of the world outside of the church do, and to go further and minister to the spiritual needs of mankind. Preaching the Gospel is the greatest need of mankind today. These thousands of church mem-

bers content themselves with a benevolent act, or a hand-out of material help for food or medicine, or clothing, or shelter to one in physical need. This is well, but it is not enough. If we would follow Jesus and be his disciples, we must declare with him that "the poor have the Gospel preached to them." Through Evangelism and through Missions, we make the effort to supply this spiritual need. Today the world is heartsick; the world is in moral chaos; there is spiritual darkness, distress, despair. There is need today that "the poor shall have the Gospel preached to them." Who are the poor in this respect? It may be some who have riches in this world's goods, some who have plenty about them, but they are poor, indeed, if they have not the Gospel preached to them. The superlative task of the church is that of giving the Gospel to the world, sharing the Bread of Life with hungry hearts and perishing souls, giving to others the benefits and blessings of that Gospel which is food to our souls.

Our Christian Church has set aside the period, March 1st-June 30th, embracing Easter, that the churches may lend themselves with particular and undivided interest to its supreme task—that of Missions, that of sharing with the world the Gospel. In our missionary endeavor we are seeking to reach the grand climax of church activities, contribute to the end for which the church was founded, do the spiritual task in the name of our Lord, not that we may save individuals physically, but that Jesus Christ, our Lord, may save souls spiriitually. Shall we, as a church, share with others in this good period, the Bread of Life, the Gospel of the Son of Righteousness?

J. O. A.

"FOLLOW CHRIST AND CARRY ON."

We are printing elsewhere in THE SUN this week (page 8) a very significant article, "Follow Christ and Carry On," signed "D. L. P." It will well repay every CHRISTIAN SUN reader to turn to the article by "D. L. P." and read carefully what is written there.

There is desertion from moral and spiritual lines, and this desertion at a crucial time is awful. We of the church must somehow fix it in our thinking that there is moral chaos and spiritual bankruptcy. On the surface we are thinking in terms of economic and political rehabilitation. We are never going to recover until the foundations are recovered. "And other foundations can no man lay than that which is laid in Jesus Christ."

If we build our national or world structure on economic or political foundations only, we are building on sand. There is a foundation, and that is a "Rock"; "it is a rock in a weary land"; it is the "Rock of Ages," even Jesus Christ. We are never going to build with safety or rebuild with security until we build on that foundation that cannot be shaken. What the world needs today as never before is the moral and spiritual recovery, the recovery of our souls. "Follow Christ and Carry On!" To ask again the question put by "D. L. P.": "Shall we desert our representatives at the front in the spiritual campaign to advance the cause of Christ, involving the saving of life and the redemption of humanity? In failing to carry on the missionary work in these needy fields we are not only deserting the soldiers of the Cross at the front, but are failing to follow the forward moving Christ of the Cross."

J. O. A.

It doesn't matter how often you put the cup to your neighbor's lips as long as it is filled with the right kind of stuff.—*Milton Lee.*

A LETTER FROM "DEETS PICKETT."

Dear Mr. Editor:

We people in Virginia, of course, are away behind the times. The racketeers and gangsters have, in the main, considered us beneath their notice. This has caused us to lose out on a lot of front-page publicity.

Something ought to be done about it, and in my opinion someting will be done about it unless we old fogies in the churches get busy. What we need, in order to have a lot of colorful publicity which will make our State better known throughout the nation, is to establish the interests which naturally attract men and women of the character of Al Capone, Legs Diamond and the bob-haired bandits who make life so interesting in the more favored communities.

Generally speaking, these citizens, who have a genius for organizing crime in spectacular fashion, are interested, first, in liquor; second, in gambling; and third, in prostitution. Of course, they also take a great interest in the "organization" of industry and commerce, especially in the way of establishing protective associations which safeguard the pants-pressers, milk dealers and other helpless and humble people, from the danger of bombs, better known as pineapples, provided of course these people do not forget to pay their dues promptly.

The way to have gambling and plenty of it is to stimulate interest in it, so of course we need horse racing and dog racing. As conducted today, these games are made especially uncertain and therefore interesting by doping, sponging, pulling and fixing. Racing greatly stimulates business activity in a town, as poolrooms have to be operated to take care of the bets of the people who cannot get out to the tracks in the afternoon. The practice is for some energetic young chap to go around and collect bets in almost every business establishment and trot out with them to a convenient poolroom or "bookie." Without the interest created by a nearby track, this industry tends to languish.

We must, of course, have legalized prize-fighting, generally known among the fancy as the business of modified murder. The first argument for this is that the prize-fighters have been pouring into our State and conducting fights regardless of the law and of course, when you cannot control criminals, the thing to do is to let them have their own way and make it legal. Prize-fighting will also bring a great many fine citizens into the State. Of course, prize-fighting is a business, not a sport. A straight prize-fight is, briefly speaking, an effort on the part of two men to knock each other's heads off. In other words, an effort to commit serious injury. This is not a feature of the bloodless sports to which our people have been accustomed. Prize-fighting, however, like racing, is pretty much of a "sucker game." Much of it is not on the level in any sense.

Of course the pimps, perverts and touts who would be attracted to the State by our departure from the sleepiness of other days would take an interest in politics in the various localities and the day may come when we will be as well governed as New York and Chicago.

As for the liquor situation. The writer has just one big regret. If we had had sixty days to fight repeal instead of the thirty, or if we had had a thousand dollars to start with, we would have won that fight. The State was "coming fast" just before election. However, we did vote for repeal, and we voted for a liquor system. Prohibition was pretty well enforced in Virginia and there was no urgent necessity of getting rid of it. However, we had a certain wet legislature in prospect and some of the wisest and best men in the State felt that repeal of the State prohibition law should be managed by the friends of temperance rather than be left to a grand wet scramble in the legislature. The liquor system, set up by the legislature, seems to be just about as good as a liquor system can be. There is, of course, no such thing as a good liquor law. The thing to do now is to organize our forces wherever possible to shut out the whiskey stores under the local option provision of the law. Then we can observe and criticise operation of the law and in due time the people of Virginia can be counted upon to do the right thing. There is no use trying to help a chicken out of an egg.

Christian people should awake to the fact that there is an assault all along the line on religion and morals. There is a strong element which is determined to destroy the influence of the protestant church in community affairs. Returning from a hearing on the Race Gambling Bill proposed for the District of Columbia, Bishop Hughes and I were addressed by the taxicab driver who wished to express his emphatic opinion that gambling should be licensed and taxed.

"The same theory might be applied to prostitution," said Bishop Hughes. "Would you want that licensed and taxed?" "Yes, I would," said the driver, who by his appearance, might be thought to hail from the territories of the great Khan of Tartary. " "It would be a lot better to license it; we ain't getting no money out of it now."

Yours hopefully,
DEETS PICKETT.

Alexandria, Va.

ONLY CHRIST.

Only Christ can give us a saving knowledge of God and this knowledge is what concerns us most. The counsel of the Greek saints was, "Know thyself." The Bible appeal is, "Know God." When we turn our eyes within we see nothing but weakness and failure and sin, and if we are saved it must be on the strength of what God, through Christ, is and not what we are. It is a matter of life and death, and this essential saving knowledge we get only in Jesus Christ. He reveals the Father full of grace and mercy. He knew God's great loving heart.

Only Christ can deliver us from the power of sin. We cannot deal with sin, but it must be dealt with by some one before we can be saved. Christ dealt with it seriously and effectively on the cross of Calvary, which was not a martyrdom but an atoning sacrifice made by the Son of God, and that sacrifice frees us from the law of sin and death. It cancels our guilt and delivers us from its power. It breaks the bondage of evil habit. It purges our soul of passion and evil desire, and places a great dynamic in one's life.

Only Christ, through his blood, can cleanse our hearts of all sin. How quickly we walk in the light after regeneration determines how soon we enter the experience of holiness "without which no man shall see the Lord." It was the sainted Christina Rossetti who said:

None other Lamb, none other Name,
None other hope in heaven or earth or sea,
None other hiding place from guilt and shame,
None beside thee.

Rev. J. S. Willett.

For in frequent prayer there is so much rest and pleasure, that as soon as ever it is perceived the contrary temptation appears unreasonable; none are so unwilling to pray as those who pray seldom; for they that do pray often, and with zeal and passion and desire, feel no trouble so great as when they are forced to omit their holy offices and hours of prayer.—*Jeremy Taylor.*

CONTRIBUTIONS

SUFFOLK LETTER.

The Woman's Home and Foreign Missionary Society of Liberty Spring Christian Church recently celebrated the 20th anniversary of its organization. This Society was organized in 1914 with about fifteen charter members. Mrs. Y. C. Byrd was the first president. The following have also served as presidents: Miss Louise Savage, Mrs. C. E. Byrd, Mrs. L. F. Bradshaw, Mrs. John Ashley, Mrs. N. W. Byrd, Mrs. J. L. Byrd, Mrs. E. F. O'Berry, and the present incumbent, Mrs. R. E. Parker. Vice-presidents: Mrs. R. F. Rogers, Mrs. S. H. Rawles, Mrs. I. T. Byrd, Miss Julia Savage, Mrs. John Ashley, Mrs. L. F. Bradshaw, Mrs. F. F. Brinkley, Mrs. C. E. Byrd, Mrs. J. W. Duke, Mrs. R. E. Parker, Mrs. E. F. O'Berry, and Mrs. Lewis Horton; secretaries: Mrs. V. E. Rawles, Miss Susie Rabey, Miss Mary Byrd, Mrs. L. F. Bradshaw, Mrs. C. E. Byrd, Miss Virginia Parker, Mrs. J. W. Tidwell, Mrs. Emmett Pierce, Mrs. Lewis Horton and Mrs. G. O. O'Berry; treasurers: Mrs. C. E. Byrd, Miss Bertha Savage, Miss Virginia Parker, Mrs. W. E. Eason, Mrs. F. F. Brinkley, and Mrs. J. W. Tidwell. The present membership is forty-six.

The financial goal for the first year was $50.00. This has been increased to $200.00. The Society has raised more than $2,050.00 since 1918. In addition to the money raised for missions, the Society has made contributions to the local church as follows: $120.00 for chinaware, silver and linens; $14.00 for pulpit Bible; $36.72 for brass rod and curtain for choir; $32.00 for flower stands; $10.00 for Rev. D. P. Barrett's automobile; $5.26 for furnishing room in the parsonage at Fancy Gap.

In addition to this financial work, the Society has been deeply interested in the Spiritual Life Work. This is listed as follows: Prayer, Bible Study, Family Altar and Tithing. Only a few of the women could be induced to take part in this feature, at first, but nearly every member who attends cooperates heartily, at this time. Several have become tithers, a few observe the morning watch and have set up family altars in the homes. For several years a class has studied the Mission Study Books and these classes have experienced not only a deeper interest in missions, but a deepening of their spiritual lives.

The above information was gathered by Mrs. S. H. Rawles and presented at the Missionary Social in February. It will be seen from this history that this Society has sought to put the emphasis upon three things: information, spiritual life and giving. As a result of this type of work the whole church has felt the spiritual impact of this group of interested women. The Young People, the Willing Workers and Cradle Roll have been organized and are doing good work. The current expenses of the church have been raised with more ease since the organization of these various societies. If this type of work could be efficiently done in every local church, many of the local problems would be solved. A missionary society cannot exist on appeals for money as the only objective. There must be information. Jesus said: "Teaching them to observe." Missionary and Biblical teaching is as essential in a missionary society as in a Sunday School class. If a Sunday School class did nothing more than take up a collection, it would soon die. And such a class should die, for it does not represent the spirit of Jesus Christ, or the Bible standard of spiritual life. This information must be seasoned with spiritual prayer and spiritual purpose. Then giving becomes normal and easy, and the opportunty to make a contribution offers joy and privilege to all who support the work of the Master.

Some of these days, when we know better; some of these days, when our spiritual ideals are lifted; some of these days, when our eyes are opened; yes, some of these days, the women of the church will teach the men that it is a glorious privilege to enter into the missionary program of the church to learn, to feel and to give. Spiritual ignorance pulls down the curtain upon the vision of God and the world. It limits the horizon and reduces life to personal wishes and selfish ends. Know, live and give. I. W. JOHNSON.

HAVE YOU FORGOTTEN?

My Brother Pastor:

More than forty years ago the leaders of our church founded Elon College as an institution of higher education for the Christian Church. In founding the College they assumed for themselves and those who were to come after them the full responsibility of conducting the College and supporting its program. Those who had to do with this proposition and far visioned program for our church were loyal to the College so long as they lived. They not only realized its need, but were glad to divide their living for its support.

The College has made itself felt in the larger program of the denomination. No cause has yet outdistanced its leadership. A limited leadership is necessarily limited in its field for service. For nearly three-fourths of a century the Christian Church in the South was content to go along with what they knew as a "divinely called ministry." They were right in insisting on a "divinely called ministry," but something more is vitally necessary if the church is to go forward and render the service that God has ordained. For a minister to be all things to all men, he must be able to appreciate the positions held by those whom he is to serve. If he, himself, is unprepared and untrained, he could hardly expect to be the leader of a prepared and trained constituency.

The founders of Elon College loved their church and were jealous of its position then and in the days to come. They knew that if their church was to take its place with other denominations in the service of the kingdom that her leaders, in addition to being "divinely called," would have to be humanly and carefully trained for the exacting positions that awaited them. A trained leadership for the church was necessary then; it is equally necessary now and shall be more so in the days that are to come.

If the Christian Church is to have a trained leadership, it is obviously necessary that she do the training herself. There are State schools, of course, and there are other denominational schools as a matter of fact, but other institutions are not in a position to train the leaders for the specific needs of the Christiain Church. We are not yet ready, I think, for other denominations to take over the responsibility of supplying ministers for our pulpits and leaders for our churches. They do not want this responsibility; they have their own. Nor are we ready, I think, to turn the matter of filling our pulpits and selecting the leaders for our churches over to the State. We believe in the separation of church and state. The state is dedicating its efforts along lines other than religious. Since we are not ready to turn these important functions of our church over to outside sources, are we ready to turn the more vital and fundamental task—that of training our young women and young men for higher positions and leadership in the church, over to the state and other denominations?

Let not the church be deceived. God is calling to us to lay more securely the foundation of real religion in the hearts of those who are to have the responsibility of the church in the days that are ahead. The only way to lay a successful and abiding foundation for the church for the future is for the church to train the rising generation in matters moral and religious. Elon College is our servant in these matters. She has been serving through the years, is delighted to serve today, and is most anxious to continue to serve through the days to come, whether or not she will be permitted to serve what constitutes the church throughout the Convention.

Elon is marvelously equipped to do the work of the church college, her faculty is adequate and willing, her student body is representative and most anxious to receive the proper kind of training and preparation. The spirit of the College is Christian and optimistic. The church-at-large seems to be favorably inclined toward the College and is optimistic for her future. I regret to say in this connection, however, that the church-at-large is woefully neglectful in her material support of the College. I regret to insist on further contributions from the church for the College at this time; however, our present critical need calls for generous support on the part of everyone. It would not require large gifts from any, but it does require small gifts from many.

My brother pastor, we have been waiting, anxiously waiting, needfully waiting for offerings from your church. In very few instances, comparatively speaking, have our hopes been fulfilled. To date the followng churches have sent amounts according to schedule:

HONOR ROLL.

Church and Conference	*Quota*	*Raised*
Ambrose, Georgia and Alabama	$ 30.00	$ 35.00
Elon College, N. C. and Va.	229.00	737.00
Carolina, North Carolina & Virginia	15.50	15.50
Mt. Bethel, N. C. & Va.	37.00	40.41
Wake Chapel, Eastern North Carolina	102.50	155.08
Waverly, Eastern Virginia	113.00	179.00
Windsor, Eastern Virginia	49.50	71.25
Seagrove, Western North Carolina	18.50	32.00

The following churches have sent in contributions from the church during the campaign:

Church and Conference	*Quota*	*Raised*
Holland, Eastern Virginia	212.50	165.50
Eure, Eastern Virginia	178.50	25.00
Wakefield, Eastern Virginia	47.50	25.75
Liberty Springs, Eastern Virginia	171.50	65.00
Mt. Carmel, Eastern Virginia	87.00	40.65
Holy Neck, Eastern Virginia	166.50	83.51
Newport News, Eastern Virginia	132.50	60.43
Suffolk, Eastern Virginia	667.00	486.57
Oakland, Eastern Virginia	196.50	13.30
Hopewell, Eastern Virginia	63.00	2.37
Springhill, Eastern Virginia	32.50	5.75
Barrett's Chapel, Eastern Virginia	38.50	5.00
Burton's Grove, Eastern Virginia	26.00	25.00
Union (Virgilina), N. C. and Va.	185.00	64.76
Mt. Zion, N. C. & Va.	73.00	40.00
Hines Chapel N. C. & Va.	123.50	85.25
Haw River, N. C. & Va.	96.00	39.25
Pleasant Ridge, N. C. & Va.	47.50	2.52
New Lebanon, North Carolina & Va.	65.00	60.18
Hebron, North Carolina & Virginia	73.50	12.00
Union (Burlington), N. C. and Va.	154.00	46.89
Liberty, N. C. and Va.	83.50	4.00
Durham, N. C. and Va.	218.50	161.94
1st Christian, Greensboro, N. C. & Va.	232.50	67.63
Catawba Springs, E. North Carolina	105.50	50.50
United Church, E. North Carolina	43.50	6.10
Liberty Vance, E. North Carolina	202.50	51.50
Mt. Auburn, Eastern North Carolina	88.50	45.60
Lebanon, Eastern North Carolina	16.50	8.86
Oak Level, Eastern N. C.	66.50	50.00
Christian Light, Eastern N. Carolina	61.50	2.21
Fuller's Chapel, Eastern N. C.	107.00	6.60

consider what the College ... it has meant to your church, and what it ... mean to you both for all time to come, should the College be compelled to close her doors for the lack of funds maybe—perhaps for the lack of interest and contributions on the part of yourself and those whom you serve. All the College is asking is for the love, the interest, the gifts and the prayers of the members of the church as they themselves have been blessed of God. It is my prayer that this heart appeal may find a hearty response in your soul and in your purse.

L. E. SMITH, *President.*

ELON ALUMNI ATTEND BANQUET.

One hundred and fifty-four members of the Elon College Alumni Club and their guests, including thirty students of Elon, members of the Glee Club, held a delightful meeting on Tuesday evening, February 23, 1934, at Fellowship Hall, Suffolk Christian Church, at which time a dinner was served by the ladies of the church.

Rev. Dr. I. W. Johnson, president of the Alumni Association, presided. In his address before the large gathering, he stressed the genius and spirit of the men and women who founded the College, its high standard of Christian manhood and womanhood, and told something of its early days.

Mrs. Annie Staley Calhoun, who has been secretary of the Alumni Club since its organization, made an interesting report, and greetings were brought by Dr. J. E. Rawls, who served last year as president.

Dr. N. G. Newman, chairman of the memorial committee, read memoirs for Mrs. Garland Barlow, Mrs. F. W. Everett and Mrs. Joe Bynum Gay, members who have died within the year. He also presented a memorial from the Association on the late Rev. Dr. W. W. Staley, which was made a part of the records. Dr. Johnson announced that this came with peculiar timeliness as February 24th is the 85th anniversary of Dr. Staley's birth.

G. D. Underwood, chairman of resolutions, thanked the church, its ladies, and the Glee Club and others who contributed to the success of the gathering.

The following committees were appointed for the coming year: Memorial, J. F. West, Jr., Rev. J. M. Roberts, Mrs. H. S. Hardcastle, W. E. MacClenny, Miss Susie Holland; Executive Committee, Dr. I. W. Johnson, Mrs. Annie Staley Calhoun, Rev. F. C. Lester, Dr. J. E. Rawles, Mrs. W. V. Leathers; College Committee, Dr. J. E. Rawles, Mrs. R. T. Bradford, G. C. Mann, Mrs. W. V. Leathers; Co-Operation Committee, Rev. J. F. Morgan, Rev. O. D. Poythress, Rev. G. C. Wright, Mrs. J. G. Truitt; Resolutions Committee, Rev. H. S. Hardcastle, S. E. Everett, Rev. R. E. Brittle, Mrs. B. D. Crocker, Mrs. J. E. Rawles, Mrs. Mills Riddick.

The program was presented by the Rev. John G. Truitt, toastmaster: Violin solo, "Gypsy Airs" and "The Songs My Mother Used to Sing," Miss Griffith; address by Col. J. E. West, who declared that if Elon did nothing else than teach a love of truth, a character which had honor for its basis, it has filled a great purpose. He stated

Elon Co... responded to ... Song" and "Here's to Elon."

Miss Chamblee, by special request, sang "My Heart is a Lute."

A piano "comedy" was played by four young men of the Glee Club. The tables were decorated with red roses, tulips and evergreens, and favors were cups of gold and maroon, the College colors, filled with salted nuts.

The members of the Alumni Association and their guests numbered people from Suffolk, Nan-

... the ... observes ... December ... day, not out of celebration of the birth of Jesus, but, since it must be the celebration of a person, Japan waited until 1912, when the death of the Emperor Teasheo was announced on December 25th. They then had their Person, and since that time they have celebrated the day very much as we do in this country.

OXFORD BIBLES *for* EVERY NEED

"The Oxford Bible is the Bible par excellence *of the world"*

THE HOME BIBLE

A Family Bible in Handy Size

An extra large type Oxford Text Bible, containing also, a family register and 12 beautifully colored maps. Size 9 x 5½ inches.

Specimen of Type

16 The LORD *is* King for ever and ever: the heathen are perished out

Nos.
01600 **Superior Cloth,** round corners and red edges $2.75
01603 **French Morocco,** limp, round corners, red under gold edges, headband, book-mark $4.75

The JUNIOR'S Bible

Self-Pronouncing

With 4,000 Questions and Answers, carefully selected "Aids to Bible Study," 16 beautifully colored and 15 black full-page illustrations, 6 colored maps and a presentation page. Children may readily pronounce correctly difficult Scripture names, as this Bible is self-pronouncing. Size 7 x 4⅞ x 1¼ inches.

Type in Junior's Bible

2 Take the sum of all the of the children of Is'ra-el, years old and upward, thro

No.
1815 **French Morocco** leather, overlapping cover, round corners, red under gold edges, headbands and book-mark. Make some child happy with one of these fine Bibles $2.95

Child's ILLUSTRATED Bible

The beautifully colored illustrations in this new Bible are a delight to the children. It has clear, readable type and yet it measures only 5⅛ x 3⅜ inches.

Specimen of Type

a My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God. | 10 Mercy and truth gether; righteousness kissed *each other.*
11 Truth shall sprin

No. 02112. **French Morocco** leather, overlapping cover, round corners, gold edges $2.50

Pocket REFERENCE Bible

Has over 50,000 center column references. Measures only 6¼ x 4⅝ inches. (A splendid gift for a young lady.)

Specimen of Type

9 Behold, [a]O God our shield, and look upon the face of thine anointed.
10 For a day in thy courts *is* better [1]

[a] Gen. 15. 1. [b] Ps. 56. 1. & 57. 1. [2] or, *all*

No. 07523x **French Morocco** leather, overlapping cover, round corners, red under gold edges $3.25

Concordance Edition

Type and size as No. 07523x, but with a Concordance, subject index and dictionary of Scripture names. An excellent edition for students and Christian workers **No. 03272x** ... $5.00

OUR LEADER

Oxford Concordance Bible

Self-Pronouncing

This beautiful Oxford India paper edition is indeed the ideal Bible for the student, preacher and evangelist. Each proper name and difficult word is divided into syllables and accented, and though printed with large clear type, the volume measures only 8½ x 5½ x 15/16 inches.

Specimen of Type

8 ¶ [21]Jĕ-hôi'-ă-chĭn *was* ... years old when he began t

No. 03671x. **Fine Grain Morocco** leather, overlapping cover, leather lined to edge, silk ... round corners, red under edges, silk ...

hea...

A UNIQUE GIFT BIBLE

With Basket Weave Binding

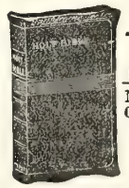
The Antique brown calf leather binding has a basket-weave grain, and button clasp. Has overlapping cover, art silk lined, with red under gold edges. With references. Printed on Oxford India paper. *Type as Pocket Reference Bible.* $5.50
No. 03255x .....

As No. 03255x, with concordance.
No. 03276x $6.50

Oxford TEACH... ...les

Have over 50,000 center column ... s, and 300 double-column pages of up-to-date helps, conveniently arranged in alphabetical order. Also 32 full-page illustrations, and an indexed atlas of the Bible with 15 beautifully colored maps of Bible lands.

Easy-to-Read-Edition



Size 7¼ x 5 x 1⅜ inches

Specimen of Type

14 Like sheep they are laid in grave; death shall feed on th

Nos.
04453. **French Morocco** leather, overlapping covers, round corners and red under gold edges. A durable and handsome Bible $4.35

Oxford India Paper Edition

Only one inch thick.

0773x. **French Morocco** leather, overlapping covers, round corners, red under gold edges, headbands and book-mark. A beautiful gift edition $7.00

RED LETTER Edition

Same size and type as style No. 04453, with same references and helps, but with all the words of Jesus Christ printed in red. White paper edition **No. 05453.** French Morocco leather, overlapping cover, round corners, red under gold edges $5.00

The Oxford imprint in a Bible guarantees satisfaction

ing [illegible]
in economi[illegible]
priorities, and [illegible]pport, a keener realization of our dependence on God, there is also danger of serious loss, inefficiency, and loss of ground. The faithful representatives of Christ on the mission field have been working and praying to promote friendly understanding, to make God known through Christ, to witness to the power of the Gospel to give life and to transform. They have won spiritual victories and have laid the foundations for Christian churches and communities. Now the work is threatened, and they are in danger of being shelved, because American Christians cannot keep up their gifts to missions and at the same time maintain their automobiles, enjoy their luxuries, send their children to high-priced schools and indulge in expensive tastes in their homes, in their churches and in amusements. Many Christians in America are suffering from a decrease of incomes but the needless expenditures by Christians would more than maintain all the missionary work that is now threatened for lack of support. Think what this curtailment means. One Board reports that over fifty-eight churches that have hitherto supported individual missionaries, have now so reduced or cut off their gifts that some fifty of these workers—some of the best on the field—are in danger of being stranded and may be withdrawn.

In addition to the need for standing loyally by the ambassadors of Christ who have left home and kindred in obedience to the Great Commission of our Saviour and Lord, there are needs of the work and of our fellow Christians in these mission fields. A Mission Board lists some of the work which must be given up if the church at home withholds support—for the native churches are still too weak and poor to carry the whole burden. Here are some of the important projects that gifts of from $25.00 to $2,000 will make possible of continuance—a mission boat, Sunday Schools, Christian literature, Bible institute, children's meetings, evangelists, teachers, Bible women, schools for the blind, schools for boys and girls, theological seminary, kindergarten, medical work, nurses' training school, medical supplies.

Humanity, self-interest and patriotism would stir us to carry on at great sacrifice rather than desert our soldiers at the front in a military campaign to defend home and country, though this involves the destruction of life. Shall we desert our representatives at the front in the spiritual campaign to advance the cause of Christ, involving the saving of life and the redemption of humanity? In failing to carry on the missionary work in these needy fields we are not only deserting the soldiers of the Cross at the front, but we are failing to follow the forward moving Christ of the Cross. D. L. P.

The widow gave her mite. She gave what she had, God asked no more of her.—*Selected.*

[illegible]	16.71
[illegible]	1.47
[illegible] Va.	5.60
First Christian, Greensboro, N. C.	13.26
Flint Hill, Star, N. C.	.61
Pleasant Ridge, Ramseur, N. C.	2.50
Total	$ 1,514.26

Individuals and Churches.

Previously acknowledged	$ 690.97
Barrett's, Sedley, Va.	.63
Mt. Zion, Mebane, N. C.	1.21
Total	$ 692.81

Summary.

Previously acknowledged	$ 8,375.98
Sunday Schools, Regular	71.72
Individuals and Churches	1.84
Total to date	$ 8,449.54

Our Mission period—March, April, May and June—has now arrived, and it is hoped all our Sunday Schools will unite in emphasizing Missions as the superlative task and privilege of church and Sunday School. Easter approaches and nothing should come in the way to prevent the most liberal missionary offering we have ever made at Easter. Let every school and every church prepare to take the Easter offering for Missions. Thank you.

J. O. Atkinson, *Secretary.*

DR. ROBERTS—MISSIONARY.

By D. P. Cushing,
News Editor, The American Board.

Patients in the American Hospital for Women and Children, Madura, India, try to stay awake in order not to miss the doctor's smile when she comes on her nightly rounds. That describes Dr. Isabella M. Roberts, who, although born in Canada, has served over 17 years in India as a medical missionary for the American board. Every patient when she leaves brings some token of love to the Lady Doctor, a tray of fruit, sugar, beetel nut or leaf, anything—so long as it shows in some way their appreciation. And always a garland of flowers is put around the doctor's neck or a tight little bunch of blossoms placed in her hand.

"This ceremony is on the veranda of the bungalow," says Dr. Roberts, "And then in return we give them a copy of the Gospel in Tamil. If it is a mother leaving with her baby, she is also given a booklet on the care of infants. To the question 'Can you read?' we often receive the reply, 'No, but my son can,' or 'my husband can.' So back they go to their villages. Some return, some we never see again. What has their time in the hospital meant to them besides medical treatment? We trust they have received some idea of cleanliness and hygiene and that we have made them realize we are their friends. We hope the care they have had has made them see something of what Christianity means. Though they themselves cannot read, will not the copy [illegible] unhygienic con[illegible]n Madura for one case that is attended by a doctor or a trained nurse," declares Dr. Roberts. Nurses are trained at the American Hospital, and these Indian girls are responding well to the instruction.

The hospital has over its entrance in Tamil letters these words: "Pray that ye may be healed. Come unto me all ye that labor and are heavy laden and I will give you rest." Indian women, trained to talk sympathetically with the patients in the dispensary and hospital, tell Bible stories and distribute portions of Scripture. So are the sick healed and the Word preached to them.

Dr. Roberts has a B. A. and a M. B. from Toronto University. She served for a time in the Woman's Hospital of Philadelphia, and also studied in London and Vienna. For ten years she was on the staff of the Medical College in Ludhiana, India, and an associate in Madura from 1926 to 1927, when she received permanent appointment under the American Board.

A GHASTLY GESTURE.

The largest budget in its history, approved by the Cabinet in Japan, saw one-half the amount pledged to armaments, comments Rev. Floyd L. Roberts, of Nagoya, Japan. The navy got the biggest plum probably on account of propaganda playing up America as a potential enemy. Disfigured and maimed, 1,500 lepers are cared for on a beautiful little island near Okayama. Even so, only a fraction of the lepers in the Japanese Empire are cared for by hospital and settlement. Says Rev. Clarence McCall, of Niigata: "The price of *one warship* would provide isolation and treatment for all, and the disease could be eradicated in one generation. When will we learn that human life is of the first importance?"

MODEST IN HER DEMANDS.

Little Toshiko rises regularly at 6:30 each morning in Kyoto, Japan, to practice on the piano. She desires passionately to play as well as Miss Frances Clapp's more advanced pupils. "Even better," her mother assured her, "if you practice faithfully." But to attain such heights Toshiko felt she needed divine aid, so that night at prayers she was heard to say: "Dear God, please make me play one-half as well as my teacher; no, that's asking too much; one-third as well will do."

NOTICE.

The Annual Spring Missionary Rallies of the Eastern Virginia Conference will be held as follows:

Norfolk District.—Mrs. J. E. Cartwright, Superintendent. Elm Avenue Christian Church, Portsmouth, Va., Tuesday, April 3rd.

Nansemond-Gates-Franklin District.—Mrs. B. D. Jones, Superintendent. Berea (Nansemond), Wednesday, April 4th.

Waverly District.—Mrs. E. T. Atkinson, Superintendent. Spring Hill, Thursday, April 5th.

Mrs. J. E. Cartwright, *Pres.*,
Mrs. L. W. Stagg, *Secretary.*

A Story for the Children

WHAT ANIMALS EAT.

There are hosts of animals almost everywhere. The air sustains the flying swarms; the earth contains the burrows of others; and the ponds, lakes, and rivers abound in swimming animals. Others inhabit the trees and various growing things, while many parasites live within the bodies of other animals. Every living thing requires food.

Insects and their allies form the largest group of animal life on land. They feed on all parts of plants, and on every sort of plant that lives. They strip the leaves from trees, suck the juices from stems, gather the nectar from flowers, bore through roots and woody trunks, and lay their eggs in the choicest fruits and grains. Great numbers live on decaying matter and act as scavengers. They may prey upon other insects, and some prey upon larger animals and man.

Not only do insects feed upon every sort of substance found on the earth, but they are eaten by great numbers of other animals. Spiders are always catching and devouring them. Frogs, toads, lizards, snakes, turtles, and hordes of birds constantly feed upon them. Their lives are always in danger. Nevertheless, although billions of them are devoured daily, their numbers do not seem to diminish greatly.

Earthworms feed upon piece of leaves and other food particles in the soil through which they burrow at night. The food is sucked into the mouth. They must not stray far from their burrows lest they themselves be devoured by toads, snakes, or birds.

Clams, oysters, and mussels, crawling on the bottom of some stream, feed upon small bits of matter which they draw into their mouths from the water about them. In turn, they are devoured by starfish and man.

Snails slide through our gardens, stopping here and there to nibble on some tender lettuce leaves, while their own lives are being threatened by crayfish, lizards, turtles and birds.

Frogs, toads and salamanders feed chiefly on other animals. They prefer insects, slugs and worms. Large toads will even devour mice and little chickens. Their tadpoles feed on tiny plants, but must be careful lest they themselves be snatched up by water snakes, turtles and fish. Mature toads are seldom eaten because of a distasteful secretion over their bodies. Frogs are devoured eagerly by snakes, alligators, turtles and water birds.

Snakes are meat-eaters. They eat great numbers of worms and insects. A few eat vegetable matter. They have been reported to have eaten young ducks which were swimming in the water. Turtles, in turn, are eaten quite extensively by man. If you have never tasted turtle soup, you have a pleasure awaiting you.

Birds are adapted to securing various kinds of food. Wading birds (like storks, herons, flamingoes, and pelicans) gobble up fish, frogs, and other water animals. Eagles, turkey buzzards, hawks, and kites are flesh-eaters. They have strong hooked bills, and sharp claws. They are fond of frogs, toads, snakes, insects, and small mammals like the rabbit, which they swoop down upon. Turkey buzzards will feed upon animals that have been dead many days, and they usually smell like the decayed food they eat. Most other birds feed upon insects, grain, weed-seeds, fruits and such. Humming birds gather nectar from flowers. Owls sieze mice and rats, while the swifts and swallows snatch insects from the air while in flight.

Rodents (such as squirrels, mice, rabbits and beavers) feed on various parts of plants. Elephants feed on leaves and twigs, as do cows, horses, sheep and goats.

Moles, shrews and bats feed on insects. And in Australia are found the spiny ant-eaters.

The last great group of mammals includes those which eat meat, and are called carnivorous. Animals belonging to this group are lions, tigers, wolves, dogs, bears, seals and others. They feed on other mammals, birds, mussels and frogs, which they tear to pieces with their sharp teeth.

The list could be continued indefinitely. One point seems evident: that every animal is preyed upon by other living things. Each eats, and in turn is eaten. Man himself is not exempt, for many parasites invade his body, and often destroy it. The following humorous lines seem appropriate in concluding this discussion:

Great fleas have little fleas
Upon their backs to bite 'em,
And little fleas have lesser fleas,
And so Ad *Infinitum!*

—John Harvey Furbay, in The Congregationalist and Herald of Gospel Liberty.

RESOLUTIONS.

[Submitted to the Eastern Virginia Elon Alumni, at the annual banquet, upon the 85th anniversary of Dr. Staley's birth.]

Dr. William Wesley Staley, son of John Tilden Staley and Melissa Jane Clendenin Staley, was born in Alamance County, N. C., February 24, 1849, and died at Virginia Beach, Va., October 9, 1932. The labors and achievements of his public life of fifty-eight years have received due emphasis and eulogy. We would emphasize some of his private virtues:

He was a student. Persistent, painstaking and accurate from youth to old age. He surrounded himself with the choicest literature and most reliable sources of information, and used them freely. Yet he so assimilated his acquired knowledge that his discourses rarely bore the marks of it.

He was a thinker. His mind was keenly analytical and severely logical. This was evident in all his public discourses. He had the capacity to think through difficult problems and reason out conclusions with an almost mathematical accuracy. It was this quality that made him so valuable in the counsels of his church.

He was patient. He could labor and wait for the fruition of his labors. He could suffer wrong in silence and wait patiently for the day of vindication.

He was unselfish and sacrificial. He consecrated himself to his tasks and never got in his own way. In the early years of his ministry in Suffolk he was importuned by friends to leave on account of his health. His reply was, "I came to Suffolk to succeed, or to die trying." This was his philosophy of life, and he maintained it to the end.

He was humble. His wants were few and simple. Luxuries made no appeal to him. He was easy to entertain. He never embarrassed his hostess. He was immune to blame or praise.

He was friendly. His friendly interest extended to all. "He lived by the side of the road and was a friend to man." But the submerged, the delinquents, the poverty stricken, the diseased and suffering, the tempted and fallen were the special objects of his care. The most confirmed drunkard or other moral wreck, of his city, felt free to enter his study and talk with him about their troubles. He would listen by the hour with tender compassion and then comfort and cheer by his wise and loving counsel. How often he entered the house of shame, skillfully protecting its victim from the scorn of a merciless public, and by prayer and counsel helping toward the new and better life, will ever remain a sealed book.

"He was a man. Take him for all in all, I shall not look upon his like again."

Therefore, be it resolved:

1. That we place upon record our high appreciation of the life and labors and especially his untiring devotion and great service to the College we represent.

2. That we express our sincerest gratitude to our heavenly Father for giving to our generation such an example of sublime faith, moral heroism, and faithful and effectual ministry.

3. That we commend his life as worthy to be emulated by all who come after him.

4. That we extend our sympathy to his family and that host of friends who loved him as a father.

5. That copies of these resolutions be sent to the family, entered upon the records of this Club, and sent to The Christian Sun for publication.

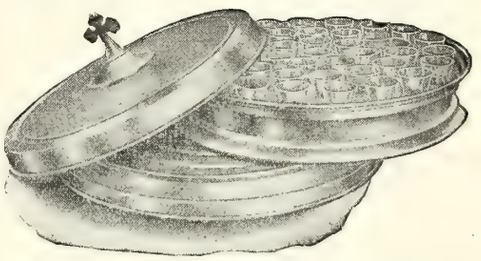
Rev. N. G. Newman, D. D.,
Chairman of Committee.

COMMUNION WARE.
Individual Service.

Made in best Silver Plate or Aluminum. Prices low; first-class workmanship and finish.

ALUMINUM.

Aluminum is light in weight, durable, and does not tarnish.



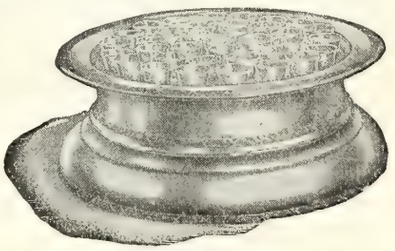
Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses	$7.00
Tray No. 6—Interlocking, with 35 plain glasses	6.75
Tray No. 10—Interlocking, with 30 plain glasses	6.50
Base No. 50-A—Fits Trays 2, 6, or 10	2.25
Cover No. 50-A—Fits Trays 2, 6, or 10	2.25
Bread Plate No. 1—Narrow rim	1.60

SILVER-PLATED.

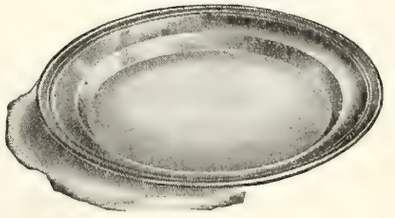
The Silver-plated Ware is of the very highest grade and best finish; heavily plated on nickel base.

Tray No. 85—Interlocking only, with 36 glasses	$22.00
Base No. 1—Silver-plated; fits Silver Tray 85	11.00
Cover No. 5—Silver-plated; fits Tray No. 85	16.00



(For Silver Bread Plates, see under No. 90.)

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	$22.00
Base No. 2—Silver-plated; fits Silver Tray 90	16.00
Cover No. 4—Silver-plated; fits Silver Tray 90	14.00



Bread Plate No. 3—Narrow Rim	$ 9.00
Bread Plate No. 4—Broad Rim	9.00
Filler—Silver Lined	6.00

THE CHRISTIAN SUN
1536 East Broad Street, Richmond, Virginia

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

Rev. F. C. Lester, *Editor*, 505 S. Main St., Norfolk, Va.

SYLVESTER HARRIS.

Did you see in the daily paper recently the story of Sylvester Harris? It's a good story, and reminds me of something.

According to the newspaper, Sylvester called President Roosevelt on the telephone. He says those who answered the telephone at the White House got mad and told him to quit calling the President. But he didn't quit—not until the President answered.

"Who is that?" asked the President of the United States.

"Sylvester Harris," came the reply. "I'se a Nigger down here in Mississippi."

"Well, what do you want, Sylvester?"

"Dey tell me dey's goin' take my land from me. De paper said if dat happen, fo' us to call you. I did, and huh I is."

The President very calmly replied that Sylvester would hear from him soon. A few days later an extension of time was given for this Negro farmer to pay his mortgage.

Which reminds me of prayer.

In a great old Book, Jesus said: "If you get in a tight place, let me know." We may feel no more worthy of attention in heaven than a Mississippi Negro at the White House. But if we keep calling until the Master answers, we can simply say: "This is my trouble. You said call, and here I is." Then the Master will say: "You will be hearing from me." And we will!

THE BEAUTIFUL SNOW.

When the air is filled with what one has called "a white darkness," or the earth is robed in a garment of spotless white, as it has been the past week, there comes to me from childhood a haunting poetic phrase about "the snow, the beautiful snow." There is something enchanting, exhilarating, cleansing about snow.

Out of the particles of dust and moisture in the air God weaves a white robe to cleanse and cover the earth. This is often used as a blanket to draw the frost out of tiny plants of wheat and flowers so they can give bread and beauty to all of God's children.

A snow storm is a beautiful sight to those of us who have comfortable clothes and homes to shelter us from its chill. I like to watch it float from the heavens and find its earthly resting place on tree and fence, or wall and housetop, where "soft and thick they lie." What is prettier than a forest struggling beneath its fluffy white burden, beautiful because of the burden?

But to some the snow has its horrors. More food and fuel are needed, and the need is harder to supply. One of these unhappy ones came to my office this morning. The years have whitened his head. The depression took away his job. His wife is feeble. His son is sick. His own strength is failing. There was just enough fuel for today. No one knows when he can get a job again. The chilling blasts have hit him hard and the snows have hemmed him in, but like the sturdy trees of the forest, he stands manfully straight under his burden and brings to me a blessing because of the beauty of his character.

His unconquerable soul asserts itself, his head is unbowed, and out of his need he says: "We shall not be forgotten, for we trust in Jesus Christ." Today fuel will go to his bin and food to his pantry—and his pastor will be happier because this aged man tramped through the snow to the church to open a door of opportunity for those who appreciate not only the beauties of nature but of character also.

YOUTH AND EASTER.

Within a month people around the earth will celebrate Easter. This is the most sacred and solemn celebration in the church year. It marks the anniversary of the death and resurrectioin of Jesus, the founder of the church.

What does youth think of Easter? Does Easter have a message for youth? What will they do to celebrate this high festival of the church?

For many Easter is a bewildering spectacle; but for more it is the high tide of hope. It tells the story of what happened to the world's best man, a young man, only thirty-three. Out of an insignificant village he marched into the center of the sacred city proclaiming that old things were passing away and all things were to be made new. He heralded the beginning of a new social, economic, moral and religious order. The temple was cleansed, and the New Way was made clear. Many heard him gladly, and some said: "Surely, this is the Christ," but others nailed him to a cross where he died.

If there had been no cross and tomb, there could have been no resurrection morning. Where there is no death there can be no new life. Love shines brightest in the light of a cross.

Youth must be interested in Easter because it was youth crucified; it was youth bearing "sweet spices," early at the empty tomb; it was youth met by the Master that first Easter day; and it was youth that has walked with him to the ends of the earth bearing glad tidings of fellowship with God through suffering.

Wherever the sun shines on land and sea when Easter comes, youth will arise early and find a place of worship. There will be no empty tomb, but in many a garden Marys and Johns will seek the risen Christ, and having found him they will hasten away to tell others of the new hope, the new life which comes through Jesus.

In plays and pageants, in poetry and prose, in music and prayer, in service and sacrifice they will testify to their belief in immortality which is assured through Easter day. In our own church youth will not be satisfied with merely furnishing flowers and programs for their own local group, but they will present an offering which will send the good news of Easter to others who know it not. And their happiness will be complete because they will bring their friends into membership of the church they love.

WHAT HAS JESUS DONE FOR US?

Christian Endeavor Topic for Mar. 18, 1934.

(John 3:16; I. Peter 3:18.)

Worship Program.

Theme—"What Has Jesus Done for Us?"

Prelude—"Beneath the Cross of Jesus." (Instrumental.)

Call to Worship—Poem, "Into the Woods My Master Went," by Lanier.

Hymn—"Beneath the Cross of Jesus." (Sung quietly.)

Scripture.

Meditation and prayer.

"Let us remember Jesus, who spent his life in service for others; who went about doing good, healing the sick, comforting the sorrowful, and strengthening the lives of his companions; who throughout his life exemplified the love of the heavenly Father in human form." (Pause for silent prayer.)

"Let us remember Jesus who not only did a great deal for us in his life, but was willing to make a complete sacrifice of death upon the cross. Let us remember this and offer a prayer of gratitude for his sacrifice upon the cross." (Pause for silent prayer.)

Vocal duet—"The Old Rugged Cross."

Story—"The Legend of the Cross," from "A Little Book of Profitable Tales," by Eugene Field. (Also published in the International Journal of Religious Education, February, 1932, page 34.)

Hymnic Benediction.

"Lord, let us now remain in peace,
Who in thy name are gathered here;
Disclose the brightness of thy face,
And be forever near."

Discussion.

1. *Jesus changed Men's Idea of God.* People were afraid of God; they held him in fearful awe as they would Caesar; they had no hope of having friendly companionship with him. What do we mean when we say that "everybody can approach God," that "we can take our problems to him?"

2. *Jesus Changed the Idea of the Value of a Human Life.* Among the Jews of that day the idea was common that the rich man, the educated man, the man who obeyed all the rules of the state-religion—that was the man who amounted to something.

Should prisons be primarily for punishment or for the cure and reformation of the wrong-doers?

3. *Jesus Changed the Idea of Sin.* Killing a person is sinful, but the primary sins are hatred, lack of self-control, and regard for our neighbor. Study Matt. 5:17-22.

4. *Jesus Gave People Courage to Believe that Their Sins Might Be Overcome.* Jesus made it clear that a person does not need to be forever bound by his inheritance or his environment; he can become Godlike even though he has a very sinful past.

5. *Jesus Showed Us the Purpose of Life.* He made it clear that there must be one great purpose (Matt. 6:24), and that this purpose is the doing of God's will (Matt. 6:33). So to live that others will be blessed—that was the great practical purpose of Jesus' life (John 10:10). Just what would you say is the main purpose of your life? Is there any great central purpose? If so, is it like that of Jesus?

6. *Jesus Gave the World an Example of What We May Become.* There is often much argument as to whether anybody today can become nearly as perfect as Jesus was. The answer Jesus would make would be something like this: "Quit arguing about theories. Try out the teachings I gave in the Sermon on the Mount. If you are willing to make this venture, you will become as perfect as you need to be. The trouble with most of you is that you spend your time in discussion instead of improving your sincerity by experimenting with the words I spoke and the ways I lived." Suppose that all the members of your group make a serious effort to put into practice this week the injunction in Matthew 5:44—what do you think would happen? Are you willing to try it?

7. *Jesus Makes Us Discontent With Our Present Achievements.* Perhaps the greatest testimony to the power of Jesus is the fact that all of

(Continued on page 11.)

Sunday School Lesson

By Rev. H. S. Hardcastle.

PARABLES OF THE KINGDOM.

LESSON X.—March 11, 1934.

Golden Text: *"Of the increase of his government and of peace there shall be no end."*—Isaiah 9: 7.

Lesson Text: Matthew 13: 1-52.

A parable is a word-picture. The word literally means "to throw beside," or "along-side of." Jesus taught much in parables. He took spiritual things and presented them in pictures of things His hearers knew about. Today's lesson comprises a group of parables which illustrate different aspects of the kingdom.

As Mustard Seed.

The mustard seed is a tiny seed, one of the smallest of seeds. But when it is planted, it shows amazing capacity for growth, and becomes the greatest of herbs, even as a tree, so that the birds come and lodge in the branches. The kingdom is small in beginnings. It had its start in Jesus, an itinerant teacher, poor, despised, harassed, murdered, and in twelve obscure men, without prestige, wealth or earthly power. But it has grown until as it were it has covered the earth. And nations find rest in its protecting shade. Despise not the day of small beginnings in the things that concern the kingdom. Think of Livingston in Africa, Morroson in China, Carey in India, and many others, and then think of how Christianity has grown in numbers and in power since these days of small beginnings.

As Leaven.

There are those who interpret leaven as evil in this parable. The writer does not accept this interpretation. As the mustard seed suggests the outward growth of the kingdom, the leaven suggests the inner, pervasive, permeating, transforming work of the kingdom. As a woman puts yeast in a batch of dough and the dough is transformed, so the kingdom is introduced into the life of the individual or of society, and quietly, pervasively transforms the life of the individual or of society. Eventually the whole will be leavened.

As A Treasure.

It was the custom in those days for those who had wealth to bury it for safe-keeping. Often the owners of the treasure would die or be killed, and the treasure would remain undiscovered and unclaimed. Occasionally a man ploughing in a field would turn up such a treasure. This is the point in Jesus' parable. In the case of the treasure hid in the field the man is not consciously seeking the treasure, or the kingdom. But when he finds it, he sells all that he has that he might possess the treasure. We are to seek first the kingdom, for it is the thing most worth seeking. And any man who even by chance comes into touch with the kingdom is justified in giving up everything he has in order to come into possession of the kingdom.

As a Pearl of Great Price.

In the case of the pearl of great price, the man is consciously seeking it. When he finds it he sells all the other pearls that he has in order that he may buy the one great pearl. So, says Jesus is the kingdom. Other things may be good. But the kingdom is the supreme *good*. For it a man can afford to pay all that he has and is. And he will be the winner at last. No one who is in the kingdom of God ever feels that he has paid too great a price for his privilege. No one who has found Christ, even at the expense of having given his all for Christ, feels that he is the loser. Paul said that he had suffered the loss of all things and did count them but rubbish in order that he might find Christ, the Pearl of Great Price.

As a Net Cast into the Sea.

The people who had heard Jesus knew what happened when fishermen cast a net into the sea. They got all kinds of fish and other things as well. The kingdom is like that. It is so inclusive and so comprehensive that the bad often gets in with the good. The church is not made up of perfect folks. It is not made up of regenerated folks. It is not made up even of all good folks. There is a mixture of good and bad and indifferent in the church. But eventually there will come a time of sifting and of sorting. When the fishermen get to the shore they sort the good from the bad. So shall it be at the end of the world. The wicked shall be severed from among the just. They shall be cast into the furnace of fire; and there shall be wailing and gnashing of teeth. One needs not take the words literally. Jesus is speaking soberly about something that is even worse than mere physical punishment. We may have to revise our conceptions of a literal, burning hell, but we still have to deal with the fact of hell. It is only a weak sentimentalism or a blind intellectualism which reads out of the gospel story the sober and stern and terrible things that Jesus says about those who persistently refuse to yield themselves to the loving overtures of a heavenly Father. God does not choose to send men to hell. Men send themselves there.

Things New and Old.

The teachings of Jesus and the truths of the Bible will never be outgrown. They are eternal because they are true, and they are true because they are eternal. Because a thing is old is no sign that it is not true. But because a thing is true does not mean that it may not need to be re-stated or re-interpreted. One of the problems which modern religion faces is to present old truths in terms which are valid for modern life. Science does not necessitate the discarding of truth; it simply necessitates the re-statement of truth. Christ was a modernist in the best sense of the word. He was also a fundamentalist in the best sense of the word. The alert preacher or teacher will bring out of his mind and heart things both old and new. He will make alive the old things by interpreting them in the light of the new. He will test the new by interpreting them in the light of the old. Christ's teachings need no defense; they need practice. They do not need an apology; they need an application.

CHRISTIAN ENDEAVOR.

(Continued from uage 10.)

us are filled with a sense of guilt because we are not as good as we know we ought to be. Jesus is constantly before us as the Conscience of Mankind. The Welfare of All—this must be the slogan of all followers of Jesus.

8. *What Has Jesus Done for Me?* The discussion will have missed its final purpose if it does not result in a frank asking of this question: Have I allowed Jesus to do for me what he can do?

Suppose each of us this week follows this simple plan:

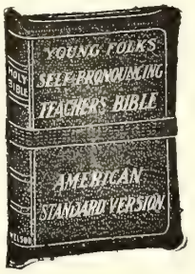
(1) Study each morning two or three verses from Matthew 5.

(2) Plan a method of applying them to our lives for that day.

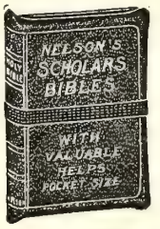
(3) Spend a few moments in the evening in seeing what difference these teachings have made.

AMERICAN STANDARD BIBLES.

Authorized and Edited by American Revision Committee, and Published by Thomas Nelson & Sons.



These Bibles contain the Concise Bible Dictionary which forms the helps to these Teachers' Bibles. It supplies ,in the most condensed and convenient form, all the latest information about the Bible, its writers, its language, the various versions, complete chronology, life of Christ, with harmony of the Gospels, life and travels of St. Paul, etc. The illustrations are reproduced from recent photographs, and truly illustrate the articles. The Combined Concordance is entirely new, and has been made expressly for the American Standard Version. It combines with the Concordance, Subject-Index, Scripture Proper Names, etc. The 12 Maps have been carefully revised and are beautifully colored. In making orders, give the number and price.



135—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold. **$3.00**

India Paper Edition, Only 16-16 of an inch thick.

. 133X—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold, **$4.00**

SUNDAY SCHOOL SCHOLARS' BIBLE.

Especially made up for gift or reward Bibles for Sunday School scholars, containing a special series of very practical and useful helps and Bible Questions and Answers, etc. Printed on fine white Bible paper; ruby type; pocket size, 3¾x5⅜ inches, and 1 inch thick, with 31 full-page illustrations in sepia. All bindings are black.

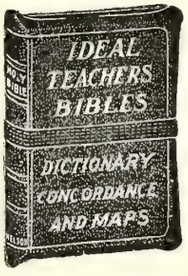
Ruby Type, Size 3¾x5⅜ Inches, and 1 Inch Thick.

65—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on side and back in pure gold; 6 colored maps **$2.50**

AUTHORIZED VERSION.

RED LETTER TEACHERS' BIBLES.

Brevier Type (8 vo.), Self-Pronouncing, Size 5⅜x8½ Inches and 1⅜ Inches Thick.

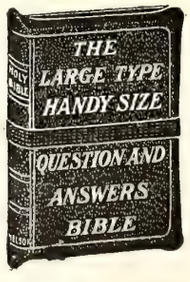


Containing the Bible, with full references. The words of Christ in the New Testament are printed in red; other parts of the book are printed in black. With Concise Bible Dictionary, combined Concordance, and 12 indexed maps.

7852—Genuine Leather, Lavant grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold **$4.75**

RED-LETTER EDITION.

With All the Words of Christ in the New Testament Printed in Red.



1282—Genuine Leather, Morocco grain, divinity circuit round corners, red under gold edges, register and headbands; title stamped on side and back in pure gold **$3.25**

60—Bound in Cloth, stiff covers, square corners, red edges, Sunday School Scholars' Bible, stamped in pure gold on cover, no illustrations; special book for Sunday Schools **95c**

Any of the above Bibles sent postpaid. Address

THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy

MONDAY.

WHO IS MY BROTHER?

"Whom thinkest thou was neighbor unto him?" —Luke 10:36, 37.

"Whosoever shall do the will of my Father which is in heaven, the same is my brother."—Matt. 12:50.

The following is taken from the Talmud and commended to us all in the hope to learn from it a much needed lesson:

"Walking on the mountain one day, I saw a form which I took to be a beast; coming nearer, I saw it was a man; approaching nearer still I found it was my brother." The closer we come to one another, the better we understand one another and the more we feel that we are brothers."

Prayer—Dear Lord, God, there are a lot of folks whom we do not appreciate. Help us to see them truly as thou dost see them and be to them what thou dost wish. In Christ's name.—*Amen.*

TUESDAY.

SOME PROVERBS.

"Think on these things."—Phil. 4:8.

"Prove all things; hold fast that which is good."—I. Thess. 5:21.

"Goodness is beauty in its best estate.

"We may be as good as we please, if we please to be good.

"Every day should be distinguished by one particular act of love.

"A good heart is a letter of credit.

"To have lived so as to look back with pleasure is to have lived twice.

"You are not very good if you are not better than your best friends imagine you to be.

"He who seldom thinks of heaven is not likely to get there, as the only way to hit the mark is to keep the eye on it.

"The greatest art in the world is to have as many good thoughts as possible.

"It is better to think what you say than to say what you think.

"Many seem to prove all things and hold fast to nothing.

"Sometimes God has to break our hearts to enter them."—*Selected.*

Prayer—O Lord, our Father, give us the vision to see and know all of the mind of Christ that is possible and make us of that same mind. Give us the power to follow Christ in all our doings. O Lord, do thou supply all our needs.—*Amen.*

WEDNESDAY.

A MAN'S PRAYER.

"O Lord, teach me that sixty minutes make an hour, sixteen ounces make one pound and 100 cents one dollar. Help me to live so that I can lie down at night with a clear conscience unhaunted by the faces of those to whom I have brought pain.

"Grant, I beseech thee, that I may earn my living on the square, and in doing so I may do nothing wrong.

"Blind me to the faults of others, but reveal to me my own. Guide me so that I will have nothing to conceal.

"Keep me young enough to laugh with children and to amuse myself with their play, and when I am called from this world, may they who go on after me be glad to remember me, and make thou my epitaph simple: 'Here lies a man.' Amen."—*Selected.*

THURSDAY.

A MAN'S BIGGEST JOB.

"Train up a child in the way he should go, and when he is old he will not depart from it."—Prov. 22:6.

One can cut away mountains, change the river's flood, close chasms with bridges, master ocean and sky, and shape the world's destiny, but the job of moulding a boy into a man is the biggest job any man ever had.

Man can calculate what steel will bear and span the streams for the oncoming generations, but to determine what is wrong and what is right and sift out the good so that his boy shall be a stature of truth blossoming into manhood without injury of soul by careless words and thoughtless deeds and have in him no seed of ruin and misery, that is man's stupendous task.

Prayer—O Lord, Father of us all, thou who hast given us these children, grant unto us unreserved consecration to heaven, thy wisdom in knowledge and discretion; thy love in living; and be thou my soul complete to our children and all with whom I come in contact.—*Amen.*

FRIDAY.

"EVERY MORNING NEW."

"Old things are passed away; behold, all things are become new."—II. Cor. 5:17.

This title and text is the caption of a leaflet which I have received. It says: "Let every morning be unto you as the beginning of a new life. No matter how dark the night—how disappointment, or failure, or sin has marred the past—here's a new day—begin again."

It is a grand thing to live—to open the eyes in the morning and look out upon the world, to drink in the pure air and enjoy the sweet sunshine, to realize the newness of the day and feel the pulse and thrill of the strength and power which it brings, and likewise the consciousness of the strength and power with which we may respond to it.

Prayer—Our Father, we thank thee for this day, and for every new day with all its wealth of life for us. Notwithstanding all the ills of life, help us to find the goodness and the joys of life, and do thy will all the way.—*Amen.*

SATURDAY.

LIGHT FOR THE DEAF.

"Hear, ye deaf; and look, ye blind, that ye may see."—Read Isa. 42:14-22.

It has been discovered that partly deaf persons can hear 50 per cent better if their heads are exposed to a powerful electric light. More and more it has been found that man is a unit. Improve one organ, and other organs respond to the stimulus; or destroy one organ and other organs are impaired and perhaps ruined.

Thus also is every man a unit spiritually. Whatever is done for the betterment of the soul in one direction has its beneficial results in all directions. More Bible reading means more prayer. More prayer means kinder thoughts. Kinder thoughts mean gentler words. Better church attendance means a nobler life. Thus there is every reason why we should be zealous for God.

Prayer—It all goes back, our Father, to thy love for us, which leads to our love of thee. May we love thee more each day, and serve thee better because we love thee more. For Jesus' sake.—*Amen.*

—AMOS R. WELLS.

SUNDAY.

GANDHI'S FEE.

"Take heed, and keep yourselves from all covetousness."—Read Luke 12:13-21.

Gandhi, the mystic and ascetic, who is the adored leader of vast masses of India's people, was receiving a party of Americans early this year. One of his visitors asked him: "Would you go to America for a million rupees?" His answer was prompt, sincere, and wholly characteristic: "Not for a hundred million dollars; but I would go for nothing."

Men who do things for nothing, for the pure love of doing them—such men have always swayed the world. Gandhi's only garment is a loin cloth. His only food is a supper of a few dates, almond paste, and goat's milk. He is serving India, and not seeking to please himself. India follows him for that reason.

Self-control, self-denial, and self-dedication—these three make up all of life that is worth living. They alone render possible all the work that is worth doing.

Prayer—Guide us, blessed Spirit, in thine own way, and to thine own true and happy ends. We will not be self-seekers. We will seek thee and thine.—*Amen.*

—AMOS R. WELLS.

A PIGSTY AT MAIN AND MARKET.

"Neighbors," was the keynote of President Roosevelt's informal address to a throng of his Duchess county friends on the campus of Vassar College a few days ago. He finely said:

"We have been extending to our national life the old principle of the local community, the principle that no individual, man, woman or child, has a right to do things that hurt their neighbors."

Most of our readers would applaud that principle, as applied, for example, to child labor, or, to quote the President again, "It is unfair to maintain a pigsty at Main and Market Streets." But some of us would like to ask the President whether a pigsty at the heart of the town would be as much of a nuisance to his Poughkeepsie neighbors as the saloons that are sure to be opened there and at many other crossroads if and when he puts repeal through. As one listens to the President, ringing the changes on that goodly word, "neighbor," one wonders whether he has ever read the fifteenth verse of the second chapter of Habakkuk in that great Dutch Bible which is an heirloom of the Roosevelt tribe, and which his lips pressed when he took the oath. In the King James version, it reads: "Woe unto him that giveth his neighbor drink, that puttest the bottle to him."—*N. Y. Advocate.*

There is not the slightest reason in the world why today you should not know and enjoy as much of God's love as anyone else. The only lack is that somewhere in your nature there is a paralysis, a want of power. The good you would do not, and the evil you would not you do All you have to do today, in the simplest way possible, is to link your nature to that of Christ, the living, risen Lord.—*Selected.*

Alcohol is poison. Never have I had recourse to alcohol as a stimulant for intellectual labor.—*Sardou.*

THE CHRISTIAN SUN'S PULPIT

Rev. John G. Truitt, *Pastor.*

REVELATION—IN REALITY THE BOOK OF REVOLUTION.

By Dr. J. Edward Kirbye.

[Preached in the United Church, Raleigh, N. C., February 4, 1934.]

Blessed is he that readeth and they that hear the words of this book—the time is at hand."—Revelation I: 3.

A half century had passed since those days when the first friends of Jesus in sorrow and joy had formed for themselves a new loyalty, a new faith in him as Lord of life and death. And that faith in him had been rewarded in the organization of communities reaching westward and for nearly two thousand miles from the first center. These little groups had grown with amazing rapidity. Their call for devotion might mean death. Every leader in accepting Jesus knew that this might be the end. It was not an easy thing to become a Christian in the first century. There was real meaning in its call to devotion. Only as you sense that meaning is there reality in the words of the hymn—

"In the cross of Christ I glory—
Towering o'er the wrecks of time—
All the light of sacred story
Gathers 'round its head sublime.

James, the brother of Jesus, had been killed during the reign of Nero—Peter had been killed, and not much later Paul met a similar end. The last years of the century witnessed a new leadership that had to face all the dangers. It is not strange that the Christian leadership saw relief only in a supernatural way and could think only of Jesus as returning immediately in the clouds in judgment to overwhelm his enemies. Jerusalem had been destroyed and the power of imperial strength was seeking to destroy the Christian sect.

Jesus had said: "Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy; but I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." A half century and more of persecution had been their lot and the book of Revelation is their answer to those years of bewilderment and oppression.

It is historically true that Christianity, as an organized movement in the first century, developed through blood and tears of crosses and in the innermost depths of pain appealed for loyalty. Loyalty that understood the meaning of Jesus when he said, "Blessed are those who are persecuted for righteousness sake," and circumstances which enabled Paul to say: "I am persuaded that neither death nor life,"—and experiences which led the writer of the Book of Revelation to see the Christian communities coming through great trials and tribulations and washing their robes and making them white in the blood of the Lamb slain from the foundation of the world. Only as we face the hard experiences of life do we catch the spiritual significance of these years.

In these things are the last defenses of human hope, the last long leap of the soul to find a rational basis for living amid difficulties which they are powerless to understand. They come to us when we cannot find any other explanation for the overwhelming experiences of life and death, and in their hopes we cling. The book of Revelation is the history of a struggle—appeal for a martyr loyalty in the Christian communities—the last refuge of the soul in God and Christ in the skies—and the assertion of an impending doom upon all enemies and the certainty of the triumph of Jesus.

Volumes of literature grow around these experiences of defeat. There is always a better day coming—impending judgments and destruction—the coming of Christ and angels, and the ultimate defeat of those who have caused the wrong to be powerful and merciless.

Why did the author use symbols and fill the book with strange descriptions? There is evidence of an overwrought mind fully understood in the light of conditions. There is extensive use of symbol which was common to the oriental mind, and not used so extensively in the West. The book of Revelation was intentionally written in Hebrew symbol that their enemies might not be able to understand it. It would be understood by all Jewish Christians, but not by the officials of Rome. Years afterward when Christian leaders were courting the favor of Roman officials, this book remained a testimony against such an alliance, and Christian leaders had to keep it in the background in their affirmations of loyalty to the government.

Nearly a century of prosecution for their unwillingness to accept the doctrine of the vice-regency of the Roman Empire had produced two results:

(1) A long list of martyrs, including all the Apostles of Jesus. And that list was becoming longer and longer as the years passed.

(2) The other was a gradual yielding on the part of many in the Christian communities. Evidently the writer is making his appeal to the churches in the Smyrna area of Asia Minor. The appeal is to seven churches, and the first chapters of the book are discussing their lacks as well as their fidelities. Some of them had been falling away, and the Roman government priestly officials were offering trade privileges to those who forsook the Christian cause. This was the mark spoken of in the 13th chapter by which trade privileges are given in exchange for forsaking the Christian cause.

Along the shores of the Mediterranean Sea, the Roman Empire stretched from Spain to Palestine, embracing various racial groups, languages and cultures. The writer has such a picture in mind in the 13th chapter—from the sea a beast has risen, and he is the personification of blasphemy. Dragons and beasts of every kind have contributed to his authority and all the world worshipped at his feet. He is the representative of power and might. For three and a half years he ruled with the viciousness of the beast, and his hand was raised against God and the saints and all whose names are written in the Lamb's book of life. But he that kills with the sword must be killed by the sword—Quite like the law of the Jews, isn't it?—not quite like that saying of Jesus!

And then there arises another beast from the earth exercising power like the first. This evidently refers to the official priestly class of the Empire exercising the power of the Emperor and bringing to trial the Christians who refuse loyalty to either. But with power he persuades professing Christians to leave their loyalty and exchange it for the mark given—or token—by which trade privileges and earthly advantages are given. And only those with such a token might buy and sell.

And then comes the climax of the indictment. Here is wisdom. The number of the beast is the number of a man. You have heard the modern expression—getting his number. That is what the writer here is saying. Here is his number—Six hundred, three score, six. What is his climax? Who is being indicted? How did he get the number 666? He took the numerical values of the Hebrew letters which spelled the name of the Latin Emperor, Neron Caesar. Their numerical values in the Hebrew language are 666. Very simple, isn't it? Nero Caesar equals the number 616 used elsewhere.

Over against the beast—the power of Rome, are the martyrs—the 144,000 whose names are written in the Lamb's book of life. They are in heaven with songs of victory—they are good people—they are those who have not been defiled and their cry of victory is heard in these words: "Fear God and give glory to him who made heaven and earth." These sit in judgment and the wrath of vengence shall be visited upon all who do not heed. Thus you can go through the book. The heavens are warring against the earth and the victory belongs to the supernatural powers of heaven.

We need not be concerned about angels, or the spectacular coming of Christ in the clouds. We can discuss these matters without any loss to ourselves or others, and we need to be reasonable.

In this book, however, in the midst of peril—there is a passion and unbounded confidence that certain courses in life are right and others are wrong and Christians should have a concern for the higher things. From such a book as Revelation as from the others in the New Testament, and confirmed in an amazing manner in the teachings of Jesus, there is strikingly illustrated the deepest and most vital of all principles—the one principle that lifts human beings into nobility and virtue and makes personality of worth possible—*the quality of moral optimism.* Here is the question of questions for every one of us. Does pessimism rule us—does pessimism rule society in a blase fashion—does a non-moral attitude rule us? Or are we under the emotional compulsions of creative ideals which make distinctions between good and evil, and which may rise if occasion need be, to the heights of commanding loyalties. You have that as your greatest revelation of God in human beings in the New Testament. Therefore life which is to face personal development of its powers and meet individual and social issues heroically, must have a moral optimism as its base, for only then are there inspirations that abide as permanent elements of character.

Some say that Christianity in its superstitions and creeds is unreasonable. All of us are willing to confess this. But there is something deeper—something more fundamental. Does this seem reasonable? Would each one of you be reasonable? "Be normal and be moral. Be healthy in body and mind, be buoyantly optimistic, taking account of your moral responsibility. Be yourself and your best possible self. Be strong. Be heroic, but not by fits and starts—be not weary in well doing. Steadily do your part, and for the final outcome trust the Higher Power

(Continued on page 14.)

Christian Orphanage

Dear Friends:

I have read stories where under great mental strain peoples' hair would turn gray over night. We live hours sometimes in a few minutes. I well remember on one occasion we visited a large city with the singing class, and the children were sent out in homes to be entertained with the express understanding that they were to be at the station next morning fifteen minutes before train time, so we could leave for home. Al lwere there except two larger girls. We counted off the minutes as they flew by, still they did not come. The last minute was counted off, still these girls had not arrived. The conductor called, "All Aboard!" the train slowly moved off, still the girls had not arrived. But for some reason the train was stopped and while it was standing, the girls came, all excited and out of breath. They had missed the first ferry boat. Imagine how long I lived in a space of a few minutes. I attribute many of the silver hairs in my head to that experience.

During the week from February 26th to March 3rd, we had the heaviest sleet in the section from Raleigh to Winston-Salem that we have had in thirty years. Telephone wires down, light wires down, and we were in darkness, without means of communication by phone or wire. During the worst night we had, when th esleet was so heavy and the limbs on the trees were crashing to the ground on every side, and the ground was so slippery one could hardly walk, about two o'clock in the night when I was dead in sleep, two little boys from the "Baby Home" came to my door and said the matron had sent them to tell me that the "Baby Home" was on fire. She was a new matron supplying for one out sick, and did not know to call Mr. Wagoner, my assistant, who lives next door to this particular building.

Imagine being called out of a sound sleep at two o'clock in an awful night, and informed that a building is on fire with thirty little children in it! We dressed as quickly as possible and went as fast as we could to see that the children were gotten out first. When we reached the building, we found that the power line wires running near the building had come in contact with limbs on the trees and set them on fire, and made quite a blaze. It also crossed the phone wire and ran the current into the phone and made a blaze. No damage was done, the children were all safe, and we felt much relieved. But think of being called up out of a warm bed at two o'clock in the night, when the weather was awful and limbs crashing all along the way. That is what makes one's hair turn gray.

CHAS. D. JOHNSTON, *Supt.*

REPORT FOR MARCH 8, 1934.

Brought forward		$ 1,232.18
Sunday School Monthly Offerings.		
North Carolina and Virginia Conference:		
Greensboro, First	$ 9.88	
Hines Chapel	6.00	
		15.88
Eastern North Carolina Conference:		
Henderson		1.57
Western North Carolina Conference:		
Providence Memorial		1.78
Eastern Virginia Conference:		
First, Norfolk	$ 7.07	
Suffolk	25.00	
Cypress Chapel	3.37	
		35.44
Valley Virginia Central Conference:		
Mayland	$ 1.00	
Linville	3.40	
Georgia and Alabama Conference:		
Vanceville		1.00
Special Offerings.		
F. C. Owen, gdn. James Brown...	$ 12.50	
C. M. Horner, support of Hazel Horner	25.00	
Chas. D. Johnston, cash item	5.15	
		42.65
Total for the week		$ 102.72
Grand total		$ 1,334.90

THE SUN'S PULPIT.

(Continued from page 13.)

upon whch you and yours ultimately depend. This simple, normal, moral and reasonable attitude is what we mean by moral optimism." So said one of the great teachers recently.

That is not only normal and reasonable but vitally necessary to life and well being. That is fundamentally the most essential thing revealed in historic Christianity and just as fundamental to your full living now as it has been in past generations. It is the very heart of our educational processes and should be the heart of the Christian appeal in our churches.

CORRECTION.

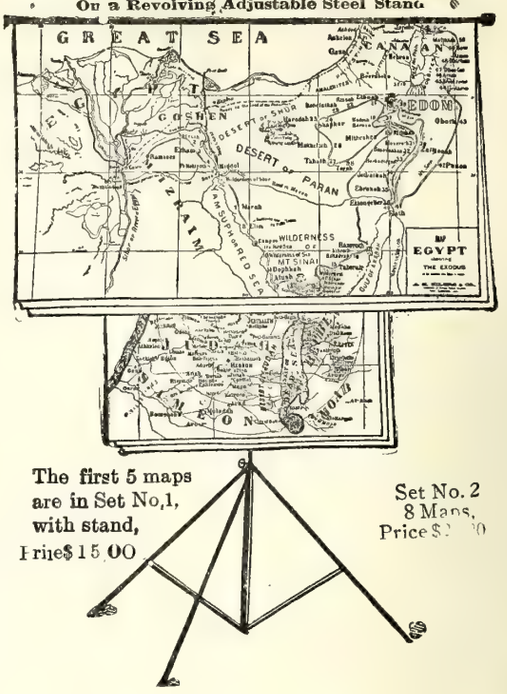
In the notice of Eastern Virginia District Rallies, the Nansemond-Gates-Franklin Rally will meet with the Holland Christian Church instead of Berea, Nansemond. Please correct in next week's SUN. Thank you.

MRS. L. W. STAGG.

The above was received after the printing of the form containing the Rally announcements.

Eitors Sunday School Maps.

On a Revolving Adjustable Steel Stand



The first 5 maps are in Set No.1, with stand, Price $15.00

Set No. 2 8 Maps, Price $[illegible]

Fine large Maps, In 6 Colors 36x57, on linen finished Cloth. Mounted on a folding steel stand, which can be regulated, so that Maps may be seen to the best advantage. This set contains data for thorough Bible Study. Its large print and Cheerful Colors makes this set very instructive and attractive. Contains the five thoroughly up to date Maps necessary to the study of Bible History.

New Testament Palestine, — Old Testament Palestine, — Roman empire and Bible Lands, showing Pauls Travels by Colored lines. — Lands of the Old Testament, from the Great Sea, to the Persian Gulf.—The Exodus, Egypt, shown by Colored lines the wanderings of the Israelites the

THE CHRISTIAN SUN

1536 East Broad Street **Richmond, Virginia**

HOLMAN SUPERIOR TEACHERS' BIBLES

Authorized Version—Self-Pronouncing The Best Editions of the World's Best Book

For Adults, Teachers, Preachers, Students, and All Who Would Study the Word of God Intelligently

BOLD BLACK TYPE—COMPACT SIZE 4½x6¾ INCHES—WILL FIT THE COAT POCKET

Part page specimen of Holman Boldblack Type Bible

ST. MATTHEW, 5. *Christ's sermon on the mount.*

13 And leaving Năz'a-rĕth, he came and dwelt in Că-pĕr'na-ŭm, which is upon the sea coast, in the borders of Zăb'u-lon and Nĕph'tha-lim:
14 That it might be fulfilled

A.D. 31. CHAP. 4. n Isa. 9. 1, 2.

934 CHAPTER 5.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.

AND seeing the multitudes, a he went up into a moun-

THIS NEW HOLMAN TEACHERS' BIBLE, Pronouncing Text, Bold Black Type is a **PRONOUNCED SUCCESS.** The latest Bible with **NEW HELPS** that are quite comprehensive and consist of an Illustrated Bible Dictionary, Concordance and additional aids all under **ONE ALPHABETICAL INDEX.** Also Fine Maps on Coated Paper, and a specially prepared **BIBLE READING COURSE,** intended to stimulate and maintain interest in the Bible. Imported Bible paper is used to improve opacity and keep down bulk. By this means you get the benefit of full Biblical information without the physical discomfort of handling a heavy volume.

STYLES AND PRICES—BIBLE PAPER EDITION

4612. **French Morocco Leather,** divinity circuit, overlapping covers, round corners, red under gold edges..... **$4.00**

4630. Same as 4612, with extra leather lined covers..... **4.75**

THIN INDIA PAPER EDITION

With Helps as described above. Size 4½x6¾ inches. One inch in thickness

630X. **Egyptian Morocco,** divinity circuit, leather linings, red under gold edges, silk head bands and silk marker..... **7.00**

633X. **Algerian Morocco,** divinity circuit, leather lining to edge, silk sewed, round corners, red under gold edges, extra quality binding..... **8.00**

EXTRA LARGE PRINT TEACHERS' BIBLES

Large 8 Vo. Size—8x5½ inches—1600 Pages, including 400 pages of Bible Study Helps

Part Page Specimen of Print

Extra spacing between words and lines makes this Bible very easy to read.

ST. MATTHEW, 5. *Christ's sermon on the mount.*

15 k The land of Zăb'u-lon, and the land of Nĕph'tha-lim, *by* the way of the sea, beyond Jôr'dan, Gă'lĭ-lee of the Gĕn'tiles;

A. D. 31. k Is. 9. 1, 2. l Is. 42. 7. Luke 2. 32. m Mark 1. 14.

2 And he opened his mouth, and taught them, saying,
3 b Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

CONTAINING COMPLETE HELPS TO BIBLE STUDY, INCLUDING ALL OF THE FOLLOWING FEATURES

A New Practical Course in Bible Reading, A Treasury of Biblical Information. The most carefully compiled, thorough and attractive form in which valuable Biblical information has ever been prepared. Illustrated Self-Pronouncing Bible Dictionary Containing 150 illustrations, concise definitions and textual references on nearly 50,000 subjects. **A Practical Comparative Concordance,** with nearly 50,000 references. **Four Thousand Questions and Answers** on the Old and New Testaments. A valuable Help to all Bible Readers.

STYLES AND PRICES

4712. **Divinity Circuit** (overlapping covers), French Seal Leather, red under gold edges, silk head bands, and silk marker.. **$5.00**

812RL. **Red Letter Teachers' Bible.** The Words of Christ in the New Testament, Old Testament Passages alluded to by Christ, various prophecies relating to Christ in the Old Testament, etc., all **PRINTED IN RED.** Binding same as described above on 4712 and same large Self-Pronouncing type..... **6.00**

733X. **Holman India Paper, Genuine Morocco,** leather lined, silk sewed, divinity circuit, round corners carmine under gold edges, silk head bands and silk marker, same type and helps as above..... **10.65**

All styles sent Postpaid at above prices—Thumb Index 50 cents extra

MARRIAGES

TALLEY—WOOTON.

On February 10, 1934, at Virgilina, Va., R. F. D. No. 1, I united in marriage Mr. W. M. Talley, of Buffalo Junction, Va., and Mrs. Florence Elizabeth Wooton, of Boydton, Va.

Mr. Talley is a deacon in the Hebron Christian Church, and a prosperous farmer. The bride is an excellent Christian lady. Their many relatives and friends wish for them prosperity and happiness.

C. E. NEWMAN.

OBITUARIES

SHIFLETT.

Mrs. Virginia Bell Shiflett (familiarly known as Jennie Shiflett) died on January 20, 1934, aged about 78 years, her exact age being unknown. Sister Shiflett was a faithful member of Palmyra Christian Church. I have met but few people that had the love and loyalty for the Church that she had. She was always anxious to do more than she was able to do, and often went to church when she was really not able to go. During the years of my ministry at Palmyra, I have often heard her faithfulness and godliness favorably commented upon. She is survived by three sons and one daughter. Funeral services were held at Palmyra, January 22, 1934.

A. W. ANDES.

RESOLUTIONS OF RESPECT.

On December 3, 1933, our heavenly Father, in his infinite wisdom and love, saw fit to remove from our midst one of our most sincere and loyal members, Miss Lula Byrd. It could truly be said of her: "She lived for others."

The members of the Ladies' Aid Society of the Cypress Chapel Christian Church offer the following tribute to her memory:

1. While we regret and mourn the loss of this good woman, we bow in submission to our loving Father's will.

2. That we keep in mind her faithfulness and loyalty to her family, friends, church and Ladies' Aid Society.

3. That we extend our heartfelt sympathy to her family.

4. That a copy of these resolutions be sent to "The Christian Sun," a copy to her family, and a copy placed in the minutes of our Society.

MRS. C. C. HARRELL,
MRS. J. P. PARKER,
MRS. MARY HARRELL,
MRS. A. J. ROUNTREE,
Committee.

RESOLUTIONS.

Adopted by Class No. 1 of the Christian Sunday School, Lanett, Ala.:

1. We, the members of Class No. 1, desire to express our sympathy for, and interest in, the home of Brother J. T. Cox, which in this hour of bereavement is heartbroken and crushed over the death of their only daughter, Mrs. Alice Cox Alexander, who departed this life at the age of 29 years.

2. We promise to remember Brother Cox and his home at the throne of grace, and do all in our power to point them to him who is the soul's great comforter.

3. We pledge also to prove our sympathy and love by a faithful attendance to our duties as members of our class, and to constantly pray for our teacher.

4. A copy of these resolutions to be presented to Brother Cox, one to "The Christian Sun," and one to the Chattahooche Valley "Times," for publication.

CLASS NO. 1.

MRS. MARY F. PIERCE.

For inasmuch as on the night of November 12, 1933, our beloved sister and Society member, Mrs. Mary F. Pierce, who loved the things
fought a good figh
course and had kep
and answered the su
whereas her life of
vice and steadfast
source of inspiration t
solved:

1. That we, the memb
Aid Society of Both
Church let our wills be
of our all-wise loving Fa

2. That we cherish her
sweet by our association

3. That we reconsecrate
our lives to the tasks of
dear to her heart, that some
see her where death cannot

ELON COL

AN ACCREDITED CO
of the
CONGREGATIONAL CHRISTIAN CHURCHES

CHRISTIAN EDUCATION BUILDING.

ELON COLLEGE, founded by the Christian Church in 1889, has fully justified the faith and hope of its founders during its 42 years of operation. Its graduates from the four-year course leading to a bachelor's degree, number 980, now living, 122 of whom are in the Christian Ministry and full-time Christian service. The majority of these are members of our own denomination. In addition, 449 are in educational work and are an active influence in the lay leadership of the Christian Church.

THE CHRISTIAN EDUCATION BUILDING, and the definite religious atmosphere of the College, provide the very best facilities available for training for religious leadership, and offer the Church its finest opportunity to train the young people of the denomination to assume active leadership both in the ministry and laity of the local churches.

Address—

C. M. CANNON, *Registrar*
Elon College, - - - - North Carolina

Home Atmosphere—Reasonable Rates—Clean Athletics—Christian Spirit

DERS.

son of the late Mr. aunders, of Nanse- his home at Wind- 15, 1934, aged 70 services were con- ter, assisted by Dr. I. Revs. J S Cobb, R. I. B. White. The burial emetery.

eaves a son, Lee Henry , N. J., two daughters, Rucker, Richmond, Va., L. Saunders, Windsor, children, three brothers, hard and Willie G. Saun- nsemond County, and two nnie Saunders, Richmond, R. M. Ashburn, Suffolk,

been a member of Oakland Church for more than fifty a quiet and humble Chris- and left to his loved ones the heritage of a good name

N. G. NEWMAN.

TRUITT.

liam H. Truitt was born October 7, and died February 24, 1934, age ears, 4 months and 20 days. He was son of the late Lewis and Sheila uitt, of Rockingham County.

On August 11, 1881, he was married to Miss Amanda Albertine Tickle, who preceded him nearly four years. To this union eight children were born. They are: Mrs. H. L. Thomas, of Barium Springs, N. C.; Robert, Ashton P., and C. J. Truitt, and Mrs. E. B Rascoe, Mrs. C. E. Creason, Mrs. C. W. Whitaker, and Mrs. H. H. Zimmerman, of Burlington.

Besides the children, 31 grandchildren and 4 great-grandchildren, two brothers, J. D., of Elon College, and Thomas Truitt, of England, survive.

He was a member of the Mt. Bethel Church in Rockingham County in early life. He moved his membership to Shallow Ford Church in 1881, and has since been a faithful member, having served as deacon in this church for around 35 years. He took an active part in all church work until the past few years, when failing health prevented.

Burial services at Shallow Ford, conducted by the pastor, assisted by Revs. Redd Turner and C. A. Brown.

The floral offerings were profuse and beautiful. May the heavenly Father comfort the bereaved.

T. J. GREEN.

GUNN.

Mr. William P. Gunn was born April 23, 1847, departed this life February 20, 1934, at the age of 86 years, 9 months and 27 days.

He was married December 16, 1869, to Miss Matilda Wray, who preceded him to the grave a few years ago. Twelve children graced that marriage, seven of whom survive and mourn their loss. Besides his immediate family, two brothers survive, Mr. Dolphus Gunn and Mr. Walter Gunn, a number of grandchildren, many relatives and a host of friends.

Mr. Gunn was an industrious farmer, a good neighbor and a Confederate soldier. He spent his entire life in his boyhood community. He had been in declining health for over a year.

Brother Gunn professed faith in Christ when a young man, first joining the M. E. Church, South. He later transferred his membership to Howard's Chapel Christian Church, and was made a deacon, to which office and obligation he was loyal as long as he lived.

He will be missed—a soldier of the cross has laid down his weapons of warfare. Funeral services were conducted by his pastor from his home in Rockingham County, N. C., assisted by Rev. Mr. Overby, a Missionary Baptist minister, and interment was in the family burying ground at Shady Grove

May the Lord comfort the relatives, is our prayer. L. L. WYRICK.

ce
nt,
rches
sociate
t, Jack-
tices will
d Office up
publication.
scriptions, re-
c., books for re-
matters of business
ssed to J. T. Kernodle,
tor, 1536 E. Broad St.,
Va.
bituary and marriage notices,
d to 125 words, published free.
over 125 words, 1c a word, cash
with notice. No notices should exceed 250 words.

Receipts: The change of label is your receipt for money paid. The label shows date of expiration, and change on label will appear the first or second issue of the month following renewal, provided it was received before the 25th. No other receipt will be sent unless requested. Please notify the Richmond Office if label is not changed as above.

BRAME.

Little Mary Elizabeth was born January 11, 1933, and embarked for the Spirit Land February 21, 1934, being 1 year, 1 month and 10 days of age. She was the only child of Mr. and Mrs. Robert Falton Brame, R. 3, Reidsville N. C. She was a bright, promising little girl, staying long enough to entwine her influence in the affections and love of her parents and other relatives.

Elizabeth was not sick long, her going was a great shock to her parents and friends. Heaven has gained while earth has lost in her passing.

Funeral services were conducted at Howard's Chapel, February 22, 1934, and burial was in the church cemetery.

May our kind heavenly Father comfort the grief-stricken parents is our sincere prayer. L. L. WYRICK.

PIEDMONT COLLEGE

Located in

"The Blue Ridge Highlands"

SECOND SEMESTER—JANUARY 31st.
SUMMER TERM—JUNE 11th.

An accredited college with an enviable reputation for superior classroom instruction, and wholesome student life.

Fully recognized and accredited in its home State, and in such neighboring States as North Carolina, South Carolina, Alabama, Tennessee and others. Standard courses leading to the A. B. and B. S. degrees.

The Summer Term, continuing for six and nine weeks, affords opportunity for college and professional study and invigorating recreation.

From six to twelve hours of credit may be earned. Special courses in Elementary, Intermediate, High School and Rural Education. Public School Music and Art; School and Playground Games; Athletic Coaching.

For Fall Term or Summer Bulletin, write

DEAN J. C. ROGERS,
DEMOREST, GEORGIA.

Southern Seminary Foundation

(*Successor to Atlanta Theological Seminary.*)

AFFILIATED WITH

Vanderbilt University

The Foundation and the other Foundations that are affiliated with Vanderbilt University School of Religion comprise the only Interdenominational Theological School in the South. Through this affiliation the students enjoy the rights and privileges of Vanderbilt University.

DEGREES.

Candidates for degrees are required to have completed their college courses.

The degree of Bachelor of Divinity is offered to qualified students who complete the required courses.

Vanderbilt University also offers the degrees of Master of Arts and Doctor of Philosophy, in accordance with the regulations established in its several departments.

MORE THAN A SCHOOL OF THEOLOGY.

Because of our affiliation with Vanderbilt, our relations with other nearby colleges where our students can take courses without tuition, and the cooperation of the American Red Cross and other social agencies in the city, we prepare students for many types of Christian service.

For information write

WILLIAM JAMES CAMPBELL, *President*,
330 BUTTRICK HALL, VANDERBILT UNIVERSITY,
NASHVILLE, TENN.

THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

IN ESSENTIALS, UNITY. IN NON-ESSENTIALS, LIBERTY. IN ALL THINGS, CHARITY.

VOLUME LXXXVI. RICHMOND, VA., THURSDAY, MARCH 15, 1934. NUMBER 11.

Rev F C Lester 5-1-33
505 S Main St

•• THE SUN'S OBSERVATORY ••

Peanut Amendment Approved.—

By unanimous vote of the Senate the Byrd Amendment giving peanuts the status of a basic agricultural commodity, was passed the first of the week. The bill was sponsored by the junior senator from Virginia and had the hearty backing of Senator Bailey of North Carolina. Between the two all opposition was smoothed out, but not before one Senator had declared that he hoped that they would not "get any more nuts in the Senate."

The Virginia Liquor Bill.—

The penalties for violation, in the new liquor control bill, are considerably lighter than under the Layman Act. However, buyers, as well as sellers, are guilty under the new law. The law specifically forbids the sale of alcoholic liquors not covered by license; beer or wine with which other beverages of greater alcoholic content have been mixed; sale to a person under 21 years of age, to an intoxicated person, or one forbidden to buy liquor. Drinking in public places, except those licensed, is punishable by a fine of not less than $10.00.

Washington Has Mormon Temple.—

Who would ever have expected to see a Mormon Church building in the nation's capital? Yet one has been erected there on a prominent corner, and was dedicated on November 5th. It appears that Reed Smoot was not only a United States Senator, but a persistent propagandist for his faith. By the use of all kinds of influence he secured positions of one sort or another for Mormons in Washington. Quietly and persistently he kept on until several hundred members of that faith came to the city, many of them in government service. He is one of the highest Mormon officials and was present at the dedication.—*Presbyterian Advocate.*

An Important Mayan City Discovered.—

The Carnegie Institution has announced the discovery by its archæologists of ruins of an important Maya city dating from before 600 A. D., in a previously unexplored region of Campeche, Mexico. Two great stone courts and twenty sculptured stone monuments, fifteen of them still standing, were found during a preliminary exploration. Hieroglyphics on the monuments indicated the city was occupied during the so-called "old empire" period of Maya history. During this period the Mayans occupied many cities in Central America, but about 600 A. D. they abandoned the old centres for an undiscovered reason and migrated north to Northern Yucatan, where new cities were built.—*Methodist Protestant Recorder.*

The Scotsman Justified.—

B. P. Hall, writing in *The Christian Evangelist,* says: "The Scotsman has been the butt of the jokers because of his national trait of being a wee bit close in dealing with money. There is a margin over which the acquisitive dare not step lest one becomes meanly averse to spending money, but a sane frugality is always to be commended." He continues with the statement that in spite of this frugality, or possibly because of it, the Church of Scotland presented the outstanding achievement of passing through the last year without a deficit. Again quoting: "At a time when British and American missionary societies were having distressingly increasing deficits, the Church of Scotland had actually increased its income by $90,000 over the previous year."

Soldier Bonus Bill.—

Despite Presidential opposition, the House of Representatives passed the Soldier Bonus Bill by a vote of 295 to 125. Opponents of the bill say that notwithstanding this overwhelming vote, the bill will never pass the Senate and reach the President. Backers of the bill are not so certain of its defeat. No matter what happens in the legislative branches of the Government, it is practically certain of an executive veto. The bill calls for the issuance of $2,200,000 in "greenbacks," and is directly inflationary. The situation is peculiar, inasmuch as the President, who has been considered in favor of every measure that would distribute money and start spending, is at this time in line with the conservatives. There are possibly representatives who voted for the bonus to save the soldier vote in the coming election, but that is a mean trick to play on the President.

The Maryland Tercentenary.—

Catholics of the State of Maryland are planning the celebration of the Tercentenary of the Founding of Maryland on the 27th of this month. But while particularly a Catholic celebration, both Protestants and Jews will participate. The *Commonweal,* Roman Catholic weekly, points out that there was at least one Jew in the provincial Assembly as early as in 1641, and it also points out that, "The credit we Catholics give to the Lords Baltimore and to the first Catholics of Maryland, should not subtract from the credit due to the Protestants. George Calvert obtained the consent of a Protestant king, James, to the granting of a charter. . . . Moreover, the Catholics, although holding the powers of government in the first years of the colony, may have been in the minority. Certainly many Protestants must have been willing to risk their lives and fortunes in the great adventure."

The Temple of Dagon Uncovered.—

Deep under the debris of centuries, the ruins of the Temple of Dagon have been uncovered by archæologists from the University of Pennsylvania Museum. When Saul fell upon his sword on the slopes of Mount Gilboa, the Philistines cut off his head, and, says the First Book of Chronicles, "they fastened his head in the Temple of Dagon." This is the first time, says James C. Muir, of the University Museum, that a temple definitely mentioned in the Old Testament has been uncovered. By the side of the Temple, the excavations revealed the ruins of the house of Ashtaroth. There it was that the Philistines placed the armor of Saul. "And they put his armor in the house of Ashtaroth," is the quotation from the First Book of Samuel. Begun in 1921, on the hill of Beisan, the Beth-Shan of the Bible, these excavations are expected to continue another ten years before the archæological resources of the hill are exhausted. Mr. Muir says these excavations are bringing to light a great mass of evidence confirming the Scriptures. They are being carried on under direction of Allan Rowe.—*Methodist Protestant Recorder.*

"A Bag of Earth, a Cruse of Water."—

A recent issue of the *Missionary Review of the World* reprints an account from the *New York Times,* of a Moslem community in Northwest China. These people originally came from Samarkand, in Central Asia, but have for six centuries been in the region of Kansu, on the south bank of the Yellow River. They speak Turkish, not as it is spoken by the modern Turk, but as it was spoken when the Turks first invaded Europe, and their dress is said to be of that period. The story runs, that before the arrival of a "descendant of the Prophet," in Samarkand, these Salars, as they call themselves, were the dominant tribe. After his coming, they declined to accept the moral precepts of the Koran, but received the predatory teachings. So he commanded them to leave the country and seek an abode elsewhere. And for some strange reason he was enabled to force compliance with his demand. But, "before they departed, he gave them a copy of the Koran, a white camel, a bag filled with the earth of Samarkand, and a cruse of its water," and instructed them to travel toward the rising sun to a place where the camel would guide them. They would know this place because the earth and water would be identical with the earth in the bag and the water in the cruse. When they reached this place they were to build their homes and be guided by the passages marked in the Koran. Their journey ended when they reached the Kansu region, near the end of the fourteenth century.

NOTES-PERSONALS

News from the Churches.

Dr. L. E. Smith, president of Elon College, left for New York Friday evening, March 9th, on official business for the College to meet engagements with interested parties in New York on Saturday, the 10th.

Brother M. J. W. White, of Norfolk, Va., was a pleasant visitor at the Richmond office one day last week. We are always glad to see Brother White, and a welcome awaits him at any time he may find it convenient to call.

Dr. L. E. Smith spent Monday night in the home of the Managing editor, arriving late in the evening. He is working hard for the cause he represents and deserves more support from the church at large than he is receiving. Let's put our shoulder to the wheel and help him start it turning.

The good women of our Missionary Societies are planning their programs for the District Missionary Rallies, both in North Carolina and Virginia during the month of April. The dates and places of the Rallies are given elsewhere in The Sun, and the programs for the meetings will soon appear.

Among other delightful visitors at Elon College the past week were Dr. Kedzie, of the Educational Board of the General Council of Congregational and Christian Churches, and Dr. D. Brewer Eddy, of the American Board of Commissioners for Foreign Missions. Both of these distinguished men brought messages of inspiration and power to Elon audiences.

We learn with painful regret that our dear friend, J. A. Kimball, of our Mt. Auburn Church, Manson, N. C., is suffering from an automobile accident and is in St. Luke's hospital, Richmond, Va. He was out in his car on an errand in behalf of Elon College, to which he is a most loyal friend, patron and supporter, when his car skidded, turned over two or three times and was almost wrecked. His unnumbered friends will wish and pray for his recovery.

Revs. J. D. Dollar, Roanoke, Ala., G. H. Veazey, Wadley, Ala.; J. H. Dollar, LaGrange, Ga., and F. P. Ensminger, D. D., Birmingham, Ala., were welcome visitors at Elon the past week. It was a joy to meet and share the delightful fellowship of these good brethren during their stay at Elon. Their visit as a committee had to do with the transfer of Southern Union (Bethlehem) College, Wadley, Ala., to the Alabama Conference.

Deacon J. A. Kimball, of Manson, N. C., is temporarily a resident at St. Luke's hospital, in Richmond, Va. About three weeks ago he was in an automobile accident, and later complications developed which made him think it best to come to the hospital. We were delighted to see him, but very regretful of the cause that brought him to our good city. He is improving steadily, we understand, and we wish for him a speedy and complete recovery. Brother Kimball's wife is with him during his stay in Richmond.

Every church, every Sunday School, every Missionary Society of our Southern Convention should be emphasizing the thought and theme of Missions in preparation for great missionary sermons, programs, service and offering at Easter time. Our Convention and Conferences have called upon all the churches, all Sunday Schools and Societies, to make an annual offering for Missions at Easter, and surely no pastor, superintendent or official of a Missionary Society will neglect this opportunity of rendering a spiritual service in the name of the church and for the sake of their Lord in this time of moral and spiritual stress and strain.

We regret the death of that distinguished divine and lovable brother, Rev. Peter Ainslie, D. D., internationally known for his zeal for church unity and world fellowship through the churches. Dr. Ainslie died on February 23rd, in a hospital in Baltimore. He was only sixty-six, and one wonders how a man could pack as much constructive work as he did into threescore years. Wherever church union was in evidence and needed an advocate, there Dr. Ainslie's great heart was. He was a trustee of the Church Peace Union founded by the late Andrew Carnegie, and was a delegate to the Church Peace Union Conference in Geneva in 1914 and 1920, in the Hague in 1919, and in Copenhage in 1922. For fifteen years he was president of the Association for the Promotion of Christian Unity. A divided Christianity was a burden upon his heart, and his plans for church union were constant, powerful and effective. He was a native of Dunnsville, Va., was educated at Transylvania College, Lexington, Ky., and was pastor of Christian Temple (Disciples of Christ) in Baltimore from 1891 till the time of his death. The world and the church are richer because of this great man's life and, though dead, his influence will be felt in ages to come.

SOUTHERN UNION COLLEGE.

A committee from the trustees of Southern Union College, Wadley, Ala., met the Committee on Education of the Southern Convention at Elon College, Tuesday, March 6th. The following is the official record of the Board's action and fully explains:

Meeting of Board of Education for Congregational and Christian Churches of the Southern Convention in President's Office, Elon College, N. C., March 6, 1934.

The meeting was called to order by L. E. Smith, Chairman. Prayer by Rev. F. P. Ensminger.

A letter was read from Dr. F. E. Jenkins appointing L. E. Smith as his proxy in the meeting. A letter was read from Dr. H. C. Newell delegating Dr. W. R. Kedzie as his proxy with power to vote.

In addition to regular members of the Board, Dr. W. R. Kedzie of the Congregational Education Society was present at request of the Convention, and was recognized. Revs. F. P. Ensminger, G. H. Veazey, J. D. Dollar, and J. H. Dollar were present in the interest of Southern Union College, located at Wadley, Ala. Dr. J. O. Atkinson, Secretary of the Mission Board for the Convention, Milo J. Sweet, Pastor-at-Large; Dr. S. C. Harrell, President of the Convention, and Rev. E. M. Carter were recognized and asked to participate in the discussions.

The meeting was called for the purpose of hearing representatives of the Board of Trustees of Southern Union College in behalf of the College. Revs. G. H. Veazey was asked to make a statement expressing the wishes of his group. Rev. F. P. Ensminger presented the attached request as a resolution to be passed by the Committee:

After full discussion of the whole question of Southern Union College, by unanimous vote, the attached report was passed on to the Executive Committee of the Southern Convention of Congregational and Christian Churches with the approval of the Board of Education, as follows:

President's Office—Elon College,
Elon College, N. C.,
March 6, 1934.

The East Alabama Association of Congregational and Christian Churches, which includes the entire Christian Church fellowship of twenty-six churches located in Alabama, joined by the Board of Trustees of Bethlehem College, Incorporated, located at Wadley, Ala., which is popularly called Southern Union College, and also joined by the Alabama Conference of Congregational and Christian Churches, which includes the Alabama Christian Churches and the white Alabama and West Florida Congregational Churches, requests the Board of Education of the Southern Convention of Congregational and Christian Churches to recommend to the Executive Committee of the Southern Convention of Congregational and Christian Churches, Inc., to transfer all control and responsibility of Bethlehem College over to the Alabama Congregational and Christian Conference, Inc.

G. H. Veazey,
Secretary, Board of Trustees of Bethlehem College.
President, East Alabama Association of Congregational-Christian Churches.
Moderator of Alabama Conference of Congregational-Christian Churches.

This being approved, the Committee adjourned.

L. E. Smith, *Chairman,*
E. L. Moffett, *Secretary.*

This means that all control and responsibility of Southern Union (Bethlehem) College are now vested in the Alabama Conference of Congregational and Christian Churches, surmising, of course, that the Executive Committee approve the action of the Board of Education. J. O. A.

BIRMINGHAM, ALA.

A pulpit Bible from Birmingham, England, where it was used by two world-famous preachers in the historic Carr's-lane Chapel, the largest Congregational Church in Great Britain, was presented to the Congregational Church, Birmingham, Ala., at the dedication of its new edifice, on Sunday, March 4, 1934.

The Bible was used by Dr. J. H. Jowett, pastor of Carr's-lane, 1905 until 1911, when he became pastor of the Fifth Avenue Presbyterian Church, New York City, and by his predecessor, Dr. R. W. Dale, who for half a century was a leading personality in British Congregationalism and was elected president of the first International Congregational Council, London, 1891.

The Bible was sent to America by the present pastor of Carr's-lane, the Rev. Leyton Richards, M. A., a personal friend of the pastor of the Congregational Church of Birmingham, the Rev. Arthur W. Dicer.

The Congregational Church of Birmingham was organized August 31, 1931. The membership is now 506. The first pastor, the Rev. Dr. Trevor Mordecai, was born in Wales, and the Rev. Mr. Dycer, by whom he was succeeded last October, was born in England. Both were educated in America.

Birmingham, England, is the principal home of the metal industry in the British Isles and is termed "the workshop of the world," and similarly the Birmingham of Alabama is the iron and steel center of the South with the volume and variety of its products steadily increasing. Its

population jumped from 178,806 in 1920 to 259,678 in 1930.

The Sunday services of the Congregational Church of Birmingham, Alabama, were held at first in the Empire Theatre, and then in the Strand Theatre. In 1932 the church moved its Sunday services to the auditorium of the Axis Club. With the assistance of the national Congregational and Christian Church Extension Boards the property of this club comprising an auditorium seating 504 and an adjoining administration building with a site 100 by 190 feet was purchased. Chancel, altar and pews have been installed in the auditorium and the administration building has been adapted for a parish house. The property is located at 1817 and 1819 North Eighth Avenue, and is valued at $100,000.

The dedication exercises were conducted by the Rev. Dr. Fred P. Ensminger, organizer of the church. Greetings on behalf of the city of Birmingham were presented by Dewey Robinson, one of the three city commissioners, and a member of the church. The Sunday School superintendent is Arthur K. Akers.

Greetings on behalf of the General Council of the Congregational and Christian Churches were presented by the Rev. D. W. Knighton Bloom, regional secretary of missions for the Southeast. Addresses were made by the Rev. Dr. William J. Campbell and Dr. W. A. Harper.

TENNESSEE COMRADES.

Quite in keeping with the general atmosphere of courageous venturing into new fields which characterizes certain sections of Tennessee, is the summer training school of the Chattanooga District Comrades. This group of young people has planned for a camp guaranteed to make real campers or quitters out of anyone who dares to attend. At the last meeting of the Comrades, held at East Lake Church, February 17th-18th, plans were made for their first real camp school. Last year they tried an over-night camping expedition and had a wonderful time in spite of rain, bugs, hard beds and inadequate cover. That whetted their desire for a full week of it, so the week from the 11th to the 17th of June was selected. Grand View, site of one of our closed A. M. A. schools, is to be the scene of the camp. Every person who enrolls will be responsible for his own bed, eating utensils and personal equipment. Campers may bring provisions or money to buy them. Cooking will be done by squads appointed in turn from the group, over a real camp fire. Mornings will be devoted to classes, afternoons to hand work and recreation, and evenings to campfire meetings. Devotional services will be held at sunrise and at sunset, and chapel in the morning. Teachers and courses are already lining up, and great times are looming ahead.

Camp planning wasn't all we did at the Comrade's meeting in Chattanooga. We had an excellent program based on the theme: "Builders of a New World." First, we discovered facts about the world we are now living in. Mr. Nightingale gave us a resume of our situation and the challenge of the future to young people with courage and idealism. Mr. Hurst outlined the Russian experiment, and gave a very fair picutre of that great undertaking and its results thus far. Mr. DeJarnette, through discussion, compared the Russian, German, and American systems and made us do some thinking for ourselves. All of this wealth of information and inspiration came to us in the Saturday program. We felt the need of the social hours provided by the East Lake young people and showed our appreciation of the good supper they served.

Sunday was a full day with a great variety of activities. Discussions were conducted by Mr. Coulter, who tried to show the young people their place in building this new world; by Mr. Richard Babcock, Y. M. C. A. Secretary, who helped them check up on their attitude toward other nations; and by Mr. Rupert Hampton, Highlander Folk School Director, who presented the situation in America. Dr. Ensminger held a private discussion with the adult group. The seven young people's groups contributed richly to the program. Crossville and Sherwood led devotional services; Soddy took charge of the morning service; Pleasant Hill held the vespers; Daisy conducted the Christian Endeavor meeting; Pilgrim presented a play, "Something Big"; and East Lake just kept everybody entertained and in good spirits. In spite of the cold and threatening rain, which became in reality sleet, the whole group went to Lookout Mountain. At every conference held in Chattanooga we have had wretched weather, but we felt a bit more hopeful this time, when it waited until the afternoon of the last day. It takes more than bad weather to dampen the spirits of the Comrades. The group from Pleasant Hill carried off the banner for the best spirit for the second time. The Award Committee's duty of selecting the group with the best spirit seems to be increasingly difficult, for every year the spirit seems to be better. Tennessee young people are to be congratulated for the excellent leadership of their pastors, of their State secretary, Miss Dorothy French, and within their individual groups. Great things are happening in Tennessee, and there is a great group of folks to help them happen.

"As every blade of grass, lifting its spire heavenward to the morning sun, has its own drop of dew, not one forgotten, so God deals personally, individually, with each one of his own."—*Reich.*

SPECIAL ANNOUNCEMENT

To SUN *Subscribers Who Are in Arrears:*

In an effort to get the subscription list on a current basis, we are making these special offers, good until January 31st, to SUN subscribers who are in arrears:

(The Offer Is Continued Until Further Notice.)

OFFER NO. 1—If you are in arrears as much as two years, send us Money Order or Check for $5.00, and we will give you credit for three whole years' subscription.

OFFER NO. 2—If you are a year or more in arrears, send Money Order or Check for $3.50, and we will extend your subscription two years.

OFFER NO. 3—If you are as much as three years in arrears, send us $6.00, and we will extend your subscription to July 1, 1934, giving you full credit for your back account.

Letters have been sent out during the past six months to all who were as much as three years in arrears, trying to induce them by special offers, to pay up their arrearages. Quite a few have responded. Others have paid no attention at all to these letters. If by any chance you were in this class, and did not receive our letter, Offer No. 3 will enable you to put yourself back on a current basis at a nominal cost. Even if you are unable to avail yourself of this offer at present, won't you write the undersigned, explaining the situation?

If at all possible, won't you take advantage of one of these offers, thereby not only saving yourself money, but helping your Church Paper?

All Money Orders and Checks should be made payable to THE CHRISTIAN SUN, and letters should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

RENEWAL SUBSCRIPTION BLANK.

Name..... Special Offer No.....

Street No. or R. F. D.....

City..... State.....

Amount enclosed, $.....

If sent in by another than the subscriber, please give name and address below:

Name..... Address.....

E-D-I-T-O-R-I-A-L

EDITOR
J. O. ATKINSON, Elon College, N. C.
ASSOCIATE EDITOR
E. C. Gillette
117 W. Forsyth Street, Jacksonville, Fla.
CONTRIBUTING EDITORS
W. C. Wicker C. Rexford Raymond
S. C. Harrell Elisha A. King

THE PRINCIPLES OF OUR CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF OUR CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

HEART, HEAD AND HAND.

We cannot serve God and fellowman with the heart only. However, the heart must come first. It represents that which is deepest, truest, most abiding. Thus the wise man enjoined: "Keep thy heart with all diligence; for out of it are the issues of life." And another one equally as wise declared: "As a man thinketh in his heart, so is he." So the trained mind is not enough, the skilled hand is not enough. First of all, there must be the devotion and the right direction of the heart.

It is pointed out that while the heart is mentioned a thousand times in the Scripture, brain is not mentioned once. Mind is frequently mentioned. "Let this mind be in you which was in Christ Jesus." The right sort of mind, the trained mind, is not discredited, but it must be directed by the devoted heart, if it is to accomplish God's will and do God's work.

Pope, the poet, declared that Lord Bacon was "the wisest, most brilliant and the meanest of men," and the world has seen many wise ones, learned in the culture of the world, skilled in reasoning and research, go wrong in experience and life.

On the other hand, some of the most faithful of God's servants had little of the world's learning, acquired little knowledge in books, but they acquired a knowledge of God through the devotion of their heart and a passion for him. The world today calls for men and women of passion, a passion for the presence of God, a passion for divine guidance and direction, a passion for the souls of others. It is often pointed out that the world needs heat as well as light, for heat has power even where light is impotent. "Blessed are the pure in heart," said our Lord. Here, indeed, is the task, here the message of the church. We should bear in mind the words of Sir Oliver Lodge: "Our religion is not a creed, it's a passion, and all those who follow Christ must be the heralds and examples of that passion."

An editorial in the Federal Council Bulletin brings home a salient fact in its appeal, that the hearts of men and women be turned and turned now in this Lenten season to a deeper fervor and faith in God:

"Our fathers may have been too sure about everything. It would be an immense gain if some of us were absolutely sure of anything.

"It would be a crushing disaster if the intellect of the church should be so occupied in dealing with the form of the Scriptures as to have no passion left for declaring the Gospel contained in the Scriptures. Some who doubt everything which the church has held for nineteen centuries, give themselves amusing airs of superiority, and seem to regard with intellectual pity the people who hold the heart of the Christian creed. As a matter of fact, however, there is no more ability in denying than in affirming, no more learning in doubting than in believing. In any case, our great asset is not a system of ethics or of philosophy or of theology. Our supreme asset is the passion and power of the Son of God. If we do not share the passion and feel the power we have not learned the meaning of the Christian religion."

In his "March of the Twelve," Bruce Barton calls attention to the fact that the mightiest army marching down the ages was that army of twelve men fired with a passion for God. They were, according to Biblical testimony, "unlearned and ignorant men," but they were wise unto salvation and had a passion for God, and for souls. We need in our thinking these days to train our hands to serve others, our minds to think unselfishly; but above all to give our hearts in unquestioned devotion to the Son of God and the effort to share him with those who are perishing without him.

J. O. A.

WAS THE MONEY STOLEN?

"The Living Church" is responsible for the following:

"The *Arizona Church Record* gives us this pointed story about the bishop of Southern Ohio. It seems Bishop Hobson drove up to a very wealthy parish for confirmation and stopped to lock his car. As he was doing so a vestryman said, 'That is not necessary, Bishop; we are all honest here'; to which the bishop is said to have replied, 'I don't know about that. You stole money given for missions to pay the coal bill'!"

Let each Christian Sun reader decide for himself whether the bishop was justified in his indictment, or whether the church in question stole the money. If the bishop's indictment against that church stands, not a few other churches than the one in Arizona stand accused also. Because our gifts to missions are for a purely divine and spiritual cause, we easily confuse missions with any and every sort of thing, enterprise, interest or institution connected with the church. We have known missions to be interpreted as buying a carpet for the local church, buying lamps, supplying lights, giving bread to the hungry, clothing and fuel to the needy and shivering, etc., etc. Any and every sort of thing of a benevolent type, lump them all as missions and divert missionary money and interest in that direction. This in spite of the fact that our pleas for physical relief through benevolence are constant and always coming. The missionary aim has never been better expressed and, possibly never will be, than in the words of our Lord, who said: "Go ye into all the world and preach the Gospel to every creature," or in his words to the disciples just before his ascension (Acts 1:8): "Ye shall receive power, after that the Holy Ghost is come unto you: and ye shall be witnesses unto me . . . unto the uttermost part of the earth."

It will help to clarify our thinking, as well as to keep our conscience clear, if we distinguish in our minds what our Lord meant and what we mean by missions, and then use the money raised for missions in obedience to his command, and in keeping with his great commission.

J. O. A.

OUR NEW AND ENLARGED MISSIONARY MAGAZINE.

Here is hoping that many Christian Sun readers will hail with delight the good news that on March 22nd our new missionary magazine of Congregational and Christian Churches throughout the United States will come from the press. Quoting from the News Editor, Miss Cushing:

"The name of the new magazine will be *The Missionary Herald, at Home and Abroad,* and it will be jointly controlled by the American Board of Commissioners for Foreign Missions and the American Missionary Association, the Church Extension Boards, the Boards of Ministerial Relief and the Board of Education of the Congregational and Christian Churches.

"The following Board of Directors has been elected: Representing the Home Boards, Rev. Robert V. Coe of Brookline; Mrs. Judson L. Cross of Winchester; Rev. Oscar E. Maurer, of New Haven, Conn., and Rev. Herbert V. Gates, of Newton Centre. Representing the Foreign Board, Rev. Fred Field Goodsell, of Brookline; Mr. Charles S. Olcott, of Cambridge; Miss Louise C. Hazen, of Thetford, Vt., and Rev. William G. Sargent, of Providence, R. I. Editor-in-Chief, Enoch F. Bell, of Newton Centre; Associate Editor, John R. Scotford, of New York City; Business Manager, Harvey L. Meeken, of Arlington Heights. The headquarters of this new monthly will be at 14 Beacon St., Boston.

"This magazine is, in fact, a merger of two periodicals having a rich history, namely, *The Missionary Herald* and *The American Missionary. The Missionary Herald* of the American Board which continued *the Panopolist* established in 1805, is recorded by the Library of Congress as the oldest periodical in America with a continuous history.

"*The American Missionary* published first in 1846 by the American Missionary Society was merged in 1909 with *The Home Missionary, The American Missionary, the Church Building Quarterly* and *The Pilgrim Missionary.* The present united home and foreign publication is, therefore, a merger of mergers. The new magazine is launching among its constituency a campaign for 20,000 subscribers.

The price of the new united *Missionary Herald* is $1.25 annually, and $1.00 in clubs of five or more."

We trust that Missionary Societies and classes in Sunday Schools and groups in churches, as well as individuals, will greet with gladness this announcement and will send their subscriptions in at an early date. The fact that Dr. Bell is to be the editor of the magazine guarantees its breadth, its vigor and its zeal for constructive kingdom work and service; and the fact that John R. Scotford is to be associate editor guarantees messages of living interest and inspiration from the home base and the work of missions throughout our borders in the United States. In fact, the names attached to the magazine guarantees a type of missionary publication that we cannot afford to be without.

J. O. A.

WHAT OUGHT YOU AND I DO ABOUT IT?

By Georgia Robertson.

(Read before the Business Woman's Council, Washington, D. C.)

How easily the words were spoken, "I believe in true temperance. I want this debauching of our young people under prohibition stopped, also bootlegging and speakeasies done away with, so I stand for repeal."

What are you doing, or saying, *now,* to make repeal *more* successful in promoting temperance than prohibition was?

Are you protesting against the large number of licenses being asked for or granted in your community? Are you making any protest against licenses in residential sections and near schoolhouses and churches? Is your voice raised against liquor licenses being given drug stores (except for prescriptions) in large apartment houses where alcoholic beverages would virtually be sold under the home-roof of many families, and where their children would come in contact with it in their daily lives?

What do you think of the federal ruling allowing alcoholic liquor to be put in candy and frozen dainties? Do you know that candy containing strong liquor enough so five or six pieces are equal to a regular cocktail have been sold in large quantities in Chicago—one firm boasted the sale of fifty thousand boxes in three days—also in Washington, D. C., and Philadelphia? Political bosses in Philadelphia opposed efforts made to prosecute distributors of liquor candy to school children in drug stores and at soda fountains in that city.

Do you know that beer parlors are cashing C. W. A. checks in various parts of the country and the small pay of these workers instead of going to their destitute families is being spent in these beer parlors?

It is well to remind those who believe—as they say—that legalized sale of mild alcoholic beverages like beer and wine will promote true temperance, that thousands of years ago, before distilled liquors had been invented, Noah after coming out of the ark planted a vineyard, made some pure home-made wine on which he became so disgracefully drunk that two of his sons walked backward with a garment and covered his naked body from sight!

That was the result of driking pure homemade, so-called, non-intoxicating harmless wine! Read about it in the Bible for yourself. And now wine and beer are to be sold freely to women and young people as well as to men!

Of course, you meant it when you said: "The saloon must not come back," but, will a room without a counter, brass rail, and swinging door prevent the alcoholic liquors sold or drunk there from causing intoxication? Can not one really drink more when sitting down without falling over on the floor than when standing with one foot on a rail? The brewers prefe to have them sit. They know it will increase their sales.

Will young people, including girls and women, be less likely to patronize the up-to-date legalized saloon into which nearly all lunch rooms, restaurants and hotels are now being converted, than they were the speakeasies hidden away out of sight in some dingy place, or the old-time saloon they would have been ashamed to enter? One may walk many blocks in Washington, the capital of the nation, without finding an eating place that does not sell some kind of alcoholic beverage. Will it cause less drinking to have booze surround people when eating in perfectly respectable places and to be served it by young girls and boys compelled to do so or else lose their jobs?

Will turning grocery stores and drug stores—where women and children are forced to go—into places for selling beer and wine, promote temperance?

Brewers are now preparing, as they promised before repeal, an enormous advertising campaign. Intended, as they state in certain of their journals, to create an appetite for their beverages among young people. What the cigarette interests have accomplished through advertising in making cigarette addicts of girls, boys and women, they expect to accomplish with beer and wine advertising that will make heavy drinkers of them.

No one can shift his individual responsibility to do his part to lessen in some way the number of drunkards that will surely be made by legalizing the manufacture and sale of beer and other alcoholic liquors. Saying that "Liquor is here now and legalized by the Government," does not lessen one's duty to work against the spread of its use. It has not expunged the statement from the Bible, "Look not thou upon the wine when it is red, when it sparkleth in the cup, when it goeth down smoothly; at the last it biteth like a serpent and stingeth like an adder."

FARMING.

By Timothy Thomas.

Farming in America started as a means of making a living, not the means of making money. The farm supported the family. A surplus was depended upon to furnish the family with clothing and other necessities that could not be produced on the farm. These things were often paid for with products rather than with cash.

Since cities grew up, the western farmer with his suitalbe soils, climate, and thousands of acres, has been depended upon to feed the city folk. Southern and eastern farmers lost their independence when they attemptd to follow the commercial ways of their western brother farmer. The emphasis from making a living on the farm shifted and, in the attempted change, the southern and eastern farmers lost their shirts, to use a common parlance.

Farmers went in for money crops. Little of the money they made went back to the farm. It went for more land to make larger crops to acquire more money; it went into pleasure cars that called for time and money to support. They found themselves like the manufacturer who takes out all his profit and returns none for upkeep and depreciation. A breakdown is the result, and nothing with which to recapitalize; and with no capital, the farmer turned to public works where the weekly wage would sustain. This added to an already over-crowded field, leaving land idle and cutting off the family bread supply.

There are millions who could return to the soil, but they refuse to do so because their primary interest in farming is the production of money crops and the plea is, "I cannot get anything for what I grow."

The farmer must have a certain amount of money. Regardless of a farmer's habits and modes of living, it takes more money today than it did in the age of the shoe cobbler. The farmer must have machinery, tools, stock and something on which to live until his crop matures. And herein comes, it seems to this writer, a place for a more practical solution for thousands of cases now being handled by direct relief. Land is in abundance and may be had at a reasonable price or agreement, and it would be better for relief organizations and avenues to add a few more dollars and get some of these people to a point where they can produce for their own sustenance rather than to keep them indefinitely on relief and charity rolls, for in this way they will never gain their independence, but on the other hand so long as they remain idle, their value as citizens will become less.

MORAL AND SPIRITUAL RECOVERY.

In the midst of discussions about commerce, and industry, and production and consumption, we need to go to some holy place where we can escape from our obsession with profits and frantic striving to heap up material power, and come to realize that by any sensible standard of measurement human and not material values are greatest; that any method of organized society is only as good as the chance which it gives the mass of its people to live the full life. We need to realize that any system which produces so much food that its people starve and so much clothing that they freeze, any system that can pass a law limiting the number of fish a man can take from a lake but cannot pass a law limiting the number of millions of dollars a man can take out of his fellowmen, can make one man stop expectorating in a subway for fear others will catch his disease but cannot stop another from selling arms, for profit, to gangsters who will shoot us down on our streets, or to other nations who will mow down our youth on the battlefield of tomorrow, any system that can protect propery but seems impotent to protect folks—is a tragic reflection on our sanity and a repudiation of all the principles of religion.

All too eagerly have we fallen down to worship the gods of gold, to admit that only in profit can we find such forces as will enable us to make our machinery operate. Slowly and in a dazed fashion we have awaked to find that when we worship selfishness the very temples of our selfishness come crashing about our heads. And we sneer at God and the moral life, and think, in the midst of our glee, that we have outwitted the Ten Commandments, and we wake to find ourselves robbed by the very men whom we worshipped. Can we not learn that it is not only morally but economically true that righteousness exalteth a nation, and that sin is a reproach to any people? Can we not realize the profound truth beneath the words of the Master, that "He that saveth his life shall lose it?" For, while selfishness may seem to help some at first, ultimately it wrecks us all.

For the very permanence of our nation our citizenry must recognize the fundamental place of these moral laws. We must face the fact that without them there is no base for the structure we hope to rear. There is not a single proposal for recovery that has been made by our courageous President which does not rest for its success far more upon the moral attitudes within our citizens than upon the laws on our statute books. The more serious question which we should now ask is this, "Does the moral idealism necessary to make these proposals for cooperation a success exist among our people?" That question is now in process of being answered. If it should be answered in the negative it would be a tragedy. If it is to be answered in the affirmative, however, it will be because all those who see those values united to create them. This calls for a program of moral and spiritual recovery to undergird the program of industrial and financial recovery."—*Albert W. Beavin, President Federal Council.*

In order to make the Scriptures available for world-wide work, the American Bible *Society* not only publishes Scriptures in the United States, but has publishing centers in Tokyo, Manila, Shanghai, Bangkok, Vienna, Beirut and Cairo.

CONTRIBUTIONS

SUFFOLK LETTER.

Many of the larger churches of the Eastern Virginia Conference are in debt. What is true of this Conference is true of the other Conferences in the Southern Convention. This condition makes it more difficult to support the institutions of the Convention, and to enlarge the general work of the denomination.

As a rule church debts are easy to make and hard to pay. And this is also true of personal debts. The present attitude of many people makes it impossible to put all financial transactions on a "cash and carry" basis. But that is a commendable program for individuals, church and governments. Much of the suffering and discomfort of the "depression" is due to failure to pay debts.

Nearly every issue of THE CHRISTIAN SUN carries some appeal for money to meet the pressing needs of the church. This is important and necessary. The needs are great and the calls are urgent. And if every church in the bounds of the Convention could be given an opportunity to state its needs and objectives, the information gained would be surprising. Scores of churches, and many pastors of churches, are suffering from the burden of debt, incurred in seeking to carry on the work of the kingdom. It is not a disgrace to be in debt, but it is humiliating to be unable to take care of financial obligations.

The Southern Convention will meet in Suffolk May 1-4, 1934. In all probability, one of the most perplexing problems, for the consideration of that body, will be the matter of Convention obligations. The Convention is heavily involved in debt. In the last analysis it must look to the churches to provide the money for its support, and for the payment of the outstanding obligations. The principal Convention debtor is Elon College. Under present conditions it seems that the income is not sufficient to meet the current expenses and pay the interest on the outstanding indebtedness. Whenever this worthy institution makes its appeal to the churches for financial support, it is handicapped by the sad fact that many of the stronger churches are also struggling under the burden of their own debt. And when the appeal is placed before the individual members of these churches, personal debts, like great millstones, are hanging about the necks of many church members, and they are struggling lest they be drowned in the financial storm.

Is the situation hopeless? No! But it is challenging. Debts are made in times of prosperity. When people are prosperous they are willing to take great risks, and assume unusual financial obligations. They are not usually deeply concerned about the immediate payment of these debts, until the wave of prosperity begins to recede. In a depression the matter of payment becomes acute, and gives one more concern. Now is the time for churches, conferences and Convention institutions to consider seriously the possibility of paying debts. It would be a blessing, it would bring a revival of new spiritual life and interest, for the churches within the bounds of the Southern Convention to pay off their entire indebtedness. The time will never come when that will be easy to do. It will mean consecration and sacrifice. It always means that to undertake to accumulate property. Do not think for a moment that the road to financial independence is easy. It is unpaved and uphill. It is straight and it is narrow. What is true of individuals and local churches is applicable also to every enterprise and institution of the denomination. Brethren of the Southern Convention, this is an appeal and a challenge to every church and institution to get out of debt.

I. W. JOHNSON.

THE $25,000 CAMPAIGN.

Closing up a campaign for money is even more important than the beginning. As a rule, there is a good bit of talking and publicity that enters into such an undertaking. There are those who are for it and others who are against it; there are plenty to prophesy failure, and few to express faith. Those who are most interested and who feel the responsibility for the success of such an undertaking are tremendously concerned that everything be in readiness and that it be launched in good and proper fashion. This is fine, but as we say in golf, if the stroke is to succeed, you must not only begin rightly, but you must swing through to the finish. In a campaign of this kind, it is not only necessary that we begin rightly, but it is also necessary that we end rightly. One thing that has been encouraging about this campaign is that a number of the churches that sent contributions in at first have since sent additional contributions. Two or three have sent in enough later to put their churches on the Honor Roll. So few of the churches, comparatively speaking, have sent in their full quota, that it would seem to be a ringing challenge to every church that wants to do its part to make a second effort, with the determination to reach the quota set by the Conferences.

The amount asked from the church is not exorbitant, but most reasonable. There are many ways in which the majority of us could deny ourselves over a period of thirty days, if necessary, and save the fifty cents that we are asked to contribute to the College. It does not even require sacrifice on the part of most of us to raise this amount, but it does require a spirit of earnestness and of interest; and, if this call for the College is to be heeded by the local church, some individual within that church must himself hear the call, must be moved by a sense of responsibility and inspired by consciousness of a privilege. It is possible, I think, for the average church among us, certainly, to raise fifty cents per member. Now, my brother of the local church, have you and your church done your best, have you taken the matter seriously, have you felt an individual responsibility for this worthy cause?

I have been in correspondence with a brother who is tremendously concerned about what his own individual church does about the offering for the College. The first of this week I received a letter from him in which he wrote in part: "I have been working in our church. Yesterday, I asked for a show of hands, whether all wanted to see our church go over the top, and had a very good response. I have the greater part of our quota already turned in. We asked all who had not yet turned in to do so next Sunday, so I can send it in the next day; and, I am sure, we will raise ours and hope others will do the same; but it will not be done if somebody in each church does not push it. Some churches have merely had it mentioned by the pastor and told to think about it. You know very well that will not produce results. I am extremely interested in the College and hope all churches will do their utmost to raise the amount asked."

Won't you please take a suggestion from this good brother's letter and see what you can do in your own local church.

The following churches have taken offerings and sent in the amounts placed to their credit:

HONOR ROLL.

Church and Conference	*Quota*	*Raised*
Ambrose, Georgia and Alabama	$ 30.00	$ 35.00
Elon College, N. C. and Va.	229.00	752.00
Carolina, N C. and Va.	15.50	15.50
Mt. Bethel, N. C. and Va.	37.00	42.66
Wake Chapel, Eastern N. C.	102.50	155.08
Waverly, Eastern Virginia	113.00	179.00
Windsor, Eastern Virginia	49.50	71.25
Franklin, Eastern Virginia	129.50	224.00
Seagrove, Western N. C.	18.50	32.00
First Christian (Graham), W N. Car.	7.50	13.50

The following churches have sent in contributions from the church during the campaign:

Church and Conference	*Quota*	*Raised*
Holland, Eastern Virginia	212.50	165.50
Eure, Eastern Virginia	178.50	25.00
Wakefield, Eastern Virginia	47.50	25.75
Rosemont, Eastern Virginia	171.90	146.53
Liberty Spring, Eastern Virginia	171.50	65.00
Mt. Carmel, Eastern Virginia	87.00	40.65
Holy Neck, Eastern Virginia	166.50	83.51
Newport News, Eastern Virginia	132.50	60.43
Suffolk Church, Eastern Virginia	667.00	486.57
Oakland Church, Eastern Virginia	196.50	13.30
First Christian (Norfolk), E. Va.	147.00	16.70
Hopewell, Eastern Virginia	63.00	2.37
Springhill Church, Eastern Virginia	32.50	5.75
Portsmouth, Eastern Virginia	112.50	77.73
Barrett's Chapel, Eastern Virginia	38.50	5.00
Burton's Grove, Eastern Virginia	26.00	25.00
Union (Virgilina), N. C. and Va.	185.00	64.76
Mt. Zion, N. C. and Va.	73.00	45.00
Hines Chapel, N. C. and Va.	123.50	85.25
Haw River, N. C. and Va.	96.00	48.77
Monticello, N. C. and Va.	41.00	13.00
Pleasant Ridge, N. C. and Va.	47.50	2.52
New Lebanon, N. C. and Va.	65.00	60.18
Hopedale, N. C. and Va.	35.50	6.28
Hebron, N. C. and Va.	73.50	12.00
Elk Spur, N. C. and Va.	38.00	2.50
Union (Burlington) N. C. and Va.	154.00	46.89
Rocky Ford, N. C. and Va.	32.50	2.50
Liberty, N. C. and Va.	83.50	5.00
Durham, N. C. and Va.	218.50	161.94
1st Church (Greensboro), N. C. & Va.	232.50	67.63
Bethel, N. C. and Va.	76.50	1.60
Catawba Springs, Eastern N. C.	105.50	65.08
United Church, Eastern N. C.	43.50	6.10
Liberty Vance, Eastern N. C.	202.50	51.50
Mt. Auburn, Eastern N. C.	88.50	53.10
Lebanon, Eastern N. C.	16.50	8.86
Oak Level, Eastern N. C.	66.50	50.00
Christian Light, Eastern N. C.	11.50	2.21
Fuller's Chapel, Eastern N. C.	107.00	6.60
Randleman, Western N. C.	46.50	3.20
Pleasant Ridge (Ramseur), W. N. C.	114.00	2.80
Ramseur, Western N. C.	59.00	33.00
1st Ch. (Burlington), Western N. C.	337.50	130.72
Leaksville, Valley of Virginia	81.50	10.00
Winchester, Valley of Virginia	102.50	6.21

I greatly appreciate these offerings. Surely, there are many more churches that want to make an offering. Won't you please complete the campaign and send the amount asked to the College?

L. E. SMITH, *President.*

DEACON MARTIN WESLEY HALL.

The subject of this notice is no more with us, having passed away Monday evening, February 26th. As I try to pen a few thoughts about his life, my heart fills with sadness, for we were lifelong friends. For five winters in our boyhood days we romped and played together at school, and there a friendship that was tried and true was acquired that has never wavered.

About the age of nineteen years, Brother Hall professed conversion and came into our church on September 7, 1878. The next spring, I also sought the Lord and found him, and joined the church on April 15, 1879. He just beat me seven months and eight days in entering the kingdom.

Along in our early twenties we each launched out seeking a helpmeet, a life companion. I found a little blonde girl whose name was Miss

Alice Curling, who agreed to share life's burdens and joys with me, so I led her to the altar on February 1, 1873. The next January 17, 1874, Brother Hall led a brunette (another Curling) Miss Laura Curling, to the marriage altar. I beat him one year less fourteen days to the marriage altar. Fortunately, he and his companion have lived together for fifty years. We celebrated his fiftieth anniversary on January 19th, last, at his home.

His father, our much beloved senior deacon, died on August 10, 1901. On the 19th day of October, following, Brother Martin was chosen as deacon to fill the vacancy caused by the death of his father. He was ordained to the deaconship on the first Sunday in November, Rev. M. P. Porter performing the ceremonies. I was elected and ordained to the deaconship in January, 1891, beating him ten years.

Since those days our cooperation and sweet fellowship in our church have been wonderful. He has always been active in church work, and helpful in every good cause. As I write, it seems I can almost hear his earnest, appealing, searching prayers that he so frequently offered by request of his pastor.

He and his good wife have raised six children: three boys and three girls. A finer set of children I have never known. Everyone of them has come into the Lord's service at an early age, and immediately followed their mother in the choir at every service, and they are still praising the Lord with their melodious voices in every service today.

His youngest daughter is now our pianist, and his youngest son is the Superintendent of Public Instruction of our State. We will ever lament his passing out and leaving us so forlorn, but we will not forget to forever cherish his memory.

M. W. Hollowell.

MEN'S CLASS GIVEN OYSTER SUPPER.

Friday night, March 2nd, the Men's Bible Class of Providence Memorial Christian Church, Graham, N. C., was given an oyster supper by the teacher, Brother Junius H. Hardin. It was a delightful evening, with plenty of oysters to your liking. The occasion was well attended.

After the supper had been served, the crowd was delightfully entertained by the Imperial Quartette of Graham and Burlington, composed of Mr. Ben Ferrell, of our own church there. Mr. C. F. Clapp, Mr. Glenn Coble, and Mr. Wade Fogleman. The piano was well taken care of by Mr. Henry Easely, blind pianist, of Burlington. These gentlemen delighted our hearts with several selections. Then Brother Hardin called on this scribe, who happens to be the lucky parson of this church, for a few feeble remarks, after which Brother Hardin spoke. His message was brief, but a great one. He is truly a great teacher, teaching a great and fine class, with an enrollment of upwards of one hundred. It is needless to say that everyone enjoyed the occasion.

This is truly a great church to serve—a loyal, sympathetic membership, always ready with some word of encouragement, ready to dare and *do* when called upon. We are greatly enjoying our work with the good people of Graham.

Berea.

Things are happening here also, for here is truly a bee-hive. The work is most encouraging. Our Sunday School, under the leadership of Luther Isely, is going good, the Young People's organization is one of the finest of its nature I have ever had the privilege of working with, and truly has one of the finest leaders in any church. Miss Flora Taylor cannot be *beaten*. The young folks are responsible for one Sunday evening program in each month. These programs draw large congregations. They are sponsoring a movement that we hope will result in the erection of a nice brick hut, the which we are in so great need of, to help house our Sunday School. It is indeed a pleasure to labor with such folks as these. The writer is in his sixth year as pastor of this church.

Bethlehem.

The work is new here, the writer having been pastor only four months, but the work goes well. Large congregations have greeted us at *every* third Sunday service. A Young People's Society has been organized, with Miss Ethel Boone as leader. Much good talent is being discovered, and good programs are the menu. We are finding the folks at this church to be loyal and sympathetic—fine folks to serve.

G. C. Crutchfield.

IMPORTANT AFFAIRS AT WINTER PARK.

The past week has been most significant in the life of our church at Winter Park, Fla. The fiftieth anniversary of the organizing of this important church was celebrated and it also marked the closing of the significant seventeen-year pastorate of Dr. Clarence A. Vincent. Both events were especially recognized at a largely attended supper on Wednesday, February 28th. The church history was read by Rev. C. DeW. Brower, a former pastor of the church, and also at present a resident of that city, though serving the church at Interlachen for part of the year. There were other speakers expressing appreciation for the church and especially for the long pastorate of Dr. Vincent. On Sunday morning, Superintendent Gillette preached the anniversary sermon, and on Sunday evening at a union service of all the churches of the city, Dr. Vincent preached his farewell sermon. This service was made a union service in his honor.

Dr. Vincent has always been a leader in the inter-church fellowship of Winter Park, and also a leader in many civic enterprises. During his seventeen years' ministry there the church has grown largely, both in membership and in the number and strength of winter congregations, and a beautiful colonial church has been built and

(Continued on page 15.)

OXFORD BIBLES *for* EVERY NEED

"The Oxford Bible is the Bible par excellence *of the world"*

THE HOME BIBLE

A Family Bible in Handy Size

An extra large type Oxford Text Bible, containing also, a family register and 12 beautifully colored maps. Size 9 x 5½ inches.

Specimen of Type

16 The Lord *is* King for ever and ever: the heathen are perished out

Nos.
01600 **Superior Cloth,** round corners and red edges ---------- $2.75
01603 **French Morocco,** limp, round corners, red under gold edges, headband, book-mark ---------- $4.75

The JUNIOR'S Bible

Self-Pronouncing

With 4,000 Questions and Answers, carefully selected "Aids to Bible Study," 16 beautifully colored and 15 black full-page illustrations, 6 colored maps and a presentation page. Children may readily pronounce correctly difficult Scripture names, as this Bible is self-pronouncing. Size 7 x 4⅞ x 1¼ inches.

Type in Junior's Bible

2 Take the sum of all the of the children of Is'ra-el, years old and upward, thro

No.
1815 **French Morocco** leather, overlapping cover, round corners, red under gold edges, headbands and book-mark. Make some child happy with one of these fine Bibles ---------- $2.95

Child's ILLUSTRATED Bible

The beautifully colored illustrations in this new Bible are a delight to the children. It has clear, readable type and yet it measures only 5⅛ x 3⅜ inches.

Specimen of Type

2 My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God.

10 Mercy and truth gether; righteousness kissed *each other.*
11 Truth shall sprin

No. 02112. French Morocco leather, overlapping cover, round corners, gold edges ---------- $2.50

Pocket REFERENCE Bible

Has over 50,000 center column references. Measures only 6¾ x 4⅝ inches. (A splendid gift for a young lady.)

Specimen of Type

9 Behold, "O God our shield, and look upon the face of thine anointed.
10 For a day in thy courts *is* better

[a Gen. 15. 1. b Ps. 56. 1. & 57. 1. z or, *all*] 1

No. 07523x French Morocco leather, overlapping cover, round corners, red under gold edges---------- $3.25

Concordance Edition

Type and size as No. 07523x, but with a Concordance, subject index and dictionary of Scripture names. An excellent edition for students and Christian workers **No. 03272x**-- $5.00

OUR LEADER

Oxford Concordance Bible

Self-Pronouncing

This beautiful Oxford India paper edition is indeed the ideal Bible for the student, preacher and evangelist. Each proper name and difficult word is divided into syllables and accented, and though printed with large clear type, the volume measures only 8½ x 5½ x 16/19 inches.

Specimen of Type

8 ¶ 21 Jĕ-hôi'-ă-chĭn *was* e years old when he began t

hea

No. 03671x. Fine Grain Morocco leather, overlapping cover, leather lined to edge, silk round corners, red under edges, silk

A UNIQUE GIFT BIBLE

With Basket Weave Binding

The Antique brown calf leather binding has a basket-weave grain, and button clasp. Has overlapping cover, art silk lined, with red under gold edges. With references. Printed on Oxford India paper. *Type as Pocket Reference Bible.* $5.50
No. 03255x---------

As No. 03255x, with concordance. **No. 03276x** ---------$6.50

Oxford TEACH... les

Have over 50,000 center column ..., and 300 double-column pages of up-to-date helps, conveniently arranged in alphabetical order. Also 32 full-page illustrations, and an indexed atlas of the Bible with 15 beautifully colored maps of Bible lands.

Easy-to-Read-Edition

Size 7¼ x 5 x 1⅜ inches

Specimen of Type

14 Like sheep they are laid in grave; death shall feed on th

Nos.
04453. **French Morocco** leather, overlapping covers, round corners and red under gold edges. A durable and handsome Bible ---------- $4.35

Oxford India Paper Edition

Only one inch thick.

0773x. French Morocco leather, overlapping covers, round corners, red under gold edges, headbands and book-mark. A beautiful gift edition ---------- $7.00

RED LETTER Edition

Same size and type as style No. 04453, with same references and helps, but with all the words of Jesus Christ printed in red. White paper edition **No. 05453.** French Morocco leather, overlapping cover, round corners, red under gold edges ---------- $5.00

The Oxford imprint in a Bible guarantees satisfaction

MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary*

LAYMEN TO THE RESCUE.

"No more significant challenge comes to the laymen of the church today than the work of Christian Missions—the program of the church today to bring Jesus Christ and his message to the whole world.

"Witness the struggle which is on between Christianity and such gigantic forces as atheistic communism, Godless secularism, gross materialism, narrow nationalism, moral laxity, racial hatreds and international conflicts.

"When we face these tremendous forces we realize anew that the power of the Gospel of Jesus Christ alone offers the promise of victory.

"It is, then, every christian layman's duty to get back of the missionary work of his church."

How the pastor is to challenge his laymen to this conviction and rally his members in a co-operative movement to give the Gospel of Jesus Christ, our only hope to a world in spiritual, moral and economic chaos, is, indeed, a challenge to the pastor's courage and a trial on his faith and strength.

The above paragraphs are sent out from the Committee of One Thousand of all Protestant communions who realize the gravity of the situation and discern the sole hope of solution through the power of the Gospel of the Son of God. Can our laymen be made aware that this is no empty challenge or false alarm, or cry of the wolf at the door when there is no wolf? Can our laymen be awakened to a sense of opportunity and responsibility in the present crisis?

It is needless to call attention to the aggressive forces of evil and the deadly effects of sin and crime about us. These things are apparent, and all of us know full well the uncertainty, the doubt, the fear and the dread, the calamity and the chaos that obtain and are aggressive on every hand. These are facts so apparent, forces so obvious that they need not be dwelt upon here. Let it suffice to say that there can be no safe political and economic recovery until there is moral and spiritual recovery. And this recovery must come by the awakening of the souls of men and women to the saving power of our Saviour and Redeemer.

The greatest notes of triumph and victory through Jesus Christ have been struck in times of man's greatest need and in the hours of deepest human darkness. Israel was never in such subjection and bondage as when Moses sounded his clarion call to courage, to God's promise and to victory through obedience to Jehovah's command.

These same Israelites were never seemingly further away from God and without any claim to the presence and power of God, more remote from his outstretched hand, more prostrate and helpless as a nation and a people than when Israel's voice cried out: "Seek ye the Lord while he may be found; call upon him while he is near."

Our Saviour's ministry on earth, from every human point of view, seemed to have failed. The gloom and the darkness of the crucifixion were closing about him, the forces of evil seemed to be having their full sway and dominion, when our Lord Christ, without logic or history or experience to sustain him, cried out to his few frightened followers: "Be of good cheer, I have overcome the world."

And from every human point of view, defeat seemed inevitable and victory seemed as far away, and faith so wavering everywhere, as when John wrote, out of the passion of his soul: "This is the victory that overcometh the world, even our faith."

Will the laymen of our Christian Churches accept this challenge of the pulpit, this clarion call out of suffering and darkness, and doubt and gloom and help to rally the forces of righteousness and, through self-denial, do their part in driving back the darkness and turning on the light, through a new-born zeal for Jesus Christ and him crucified?

This is Mission Period in our pulpits and in our pews with young and old of our Christian forces. We are called upon to go to our knees for divine guidance, to go to our Bibles for information and direction, and to go to our purses for sacrificial donation in this time of need. Our mission cause suffers. We have had to close up preaching places. Every pledge and promise to help at home and abroad, in the matter of giving the gospel to the poor and needy, is unfulfilled and the cause of the Lord suffers. What will the laymen do about it?

We are living in a benevolent time. This Government, civic orders, benevolent societies, all of them, join in taking care of the physical and material wants of boys and girls, men and women, about us. The church alone undertakes to give spiritual relief. What will the laymen of the church do about it? Our women, through their Missionary Societies, are making their contribution and are ready to help in every movement for righteousness through missions and the spiritual task of the church. Most of the women bear the burden and thus receive the blessing. Or will the laymen of the church give heart and *hand,* in this time of need, and through faith help bring again the cause of righteousness to a glorious victory in Christ our Lord? To this end may God help and direct our laymen.

J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING MARCH 10, 1934.

Sunday Schools.

Previously acknowledged	$ 1,514.26
Ether, N. C.	1.00
Monticello, Brown Summit, N. C.	5.33
Mt. Bethel, Stokesdale, N. C.	.70
Piney Plains, Raleigh, N. C.	1.00
South Norfolk, Va.	5.51
Elk Spur, Fancy Gap, Va.	1.25
Rocky Ford, Fancy Gap, Va.	.67
Third Avenue, Danville, Va.	5.96
Youngsville, N. C.	2.00
Newport, Stanley, Va.	1.02
Noon Day, Wedowee, Ala.	2.00
First Christian, Norfolk, Va.	4.76
Sanford, N. C.	1.00
Liberty, N. C.	4.04
Winchester, Va.	4.44
Timber Ridge, High View, W. Va.	.48
Total	$ 1,555.42

Specials.

Previously acknowledged	$ 762.52
Mebane Sunday School, Mebane, N. C.	3.30
Total	$ 765.82

Summary.

Previously acknowledged	$ 8,449.54
Sunday Schools, Regular	41.16
Specials	3.30
Total to date	$ 8,494.00

Will not all of our faithful pastors join us now in emphasizing our "Christian Message?" Our Convention and our Conferences have voted that we do. Let us all read and heed the message. Here it is for all of our churches now:

"Our message is Jesus Christ. He is the revelation of what man through him may become. He makes known to us God as our Father, perfect and infinite in love and in righteousness.

Jesus Christ, in his life and through his death and resurrection, has disclosed to us the Father, the Supreme Reality, as almighty Love, reconciling the world to himself by the cross, suffering with men in their struggle against sin and evil, bearing with them and for them the burden of sin, forgiving them as they, with forgiveness in their own hearts, turn to him in repentance and faith, and creating humanity anew for an ever-growing, ever-enlarging, everlasting life.

"We affirm that God, as Jesus Christ has revealed him, requires all his children, in all circumstances, at all times, and in all human relationships, to live in love and righteousness . . . in preparation for the coming of his kingdom in its fullness.

and must always remain the Gospel of Jesus Christ.

"The Gospel is the joyful message of redemption both here and hereafter, the gift of God to sinful man in Jesus Christ. Through his life and teaching, his call to repentance . . . he has brought to us forgiveness of sins, and has revealed the fullness of the living God and his boundless love toward us. By the appeal of that love, shown in its completeness on the cross, he summons us to the new life of faith, self-sacrifice, and devotion to his service and the service of men."

In our Mission Period may we emphasize this message.

J. O. Atkinson, *Sec'y.*

NORTH CAROLINA RALLIES.

Guilford District—Mrs. O. H. Paris, Superintendent. Greensboro, N. C., Wednesday, March 28th.

Vance-Warren District—Miss Margaret Alston, Superintendent. Youngsville, N. C., Saturday, April 9th.

Durham-Wake District—Mrs. C. H. Stephenson, Superintendent. Wake Chapel, N. C., Tuesday, April 10th.

Alamance District—Mrs. W. P. Lawrence, Superintendent. Haw River, N. C., Wednesday, April 11th.

Lee-Chatham District—Mrs. R. L. Ross, Superintendent. Shallow Well, N. C., Friday, April 13th.

Randolph District—Mrs. Ray Caviness, Superintendent. Park's Cross Roads, N. C., Saturday, April 14th.

Halifax District—Mrs. L. E. Carlton, Superintendent. Pleasant Grove, Va., Tuesday, April 17th.

Mrs. C. H. Rowland, *Pres.*

EASTERN VIRGINIA RALLIES.

Norfolk District—Mrs. J. E. Cartwright, Superintendent. Elm Avenue Christian Church, Portsmouth, Va., Tuesday, April 3rd.

Nansemond-Gates-Franklin District—Mrs. B. D. Jones, Superintendent. Holland Christian Church, Wednesday, April 4th.

Waverly District—Mrs. E. T. Atkinson, Superintendent. Spring Hill, Thursday, April 5th.

Mrs. J. E. Cartwright, *Pres.,*
Mrs. L. W. Stagg, *Secretary.*

REV. OTTO B. GITHENS.

By D. P. CUSHING,
News Editor, American Board.

They call it "the Hampton of South Africa," this unique school for Zulus named Amanzimtoti Institute, of which Rev. Otto B. Githens is the principal. Amanzimtoti is in Adams, Natal, South Africa, and each year finds an increasing number of applicants clamoring for admittance.

"There is a big demand for our boys trained in building, trades, and agriculture," says Mr. Githens, who comes from Kansas where he received his B. S. at Kansas State Agricultural School. He also attended Oberlin College, earning his B. D. and M. A. in education, and his S. T. M. in religious education.

Amanzimtoti Institute was founded by the American Board in 1855. It is located among the hills on 500 acres of land, about 22 miles from Durban, Africa's third largest city. Of this land, 150 acres are planted to sugar cane for revenue, and the remainder is cultivated by the students.

Amanzimtoti Institute is highly commended both for its moral standing and academic grade by government inspectors. It has theological, normal, industrial, and academic departments, and until this year, 1933, a very fine agricultural department. This had to be closed because of cuts necessitated by reduced income. Various types of industrial work, such as brick making, tile manufacturing, carpentry, etc., prepare the boys for economic independence.

"Native women are still reticent when men are present," says Mr. Githens. "It is a long, hard pull for her to cast off the idea so deeply ingrained that she is man's inferior, working mainly to care for his children and till his garden. Gradually, however, she is grasping the idea that she is a companion and partner in the great enterprise of building a home. Part of our work at Adams is to help the young men and women make the proper adjustments which will be, and are, demanded by their changing civilization."

"I see you are fat. How do you like South Africa?" This was one of the first native greetings which Mr. Githens received in an outstation near Adams. On a similar visit he carried a gramophone and a group of curious villagers gathered around to listen. "How many men are in that box?" asked one of them. "Golden Slippers" and "Hear Dem Bells" were much enjoyed, in fact, soon the entire kraal was dancing. The native people love music and at the school give concerts which include selections from the Messiah and other beautiful productions.

STANLEY JONES ON THE OCEAN ROAD.

Stanley Jones sailed for India yesterday. The secular press has no conception of what this one man has done since he came to America a year ago. He has faced nearly a thousand audiences. They numbered millions. Yet he is scarcely mentioned in the newspapers, except in the local notices. His books, which are profoundly religious, are published and sold in editions which are comparable with the novels of Dickens and Scott. Yet the literary columnists of the great dailies ignore them. Their titles fail to appear in the current lists of non-fiction best-sellers. Yet his publishers at times have difficulty in filling their orders. Why this neglect? Is it mere indifference, or is it purposeful?

How is it then that this missionary, who sounds no trumpets and shuns notoriety, continues to draw the largest congregations, and to appeal to a reading public which is numbered by the hundred thousand? The most obvious explanation of the amazing fact is that there exists all over the world, in India, China and America, a vast number of people who are spiritually starving. This man has a spiritual message which is as the "bread of life." His hearers are in fact a bread-line. They want nourishment for a side of their nature that has been too long neglected by those who have misinterpreted the command: "Feed my sheep." They are hungry and they know the taste of bread, the Bread that comes down from heaven. This man showed first in every page of his book, "The Christ of the Indian Road," that he had what they craved. When he came to America his readers came to see and hear what he was like. They were not disappointed. Here was one who had been with Christ and learned of him, and not at second hand. He had a message by which he lived and which he loved to share. It was as old as the hills of Galilee and as limpid as Siloam's shady rill. Anyone could understand it, and no one could resist its charm. Some of his hearers who would never have "hit the sawdust trail" began to "follow the road," to take Christ as the pattern of their living. This is what has been going on wherever this Christian believer gives his message. He will give it next week in the pulpit in City Road, London, which was consecrated by John Wesley's use. Of all the followers of Wesley who have stood in that high place there has been none with a fairer right than Stanley Jones to call himself Wesley's successor, yet of all the Methodists in the world this truly humble minister of the Jesus Christ of every road would probably be the last to claim that distinction. He is just Stanley Jones, missionary, a "lighted soul," who has the precious gift of being able to bear the light to others.—*Editorial from Christian Advocate, New York.*

AGRICULTURE IN CHINA.

China is awakening, from an agricultural view point, said Charles F. Shaw, Professor of Soil Technology in the University of California to the delegates at the Institute of World Affairs, but it takes time to arouse 400,000,000 people. It is a slow process and necessitates continuous and persistent effort. "The agricultural *missionaries* in China, said Professor Shaw, are doing excellent work in introducing new methods of culture, and in improving varieties of seeds and breeds of animals."—*New York Times.*

A Story for the Children

A HAPPY DAY.

(THRIFT.)

Bill sat on the edge of his bed. He held in his hands a rough old pigskin pocketbook. "Thirty-eight, thirty-nine, forty," he counted the bills in his possession. "I can pay Jim every cent he spent to help me get well," he mused to himself; "and, besides, I've helped mother every week." He folded the bills and put them deep down inside the pigskin. He turned down the cover. Then he fell on his knees beside his bed. "Dear God," he prayed, "I thank thee for making me able to do this. Do help me on. I must make good." Bill slipped between the sheets and was soon peacefully asleep.

In the morning he was up with the rising of the sun. "Mother," he called as he left the house, "I'll be back in just a little while; I am going out to see Jim."

Mrs. Brown knew what a happy day it was for Bill. She knew that for months he had been working and saving that he might be able to repay Jim for his wonderful help when Bill could do nothing for himself. "Bless my dear, brave boy," she said. "I wouldn't take the world for him. And, dear God, bless his splendid friends," she added, with a prayer of thankfulness that came from her heart. "Bill would not be where he is today had he not had such friends."

Mrs. Baker went into Bill's room. There on a little table by his bed she found a notebook. She looked inside. There she found a record of every penny Bill had made since he first began to work. She saw an accurate account of what her boy had done with all he had made. "He has done well," she whispered—"very, very well."

Bill came home early, as he had said. He ran into his mother's room. "Here is a flower for you, dearest," he said simply, as he placed a beautiful blooming geranium on the table.

"Oh, my precious boy!" Mrs. Brown kissed Bill lovingly on the forehead. "Could you spare that much money?"

"I wanted it for you, mother. I'm celebrating. I have paid all I owe with money I have made myself. It is the best feeling I have ever had."

Mrs. Brown took the little pot in her hands. "It is beautiful, my son. I shall water it and care for it tenderly. I want it always to live and bloom."

"Come, let me show you my account book, will you, mother?"

Bill told how he had worked and saved, spent little and carefully. He showed his mother an accurate account of it all.

"I still have my job, mother," he said. I expect to continue to spend carefully and save. We can have some of the things we've always wanted now. I am sure I shall never want to waste my money or my time again."

There was a shout in Mrs. Brown's yard. The boys had come for Bill. Together they were going to clean up Mr. Melton's entire lot. The money was to be used in improving the playhouse.

"I'm coming, boys," Bill answered the shout. "Excuse me, mother; I'll be back for lunch," and Bill joined his pals.

"We have four seventy-five," Albert told them when they were nearing Mr. Melton's place, "and we'll make two dollars more today. That will give us six seventy-five. Bill, do you think that will buy those real rugs the girls are so eager for?"

"Yes, I really think it will, Albert. They are not expensive rugs."

"Should we spend all our money for rugs? What of it, Jim? What do you think, Carl?"

"They will just make the house inside. It is just about as pretty outside as it can be now, I think," Carl observed. He was always eager to do what he felt the girls wanted. "After all," he said, "it's their house."

When the boys finished the work, the girls met them at the playhouse. "Guess what we have done?" Carolyn called as soon as they were in sight. "We've made two dollars to go on our rugs—fifty cents each!"

"How ever did you do it?" Albert hastened to ask.

"We cleaned that big vacant house at the corner. Mr. Nelson has rented it to a family from Detroit. He wanted some one to clean it up, and we asked for the job."

"Hooray!" the boys shouted. "Hooray for our thrifty, shifty girls! Now we shall have our rugs!"

"But we haven't nearly enough yet," Louise hastened to correct them.

Albert advanced, "How about adding our share of the income?" and he smiled as he presented six dollars and seventy-five cents.—*Louise G. Thompson, in Gospel Advocate.*

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

Rev. F. C. Lester, *Editor,* 505 S. Main St., Norfolk, Va.

SNOW OR NO SNOW, THEY MET.

People in my part of the "old home town" have a way of staying away from church if it snows or rains or is too cold or too hot. The weather in many parts of the world seems to have a great deal to do with the religious enthusiasm. I hope to live long enough to see at least one church whose attendance does not depend upon the weather.

The Youth Fellowship of Eastern Virginia was scheduled to meet in Suffolk on Saturday afternoon of last week. Saturday was a snowy day. Beginning early in the morning and continuing far into the night, the beautiful snow came down out of the heavens to cover the earth in its robe of white. Some of us wondered if the young people would brave a storm to assemble in Suffolk.

They did. Eleven preachers and 65 or 70 young people, representing twenty churches, were there at the time appointed, and stayed until the services were all ended. One heard little or no complaint concerning the weather. These young people had planned to meet for worship, study, and fellowship, and they were there at the appointed time regardless of the snow and the cold, and they stayed to "resolve." The Suffolk young people led an excellent worship service, which was followed by a review of "A Philosophy of Life that Works," by Dr. Judd, given by Rev. H. S. Hardcastle. Six groups met to discuss the six major points in Dr. Judd's philosophy and then reported the findings to the entire body.

Group number one agreed with Dr. Judd that people are essentially alike the world around. They are alike in their loves and hates, desires and ambitions. They agreed further that this knowledge makes us feel a kinship to all people, which helps to develop human brotherhood. This knowledge should be spread abroad so that others may share in it, and this can be done by the study of Dr. Judd's booklet, other missionary materials and the cooperation of differing race groups wherever practicable.

Group number two, led by Dr. W. M. Jay, agreed with Dr. Judd that we all stand or fall together, and made the following resolutions:

1. That we go on record as being opposed to war.

2. That we favor the embargo on arms and ammunitions at war or preparing for war.

3. That we are opposed to any compulsory military training in our educational institutions.

4. That if left alone, the question of social equality among races will solve itself.

5. That as Christians we believe equal rights and privileges should be given to all races for the attainment of the highest standards of living possible to them. (Acts 17:26 and 10:34 give the Bible position on the race question.)

Dr. Elwood Jones led group three, which decided that, first, there is no solution for problems in life except men; second, there is no hope except in man, and no way of building men of character adequate for this task save as they are introduced to and follow Jesus Christ; third, whatever work we engage in if we try to build the character of Jesus in boys and girls it is a worthwhile work; and fourth, that the building of individual character in the life of a person is the ultimate goal of Christian activity.

Discussion of principle four, "The Way of Love Works," was led by Rev. R. A. Whitten, and the group agreed that love works: first, in resisting evil; second, in resisting him who is evil; third, turning the other cheek; fourth, regarding international problems; fifth, in sharing burdens; sixth, in prayer; seventh, in international problems, and eighth, in loving one's enemies.

"The way of love leads to a cross" was discussed by Rev. John G. Truitt and his group. They agreed that the cross is that which fears not to give all, to suffer all, in spite of pain or shame, and that love does lead to a cross. "Jesus endured the cross, despising the shame."

In the absence of Dr. N. G. Newman, who was detained on account of a funeral, Rev. H. S. Hardcastle led group six in the discussion on "God gives adequate strength for every need. This group readily agreed with Dr. Judd that God does give the needed strength for whatever he wants people to do. This strength is dependent on the intimate relationship of the individual with God.

UNIQUE ADVERTISING.

The director of leadership training, Miss Lottie Mae Cross, and the secretary of Youth Fellowship, Miss Irene Cotten, had prepared a playlet showing the activities of the Elon College Summer School in a fine dramatic way. These leaders with a group of helpers lived out the daily program at this young people's training school. This is the best piece of advertising that has been done for this school.

They prepared resolutions calling for fifty representatives from Eastern Virginia to be at Elon, July 23rd-30th, next, and suggested that young people begin saving their money so they can go, that they go in groups, sharing in the expenses of the car, and that the preachers who are supposed to be there take a load of their young people, who will share in the expenses of the trip.

Announcement was made by the dean that Mrs. Stewart will be hostess and Miss Irene Cotten registrar again this year, and that the cost will be only $7.50 for the entire week.

THE CROSS AND THE CROSS-WAYS.

See there!—God's sign-post standing at the ways
Which every man of his free-will must go—
Up the steep hill, or down the winding ways—
One or the other every man must go.

He forces no man, each must choose his way,
And as he chooses so the end will be;
One went in front to point the Perfect Way,
Who follows fears not where the end will be.

THE WAY.

To every man there openeth
A Way, and Ways, and a Way,
And the high soul climbs the high way,
And the low soul gropes the low;
And in between on the misty flats
The rest drift to and fro.
But to every man there openeth
A high way and a low,
And every man decideth
The way his soul shall go.

—*John Oxenham.*

WHAT DOES JESUS REQUIRE OF US?

Christian Endeavor Topic for Mar. 25, 1934.

(Matt. 16:24-28.)

Jesus said:

(1) "Come." Matt. 11:28; 16:24; Mark 1:17.
(2) "Seek." Matt. 6:33; 7:7.
(3) "Know." John 7:17; 13:17.
(4) "Give." Matt. 5:42; Luke 6:38.
(5) "Bear." Luke 14:27.
(6) "Deny." Matt. 16:24; Mark 6:35; Luke 9:23.
(7) "Follow." Matt. 4:19; 16:24; John 12:26.
(8) "Go." Matt. 5:41; 28:19.
(9) "Be." Matt. 5:48.
(10) "Love." Luke 10:27, 28.

Ask those to whom these words and references are assigned to study the situation in which they were spoken by Jesus, and to give at least one way in which they feel a Christian today can carry them into action because he believes they reveal something which Jesus would require of one who is to be a faithful follower today.

Worship by Candle Light.

The room may be arranged with candles to throw light upon the piano, the leader's desk, possibly upon a picture of Jesus which occupies the most prominent place in the room. As each person takes part in the meeting, have that person light a candle to represent the command about which he or she is to talk.

Begin with music played softly, using familiar hymns with a message.

Leader: Read Scripture lesson.

Jesus said, "I am the light of the world." (A tall white taper may be lighted to represent the life of Christ.)

"God said, let there be light, and there was light."

"Those who walked in darkness have seen a great light. For unto us a child is born and unto us a child is given . . . and his name shall be called . . . Prince of Peace."

"In him was life, and the life was the light of men."

Jesus said: "I am the light of the world, he that followeth me shall not walk in the darkness, but shall have the light of life."

Jesus said: "Come." (One young person may light a candle, and interpret this requirement of Jesus.)

(Music: "Jesus is Tenderly Calling.")

Jesus said: "Know" and "Seek."

(Music: "More About Jesus Would I Know.")

Jesus said: "Love."

(Music: "My Jesus, I Love Thee.")

Jesus said: "Give."

(Music: ("I'll Live for Him.")

Jesus said: "Bear," "Deny," "Follow."

(Music: "Must Jesus Bear the Cross Alone?")

Jesus said: "Be."

(Music: "Jesus, the Very Thought of Thee.")

Jesus said: "Go!" (The last candle may be lighted, with a short message about ways in which we can go to others with the message of Jesus, both through our own ministry and though our representatives the world around.)

(Music: "Follow the Gleam.")

Leader:

A little light in Bethlehem,
No larger than a candle's flame;
A wee white light in Bethlehem,
Silver and small it came.
And many slept and did not see
The faint far gleam when dark unfurled—
The little light that grew to be
The Light of all the World.

Let us wait in silent thanksgiving for all the light that has come into the world through Jesus

(Continued on page 11.)

Sunday School Lesson

By Rev. H. S. Hardcastle.

THE MEANING OF DISCIPLESHIP.

(Review Lesson.)

Golden Text: *"Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace."*—Isa. 9:6.

Lesson Text: John 10:7-16.

The Gospel According to Matthew.

It is generally agreed that Matthew specifically had the Jews in mind when he wrote his Gospel. This is why he traces the genealogy of Jesus from Abraham, through David to Joseph; why in the first fifteen chapters he makes ten quotations from the Old Testament; why we find such phrases as "It is written" and "That it might be fulfilled which was spoken by the Lord through the prophet." Matthew undertakes to show that Jesus is the Messiah because he fulfills the prophecies concerning the Coming One.

The author of this Gospel did not aim at setting forth with chronological exactitude the events in the life of our Lord. Hence we find in his record of his teaching incidents and sayings topically grouped. The Sermon on the Mount is believed to be the outstanding illustration of this, which embraces chapters 5 to 7. Chapter 10 records the call of the disciples, which is immediately followed by sending forth the Twelve, with many instructions, some of which seem to have been taken from his later ministry. It was done for the convenience of the reader, possibly also as a memory aid, and certainly with no aim to wrest the truth. Chapter 13 is an illustration of how the parables of the kingdom are grouped. Matthew indeed put so much stress on the idea of the Kingdom of God that his Gospel is often spoken of as the Gospel of the Kingdom.

Birth, Baptism, Temptation.

One of the geratest and most significant things about the birth of Jesus, is that "the Word was made flesh and dwelt among us." Mystery? Undoubtedly. Every birth is a mystery, and the simple fact of life is the greatest of all mysteries. Redemption had to come to man on his own plane and through his own experiences. Angels had no power of redemption; the most truthful teaching could not do it; life alone was necessary to redeem life. It must come first of all through the child. This is seen in the way Jesus welcomed and stressed the importance of childhood. Kahlil Gibran says: "Your children are not your children. They are sons and daughters of Life's longing for itself. They came through you, but not to you. You may give them your love, but not your thoughts, for they have their own thoughts. You may house their bodies, but not their souls, for their souls dwell in the house of tomorrow, which you cannot visit, not even in your dreams. You may strive to be like them, but seek not to make them like you. For life goes not backward nor tarries with yesterday."

His baptism was his public manifestation, and his experiences in connection therewith additional assurance that God had raised him up to be the Messiah. His temptation was the testing of that assurance and a searching of the ideals that should dominate his ministry. He had not come to minister to the material side of life, but the spiritual; not to follow the methods of the world by working magic or establishing a kingdom on force, but to build his kingdom into the hearts of men through faith and love.

Standards, First, Warnings.

If there is to be a kingdom, then there must be standards, ideals, goals. These are set forth in the Sermon on the Mount. Jesus presents his teaching about happiness in paradoxical form. The man in the street may think of it as contradictory, and far removed from common sense. Those, however, who take time to think, will find it to contain the highest truths. This teaching put to the test actually works. The Christian life is a happy life. There is happiness in it even when we must suffer for our ideals. The apostles and martyrs were happy through all their sufferings. Then this kingdom of Jesus gets on in the world, not by slaying enemies, but by loving them, and praying for those who abuse us. When will the nations measure up?

Help, Twelve, Jesus Testifies.

Jesus was always helping somebody. We find him helping sailors, helping sinners, helping a sick man back to health, helping Matthew and calling him to follow him, and helping Matthew's fellow-sinners and publicans.

Jesus was a great missionary. He quickly saw the need for training other missionaries. He appointed his disciples to be missionaries, and he expects every one of his followers to be a missionary.

Jesus gave this testimony concerning himself: "All has been handed over to me by my Father; and no one knows the Son except the Father—nor does any one know the Father except the Son, and he to whom the Son chooses to reveal him."

Parables, Faith.

A parable is a story that keeps itself in circulation, aids memory, and increases understanding of truth. It is a "picture for the eye, a story for the ear, a lesson for the heart," and an "earthly story with a heavenly meaning." These are some of the reasons why Jesus used this method of teaching.

Outside of his own geographical borders he found greater faith than he had found within them. A Canaanitish woman wails after him and his disciples in behalf of her daughter. He tests her faith, and grants her request. Mothers of all nations have the same love for and interest in their children. The human heart is the same everywhere, and God is no respecter of persons.—*W. G. Johnston in Christian Evangelist.*

CHRISTIAN ENDEAVOR NOTES.

(Continued from page 10.)

and the lives of those who have sought to meet his requirements. Let us not refuse it nor be blind to its presence.

Period of meditation.

Period of prayer. (Ask a number of members to voice prayers of thanksgiving and petition.)

Solo: "Lead Kindly Light."

Leader:

O Light that followest all my way,
I yield my flickering torch to thee;
My heart restores its borrowed ray,
That in thy sunshine's blaze its day
May brighter, fairer be.

O Love that will not let me go,
I rest my weary soul in thee;
I give thee back the life I owe,
That in thine ocean depths its flow
May richer, fuller be.

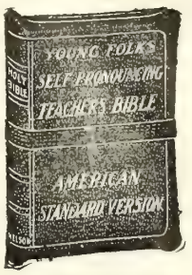
Closing prayer.

—*Adapted from The Sunday School Herald.*

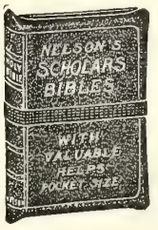
"A university professor has said: 'God is the integrating principle of the universe.' We cannot say: 'O thou integrating principle of the universe, forgive us our sins.' You might as well pray to the law of gravity."—*Reich.*

AMERICAN STANDARD BIBLES.

Authorized and Edited by American Revision Committee, and Published by Thomas Nelson & Sons.



These Bibles contain the Concise Bible Dictionary which forms the helps to these Teachers' Bibles. It supplies in the most condensed and convenient form, all the latest information about the Bible, its writers, its language, the various versions, complete chronology, life of Christ, with harmony of the Gospels, life and travels of St. Paul, etc. The illustrations are reproduced from recent photographs, and truly illustrate the articles. The Combined Concordance is entirely new, and has been made expressly for the American Standard Version. It combines with the Concordance, Subject-Index, Scripture Proper Names, etc. The 12 Maps have been carefully revised and are beautifully colored. In making orders, give the number and price.



135—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold. **$3.00**

India Paper Edition, Only 16-16 of an inch thick.

. 133X—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold, **$4.00**

SUNDAY SCHOOL SCHOLARS' BIBLE.

Especially made up for gift or reward Bibles for Sunday School scholars, containing a special series of very practical and useful helps and Bible Questions and Answers, etc. Printed on fine white Bible paper; ruby type; pocket size, 3¾x5⅜ inches, and 1 inch thick, with 31 full-page illustrations in sepia. All bindings are black.

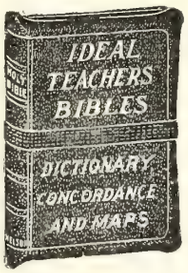
Ruby Type, Size 3¾x5⅜ Inches, and 1 Inch Thick.

65—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on side and back in pure gold; 6 colored maps **$2.50**

AUTHORIZED VERSION.

RED LETTER TEACHERS' BIBLES.

Brevier Type (8 vo.), Self-Pronouncing, Size 5⅜x8½ Inches and 1⅜ Inches Thick.

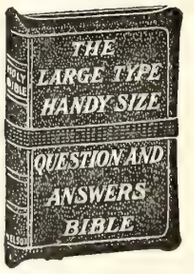


Containing the Bible, with full references. The words of Christ in the New Testament are printed in red; other parts of the book are printed in black. With Concise Bible Dictionary, combined Concordance, and 12 indexed maps.

7852—Genuine Leather, Lavant grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold **$4.75**

RED-LETTER EDITION.

With All the Words of Christ in the New Testament Printed in Red.



1282—Genuine Leather, Morocco grain, divinity circuit round corners, red under gold edges, register and headbands; title stamped on side and back in pure gold **$3.25**

60—Bound in Cloth, stiff covers, square corners, red edges, Sunday School Scholars' Bible, stamped in pure gold on cover, no illustrations; special book for Sunday Schools **95c**

Any of the above Bibles sent postpaid. Address

THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE

One of our Chaplains in the U. S. Navy

MONDAY.

WHAT RELIGION MEANS.

.."Whatsoever is born of God overcometh the world."—I. John 5:4, 5.

Since religion means life, one can hardly get away from the subject. Everything in life suggests the meaning of religion. Every act has a religious bearing. Therefore, the writer is again writing about it.

A man said the other day: "I can very quickly tell what religion means to me. It means crapping, fighting, victories and defeats, successes and failures; it means a constant resistance of evil and withstanding opponents to religion, and, therefore, it makes enemies and calls for a lot of endurance of criticism."

The speaker did not mean to say that he had to be pugnacious in character, the crude expression was just simply his own way of stating what he was everlastingly up against in his endeavor to live a Christian life.

The way of Christ is not always an easy way—fundamentally it is the same that it was when Christ trod the ways of Galilee. But it is a way of victory. It is impossible to overestimate the terrific hold that sin has upon life; but when a person is born again through the blood of Jesus Christ, the power of sin is broken, the conqueror becomes the conquered, and the soul is free.

We are not to assume that God's children are perfect, or without spot, stain or defilement; but we do say that in the matter of living the Christ-life, every one that is born again is free and is quite a new man. He does not view sins lightly; he no longer, like the chameleon, changes his color to suit his environment; he no longer thinks a little swearing, a little Sabbath breaking, a little fornication, a little drinking, is a trifling matter; but he looks upon it all as against God, and he abhors it, and he fights against it with his whole heart, mind, soul and strength, and this makes differences even with our best friends sometimes.

Prayer—O Lord, make us as wise as thy will and as harmless as thy love and kindness. Grant us the power of the Holy Spirit and the glory of the victory of the upward way.—*Amen.*

TUESDAY.

DOES IT PAY TO BE HONEST?

"What shall it profit a man, if he shall gain the whole world, and lose his own soul?"—Mark 8:36

Our subject today is taken from the question of the young man in the February issue of the *American Magazine.* He says that honesty does not pay, and cites instances. He says it pays to be crooked, and cites instances. What do you say? He asks for one convincing reason showing that honesty pays. This young man does not discuss values. From his allusions we infer that his conception of value is money and what it will buy for him. Nothing else matters.

So long as this is his highest conception of values, he may be able to prove his point. Many persons may grow wealthy through dishonesty and most honest people may have to live with limited means. But even this argument breaks down, for money has no value only as we give it value, and that value is guarded by supply and demand. Demand is a thing within us. It is what we desire, and he whose ambitions are no higher than his own desires, though prospering for a time, "like a green bay tree," finally arrives at nothing but torment, like the rich man of the Bible, while poor, honest Lazarus was rich in the blessedness of eternal joy.

The story of the rich man and Lazarus and that of the rich young ruler, are two sermons of our Lord in which he covers this particular point.

Prayer—Our Father, as we go along, grant unto us the inspiration of thy thought, thy way, thy wealth, thy glory, and teach us the true and the good of life.—*Amen.*

WEDNESDAY.

TRUE VALUES.

"A man's life consisteth not in the abundance of the things which he possesseth."—Luke 12:15.

"Riches profit in the day of wrath; but righteousness delivereth from death."—Prov. 11:4.

"He that trusteth in riches shall fall; but the righteous shall flourish as a green leaf."—Prov. 11:28.

"A good name is rather to be chosen than great riches, and loving favor rather than silver and gold."—Prov. 22:1.

Everyone faces the problem of riches and poverty. And one does not go far to find that some are enormously rich, but abjectly poor in truth, honor, trust, virtue, and the excellent and the praiseworthy—utterly lacking in the things that are rich in honor. Witness: Insull of today. A man without a country and a fugitive from justice. How much better it would be for him if he had a conscience void of offense and a life in which his countrymen imposed confidence and honor. That there may be those of his like flourishing and in power is beside the point. History foretells that they too are headed for a collapse.

"Silver nor gold shall be able to deliver them in the day of the Lord's wrath. . . . For he will make an end, yea, a terrible end, of all them that dwell in the land."—Zeph. 1:18.

Prayer—Our Father, today we are still thinking of that which is honorable, just, pure, virtuous, and of good report, and what these traits bring to us. Guide thou our thoughts and our souls to the rightful end.—*Amen.*

THURSDAY.

AN ESTIMATE OF VALUES.

"Ye tithe mint and rue and all manner of herbs and pass over the judgment of God."—Luke 11:42.

"Ye pay tithe of mint and anise and cummin and have omitted the weightier matters of the law, judgment, mercy and faith."—Matt. 23:23.

On the other hand, we have not far to go to find those who are abjectly poor but enormously rich in the sight of heaven.

The rich young ruler was told to sell out and follow Christ. But his idea was money and servants and comfort, so he declined the opportunity and went away. As he did so, Christ said, "A rich man shall hardly enter into the kingdom of heaven. It is easier for a camel to go through the eye of a needle."

Walt Whitman said, "I love God, flowers and little children." Such a life is insured against all bankruptcy. He was poor in the world's goods, but he lived the abundant life.

These are types. The former is a type of those who want money, comfort, pleasure, appreciation, honor, influence, names in the paper, etc., and they are willing to pay for it. They will give money, give dinners, give favors, time, sacrifice principle and anything to have bestowed on them these values, but who, like the rich man of the parable, come to disaster. The latter represents the true and the good, and like Lazarus, come to wealth of soul. Which would you take?

Prayer—Our Father, come to us now, we need saving. O thou Saviour,, save us from the glamor of fleeting worldly things and fill us with love and goodness and like for others.—*Amen.*

FRIDAY.

LIFE A LOAN.

"Ye are not your own, for ye are bought with a price."—I. Cor. 6:19, 20.

"The earth is the Lord's and the fulness thereof; the world and they that dwell therein."—I. Cor. 10:26.

"Thou shalt surely tithe the increase of thy seed."—Deut. 14:22.

The Word of God is authority for the status of possessions and how these possessions are to be used. This authority is supported by experience through the ages, or facts lie and all great persons of the past lie.

That God's Word requires the tithe of our income reflects both his ownership and his right to what we have. The experience of the ages stands as solemn witness to the fact that he who is faithful in the payment of this obligation to the Lord never lacks for his necessities, nor for heavenly blessings. (See Matt. 4:10.)

Thus our possessions mean something to us only as we use them.

No possession can keep a man alive and no possession is worth more than one's use of it. Mr. Chas. Pratt said, "I never got anything out of my wealth until I began to use it."

Therefore, it is to be said that our possessions are the Lord's and are only loaned to us for use in some good objective, and that objective is to make the world better than we found it, and to glorify Him. (I. Cor. 6:20.)

Thinkest thou that thy home is thine own? Why, in an hour it may go up in smoke, or be carried away by a storm, or be taken by the demands of the crooked and the cunning. If thou dost die, whose is it then? "Thou broughtest nothing into this world, and it is certain that thou canst carry nothing out." "The Lord gavest and the Lord taketh away," and it is his design that we should live and so use what he hath loaned us that we can say, "Living or dying, we are the Lord's." "Blessed be the name of the Lord."

Prayer—O Lord God, our God, in thee we live and move and have our being. It is by thy grace that we have anything. Help us to dedicate our lives and all we possess to thee.—*Amen.*

SATURDAY.

OWNING THE EARTH.

"The righteous shall inherit the earth."—Matt. 5:5.

There is a kingdom to come, when righteousness, the foundation of all happiness and peace, shall prevail, or we make God a lie. This kingdom cannot, however, come by the unrighteous. Thieves, nor the covetous, nor drunkards, nor revilers, nor extortioners, shall inherit this kingdom. (I. Cor. 5:9, 10.) Neither can money buy it, because it is a kingdom in which money has no value. This kingdom is a spiritual king-

(Continued on page 15.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, *Pastor.*

THE RELIGION OF THE UNEMPLOYED.

By WALTER METCALF.

[From a radio address by Rev. Walter Metcalf, pastor of First Congregational Church, Tampa, Fla., over Station WDAE, in the "Forum of All Religions."]

The "Religion of the Unemployed!" What a misnomer! We are inclined to say: "There ain't no such animal!" How can an unemployed man accept our comfortable creed? Grits and bacon make a poor foundation for belief in a kindly Providence! A loving heavenly Father is much nearer when wife and children are warmly clad!

Personally, we marvel at the fundamentally religious beliefs manifested by the millions of our unemployed. "Faith," "Hope," and "Love" are cardinal religious virtues everywhere, and sit enthroned in our New Testament as the greatest of Christian characteristics. We may look in vain for these regal passports among certain overfed, and therefore, underprivileged members of "High Society," but God's poor have nothing else to live for, but Undying Faith, Whispering Hope and Eternal and Abounding Love!

You have just GOT to have faith when the rent is overdue, the wife is sick, and the children cry for bread! Under these tragic circumstances a man without faith must jump into the river! How can a man face the future without hope, when he realizes that practically every other man in the country is dependent upon governmental bounty for some kind of "relief"? To face these things without God and without hope, would mean the insane asylum for every thinking man! And what could the very poor do without love? Big business may turn them down; society as at present organized may pass them by "on the other side;" but no matter how poor a man may be—there's always the wife and kiddies awaiting him with open, though perhaps emaciated arms of love. He is generally welcome at home!

Some people are morally "hopeless;" others are inhuman; quite a lot of us are definitely sinful; but when we consider the patience, the mutual helpfulness, and sacrificial love of earth's poor, we understand why Jesus loved them! The finest and best that humanity has yet produced—Jesus, the Carpenter—looked with sympathy upon those who sowed the seed, mended broken nets, ground wheat at the family mill-stone; and at the children at play in the market place; and declared: "Blessed are the poor!" It is the hardest word Jesus ever spoke!

We are sure the Master did not give his blessing to grinding poverty! We know he did not wish to perpetuate the conditions that made such poverty prevalent! No! We would rather think that he saw the rare blossoms that sometimes grow in the unattractive soil of penury—the sacrifice, the cheerfulness, the patience, the hope, the strength, and the great love of the common people—especially of the poor!

"The Religion of the Unemployed." We have, perhaps, inadequately suggested some of the basic tenets of all religion, as well as the religion of the poor—patience, forbearance, service, kindliness, mutual helpfulness, and practical brotherhood. These virtues grow more readily in lowly surroundings. The painfully rich seldom need these things! How hardly shall they that have riches enter the Kingdom of Heaven! Perhaps our recent experiences of crashing banks, tumbling fortunes, and bread-lines, "knee-deep in wheat," may teach us some of life's most treasured virtues!

The first tenet of every unemployed man's creed must be—Bread! A man must live! Hunger is the primal urge of life! The babe's first cry is for food! Man drives the plow, tends the machine, feeds the furnace, and presides at the bank—ultimately for food! Bread is the basic need of man! Other things are also necessary, but without bread—everything is worthless dross. The unemployed ask for bread; and we are sure the Master Workman of the Race does not wish us to give them a stone!

The creed of the unemployed also insists on—WORK!

Here many of us part company. The idle rich do not know this word; but it is drilled into the poor from childhood! Too many in our high schools and colleges thoughtlessly jump at the thought of living without work. We have trained our children to dream of either making, or inheriting a fortune; then having other people work for them! Most of us do not want anything harder to do than to clip coupons (whatever that means), or stand excitedly by, watching securities rise in value without our doing anything. Then we turn round and criticize the workingman who is occasionally indisposed toward manual labor!

But the vast majority of the unemployed want—work. Not a dole: not charity, not emergency relief, not even the fine provisions of the C. W. A. program, but regular assured work! A few among all groups of society would rather take the unearned increment of property or securities—and rest on the handle of the proverbial shovel; but the vast majority of the unemployed want a regular assured job! They would gladly subscribe to St. Paul's hard words: "If a man will not work, neither shall he eat"; though they know such a doctrine would go pretty hard with the sheltered sons and daughters of many rich.

Our unemployed believe in Economic Security.

This might lessen the initiative of a few people, but it ought to produce more initiative than our present system supplies! What initiative does Emergency Relief offer that engineer, or that architect, two and three years out of a job? There are literally thousands—yea, millions—of trained teachers, and farmers and bookkeepers, who are losing all their initiative and hope, waiting for C. W. A. jobs to turn up! What will these fine people do when the First day of May dawns, and they are thrown on Emergency Relief? The old regime offers nothing of expectancy or initiative for these people.

We must find permanent jobs for every man willing to work. Our country needs development and workers by the million are waiting for the jobs! We have unlimited wealth at our disposal—why not develop statesmen, who, in an orderly manner, can bring jobs and workers together? The task is herculean, but surely worthy of the steel of some great statesman-warrior!

The unemployed ask for JUSTICE!

It is hard work. Socrates did not get it; Jesus did not get it; and the workers today are not getting it! Millions are willing to work for a fair return on their labor—yet they know that about seven per cent of our population own about ninety per cent of their only means of subsistence! Banks, factories, railroads; bonds, stocks, securities, are all held by men and women of wealth—and by these things the workers must live! Their one cry is for economic security, and their cry is just!

We hope the skies are clearing for our poorer brethren. Some slight progress has been made. These signs do not mean much to the man with an empty larder, and theadbare clothes! In patience these people have possessed their souls. Red Revolution has signalled to them from across the seas; but the American workingman has miraculously kept his eyes on the Stars and Stripes of the good old U. S. A.

The Unemployed hopes his long vigil is nearing an end. Never again will his country dare allow him to go hungry! Every effort must be made to open up avenues of useful labor to him. He does not want to aimlessly cut weeds; but he does look for human sympathy, justice, and work, by which he can live, and feel himself—a MAN!

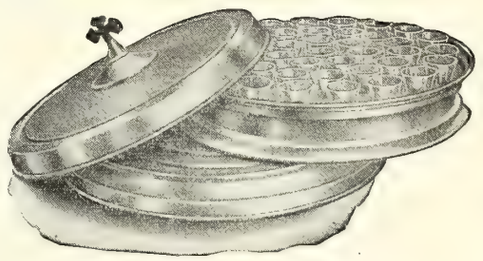
COMMUNION WARE.

Individual Service.

Made in best Silver Plate or Aluminum. Prices low; first-class workmanship and finish.

ALUMINUM.

Aluminum is light in weight, durable, and does not tarnish.



Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses	**$7.00**
Tray No. 6—Interlocking, with 35 plain glasses	**6.75**
Tray No. 10—Interlocking, with 30 plain glasses	**6.50**
Base No. 50-A—Fits Trays 2, 6, or 10.....	**2.25**
Cover No. 50-A—Fits Trays 2, 6, or 10.....	**2.25**
Bread Plate No. 1—Narrow rim.....	**1.60**

SILVER-PLATED.

The Silver-plated Ware is of the very highest grade and best finish; heavily plated on nickel base.

Tray No. 85—Interlocking only, with 36 glasses	**$22.00**
Base No. 1—Silver-plated; fits Silver Tray 85..	**11.00**
Cover No. 5—Silver-plated; fits Tray No. 85...	**16.00**

(For Silver Bread Plates, see under No. 90.)

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	**$22.00**
Base No. 2—Silver-plated; fits Silver Tray 90..	**16.00**
Cover No. 4—Silver-plated; fits Silver Tray 90.	**14.00**

Bread Plate No. 3—Narrow Rim.....	**$ 9.00**
Bread Plate No. 4—Broad Rim.....	**9.00**
Filler—Silver Lined.....	**6.00**

THE CHRISTIAN SUN

1536 East Broad Street, Richmond, Virginia

Christian Orphanage

Dear Friends:

Two years ago the good women and children collected and sent to the Christian Orphanage one hundred thousand Octagon soap wrappers, with which to buy a milk cooling plant for our milk house, which has been a great blessing to us. It keeps the milk cool and sweet and wholesome for the little children at all times.

We need some kind of a cooling plant for our three buildings to preserve the left-over food through the summer months. I wonder if our people don't have a great many Octagon soap wrappers on hand which could be gathered up and sent to the Orphanage to help us buy these much needed necessities?

Every little boy and girl, as well as older people, could help in this undertaking. Sunday School teachers could ask all the children to gather up all the Octagon soap wrappers and bring them to Sunday School on a certain Sunday, and the teacher could mail them to the Christian Orphanage. Every little tot can have a part in this. Let us see if we can gather up one hundred thousand by May 1st.

We have had lots of measles, but we are glad to say we only have one patient now.

Our first snow fell Saturday night, March 10th, but was very light. The children have not had any sport snow-balling this winter, but this does not mean that we have had no cold weather, for we have had near-zero weather, but there was no snow on the ground.

We received a letter this morning from the good women in Goshen, Ind., telling us that the good ladies are at work on Easter dresses, and they would be mailed in time for Easter. If our good women who have never visited the Orphanage and probably never will, are so vitally interested, should not our good women who have visited the Orphanage, and have seen what it is trying to do for homeless children, be more interested. I wish I had the space in this letter to tell you about two little boys and a little girl we received some weeks ago. I went to their home to see them before they came. When I saw the conditions, I immediately made up my mind to take them. If you could have been with me you would have whispered in my ear, "take them!" I knew you would have. All three of them are sweet little fellows and are so nice, kind and gentle that they just win their way into your heart. Who can tell what this investment will mean to these three little children? Who can tell what it may mean to the church and society? Just an investment in human life.

CHAS. D. JOHNSTON, *Supt.*

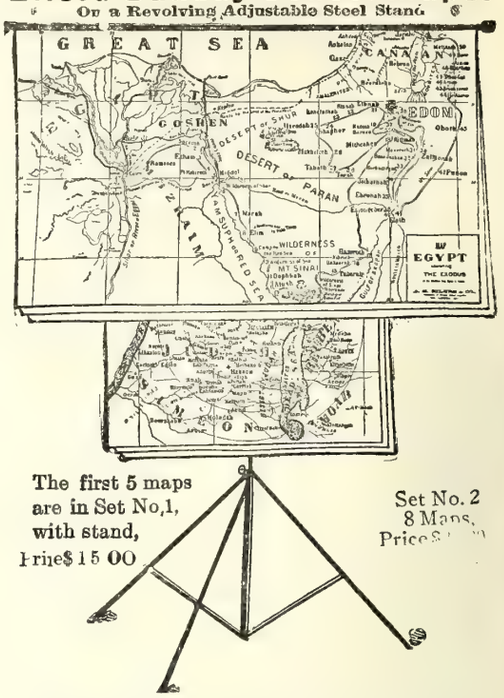
REPORT FOR MARCH 15, 1934.

Brought forward		$ 1,334.90
Sunday School Monthly Offerings.		
North Carolina and Virginia Conference:		
Happy Home	$ 1.94	
Mt. Bethel	2.75	
Bethlehem	5.72	
Union, N. C.	1.65	
Durham	16.38	
Third Ave., Danville	5.96	
		34.40
Eastern North Carolina Conference:		
Sanford	$ 1.00	
Mebane	3.35	
Oak Level	1.00	
		5.35
Western North Carolina Conference:		
Pleasant Hill	$ 3.43	
Liberty	3.75	
Hank's Chapel	2.75	
Biscoe	2.48	
		12.41
Eastern Virginia Conference:		
First, Richmond	$ 4.69	
South Norfolk	5.50	
Mt. Carmel	10.71	
		20.90
Valley Virginia Central Conference:		
Timber Ridge		1.98
Alabama Conference:		
Roanoke	$ 1.00	
Noon Day	2.00	
		3.00
Special Offerings.		
Mrs. Dalton, support children	$ 12.50	
W. P. Perry, support Billy Perry	10.00	
T. B. Roberts, support children	10.00	
Mrs. J. M. Story, Burlington	2.00	
		34.50
Thanksgiving Offerings.		
Mr. C. M. Fields	$ 5.50	
J. L. Fonville, Burlington	5.00	
Miss Josephine Farmer, Elon, N. C.	1.00	
E. H. Wilkins, Burlington, payment on pledge	25.00	
C. M. Horner, Burlington, payment on pledge	25.00	
		61.50
Total for the week	$	174.04
Grand total	$	1,508.94

"You would have a queer kind of Bible if everybody cut out what he wanted to."—*Moody.*

Eilers Sunday School Maps.

On a Revolving Adjustable Steel Stand



The first 5 maps are in Set No.1, with stand, Price $15 00

Set No. 2 8 Maps, Price $...

Fine large Maps, in 6 Colors 36x57, on linen finished Cloth. Mounted on a folding steel stand, which can be regulated, so that Maps may be seen to the best advantage. This set contains data for thorough Bible Study. Its large print and Cheerful Colors makes this set very instructive and attractive. Contains the five thoroughly up to date Maps necessary to the study of Bible History.

New Testament Palestine, — Old Testament Palestine, — Roman empire and Bible Lands, showing Pauls Travels by Colored lines. — Lands of the Old Testament, from the Great Sea, to the Persian Gulf.—The Exodus, Egypt, showing by Colored lines the wanderings of the Israelites the

THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

HOLMAN SUPERIOR TEACHERS' BIBLES

Authorized Version—Self-Pronouncing The Best Editions of the World's Best Book

For Adults, Teachers, Preachers, Students, and All Who Would Study the Word of God Intelligently

BOLD BLACK TYPE—COMPACT SIZE 4½x6¾ INCHES—WILL FIT THE COAT POCKET

Part page specimen of Holman Boldblack Type Bible

ST. MATTHEW, 5. *Christ's sermon on the mount.*

13 And leaving Năz'a-rĕth, he came and dwelt in Că-pĕr'na-ŭm, which is upon the sea coast, in the borders of Zăb'u-lon and Nĕph'tha-lim:
14 That it might be fulfilled

A.D. 31. CHAP. 4.

n Isa. 9. 1, 2.

934 CHAPTER 5.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.

AND seeing the multitudes, a he went up into a moun-

THIS NEW HOLMAN TEACHERS' BIBLE, Pronouncing Text, Bold Black Type is a PRONOUNCED SUCCESS. The latest Bible with NEW HELPS that are quite comprehensive and consist of an Illustrated Bible Dictionary, Concordance and additional aids all under ONE ALPHABETICAL INDEX. Also Fine Maps on Coated Paper, and a specially prepared BIBLE READING COURSE, intended to stimulate and maintain interest in the Bible. Imported Bible paper is used to improve opacity and keep down bulk. By this means you get the benefit of full Biblical information without the physical discomfort of handling a heavy volume.

STYLES AND PRICES—BIBLE PAPER EDITION

4612. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges..... $4.00

4630. Same as 4612, with extra leather lined covers..... 4.75

THIN INDIA PAPER EDITION

With Helps as described above. Size 4½x6¾ inches. One inch in thickness

630X. Egyptian Morocco, divinity circuit, leather linings, red under gold edges, silk head bands and silk marker..... 7.00

633X. Algerian Morocco, divinity circuit, leather lining to edge, silk sewed, round corners, red under gold edges, extra quality binding..... 8.00

EXTRA LARGE PRINT TEACHERS' BIBLES

Large 8 Vo. Size—8x5½ inches—1600 Pages, including 400 pages of Bible Study Helps

Part Page Specimen of Print

Extra spacing between words and lines makes this Bible very easy to read.

ST. MATTHEW, 5. *Christ's sermon on the mount.*

15 k The land of Zăb'u-lon, and the land of Nĕph'tha-lim, *by* the way of the sea, beyond Jôr'dan, Gă'li-lee of the Gĕn'tiles;

A. D. 31.

k Is. 9. 1, 2.
l Is. 42. 7. Luke 2. 32.
m Mark 1. 14.

2 And he opened his mouth, and taught them, saying,
3 b Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

CONTAINING COMPLETE HELPS TO BIBLE STUDY, INCLUDING ALL OF THE FOLLOWING FEATURES

A New Practical Course in Bible Reading, A Treasury of Biblical Information. The most carefully compiled, thorough and attractive form in which valuable Biblical information has ever been prepared. Illustrated Self-Pronouncing Bible Dictionary Containing 150 illustrations, concise definitions and textual references on nearly 50,000 subjects. A Practical Comparative Concordance, with nearly 50,000 references. Four Thousand Questions and Answers on the Old and New Testaments. A valuable Help to all Bible Readers.

STYLES AND PRICES

4712. Divinity Circuit (overlapping covers), French Seal Leather, red under gold edges, silk head bands, and silk marker.. $5.00

812RL. Red Letter Teachers' Bible. The Words of Christ in the New Testament, Old Testament Passages alluded to by Christ, various prophecies relating to Christ in the Old Testament, etc., all PRINTED IN RED. Binding same as described above on 4712 and same large Self-Pronouncing type..... 6.00

733X. Holman India Paper, Genuine Morocco, leather lined, silk sewed, divinity circuit, round corners carmine under gold edges, silk head bands and silk marker, same type and helps as above..... 10.65

All styles sent Postpaid at above prices—Thumb Index 50 cents extra

THE FAMILY ALTAR.

(Continued from page 12.)

dom and only such things as make it up have value.

To sum up the whole matter; true values consist not in the material things of this life, but in the things which one can take with him after death—love, joy, peace, obedience to God, unwavering faith and loyalty to God and man, longsuffering, gentleness, meekness, mercy, goodness and good works, sincerity, helping the needy, a soul void of spot and a conscience void of offense. These are the things man has found to be the living and the eternal values. These are the things that live after one passes from this earth. These are the things that shall make heaven, if we are to believe God. Yea, to do less is to live on the level of an animal and not a man's life at all; there are the things that must be eternally true, unless the world's best men and women have been the world's greatest liars.

Prayer—O Lord, our God, we realize that the allurement, glamor, comfort and thrills of material things enthrall us. We are sucked in by them and forget the true values, and thee. God forbid, and make us right in thy light.—*Amen.*

SUNDAY.

IF THERE WERE NO GOD.

"I was not disobedient to the heavenly vision." —Acts 26:19.

There is no doubt that the leadership of God is often in the form of an illusion. If a young man were told how his journey of life lay and could see what is to happen to him as he strives on for the prizes of life, such a sight would probably break his spirit, but God spares us that, and lures us on with the heavenly vision of that which is good. If obedient to that vision, like Paul, we shall arrive.

The world might well be interested in the testimony of Cannon Raven, one of the world's outstanding religious leaders of today. He is quoted by Dr. Wm. A. Brown, in his recent great book, "God at Work," as saying:

"It was during my first night in France on my way to Vimmy Ridge that (Jesus) vindicated for me my hope that when everything else failed, he would stand sure. * * * When death looked me in the face, I was a coward, my manhood withered and collapsed. . . . Men talk of honor, patriotism, and a flag—I would have forsaken any earthly loyalty for the gift of life; or of immortality. When one yearns for the dear small things of earth (dear ones at home), sacrifice and heroism is a fine theme for talk, but poor consolation if all one's dreams are to end in a shattered pulp of blood and brains. And suddenly, as if spoken in the very room of his words, something said, 'for their sakes I consecrate myself'."

He says: ". . . For the next nine months God was never absent, and I was never alone. If he who was with me when I was blown up by shell, and gassed, and sniped at; with me in hours of bombardment and the daily walk of death; was an illusion, then all that makes life worth living for me is an illusion, too; and I can only thank God that in this mockery of existence there has been a dream so beautiful, so realistic, so potent in its effects."

How true this presence with all God's children, and how true it is if all the benefits of being right and honest are only an illusion, God grant us the illusion.—*Amen.*

"I am sure that if God hates anything more than another, it is religious hypocrisy."—*W. I. Pettingill.*

AT WINTER PARK.

(Continued from page 7.)

fully paid for. Dr. Vincent has always been a leader in the Florida fellowship, having been elected to all posts of honor in the Association and Conference, and has represented the Southeast on the Commission of Missions. He has been most brotherly in his relations to all the other pastors of the State and has been deeply interested in the progress of the kingdom through Congregational agencies, his church having been the largest giver to missions in the State for a number of years.

Dr. Vincent came to Winter Park following a pastorate at the Mount Pleasant Church in Washington, D. C., and prior to that he had been pastor in Boston, Mass., Galesburg, Ill., and Sandusky, Ohio. He began his life ministry in the Freewill Baptist Church, and was at one time National Secretary of that denomination. Dr. Vincent has been in demand as a supply preacher during his summer vacations in the North and will probably serve in that way during the coming summer.

During the past week there was also held in Winter Park the annual Convocation of Rollins College. This event this year was made significant by the presence and addresses on the program by two members of President Roosevelt's cabinet: Secretary Roper and Attorney-General Cummings. These men received honorary degrees, as did ex-Ambassador Kellogg, author of the Kellog Peace Pact. Dr. Harry Dewey, pastor of the Pilgrim Church, Minneapolis, preached the Convocation sermon, and received the degree of L. H. D.

ELON COLLEGE

AN ACCREDITED COLLEGE

of the

CONGREGATIONAL CHRISTIAN CHURCHES OF THE SOUTHEAST

CHRISTIAN EDUCATION BUILDING.

ELON COLLEGE, founded by the Christian Church in 1889, has fully justified the faith and hope of its founders during its 42 years of operation. Its graduates from the four-year course leading to a bachelor's degree, number 980, now living, 122 of whom are in the Christian Ministry and full-time Christian service. The majority of these are members of our own denomination. In addition, 449 are in educational work and are an active influence in the lay leadership of the Christian Church.

THE CHRISTIAN EDUCATION BUILDING, and the definite religious atmosphere of the College, provide the very best facilities available for training for religious leadership, and offer the Church its finest opportunity to train the young people of the denomination to assume active leadership both in the ministry and laity of the local churches.

Address—

C. M. CANNON, *Registrar*

Elon College, - - - - - North Carolina

Home Atmosphere—Reasonable Rates—Clean Athletics—Christian Spirit

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational-Christian Church.

Central Publishing Co., Inc., is complying with the President's Code

BOARD OF EDITORS.

J. O. ATKINSON, D. D.....Editor
E. C. GILLETTE, D. D.....Associate
S. C. HARRELL, D. D.....Contributing
C. R. RAYMOND, D. D....Contributing
ELISHA A. KING, D. D...Contributing
W. C. WICKER, D. D.....Contributing
J. T. KERNODLE....Managing Editor

SUBSCRIPTION RATES.

One Year $2.00
Six Months 1.00

Trial Subscriptions: Five or more new subscriptions sent in at one time by pastor or president of any church organization, three months for 40c each.

PUBLISHED EVERY THURSDAY AT RICHMOND, VIRGINIA.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Change of Address: Be sure to give both old and new address when asking that your address be changed.

All news matter and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsyth Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, **Managing Editor, 1536 E. Broad St.,** Richmond, Va.

Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

Receipts: The change of label is your receipt for money paid. The label shows **date of expiration, and change on label** will appear the first or second issue of the month following renewal, provided it was received before the 25th. No other receipt will be sent unless requested. Please notify the Richmond Office if label is not changed as above.

OBITUARIES

DUKE.

Claude E. Duke, Jr., son of Claude E. and Christine Copeland Duke, of Baltimore, Md., died March 2, 1934, at the age of six years and seven months. The funeral was conducted by the writer, assisted by Dr. W. M. Jay, at Somerton Friends Church, Nansemond County, Va., on Sunday, March 4th, and the body laid to rest in the church cemetery.

This was an only child and his taking away has brought great sorrow to the devoted parents. May our heavenly Father comfort and keep them in their hour of trial. "He will gather the lambs in his arm and carry them in his bosom." (Isa. 40:11.) N. G. NEWMAN.

ETHEREDGE.

Mrs. W. H. Etheredge, prominent and highly esteemed resident of Selma, died at her home there, after an illness extending over a period of months.

She was 77 years of age, and four years ago, on December 26th, she and her husband celebrated their golden wedding anniversary.

The deceased was, before her marriage, Miss Stella Winston, daughter of Sidney and Julia Winston, of Franklin County. She was an active member of the United Daughters of the Confederacy for years, a member of the Henry L. Wyatt Chapter, also an honorary member of the Woman's Club, a devoted member of the Presbyterian Church, where she always took an active part in missionary and other activities as long as her health would permit.

Besides her husband she is survived by four children: Misses Margaret and Stella Etheredge, of Selma; Mrs. S. E. Leonard, of Rocky Mount, and Robert W. Etheredge, of Spring Hill, N. C.; and two grandchildren, Margaret Winston Leonard and Bobby Etheredge, and two brothers, Thomas W. Winston, of Oxford, and John P. Winston, of Wendell.

The funeral was held from the home Wednesday afternoon at 3 o'clock, conducted by her pastor, Rev. D. F. Weddell, assisted by Rev. J. G. Johnson, of Laurinburg, and Rev. L. T. Singleton, pastor of the local Methodist Church. Special music rendered was a quartette by Mrs. L. P. Leonard, Raleigh; Mrs. M. R. Wall, R. E. Suber and John Jeffreys, "Lead Kindly Light," and a solo by Mrs. LeRoy Thiem, of Raleigh, "Crossing the Bar."

A good and noble woman has gone to her reward. Our sympathies are extended to the bereaved ones.

BAKER.

Mrs. Mary Ellen Madison Baker began her earthly career January 5, 1854, and finished her pilgrimage February 22, 1934, age 80 years, 1 month, and 17 days.

On April 3, 1876, she became the loving wife of Mr. Geo. W. Baker, who preceded her to glory some years ago. To that wedlock were born seven children, six of whom survive, as follows: Mr. Carl Baker, Spray, N. C.; Mr. Avery Baker, Reidsville, N. C.; Mr. Reuben Baker, Wentworth, N. C.; Miss Lillie Baker, Wentworth, N. C.; Mrs. Eugene Hester, Reidsville, N. C.; Miss Mary Madison Baker, Reidsville, N. C.

Mrs. Baker was a member of a family of four children, Mr. W. B. Madison, a brother, being the only remaining member of her family.

She spent her time and talents in the community and Reidsville, N. C. Her life was an example of virtue and industry at home and in the neighborhood as long as physical ability permitted.

Sister Baker professed Christ as her Saviour in girlhood, united with the Christian Church here, later joining the Quaker Church with her husband, never entirely leaving the church of her first choice. She was a fine worker and a teacher in the Sunday School. Also an ardent student of the Bible and secular history. Moral prohibition has lost a staunch friend. She taught public school a number of years successfully, and was a member of the Eastern Star.

She loved the fellowship of Christian people and often admonished, "Be slow to leave the old land-mark of truth and sobriety." Previous to the end she expressed her resignation to the Father's will and good pleasure. A good woman has gone.

Funeral services were conducted in Howard's Chapel in her memory at her request, and the Scripture text was Matt. 5:6, according to her wish. Interment was in the family plot at Smyrna Presbyterian Church.

May the Lord comfort the bereaved.

L. L. WYRICK.

PIEDMONT COLLEGE

Located in

"The Blue Ridge Highlands"

SECOND SEMESTER—JANUARY 31st.
SUMMER TERM—JUNE 11th.

An accredited college with an enviable reputation for superior classroom instruction, and wholesome student life.

Fully recognized and accredited in its home State, and in such neighboring States as North Carolina, South Carolina, Alabama, Tennessee and others. Standard courses leading to the A. B. and B. S. degrees.

The Summer Term, continuing for six and nine weeks, affords opportunity for college and professional study and invigorating recreation.

From six to twelve hours of credit may be earned. Special courses in Elementary, Intermediate, High School and Rural Education. Public School Music and Art; School and Playground Games; Athletic Coaching.

For Fall Term or Summer Bulletin, write

DEAN J. C. ROGERS,
DEMOREST, GEORGIA.

Southern Seminary Foundation

(Successor to Atlanta Theological Seminary.)

AFFILIATED WITH

Vanderbilt University

The Foundation and the other Foundations that are affiliated with Vanderbilt University School of Religion comprise the only Interdenominational Theological School in the South. Through this affiliation the students enjoy the rights and privileges of Vanderbilt University.

DEGREES.

Candidates for degrees are required to have completed their college courses.

The degree of Bachelor of Divinity is offered to qualified students who complete the required courses.

Vanderbilt University also offers the degrees of Master of Arts and Doctor of Philosophy, in accordance with the regulations established in its several departments.

MORE THAN A SCHOOL OF THEOLOGY.

Because of our affiliation with Vanderbilt, our relations with other nearby colleges where our students can take courses without tuition, and the cooperation of the American Red Cross and other social agencies in the city, we prepare students for many types of Christian service.

For information write

WILLIAM JAMES CAMPBELL, *President,*
330 BUTTRICK HALL, VANDERBILT UNIVERSITY,
NASHVILLE, TENN.

THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

IN ESSENTIALS, UNITY. IN NON-ESSENTIALS, LIBERTY. IN ALL THINGS, CHARITY.

VOLUME LXXXVI. RICHMOND, VA., THURSDAY, MARCH 22, 1934. NUMBER 12.

THE SUN'S OBSERVATORY

"Hitler First, Then God."—

Dr. Reinhold Krause, recently elevated to the Bradenburg Synod Council of the "German Protestant Church," has declared that the "idea of obeying God more than man is impossible." He adds: "Chistianity has always been international, but our national interests come first—not only in daily, but in religious life."

The President Turns Author.—

The President has written a book, "Looking Forward," which is running up heavy sales abroad, having been printed in seven languages. Royalties are pouring in. The domestic sales, however, are said to be below expectations. Another book entitled, "On Our Way," is reported nearly ready for publication. One can but wonder when he finds time for writing.

Bill for Philippine Independence Passed.—

A bill, said to be acceptable to Philippine leaders, was passed by the lower house of Congress on Monday of this week. This bill provides for the establishment of an independent Philippine Republic by presidential proclamation within the next twelve years. It imposes certain conditions which must be met by the Philippines, including the calling of a constitutional convention by October 1st of this year.

King Leopold's Allowance.—

The Belgian Parliament has set the remuneration of their new King Leopold at 12,000,000 francs. King Albert received a much smaller number of francs, but, figured in gold his remuneration at the beginning of his reign was equivalent to 23,000,000 of the present francs. He, however, suffered from the effects of the depression, and after his original pay was increased three-fold, it only amounted to 9,500,000 francs.

Dr. Bloom Retires.—

On April 1st, Dr. W. Knighton Bloom was to retire from the office which he had so graced in the Southeast. For years he had served the Congregational Churches in this section as head of their department of Missions, and during the later years, since the union of his church with the Christians, he has become endeared to the latter body also. Perhaps, He who knows all, knew that Dr. Bloom would rather die fighting in the cause he loved. So he called him home on March 15th. Elsewhere in this issue of THE SUN are tributes of love from those associated with him in his work.

Loans to Home Owners.—

Loans to 114,678 home owners, involving a total of $325,151,720 were made by the Home Owners Loan Corporation, up to March 9th, according to a Federal report covering the first six months of the corporation's active operation. This report also showed that 540,000 other dwelling owners had been placed on the list for early refinancing of their mortgages. Practically all of the loans effected so far have been by the exchange of bonds for mortgages, though in a few cases cash loans had been made. The average loan to date has amounted to $2,833, and the amount advanced has been approximately 70 per cent of the appraised value of the property.

Colonel John R. Saunders.—

In the passing of Colonel John R. Saunders, for more than sixteen years Attorney General of Virginia, that State has suffered a loss that is momentous. He died early last Saturday morning after an illness of several weeks, at the age of 64 years. Probably the best known man in the State, he was loved and admired by hosts of friends. He would go far out of his way to serve those needing his assistance, no matter how humble, but could not be swerved from his position when he believed himself right, by the most powerful pressure. He was also director of prohibition, and performed this hard task well. When the wet interests demanded a let-up in enforcement after the repeal of the Eighteenth Amendment, he came out boldly declaring that as long as the law was on the statute books it should be enforced. The writer, who, since childhood, had known and admired him, will miss his cheery smile and hearty greeting.

Strikes Threaten.—

The revival of production in the automobile industry, with its consequent aid to the return of prosperity for the country at large, seems in grave danger, due to the threatened strike which is being fomented by the American Federation of Labor. The trouble seems to hang upon the recognition of the American Federation by the various companies. Heretofore most of these companies have had their own labor organizations, which have evidently functioned well. It is quite a pity that there should be retardation of a general return to prosperity by strikes to uphold the "principle" of a matter. The railroads have answered a demand that the present "temporary" wage reductions instituted quite a while back, be removed, by threatening to "impose an added 15 per cent slash in basic pay, unless workers agree to keep the present scale." The temporary cut was 10 per cent, and the railroads have asked for its continuance until April 30, 1935. CWA workers walked out in Harrisburg, Pa., refusing a 20 per cent cut in pay. The county board decided to continue the original pay of 50 cents per hour.

A Talking Book for the Blind.—

Simple and obvious as the conception is," says the New York *Times,* "it has taken the technical resources of a staff of physicists and engineers and the financial aid of the Carnegie Corporation and certain rich friends of the blind to reduce to practice" the idea of having a library of records of the best popular and educational literature, that the blind may be able to hear these books. And even now these books are not available to the blind, but they soon will be. The Library of Congress has undertaken to establish libraries of them, so that it will be possible to borrow them wherever Braille books are now available. There are present twenty-four of these depositories throughout the United States. There are approximately 80,000 people in this country who are blind, and it is hoped to make the books available to at least 5,000 within the next year. The machines used for reproduction are to be sold by the American Foundation for the blind at cost, being priced as low as $20.00. Some of the newer talking machines will play the book records, but it takes a special machine to make the most of the book and to save wear and tear on the records. These records are unusually light, almost non-breakable, and eighteen-minute playing on each side.

A New Electric Light.—

It is a far cry from the old carbon light that lighted the street corner where the writer played when a child, to the incandescent bulb of the present. But even the incandescent bulb may soon become a thing of the past. Scientist and small boy have been equally failing in their attempt to fathom the mystery of the lighten-bug's flash or a firefly's heatless glow until now. It has been left for a young Brooklyn scientist, Gilbert T. Schmidling, to finally imprison the firefly's cold light in an electric light bulb This recent invention, which makes possible heatless illumination, a secret which scientists have searched for centuries, is based on the use of a flourescent mixture of minerals spread upon the inner surface of the bulb. Instead of the usual white-hot filament in the center of the lamp, there is a sphere from which is sent out "a terrific bombardment of electrons or cathode rays," causing the mixture on the bulb's surface to become luminous and to glow brilliantly without producing any heat. Multiplying the light of the firefly many thousand times, this bulb is said to be six times as efficient as the best of the present type bulbs. That is, it uses only one-sixth as much current for the light produced. And best of all, the bulb may be used in our present light sockets, "if and when" produced in sufficient quantities and at prices low enough for us to buy.

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

Piety and true morality are inseparable. Piety is love with its face towards God, morality is love with its face towards man—*Fausset.*

On this page is a poem entitled "The Christian Sun," from the pen of our venerable brother, Rev. A. K. Scotten, of Ramseur, N. C. The idea it conveys is pertinent, and we hope his appeal is not in vain.

We now face the week of the passion and suffering of our Lord, and then the day—April 1st—on which is celebrated his glorious and triumphant resurrection, and on that day, as obedient and faithful servants and followesr of him through self-denial, we sall seek to make an offering to help carry the story of his love and life to those at home and abroad whose souls are hungry for the Bread of Life.

The envelopes for the Easter missionary offering have now gone to all the pastors and churches with the earnest solicitation and prayer that every member of congregation, Sunday School and church will, at least, be given an opportunity to make a self-denial offering in the name of their risen Lord for missions. Shall we "stop the drop," and recover our souls, and faces, in presenting a solid front to the forces of evil that are pressing hard to destroy even the power of the Gospel and the message of the church?

The Mission Secretary was with pastor Rev. J. Lee Johnson in his appointments, Sunday, the 18th, at New Elam Sunday School and church service in the morning, Bethel in the afternoon. Brother Johnson has begun well in the pastorare of these two active and largely attended rural churches and his people are delighted with his ministry. It was a joy, indeed, to speak to and worship with these people in the atmosphere created by a consecrated leadership and the devotions of consecrated people. Brother Johnson is very happy and hopeful in his work at both of these churches, which he serves this year for the first time.

Mrs. C. H. Rowland, president, calls attention to the fact that the Missionary Rally in the Guilford District is to meet with the First Church, Greensboro, Tuesday, March 27th, instead of Wednesday, March 28th, as heretofore announced. The Greensboro *Daily News* gives the following: "Attention of Christian Churches in Guilford and Forsyth Counties has been called to the meeting of the Guilford District to be held at he First Christian Church in Greensboro, Tuesday, March 27th. Plans are already shaping up for an interesting and worthwhile program. Mrs. O. H. Paris, district superintendent, has announced that Dr. J. O. Atkinson, of Elon College, Mission Secretary of the Southern Christian Convention; Mrs. Mary D. White, of New York City, one of the Home Board secretaries, will head the list of speakers. About ten churhes are included in the district."

Burlington Church is painting up "spic and span" for its new pastor, the painters having had charge on the interior for two or three weeks, expecting to conclude their work this week. Dr. Lightbourne has been greeted with great gladness and cordiality not only by the local church, but by many of his brethren and friends in other churches of this and nearby Conferences. The work begins well and hopefully under his ministry. Rev. Redd Turner, who has served as interim pastor, won the hearts of our Burlington people by his friendly contacts and his pure, powerful Gospel messages. He recently married one of our good Christian girls, as SUN columns have shown, and at an early date begins the pastorate of the First Presbyterian Church, Portsmouth, Va. Brother Redd, though a devout Presbyterian, is a graduate of Elon College and is held in loving esteem by our young people amongst whom he is well known. It seems a singular coincidence that three of the pastors of churches in Portsmouth are Elon men—pastor First Methodist Church; pastor First Christian Church; pastor First Presbyterian Church. We congratulate Portsmouth, which will certainly have some sound, sane, soul-stirring preaching.

THE CHRICTIAN SUN.

By A. K. SCOTTEN.

THE CHRISTIAN SUN, a golden crumb,
To lead us on to heaven;
If we partake, and keep awake,
'Tis manna to us given.

It represents with money spent
The cause for which it lives
And has a creed we so much need,
And this is why it lives.

It gives the home a generous loan,
The work that's going on;
If it should fail, it's loss we'd wail,
And miss it when it's gone.

And every church, however much
That they may think it cost,
To keep a dime for all the time,
Thus help to save the lost.

And now to say some coming day
The Lord will own and bless,
The labor done, THE CHRISTIAN SUN,
For all the more or less.

O, hear us friends, on you depends
Help sow the precious seed;
Helping hands and Christian bands
So much, so much, we need.

Ramseur, N. C.

GOOD NEWS FROM NEW HOPE.

I am writing a few lines concerning New Hope Church, which was one of my churches for this conference year. I regret very much its burning, but I am happy to state we are going to build back immediately and am sure our building will be more modern in style.

I have never seen a more beautiful spirit exist among a people all working so lovely and smoothly together. The ground has already been graded down, the rubbish all cleared away, the men are cutting and hauling stock to the mill, which is being put down on Dr. J. T. Clack's farm, right at the church. Brother Clack is one of the great pillars of the old New Hope Church, together with a large number of others.

As has already been stated by Brother Hunt, I will also state as pastor of the church, any amount will be greatly appreciated, not because of its intrinsic value, but to be applied to the rebuilding of our church.

Just a few words concerning my church work for this conference year. I am enjoying my work just fine. I have three churches, namely, New Hope, Pleasant Grove, and Bethany. The spirit that seems to exist is what I would call excellent.

I am asking an undivided interest in the prayers of all who pray, that my service as pastor may be a real success for God.

W. T. MEACHAM, *Pastor.*

CONTRIBUTIONS FROM CHURCHES.

Soon our appeals through THE CHRISTIAN SUN for the churches to complete their canvasses and forward the money received to the College must cease. We are now in the Mission Period and the churches are expected to make their contributions for this cause. I am making this appeal to the churches that have not made or completed their canvass to do so at the earliest possible date and send the results of the same to the office of the College.

You will observe that to date we have received a total of only $4,139.94. The following churches have made the canvass and sent funds in:

HONOR ROLL.

Church and Conference	*Quota*	*Raised*
Ambrose, Georgia and Alabama	$ 30.00	$ 35.00
Elon College, N. C. and Va.	229.00	759.00
Carolina, N C. and Va.	15.50	15.50
Mt. Bethel, N. C. and Va.	37.00	42.66
Ingram, N. C. and Va.	116.00	116.11
Wake Chapel, Eastern N. C.	102.50	155.08
Waverly, Eastern Virginia	113.00	179.00
Windsor, Eastern Virginia	49.50	76.25
Franklin, Eastern Virginia	129.50	266.15
Burton's Grove, Eastern Virginia	26.00	33.00
Dendron, Eastern Virginia	24.00	31.25
Seagrove, W. North Carolina	18.50	32.00
First Christian (Graham), W N. Car.	7.50	13.50

The following churches have sent in contributions from the church during the campaign:

Holland, Eastern Virginia	212.50	175.50
Eure, Eastern Virginia	178.50	25.00
Wakefield, Eastern Virginia	47.50	35.75
Rosemont, Eastern Virginia	171.90	146.53
Liberty Spring, Eastern Virginia	171.50	65.00
Mt. Carmel, Eastern Virginia	87.00	40.65
Holy Neck, Eastern Virginia	166.50	83.51
Newport News, Eastern Virginia	132.50	60.43
Suffolk Church, Eastern Virginia	667.00	486.57
Oakland Church, Eastern Virginia	196.50	13.30
First Christian (Norfolk), E. Va.	147.00	16.70
Hopewell, Eastern Virginia	63.00	2.37
Springhill Church, Eastern Virginia	32.50	5.75
Portsmouth, Eastern Virginia	112.50	77.73
Barrett's Chapel, Eastern Virginia	38.50	5.00
Union (Virgilina), N. C. and Va.	185.00	64.76
Reidsville, N. C. and Va.	175.50	10.20
Mt. Zion, N. C. and Va.	73.00	45.00
Hines Chapel, N. C. and Va.	123.50	85.25
Haw River, N. C. and Va.	96.00	48.77
Monticello, N. C. and Va.	41.00	13.00
Pleasant Ridge, N. C. and Va.	47.50	2.52
New Lebanon, N. C. and Va.	65.00	60.18
Hopedale, N. C. and Va.	35.50	6.28
Hebron, N. C. and Va.	73.50	12.00
Elk Spur, N. C. and Va.	38.00	2.50
Union (Burlington) N. C. and Va.	154.00	46.89
Rocky Ford, N. C. and Va.	32.50	2.50
Liberty, N. C. and Va.	83.50	5.00
Durham, N. C. and Va.	218.50	161.94
1st Church (Greensboro), N. C. & Va.	232.50	97.63
Bethel, N. C. and Va.	76.50	1.60
Long's Chapel, N. C. and Va.	76.50	1.60
Catawba Springs, Eastern N. C.	105.50	65.08
United Church, Eastern N. C.	43.50	8.10
Liberty Vance, Eastern N. C.	202.50	51.50
Mt. Auburn, Eastern N. C.	88.50	53.10
Lebanon, Eastern N. C.	16.50	8.86
Oak Level, Eastern N. C.	66.50	50.00
Christian Light, Eastern N. C.	11.50	2.21
Fuller's Chapel, Eastern N. C.	107.00	6.60
Pleasant Union, Eastern N. C.	55.50	12.50
Randleman, Western N. C.	46.50	3.20
Pleasant Ridge (Ramseur), W. N. C.	114.00	2.80
Ramseur, Western N. C.	59.00	33.00
Ether, Western N. C.	47.50	3.00
1st Ch. (Burlington), Western N. C.	337.50	130.72
Leaksville, Valley of Virginia	81.50	10.00
Winchester, Valley of Virginia	102.50	6.21
Timber Ridge, Valley of Virginia	108.50	2.75

We have a few new churches this week. I hope that many more may come in for next week. Please see that your church is reported in the list that will appear in the next issue of THE SUN, which, in all probability, will be the last list to be published.

L. E. SMITH, *President.*

AMERICA'S MOST POWERFUL CIVIL FORCE.

By Timothy Thomas.

The often spoken and much repeated statement that money is America's most powerful civic force is a fallacy. The most powerful civic force is public opinion. Money is sought for what it will buy. Public opinion is used for what it will accomplish.

Public opinion is the barometer by which the acts and deeds of men and nations are registered; and once public opinion becomes aroused, crystalized, decided, definite and concrete, action is always the result.

It was not the wets who brought about repeal of the Eighteenth Amendment. They did not. It was public opinion. People generally were not dissatisfied with the Eighteenth Amendment. They were dissatisfied with the abuses which it had brought about—unqualified and unreliable enforcement officers, graft, and illegal methods used in flouting the law. Public opinion had focused itself on a deplorable situation and a change was the result, this result not alone being achieved by the friends of liquor.

When a party in power, whether State or National, reaches a point where the taxpayers feel that the financial outlay is too much, that party is always retired. The reverse is also true. A government, whether local, State or National, that becomes niggardly in its expenditures for public improvements, education, and like necessities, is always changed by the forces of public opinion.

Legislation legalizing the sale of liquor, except in certain States, will remain until public opinion decides otherwise. That decision will be based entirely upon the abuses of the law rather than the uses of the law. If liquor stores become brawls, as did the old saloons, decent citizens will not stand for these conditions, and a correction will be made by the vote of the wets as well as the drys.

We have reached a place in our American life when public opinion is crystalizing against crime. Laws against crime do not stamp out crime. You cannot legislate against a man's ideals, emotions, and actions, especially when they are under duress, strain and stress. Law can never be a substitute for good blood, good training, and the ideals of honorable citizenship. Law is only an adjunct to these things.

We are spending annually four times more for crime than it costs to operate our National Government, even at the present high peak of expenditures. Our annual crime bill is five times what we spend for schools, colleges, and universities. Some citizens become alarmed at the high cost of maintaining the National Government, while a fewer number criticize the amount we spend on education. Few of these same citizens, however, ever raise a voice of protest against organized crime that excels the cost to support the National Government.

When we reach the place where public opinion has been sufficiently arrayed against the gangster, against crime in all its forms, we will be able to suppress crime to a very large degree. No law is stronger than public opinion. Public opinion is law. It is for this reason that public opinion remains, and will continue to remain, the most vital and potent civic force in America.

WEST TAMPA MISSION.

Having in mind the famous saying of a great missionary: "The prospects are as bright as the promises of God," even in the face of tremendous obstacles. Under the clouds of depression which hang so heavily over the world today, one of the bright places you may find is at West Tampa, Florida. This Mission, under the care of the Congregational Church Extension Boards and deeply devoted trustees, some of other denominations also, is reaching, in a remarkable way, many of the forty thousand Latin peoples of Tampa, with regular and special church and Sunday school services, Christian Endeavor societies, social activities among young and old, the Church Day School, which ranks favorably in educational standards with the public schools, and in addition gives special Bible and gospel training of exceeding value; open-air evangelism, and house to house visitation with the distribution of large quantities of gospel literature.

Twenty-seven hundred and twenty-five calls were made by the pastor in 1933, and many calls were also made by the young lady teachers. Here is good evidence of the cordial welcome which is given to gospel workers among the lovable Latin people of Tampa. Attendance at regular church services is very small as a rule, and the pastor at the close of the Sunday night services goes on the street to preach to the passing crowds. On a recent Sunday night, after speaking to perhaps a hundred of different groups, he went into a coffee shop and asked permission to speak to the men who were seated at the tables. After speaking briefly and handing out gospel literature in Spanish to those who wished it, he was leaving the place when one of the men behind the counter called to him to go into the back room where other men were also seated at tables.

An especially encouraging "token for good" has been the taking up of active gospel effort in three new branch fields within the last two years. The young people of the congregation are very active. Many very spiritual prayer meetings are held by the young people. In their happy enthusiasm an open-air prayer and testimony meeting is perfectly in order at the end of an early morning hike. Carl Corwin.

SPECIAL ANNOUNCEMENT

To Sun *Subscribers Who Are in Arrears:*

In an effort to get the subscription list on a current basis, we are making these special offers, good until January 31st, to Sun subscribers who are in arrears:

(The Offer Is Continued Until Further Notice.)

Offer No. 1—If you are in arrears as much as two years, send us Money Order or Check for $5.00, and we will give you credit for three whole years' subscription.

Offer No. 2—If you are a year or more in arrears, send Money Order or Check for $3.50, and we will extend your subscription two years.

Offer No. 3—If you are as much as three years in arrears, send us $6.00, and we will extend your subscription to July 1, 1934, giving you full credit for your back account.

Letters have been sent out during the past six months to all who were as much as three years in arrears, trying to induce them by special offers, to pay up their arrearages. Quite a few have responded. Others have paid no attention at all to these letters. If by any chance you were in this class, and did not receive our letter, Offer No. 3 will enable you to put yourself back on a current basis at a nominal cost. Even if you are unable to avail yourself of this offer at present, won't you write the undersigned, explaining the situation?

If at all possible, won't you take advantage of one of these offers, thereby not only saving yourself money, but helping your Church Paper?

All Money Orders and Checks should be made payable to The Christian Sun, and letters should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

Renewal Subscription Blank.

Name..... Special Offer No.....

Street No. or R. F. D.....

City..... State.....

Amount enclosed, $.....

If sent in by another than the subscriber, please give name and address below:

Name..... Address.....

E-D-I-T-O-R-I-A-L

EDITOR
J. O. ATKINSON, Elon College, N. C.
ASSOCIATE EDITOR
E. C. Gillette
117 W. Forsyth Street, Jacksonville, Fla.
CONTRIBUTING EDITORS
W. C. Wicker C. Rexford Raymond
S. C. Harrell Elisha A. King

THE PRINCIPLES OF OUR CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF OUR CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

A REVIVAL—BUT HOW?

From all quarters and communions comes the cry of need for a religious revival. It is the cry of anxious hearts, the plight and plea of burdened souls. All who observe conditions now realize the vital need of a revival of genuine, spiritual religion.

This need is felt, if one looks at the alarming statistics of the churches for the last four or five years. It was declared in public recently, by one who seemed to know and was not disputed, that there are today 22,000 churches closed in the United States and 25,000 unemployed ministers. We have at hand no way of verifying or denying the accuracy of these figures. We do know, however, that every Mission Board, trying to do mission work at home and abroad has had to curtail its grants, even to the extent of closing churches, and we do know that hundreds of churches that were scarcely able to support a pastor and pay current expenses, are making shifts without pastors, by either closing their doors or securing some one to hold services for a most meagre compensation from Sabbath to Sabbath. We are told that last year one-third of the Presbyterian Churches in the United States did not receive a new convert, and that only one-third of the churches received more than five converts, and that the entire membership suffered a net loss of 41,000. Like figures are given out from most of the other large denominations. This is the negative side of the situation.

The positive side is that those who have the church at heart, and are deeply concerned for its welfare, feel the pinch and pull of the hungry heart, and are themselves anxious for a spiritual revival. In our economic and political uncertainty, our souls crave for that which is certain, sure, immovable and steadfast. There must come a revival.

The great question is, HOW? Time was when great evangelists stirred the heart, kindled a new zeal in the churches, set on fire a whole community with zeal for the Lord. Somehow this method seems to have lost its pull and power.

The claim in many parts now is that religion is more "taught" than "caught," and if we are to have real religion planted in the heart, we must teach it. Thus far nothing of great prospect or promise has come from this source. Teaching has its place, but religion does not make much headway and progress in the souls of men and women, boys and girls, until it has been "caught," until a zeal and a compassion for it have been kindled in the soul.

God speaks in a language that can be understood at the time and the age in which he speaks. He revealed himself to Moses in the flame that did not consume that which gave it heat and power. He revealed himself with equal force and fervor to Saul on the Damascus Road, through blindness and a voice that called, with no visible person to give the voice utterance.

God's voice calls today. He is ready to revive the bewildered souls of men and women and to bring light into the dark places and relief to burdened souls. Who will catch that voice and how will he give such utterance to it that we may hear and heed? Evidently the church will find a way and the revival will come, but this will only be through prayer, consecration, anxiety to know and to realize the presence and the will of God. Yea, a real spiritual revival must come. The souls of thousands are hungering. Who will give them to eat, break to their souls the Bread of Life, and HOW?

J. O. A.

DR. W. KNIGHTON BLOOM.

The shocking news came on March 15th that Dr. W. Knighton Bloom, Washington, D. C., had died suddenly in New York City on Wednesday evening, March 14th, of a cerebral hemmorhage. Dr. Bloom had been in a doubtful state of health for some months and was to retire from active service April 1st. His only grandchild—a little girl—who had spent a great deal of time with him and Mrs. Bloom, had suddenly died in their apartment in Washington and the funeral was to have been held in New York on the morning of the 15th, and Dr. Bloom had gone to his son's in New York to attend the funeral of this beloved grandchild. Evidently the strain and shock were too much for him after his serious illness. He was exceedingly devoted to this little granddaughter, who spent much time in his home and who was a constant source of joy and comfort. Dr. Bloom leaves a wife and one child, a son bearing his own name, who lives in Jackson Heights, Brooklyn, N. Y. The funeral was conducted Friday P. M., from the Broadway Tabernacle, New York City, by the pastor, Dr. Allan Chalmers, and associates from the Mission Board.

Dr. Bloom was favorably known and much beloved throughout our Southern Convention and the Southeast. He looked from his "Washington Window" always to the South, and his heart was in the work as he sought with tireless energy and superb strength to carry forward the work of building up the kingdom through our Congregational-Christian fellowship. He was wise in counsel, far-seeing in judgment, a capable and competent executive, a forceful preacher of the Word and a beloved brother.

At the 1932 session of our Southern Christian Convention he was elected Associate Mission Secretary conjointly with Mission Secretary, J. O. Atkinson. He was chairman of the Committee of Ten, whose work was so effective in harmonizing and merging the various interests and enterprises of the church throughout the Southeast. Item 4, Report of the Committee of Ten, adopted by the Convention at Burlington, reads:

"That Dr. J. O. Atkinson and Dr. W. Knighton Bloom be recognized as Associate Secretaries of Missions of the Southern Convention of Congregational and Christian Churches, Incorporated, their duties to be mutually determined by cooperation and counsel with their respective Boards and the Executive Board of the Convention."

The Convention also elected Dr. Bloom on its Committee of Christian Union, and in other measures showed its esteem for this good man and its faith in his counsel and fellowship.

The writer feels a very keen and heavy loss in the going away of this good man. Our counsels together were sweet and always harmonious and helpful, and our correspondence through the years of our acquaintance reveals the poise and power of this Christian statesman and great churchman. He was of English birth, but had been Mission Secretary for the Southeast for some twenty years and had traveled to all portions of our Southeast and made friends wherever he went. We shall miss his counsel and fellowship, and, as Secrtary of Missions for the Southern Convention, the writer has lost a great, good friend, a happy fellow-worker and the counsels of a man on whose judgment he had learned to rely with implicit confidence.

Our sympathies are extended to the bereaved family.

J. O. A.

PROPOSITION OR PERSON?

As we face the Easter period, which emphasizes the passion and resurrection of our Lord, we should bear in mind that it is not a principle that we are honoring, or a proposition we are called upon to believe, but a Person who is worthy of our adoration and calls for our love. Again, let it be said that we are to deal not with a principle, but with a passion, not with a proposition, but with a Person. It was not a mental phenomenon that appeared to Mary in the tomb, but a Person who spoke with a tongue and language that Mary understood, and that strangely warmed her heart and stirred her emotions. It was not a principle or a proposition that traveled with the disciples on the road to Emmaus, but a Person who walked with them and talked with them, and kindled their emotions and stirred their hearts. It was not a proposition or a theory that met Thomas, but a Man who said, "Reach hither thy hand and thrust it into my side."

The religion that we embrace and seek to share with the world is not a religion of the intellect, of abstract propositions, of complex principles. The religion we accept is a Person, a living, breathing, virile personality. The message that warms our hearts, the courage that calls us to action, the vision that appeals to our imagination is a Person, even the Person of Jesus Christ, the Incarnate Son of God. Our dealing is with a Person.

> And so the Word had breath, and wrought
> With human hands the creed of creeds
> In loveliness of perfect deeds,
> More strong than all poetic thought.

J. O. A.

The way in which the American Bible Society meets various publication problems confronting it is illustrated by the recent appearance of a copy of the Gospel of St. John for the Valiente Indians of Panama with their language and Spanish appearing in parallel columns.

A VISIT TO THE HOLY LAND.

ARTICLE No. 12.

"LASTING IMPRESSIONS OF PALESTINE."

By ROY C. HELFENSTEIN, D. D.
Pastor, People's Congregational-Christian Church, Dover, Del.

I doubt if any other country in the world leaves so many lasting impressions upon a visitor's mind as does Palestine.

There are other countries that are just as primitive in their manner of life, and many countries much more primitive, but no other country has so much history connected with its landmarks, or so many traditions associated with its life as has Palestine. Every valley, every mountain, every plain, every river, and even many of its wells and springs have historical interest. Palestine is rich in its traditions, and entrancing in its history.

Places do not make history. It takes personalities to make history. A mountain is only one of many elevations—only a mountain with no historical interest until some great life has been associated with that mountain, having lived on its heights, or having fought in a battle there, and then that mountain has historical interest. And so it is with with a stream of water, a lake, a city, a house, a rock, or even a tree.

People go miles out of their way just to see the house where a great author lived, or where a great statesman died. Cities have become famous, and their visitors multiplied into the millions, simply because they could boast of being the birthplace of a great artist, a great reformer, or a great teacher. How far people will go to see the house in which some illustrious character once lived! A rock is only a rock, having no interest except its formation or position. But if an Oliver Cromwell, a Martin Luther, a John Calvin, or a George Washington once sat on that rock, it thereby received historical significance. The Old Elm at Cambridge, Mass., under which George Washington took command of the Continental Army, was only one of many stately elms of that day, but it was the only one of them all that was protected with an iron fence and preserved so many years. This was because of its association with a great historical character, and a great historical incident. And since it was destroyed in a storm, its pieces have been carefully preserved in a million libraries, lodge rooms, and State buildings of our land. Only a tree! Thousands of other trees equally as beautiful and as stately as that old Cambridge Elm have been cut down and burned for firewood. But the Old Elm of Cambridge, under which George Washington assumed his high commission, will be preserved in separate bits for all the ages to come, simply because of what happened under its spreading branches.

The Old Elm at Cambridge has made a lasting impression on many of us who were privileged to see it years past. Its picture will never fade from our mind, not because of its unique shape or beauty of symmetry, or its unusual size or height, but because of its historical significance. So with that great boulder rock at Plymouth on Cape Cod, where our Pilgrim Fathers landed, all who have seen it will forever remember it—not because of its size or shape or appearance in any way—but because of its historical significance, due to the fact that more than three hundred years ago the Pilgrim Fathers set foot upon that same rock.

These facts just stated help to emphasize the reason for the unique impressions one receives in a visit to Palestine. If a tree at Cambridge, Mass., made its lasting impression upon those of us who have seen it, because the father of our country took command of the Continental Army beneath its branches, think you what lasting impressions are made upon one's mind in visiting the country where our heavenly Father issued his commands to the children of Israel and to all mankind! And if Plymouth Rock leaves its lasting impression upon the minds of all who look upon it and those of us who were privileged to stand upon it before the iron cage was placed around it—if that rock makes such an impression upon us because of its association with the founders of our nation, think you what lasting impressions Palestine makes upon one because of the associations with the founders of our faith! The country itself makes a lasting impression upon one's mind because of its historical background.

The people of Palestine today make a lasting impression upon one's mind because they dress, and live, and act in many respects much as the people of Palestine always have. The homes of the peasant folks who live in the villages and farm their patches of ground close by or engage in fruit growing or stock raising in the vicinity of the village where they dwell, have the same kind of homes as were the homes of Jesus' time and before. The houses of the peasant folks who largely live in little villages, are made of stone or mud brick, one story high with walls from three to four feet thick. Half across the back of the room a *rowyeh* or sort of mezzanine floor is built about five or six feet high, supported by stone pillars. The family lives on this mezzanine floor which is reached by a very steep stone stairway. The winter's provisions are kept on one side of the mezzanine floor, the provisions of wheat, barley, and fodder for the animals at one end, and the provisions of vegetables and dried figs, dates and raisins and large jars of olive oil, etc., on the other. Very little space is kept for the family, no matter how large it is, for not much room is required, there being no furniture—the people sitting on the floor when they eat and when they visit, and heavy mats being thrown upon the floor in the rainy season when they sleep. In the dry season, they take their mats out under the trees on the ground or sleep on top of the flat roofed house. The lower level of the house, or ground floor, is reserved for the animals—the donkeys and poultry occupying the part under the family's living quarters, and the other animals occupying the space under the section where the food provisions for both the family and the stock are kept.

Such a home life cannot help leaving a lasting impression upon one's mind. And to see the men with their long skirts (or *umbaz*), instead of wearing trousers as they do in the Occident, to see the men dressed in their long flowing skirts and their heads covered with the *"Kafft Agga,"* a long white shawl held on with two circlets of black rope, with artistic tassels at the ends, making the same picture as portrayed by the prophet Elisha and his contemporaries nearly three thousand years ago; such a primitive and unique manner of dress and such primitive customs make a lasting impression on one's mind.

It is very interesting to the American traveler to see the housewives of Europe doing the family washing on the rocks along the streams and rivers, drying the clothes on the branches of the trees and on the grass. But in Palestine, even a more unique picture on "wash day" is presented to the visitor's eyes. Streams and rivers are so few and so far from where the people live and water is so scarce that the housewives have their "community wash tubs." Near the springs of wells of the village, a large basin is hollowed out of the solid rock and into this large basin or trough fifteen to thirty feet long, two feet deep and two or three feet wide, the water is poured. A score or more of housewives will gather at this community wash tub at the same time and do their washing, all using the same water, rubbing the clothes on the stone edge of the basin or trough, and drying the clothes on rocks nearby. The hot sunshine seems to make up for whatever the lack of fresh water failed to do. A happy lot of women they seem to be when gathered around the "community wash tub," laughing and singing, and joking and racing to see which can rub the garments the fastest, they happily perform their task.

"The community ovens" and "the community wash tubs," like "the community wells" and springs, offer the women folks opportunity for their daily gossip with each other—a sort of community center. The peasant women of Palestine do not have telephones to enable them to do their daily gossiping. Bridge parties and other means of getting together are absolutely unknown to them, so that the community wash tub, the community oven, and the community spring, well or cistern no doubt has saved the life of many a Palestinian woman who was dying to tell all the rest of the women of the community the last bit of scandal she had heard. Being able to go to one or all of these community centers, namely, the spring, the wash tub, and the oven, she has ample opportunity to tell the news, and so her life is spared.

When a son or daughter in Palestine leaves home to go away to work, the "Ridde Waldain," or parting blessing, is given by the father. A young man or young woman of Palestine would feel that there was no possible chance for them to get ahead in the world without having that "Ridde Waldain," or parting blessing pronounced upon them. The parting blessing runs something like this: "My son (or daughter) may the stars of heaven watch over you, may the angels of heaven protect you, may the God of heaven bless you, may you never be without food and drink, may you never be without friends, and may you find wealth and happiness."

It is striking how this practice of giving the parting blessing has come down through all the centuries. But in ancient times the blessing was reserved for the oldest son only. Whereas now it is for any child leaving home. When Jacob supplanted Esau and stole from him the supreme privilege of receiving the father Isaac's blessing, because of the superstitious belief that this old traditional blessing gave one a special advantage in life, Esau felt keenly how much he had missed and how handicapped he would be to face life without the father's blessing. And with broken heart and dejected spirit he cried to his father Isaac: "Bless me, even me also, O my father."

No doubt that bitter disappointment of Esau was repeated in the lives of thousands of the sons and daughters in Palestine both before and after Jacob's times, and the injustice of such special privilege finally impressed itself so on the minds of the patriarchal fathers of the past and the present that somewhere down along the chain of years they decided to revise the custom and instead of the father giving his blessing to only the oldest son, it was decided that every child of the home was entitled to the father's blessing when leaving the home to go out on "his own." The practice now in vogue indicates something of the feeling that the children of Palestine have toward their parents—a feeling toward the father almost approaching reverence, in spite of the scant love and consideration the father gives to the children.

The married women of Palestine are not identified by their heavy gold band wedding ring as they always are in the European countries and as they sometimes are in America, but by a heavy

(Continued on page 9.)

CONTRIBUTIONS

SUFFOLK LETTER.

In 1868, Major I. W. Duck, a member of the Antioch Christian Church, in Isle of Wight Co., Va., started a mission Sunday School at "Paradise." This was a local name for a farm on which Mr. J. G. Johnson lived. It was situated about three miles from Antioch Church. After about one year the school decided to meet at "Ducksville," a store owned by Major Duck. At the end of the following year, or about the beginning of the year 1871, Majo Duck, the superintendent, advocated the organization of a Christian Church. He appointed T. J. Clements, J. C. Johnson and Thomas Spivey a committee to select a suitable location for a new church. This committee met and after careful consideration decided to recommend a location on the county road leading from Windsor to Franklin.

Out of this Sunday School Mt. Carmel Christian Church was organized in 1871. Dr. Wm. B. Wellons and Rev. M. B. Barrett were the leading ministers in the matter of the organization. Rev. M. B. Barrett preached several times for this school before the church was formally organized. After the organization he was elected pastor and remained pastor until his death April 14, 1891.

The early records were destroyed by fire several years ago, and all the charter members of the church are dead, I have been informed. On this account it is not possible, at this time, to secure data which would be very valuable in writing a history of this church. This information is brought to the attention of SUN readers in the hope that someone may be able to furnish further information as to the date of organization, names and number of charter members, and other important facts concerning this church.

The following ministers have served as pastor: Revs. M. B. Barrett, J. T. Kitchen, H. H. Butler, Stanley C. Harrell, E. T. Cotten, T. E. White, W. D. Harward and Elisha Bradshaw.

The church was admitted into the Eastern Virginia Christian Conference in 1871, at the session held at Berkley. In 1872, the report to Conference showed a membership of 88. The membership grew rapidly and in a few years the report showed a total of more than 200 members. For some reason the membership of this church has shown great losses for several years, and many additions for other years. This great variation is probably due to the fact that the church has a rule requiring all members to attend quarterly conferences, unless a valid excuse is given in writing or by proxy. Every male member failing to attend quarterly conference for one year, without a good excuse, is automatically suspended. If this rule were enforced in every church, it would remove many people from our church rolls.

The church has sent three young men out into the ministry: Revs. H. H. Butler, I. W. Johnson and Floyd D. Ballard.

It may be of interest to state that the *Annual* for 1874 has the following facts relative to the Eastern Virginia Conference: There were 21 churches reporting to the Conference; the total membership was 2,810; 395 new members were received during the year; pastors were paid a total of $3,440.00; the churches raised $210.00 to educate young ministers; Antioch had a membership of 548; Cypress Chapel, 364; Bethlehem, 196; Mt. Carmel, 129; Holy Neck, 401; Liberty Spring, 88; Oakland, 60! Suffolk, 183.

The present membership of Mt. Carmel is 176. The church has a splendid house of worship with several Sunday School rooms. The Sunday School enrollment is 160. It has been a source of spiritual strength to the community. Many gracious revivals have been held during its history. Many men and women have enjoyed the rich fellowship of these precious years. Hundreds of young people have accepted Christ and united with this church. May it continue to shine for the Master. I. W. JOHNSON.

PRAYER AND ELON.

It has been the practice of man through all the ages to pray. Instinctively, he turns to forces outside of himself and greater than he for the satisfaction of desires that cannot be satisfied by things within his reach. Christian people, in their need, turn to God with their petitions. They have been encouraged to pray to God for their needs by definite promises. Recorded facts where individuals have obtained their desires by prayer also encourage the individual to pray. Unquestionably, there are many things in this world about us which we cannot fully appreciate nor enjoy without prayer. Prayer has been defined as "an expression of man's sincere desires in harmony with the will of God." That is to say, if a man possesses the ability to meet your desires without injury or loss to himself, but with profit and satisfaction to you, and the whole transaction would be in keeping with the will of God, that if you ask God for what you need that God will in turn influence the individual who possesses what you need that he may satisfy your needs; that is to say, if you are unable to persuade your fellowman to do what you would like for him to do, then you have recourse with God, who, in turn, will accomplish for you that which you have been unable to accomplish for yourself. This, I think, is a correct statement of the Christian's philosophy of prayer. All people have been moved to act at times against their own wills because of influences playing upon their lives from sources other than human. When we are face to face with problems too difficult for us to solve and as these problems force themselves upon us for solution natural desires leap from our hearts and take hold of him possessed with wisdom and power sufficient to solve our problems.

One of old came to a judge of the law with her request. The judge did not believe in her request. "Nevertheless," said he, "because of her importunity, I will grant her request." The moral being, that if an unjust judge would grant the request of a widow in her need, how much more would one who is our heavenly Father grant satisfaction for the desires of his children?

At different times we have come to the place in our personal experiences when relief could be found only in communion and fellowship with God through meditation and prayer. At different times we have reached the place in our experiences when guidance could be secured only by humility and petitions. Such was the case when the leaders of the Christian Church in the South had a vision of progress and the future for the cause which was theirs. To old Providence Church, Graham, N. C., these pilgrims of faith journeyed and for days were in communion and prayer, seeking to know the will of God in their ambition for the future of their church. As a result of these days of communion and prayer, Elon College took shape and came into being. Her history is one of progress, her services have been seriously handicapped at different times for the lack of material support, her responsibilities have been great and her burdens have been weighty. Rev. J. W. Wellons, of sainted memory, perhaps prayed longer, more effectively, and more fervently for the material and spiritual advance of Elon College than any other mortal. The fine thing about prayer is that it never dies. Those who pray may rise up and lie down and are with us no more, but their prayers for us continue to the end.

Elon College has now come to the place when her needs are acute, the need for the College is greater now than ever. Its future is more promising than in years past, but her present needs are great and immediate. There are sufficient resources to abundantly meet her needs and more, but they are not within her grasp. If those of us who pray have faith, the resources that are yonder may be brought here for the satisfaction of our needs and the solution of our problems. As we stand in the face of facts of this kind, we are made to pray with one of old: "Lord, we believe; help thou our unbelief."

Recently, I sat in the office of a man who is an official of a great corporation, one of the greatest in this country. This man, a man of high culture, great intellect, and unusual executive ability, said to me: "There is money that could be had to meet your needs, but whether you can get this money by human efforts is another question. Say what you will, there is something in prayer, and I believe it. Let me tell you a story," he continued.

"Some years ago, I was sitting in this office and the man for whom I was working, and who had large resources, was sick in bed. At 10 o'clock he phoned me to look up the records of an institution (he named the college) and said to me that he thought he would give to that college $5,000.00. At 12 o'clock the president of that college came into this office and inquired for the man for whom I was working. I told him he was ill.

"He said: 'I want him to give me $5,000.00 for my school. The faculty and student body are in prayer this moment, and have been all the morning, to the effect that I may be guided and that those who have money may be inspired to give a total of $10,000.00, which the school needs badly now. I have secured the conditional promise of another man in this city to give me $5,000, provided I can secure the other $5,000.'

"Strange," said the official, "Mr. A. called me over the phone this morning stating that he was ill, but asked that I look up the records of your school, that he had in mind to make it a gift of $5,000. I called Mr. A. on the phone, and he authorized me to draw a check to the president of the college, who had come into my office, which I did, and he went away rejoicing."

This official turned to me and said: "I hope this story may give you courage and influence you to make your request known unto him who is able to give."

This advice was from a layman, the official of a great corporation, and a man who recognized that the swift movings of this day can only be comprehended by contact with God himself.

I know that there are men and women by the scores; yea, by the thousands, who are interested in Elon College, love Elon College, and who are willing to sacrifice for Elon College, who would, if they had it, give generously. It is my hope and prayer that they may be blessed and prospered according to the will of God. It is further my hope and prayer that in every church through-

out the Southern Convention of Congregational and Christian Churches, there may be those who will band themselves together to pray daily for the College in its need, that they may be able to do what they themselves cannot do, and that those who have abundance may be influenced to divide, so that the needs of Elon College may be abundantly met and that the problems which confront her today may be solved, and that the financial burdens that threaten to crush the life out of her may be lifted, and, further, that it may be their petition that the College may be an agency for the church and an institution in the hands of God for the coming of the Kingdom through our people here, there and everywhere.

Some years ago, I heard Dr. S. D. Gordon speak on the topic: "Prayer Changes Things." I have not forgotten that talk, nor the impression it made upon his audience. Prayer changed things in the days of the Apostles. It still changes things when it rests on faith.

L. E. SMITH, *President.*

A TRIBUTE TO DR. BLOOM.

A golden cord has been loosened in the going of Dr. Bloom from our fellowship in the South. He had endeared himself to us all in a wise leadership and in a consecrated devotion to Christian unity. It was one of the great dreams of his soul to bring together all our Christian and Congregational Churches in the South into a real working unity program. His interest was deep and sincere in the Raleigh Church enterprise. Seven years ago when the enterprise was started he saw the making of an influential church. In the first year it seemed to me to be an impossible task. The financial burdens were so great and the lack of numbers so apparent that it seemed impossible to realize a church on the foundations. After my first few months here there came a call to a church in Ohio. It gave promise of future growth. This United Church enterprise would have 700 members with which to start. The opportunity appealed to me very much. It was Dr. Bloom who changed the course of my thinking and persuaded me to remain at Raleigh. Never for an instant has his faith wavered in connection with the Raleigh enterprise and in every financial crisis that has arisen during the past seven years he has been a wise counsellor and friend. The United Church, Raleigh, owes Dr. Bloom a great deal of gratitude, and his going from us brings a very sincere sense of loss.

His dream for building a United Church in Raleigh was but one of fifty others for the Southeast. He rejoiced in the fellowship of the Congregational-Christian Churches, and upon more than one occasion said to me that he had in his program fifty centers in the Southeast where he hoped to have churches of not less than 300 members. That was the task that he had set for himself to accomplish.

He was painstaking, firm, and careful as an administrator. He seemed to know what to do in a difficult situation. There are a lot of administrative problems in connection with a fellowship such as ours in the South. He secured every fact relative to a local situation, and his judgment could be relied upon when once it was made.

His devotion to our young people was that of a wise brother. Nothing gave him more joy than the development of the Blue Ridge Conference, the Elon Conference, and other young people's gatherings throughout the South. His mantle of leadership here will fall upon the shoulders of the younger people who have known his ministry and shared his ideals.

All of us regretted when it was announced on April 1st that he was to be retired on account of the age limit. But we also rejoiced because he was to be connected with the Southern Seminary Foundation and thus remain among us as a leader and friend. Then came the distressing news that he was ill to be followed with days of improvement and letters of encouragement. We were expecting him in Raleigh this week or the next. We had asked him to come for a meeting on Wednesday evening. On Wednesday morning we received a message of the death of Patty Lou, his grandchild. He loved her with a passionate devotion. He was leaving Washington to go to New York to attend her funeral, and then from New York was flashed the message that he was dead from a hemmorhage, and our friend, the friend of all our churches, was gone.

At his home address in Washington there is a letter which he will never read. It has to do with Patty Lou, the little child of his love. And as I write these words this morning, remembering that his funeral is taking place today, I am wondering whether his immortal spirit in union with Patty Lou, is not rejoicing. Few of us have known Mrs. Bloom, but in our love for Dr. Bloom we include her in the reaches of our friendship and prayers. Her sense of loss will be greater than that of anyone else. And yet, after years have passed, the beauty and glory of the other world will be greater because her two loved ones are there. In the silence of eternity interpreted by love they are now together, and we can only breathe a prayer for the calm of hills above.

J. EDWARD KIRBYE.

Raleigh, N. C.

NOTICE.

To Delegates and Visitors to the Mid-Year Session, Valley of Virginia Central Conference:

While, as stated in a previous notice, the Conference will be a delegated body, a general invitation is given to all interested in our work. It will be largely deliberative. We hope all will be free to offer suggestions and plans. Have you tried something new in your church this year that has been helpful? Tell about it: it may help some other church. If you have problems, be prepared to state them. Let's talk them over, and we are sure all will be benefited.

R. L. WILLIAMSON, *Pres.*

OXFORD BIBLES *for* EVERY NEED

"The Oxford Bible is the Bible par excellence *of the world"*

THE HOME BIBLE

A Family Bible in Handy Size

An extra large type Oxford Text Bible, containing also, a family register and 12 beautifully colored maps. Size 9 x 5½ inches.

Specimen of Type

16 The LORD *is* King for ever and ever: the heathen are perished out

Nos.
01600 **Superior Cloth,** round corners and red edges ---------- $2.75
01603 **French Morocco,** limp, round corners, red under gold edges, headband, book-mark ---------- $4.75

The JUNIOR'S Bible

Self-Pronouncing

With 4,000 Questions and Answers, carefully selected "Aids to Bible Study," 16 beautifully colored and 15 black full-page illustrations, 6 colored maps and a presentation page. Children may readily pronounce correctly difficult Scripture names, as this Bible is self-pronouncing. Size 7 x 4⅞ x 1¼ inches.

Type in Junior's Bible

2 Take the sum of all the of the children of Is'ra-el, years old and upward, thro

No.
1815 **French Morocco** leather, overlapping cover, round corners, red under gold edges, headbands and book-mark. Make some child happy with one of these fine Bibles ---------- $2.95

Child's ILLUSTRATED Bible

The beautifully colored illustrations in this new Bible are a delight to the children. It has clear, readable type and yet it measures only 5⅛ x 3⅛ inches.

Specimen of Type

2 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.

10 Mercy and truth gether; righteousness kissed *each other.*
11 Truth shall sprin

No. 02112. **French Morocco** leather, overlapping cover, round corners, gold edges ---------- $2.50

Pocket REFERENCE Bible

Has over 50,000 center column references. Measures only 6¾ x 4⅝ inches. (A splendid gift for a young lady.)

Specimen of Type

9 Behold, "O God our shield, and look upon the face of thine anointed.
10 For a day in thy courts *is* better

a Gen. 15. 1. b Ps. 56. 1. & 57. 1. z or, *all*

No. 07523x **French Morocco** leather, overlapping cover, round corners, red under gold edges---------- $3.25

Concordance Edition

Type and size as No. 07523x, but with a Concordance, subject index and dictionary of Scripture names. An excellent edition for students and Christian workers **No. 03272x**__ $5.00

OUR LEADER

Oxford Concordance Bible

Self-Pronouncing

This beautiful Oxford India paper edition is indeed the ideal Bible for the student, preacher and evangelist. Each proper name and difficult word is divided into syllables and accented, and though printed with large clear type, the volume measures only 8½ x 5½ x 15/16 inches.

Specimen of Type

8 ¶ [2]Jĕ-hŏ'-ă-chĭn *was* years old when he began t

No. 03671x. **Fine Grain Morocco** leather, overlapping cover, leather lined to edge, silk round corners, red unedges, silk

hea

A UNIQUE GIFT BIBLE

With Basket Weave Binding

The Antique brown calf leather binding has a basket-weave grain, and button clasp. Has overlapping cover, art silk lined, with red under gold edges. With references. Printed on Oxford India paper. *Type as Pocket Reference Bible.* $5.50
No. 03255x--------

As No. 03255x, with concordance.
No. 03276x --------$6.50

Oxford TEACH... ...les

Have over 50,000 center column ..., and 300 double-column pages of up-to-date helps, conveniently arranged in alphabetical order. Also 32 full-page illustrations, and an indexed atlas of the Bible with 15 beautifully colored maps of Bible lands.

Easy-to-Read-Edition

Size 7¼ x 5 x 1⅜ inches

Specimen of Type

14 Like sheep they are laid in grave; death shall feed on th

Nos.
04453. **French Morocco** leather, overlapping covers, round corners and red under gold edges. A durable and handsome Bible -------- $4.35

Oxford India Paper Edition

Only one inch thick.

0773x. **French Morocco** leather, overlapping covers, round corners, red under gold edges, headbands and book-mark. A beautiful gift edition ---------- $7.00

RED LETTER Edition

Same size and type as style No. 04453, with same references and helps, but with all the words of Jesus Christ printed in red. White paper edition **No. 05453.** **French Morocco** leather, overlapping cover, round corners, red under gold edges ---------- $5.00

The Oxford imprint in a Bible guarantees satisfaction

MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary*

SPIRITUAL RELIEF.

Our Mission Period is a time when the church seeks through consecration to help give spiritual relief to a suffering world. On this account, our efforts and self-denial offerings for Missions are not burdens to be shunned, but opportunities to be embraced. It will not add to the burden of the churches, nor aggravate the task of its preachers to bring home to the minds of all the missionary message, which is the message of our risen and conquering Lord, and give all the people an opportunity through self-denial to make an offering for spiritual relief. Because of our widespread governmental efforts and appropriations to bring physical relief, it is very easy for us to decide that this is the world's greatest need. We forget the soul and the heart hunger of the world. In our Mission Period, we are called upon to bear in mind, and emphasize the fact, that the church is the one institution, and the only one, that undertakes to carry spiritual relief to a perishing world. If I am to choose between helping an individual, who is in need, in my neighborhood, rather than in Africa, or India, or China, I would, of course, choose to help the individual close by. If, however, I am to obey my Lord and show my devotion to him, and my willingness to give spiritual relief, I will make some effort and some donation through self-denial that I may share, not my love, but his love, not my life, but his life, not my choice but his choice, with those whom he wants to reach and save, and who are as near and dear to his heart as my next door neighbor is to me.

If there is to be spiritual recovery, the church *will have* to recover and will have to share its love and life and power with those who are perishing without it. J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING MARCH 17, 1934.

Sunday Schools.

Previously acknowledged	$ 1,555.42
Haw River, N. C.	16.00
Palm St., Greensboro, N. C.	6.00
Carolina, Burlington, N. C.	1.70
Hopedale, Burlington, N. C.	3.65
Antioch, Harrisonburg, Va.	8.91
Mayland, Broadway, Va.	1.00
Wake Chapel, Fuquay Springs, N. C.	5.23
Leaksville, Luray, Va.	1.88
Union Grove, Seagrove, N. C.	.50
Wakefield, Va.	.18
Ingram, Va.	6.00
Turner's Chapel, Sanford, N. C.	.53
Palmyra, Edinburg, Va.	.59
Total	$ 1,607.59

Individuals and Churches.

Previously acknowledged	$ 692.81
Miss Mabel Hughes, Greensboro, N. C. (Palm Street Church)	1.00
Piney Plains, Raleigh, N. C.	5.25
Total	$ 699.06

Summary.

Previously acknowledged	$ 8,494.00
Sunday Schools, Regular	52.17
Individuals and Churches	6.25
Total to date	$ 8,552.42

Shall we give our Sunday Schools, churches and friends the opportunity of making an offering to Missions at or about Easter? "The love of Christ constraineth us," and under this constraint and for his sake, every professed follower should have the opportunity of contributing something. Envelopes have been sent to all pastors and each individual may have one. The need is pressing indeed. J. O. Atkinson, *Sec'y.*

LEST WE FORGET;

We shall not forget that this is Mission Period in the churches. This is the time when in pulpit and in pew we shall emphasize the saving power of our Lord through his shed blood and then through his victorious resurrection and triumphant acclaim. The church cannot hope to advance, to grow, to live unless it is missionary; unless it proclaims the fact at home and abroad that Jesus Christ is Saviour and Redeemer. The soul of the church is saved through sharing the love of their Lord and the power of his resurrection with others. It is well enough to share our goods and make our gifts to others, but above all, the church is called upon to make known our Lord and to share his love with those who are perishing without him. The message of the Gospel is as powerful as it ever was and God is as near to us as he has ever been. We only need to cry aloud and spare not in our effort to make him known to the world and to share with others the Bread of Life on which our own souls feed.

We face a world not only hungry for bread, clothing and shelter; we face a world perishing morally and spiritually. If we are to recover, we must recover our souls, and this we do out of a passionate devotion to our Lord in seeking to see to it that the poor have the Gospel preached unto them, and that the message of salvation is given to those who are hungry for it and perishing without it. J. O. A.

OUR CHRISTIAN MESSAGE.

Our message is Jesus Christ. He is the revelation of what God is and of what man through him may become. He makes known to us God as our Father, perfect and infinite in love and in righteousness.

Jesus Christ, in his life and through his death and resurrection, has disclosed to us the Father, the Supreme Being as mighty Love, reconciling the world to himself by the cross, suffering with men in their struggle against sin and evil, bearing with them and for them the burden of sin, forgiving them as they, with forgiveness in their own hearts, turn to him in repentance and faith, and creating humanity anew for a ever-growing, ever-enlarging, everlasting life.

We affirm that God, as Jesus Christ has revealed him, requires all his children, in all circumstances, at all times, and in all human relationships, to live in love and righteousness . . . in preparation for the coming of his kingdom in its fullness.

The message of the church to the world is and must always remain the Gospel of Jesus Christ.

The Gospel is the joyful message of redemption both here and hereafter, the gift of God to sinful man is Jesus Christ. Through his life and teaching, his call to repentance . . . he has brought to us forgiveness of sins, and has revealed the fullness of the living God and his boundless love toward us. By the appeal of that love, shown in its completeness on the Cross, he summons us to the new life of faith, self-sacrifice, and devotion to his service and the service of men.

Because he himself is the Gospel, the Gospel is the message of the church to the world. The Gospel brings peace and joy to the heart, and produces in men self-denial, readiness for brotherly service, and compassionate love. It offers the supreme goal for the aspirations of youth, strength to the toiler, rest to the weary, and the crown of life to the martyr. The Gospel is the sure source of power for social regeneration.

Sympathizing with the anguish of our generation, with its longing for intellectual sincerity, social justice and spiritual inspiration, the church in the eternal Gospel meets the needs and fulfills the God-given aspirations of the modern world. Consequently, as in the past so also in the present, the Gospel is the only way of salvation. Thus, through his church, the living Christ still says to man: "Come unto me! . . . He that followeth me shall not walk in darkness, but shall have the light of life."

This is the message that we, through Missions, are trying to deliver to the world.

J. O. A.

THE MISSIONARY MOTIVE.

If such is our message, the motive for its delivery should be plain. The Gospel is the answer to the world's greatest need. Its very nature forbids us to say that it may be the right belief for some but not for others. Either it is true for all, or it is not true at all.

Our true and compelling motive lies in the very nature of the God to whom we have given our hearts. Since he is love, his very nature is to share. Coming into fellowship with Christ we find in ourselves an over-mastering impulse to share him with others. We are constrained by the love of Christ and by obedience to his last command. He himself said, "I am come that they might have life, and that they might have it more abundantly," and our experience corroborates it. He has become life to us. We would share that life.

We are assured that Christ comes with an offer of life to man and to societies and to nations. We believe that in him the shackles of moral evil and guilt are broken from human personality and that men are made free, and that such personal freedom lies at the basis of the freeing of society from cramping custom and blighting social practices and political bondage, so that in Christ men and societies and nations may stand up free and complete.

We believe in a Christlike world. We know nothing better; we can be content with nothing less. We do not go to the nations called non-Christian, because they are the worst in the world and they alone are in need—we go because they are a part of the world and share with us in the same human need—the need of redemption from ourselves and from sin, the need to have life complete and abundant and to be remade after this patern of Christ-likeness. We desire a world in which Christ will not be crucified, but where his spirit shall reign.

We believe that men are made for Christ and cannot really live apart from him. Our fathers were impressed with the horror that men should die without Christ—we share that horror; we are impressed also with the horror that men should live without Christ.

Herein lies the Christian motive; it is simple. We cannot live without Christ, and we cannot bear to think of men living without him. We cannot be content to live in a world that is un-Christlike. We cannot be ideal while the yearning of his heart for his brethren is unsatisfied.

Since Christ is the motive, the end of Christian missions is nothing less than the production of Christlike character in individuals and societies and nations through faith in and fellowshp with Christ the living Saviour, and through corporate sharing of life in a divine society.

Christ is our motive and Christ is our end. We must give nothing less; and we can give nothing more.

This is the motive for our missionary work and activity. J. O. A.

THEY SAW A WAY OUT.

When the word came, "No Money," the Boys' School, Sholapur, India, seemed doomed. But there were 150 boys and 8 teachers to be considered. "We must carry on, somehow," said missionaries, staff and students. The Manual Training teacher said: "We will stop our classes temporarily and let the experienced boys help. We will do only commercial work. The orders will come." They did, says Miss Margaret G. Hammaker, and, she adds: "Many a mother's son has toiled over work-bench with plane and hammer and saw to help his school." In spite of all, at the Thanksgiving service, Hindu and Christian boys and girls stood side by side at the offering table and shared their little with the sick and the poor.

The translation of the Bible is a continuous process. Groups of translators and missionaries in many parts of the world are steadily giving their time in order that the Scriptures may appear in new languages. So faithful are their efforts that a new language is added to the constantly growing list at the rate of one about every five weeks.

NORTH CAROLINA RALLIES.

Guilford District—Mrs. O. H. Paris, Superintendent. Greensboro, N. C., Tuesday, March 27th.

Vance-Warren District—Miss Margaret Alston, Superintendent. Youngsville, N. C., Saturday, April 9th.

Durham-Wake District—Mrs. C. H. Stephenson, Superintendent. Wake Chapel, N. C., Tuesday, April 10th.

Alamance District—Mrs. W. P. Lawrence, Superintendent. Haw River, N. C., Wednesday, April 11th.

Lee-Chatham District—Mrs. R. L. Ross, Superintendent. Shallow Well, N. C., Friday, April 13th.

Randolph District—Mrs. Ray Caviness, Superintendent. Park's Cross Roads, N. C., Saturday, April 14th.

Halifax District—Mrs. L. E. Carlton, Superintendent. Pleasant Grove, Va., Tuesday, April 17th.

MRS. C. H. ROWLAND, *Pres.*

EASTERN VIRGINIA RALLIES.

Norfolk District—Mrs. J. E. Cartwright, Superintendent. Elm Avenue Christian Church, Portsmouth, Va., Tuesday, April 3rd.

Nansemond-Gates-Franklin District—Mrs. B. D. Jones, Superintendent. Holland Christian Church, Wednesday, April 4th.

Waverly District—Mrs. E. T. Atkinson, Superintendent. Spring Hill, Thursday, April 5th.

MRS. J. E. CARTWRIGHT, *Pres.*,
MRS. L. W. STAGG, *Secretary.*

A Story for the Children

HARD TIMES AND ROVER.

"What makes Rover cry so?" asked Polly.

"I believe that dog's hungry," said Paul. "He never used to carry on like that."

Rover was the next door neighbor's dog. He was tied to his kennel and he was howling and howling.

"Mr. Jones is out of town looking for work," said the children's mother, "and Mrs. Jones has had to go to work herself. There's nobody home but little Mary. Perhaps she has forgotten the dag. Here she comes now, on her way to school. Do you want to ask her?"

Paul ran out to meet Mary. He didn't mean to hurt her feelings. He was just thinking about Rover.

"Mary," he called, "did you forget to give Rover his breakfast?"

Little Mary hung her head.

"I didn't have anything to give him," she said. "We don't have much ourselves since hard times."

Mrs. Kane, the children's mother, heard and was very sorry for Mary, and for Rover, too.

"Never mind, Mary," said she. "Polly and Paul will take Rover some breakfast."

"Thank you, Mrs. Kane," said Mary, politely.

Polly and Paul had heard a great deal of talk about hard times.

"What's the meaning of hard times?" asked Paul.

"It means," said Mother, "times when many people are out of work and cannot buy the things they need."

"What do they do then?" asked Polly.

"Other people must help them. Everybody who has work ought to do something for those who have not."

"Daddy has work," said Paul, "but I don't suppose there's anything we can do, for Polly and I just play and we don't have any money except our pennies."

"There are lots of kind things that can be done without money," said Mother. "And there is one thing you can do right now and it won't cost a cent. Can you think what it is?"

"I know," cried Polly, her eyes shining with delight. "We can feed Rover till Mr. Jones gets work."

"And we can begin right now," said Mother. "There's a nice bone and a plate of scraps in the kitchen that you can take him."

The children both ran to the kitchen. The bone was on the plate with the scraps. Both Polly and Paul wanted to carry it.

"Rover will want a drink of fresh water, too." said Mother. "So one of you take the plate and the other a pail of water to fill his drinking pan."

Rover jumped with joy when he saw the nice breakfast, but, hungry as he was, he took a drink of water first, for his pan had been quite dry till Polly poured the fresh water in.

"Did Jesus love dogs?" asked little Polly when they came home.

"I'm sure he did," said Mother, "and when he told us to feed the hungry, I'm sure he meant the hungry animals and birds as well as people."

"May we take Rover his meals every day?" asked Paul. "It takes a lot of grub for a big dog like that."

"Yes," said Mother, thoughtfully, "it does. I'm sure we haven't enough scraps to feed him, especially meat."

"If we'd each give him a bite of ours at the table, you and Daddy and Paul and I, that would be four bites," said Polly.

Mother smiled. "Four bites would help, but I think Rover would need more than that."

"I'm going to ask the butcher how much it would cost to buy him a bone. We have our pennies," said Paul.

When the butcher heard, he was very kind. He said he thought he could sell the children a pretty big bone for a penny.

"We're going to do without so much candy so we can buy him a bone every day," said Paul.

When Daddy came home to supper, the children, happy in their sharing, told him about Rover.

"We're going to buy him bones and carry him fresh water," said Polly, "and Mother's going to save him some scraps. Don't you want to help?"

Daddy laughed. "I think I'll have to have a hand in it, too," he said. 'I'll give him a box of dog biscuits every week to piece out when Mother is short of scraps."

"It's fun having hard times," said Paul. "If all the boys and girls would hunt the hungry dogs and cats and feed them—"

"Why, Paul," interrupted Polly, "then the animals would never know anything about hard times. They wouldn't ever have to be hungry." *Etta W. Schlichter, in the Methodist-Protestant Recorder.*

A VISIT TO THE HOLY LAND.

(Continued from page 5.)

string of dowry coins strung around the head or across the forehead. Often these dowry coins worn by a poor peasant woman are of more value than the home in which she lives. But she will never spend them regardless of how much she may be in need, for to her they are sacred and to part with them would be parting with a greater source of help than would be compensated for by the help their exchange value might give. She wears this heavy string of coins when she works and when she sleeps. No matter how brutal her husband may be, or how much he might need money, he would never ask her to take one of the coins from her dowry string or much less would he steal one. Even robbers who would steal any other money they could find or any other jewel or valuable of any kind, would not stoop so low as to take a woman's dowry coins, even though often these are of more value than anything else the thief might secure from the house. No doubt there is some superstition back of this attitude toward dowry coins, a superstition that reaches far back into the history of their people—perhaps the superstition that to spend, trade or steal the dowry coins would incur the displeasure of the gods for both this life and the next. The lives and practices of the native people of Palestine today are influenced by so many superstitions. All down through the centuries, the people of this historic land, because of their facial background and temperament, and perhaps because of the climatic conditions and the surroundings, have been greatly influenced by superstition. The prophets and Jesus had to combat this tendency. And it was because, even in that distant past, many of the leaders of that country rose above superstition and were obsessed by religious idealism, that the land became known as the Holy Land, and that out of the experiences of the people of the Holy Land, the Holy Bible grew, showing the spiritual development of the leaders and the people who sought the truth about life and about God.

It is estimated that the total number of Scripture volumes issued by the Bible Societies and by commercial Bible publishers exceeds 27,000,000 volumes annually.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

Rev. F. C. Lester, *Editor*, 505 S. Main St., Norfolk, Va.

TASKS FOR YOUTH.

Sometimes one becomes sympathetic with modern youth and wonders how the new graduating class will entertain itself in the world where there seems to be too many workers. Such pessimism arises only when one is thinking in terms of making money. The tasks of today are more challenging to young people of mettle than they have been for centuries. Note a few of the things to which youth can set its mind and heart and hand.

In the current news letter published by the department of social relations of the Congregational Education Society, Miss Helen G. Murray, editor, there is a statement from Mr. Arthur Holt which presents a task to modern youth. Mr. Holt said he went with a family from the sugar-beet fields to bury their baby. There was no money to pay priest or undertaker. The baby had died without medical attention and had been born the same way six months before. The sugar refining companies have an investment of about fourteen million dollars, and since 1905 have made annual profits of about six million dollars. Young people might try changing an economic condition like that.

Gangsters still take away their victims and hold them for ransom, sometimes destroying innocent life to save themselves from apprehension. In broad open daylight robbers take money from our banks at the point of guns. Crimes of all sorts reach from the lowest to the highest circle of society. Young people might try to get rid of crime.

On my way home from the office yesterday, I saw a little white boy throwing rocks at some little black boys whom they had frightened into a corner of a church. So long as the rocks were from the whites to the blacks nobody would say a word, but if the rocks had come from the black boys toward the white boys the community would have been infuriated. Why? Youth might try to solve this kind of problem.

In a so-called Christian country only one-third of the population has any kind of church relationship. Our Sunday Schools have only about one-third of our people. Those who have enrolled make only about fifty per cent in attendance. Half of our church members do nothing at all to advance the cause of Christianity. Critics tell us that the church services are hopelessly formal or ineffective. Christ is a living personality who is eager to fill life with joy and power, but it appears that only a few really know him as a companion in daily service. Young people might try to change this condition.

These are a few of the things that need to be done immediately in our own native land. If you search for a task that will challenge all the powers God has given you, you can find it. If you are interested in nothing but accumulation of wealth, the chances are against you unless you belong to a very small class in whose hands rests the wealth of the country. It is my belief, and high hope, that the youth of our day will give more thought to work which is worthy and less to the accumulation of wealth than did the youth of a generation ago.

"HOW CAN I FIND GOD?"

This is the title of a new book just published by Leslie D. Weatherhead, one of the leading British preachers. It is a question which many people are asking. Dr. Weatherhead, in a very straight-forward manner, makes answer to this very important question.

He says that God is constantly in search of individuals, but that people often do not really want to be found of God. He contends that in service to man, in our familiarity with religion, in misusing religion, in refusing right relations with other people, and in other ways, we close the gate that separated us from God.

It is his belief that "finding God" often means conversion. By this he means a change from selfish interests to doing the will of God. There comes to those who seek the way of God a sense of calm, purpose and power that cannot be found otherwise.

It is a delightful and profitable book to read, and will help many to answer the question, "How can I find God?"

The article following gives a challenge for leaders of Christian Church services in our day, and is a paragraph from Dr. Weatherhead's book.

CHURCH WORSHIP.

"If only the wayfarer dropping in to any church service was enwrapped with the atmosphere of friendship, was made to feel by the psychic atmosphere of the worshippers that this was a place where people prayed—if only the living Christ were always offered in a service in which every part pointed to him, and every heart was lifted to him so that he became savingly real to all within the walls—then our churches would be thronged each Sunday. For men and women who are sick of the squabbles of denominationalism, confused by the wrangling of theologians, hurt by the glib slovenliness of the chapel, and chilled by the cold formalities of the church, are desperately hungry for the Bread of Life, almost frantic in their search for a real way of life, for the secret of the mastery of the art of living, and they know from their own failures that only One can help them and they know the churches pretend to function in his name. But it is not that they will not come to him that they may find life. It is that when they do come to our services he is obscured instead of offered. We ought to try and remember that the only value in the existence of the church is to offer Christ to those who seek him."

TIDEWATER C. E. TO MEET.

The Tidewater District of the Virginia Christian Endeavor Union will hold a rally, Sunday, April 15th, at the Christian Church, Waverly, Va. Mr. Watson Cobb, Chairman of the Program Committee, is arranging a splendid program with the assistance of Misses Dora Martin, Norfolk, and Iris Dewel, of Waverly. The program will begin promptly at three and continue through an evening session. Conferences and discussion groups will be held during the afternoon session. Supper will be served by the host church, at 6, followed by a model Christian Endeavor program. The evening session will close with an inspirational address.

William F. Hampshire, Norfolk, Chairman; Misses Bertha Maul, local representative, and Elizabeth Ellis, of Savedge, will compose the Registration Committee. Registration of 25c will be received by Miss Bertha Maul, Waverly, Va., at your earliest convenience.

The Publicity Committee is composed of Mrs. May Warrington, Secretary of the District; and Misses Edna Fulcher and Violet Salmon, all of Norfolk.

The Reception Committee: Mr. Oscar West, Jr., C. B. Harrell, Jr., and Miss Beatrice Carpenter, will assist out-of-town friends in every possible way during their short visit here.

It is hoped that a large number of Endeavorers and friends of Endeavorers will attend from each Society in the District.

Elizabeth Sharpe, *President.*

DOES THE RESURRECTION MAKE ANY DIFFERENCE IN OUR LIVES?

Christian Endeavor Topic for April 1, 1934. Col. 3:1-4.

A special day often means a special meeting, and it is a growing practice of many churches to have an Easter service, either an Easter Sunrise Service or an Easter Vesper Service in the late afternoon or evening. Current magazines furnish lovely Easter stories and poems. Easter hymns, like Christmas music, have their perennial message.

The topic has a real question which may arrest the attention of many. We sing of the resurrection, and we talk of its power at Easter time, but does it make any difference in our lives? If possible, try to discover someone to whom it has made a tremendous difference and have them, if they will, come to the meeting and tell about it. Or the leader may appoint several of the young people to interview a number of people, young and old, and report their ideas as a basis for discussion for the meeting.

If you can secure a copy of Dr. Walter Russell Bowie's book, "On Being Alive," turn to the last chapter, "On Life After This," there you may find many suggestive thoughts for the evening. Dr. Bowie's phrase, "Life After Life," may be the keynote of the leader's introduction of the topic. We have often heard discussed, "Life After Death." Is not the thought of a continued life more appealing? What preparation are we making to make our lives worth such a continuance?

The topic is a direct question, one we cannot get around: Does the resurrection make any difference in our lives? Some may claim "Yes," others, "No." The idea is not to seek an argument but rather to gather all the evidence which will help us to know the truth for ourselves, and to grow through its light. The purpose of the discussion, therefore, is to help young people to see what difference the resurrection may make in their lives, and to learn how to appreciate its significance.

The discussion may possibly be divided into the following heads:

1. *A Promise.*

The resurrection is a promise. Jesus arose. Christ lives and, therefore, we shall live. What does that mean to you?

2. *An Incentive.*

Think of the discuoraged, disheartened disciples. Their leader was gone. Their cause seemed lost. They had been afraid and had been untrue in his time of need. Then came the resurrection morning with new assurance of living power which sent the disciples out as new men, ready to face life or death in his name. Does that resurrection have as much incentive for Christians today? How much of the power of Christianity may be traced to the fact that Christ arose from the dead?

(Continued on page 11.)

Sunday School Lesson

By Rev. H. S. Hardcastle.

REVIEW LESSON.

LESSON XII—March 25, 1934.

Golden Text: *"Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace."*—Isa. 9:6.

We have been studying the life of Christ as recorded by Matthew during the past quarter and roughly speaking we have covered about half (a little more than half) of the Gospel, and incidentally of the public ministry of Jesus. We have turned again to those intriguing and inspiring stories of Jesus' youth and then, passing over the eighteen years of silence of which none of the Gospels give us any details, we have followed Jesus in his public ministry. We have entered into imagination with him as he faced the issues of his ministry at the begnning and in what we know as the temptation we have see the principles which he accepted for himself, the implications of what he thought his Messiaship involved. We have heard him as he gave the Magna Charta of Christianity, the Sermon on the Mount, the principles which should guide his followers in their relationships with God and with men. We have looked on with wonder as we have seen his mighty works, and we have listened with awe as we have heard words such as never a man spake before. We have seen the humble beginnings of a great movement that was to sweep out into the Roman world, literally "turning it upside down, and inside out," a movement which has continued with increasing sweep and force up to the present day, and the end is not *yet*. We have seen the beginnings of opposition which were to culminate in his crucifixion. We have seen the beginning of what we now call the church and the calling and teaching of twelve men, who companied with Jesus, were trained at his hands, gradually became initiated into the larger meaning of what he meant by the Kingdom, and who were sent out by the Master to tasks which were to develop them and to prepare them for the larger tasks of the days to come. It has been an interesting study and a rewarding experience. Let us stop for a moment and in this review lesson seek to evaluate Jesus as we have seen him and heard him thus far. What shall we say about him as revealed in this story written by Matthew?

First of all we are impressed by the mastery of the Man as a Teacher. There is a simplicity, a sincerity, a spiritual passion about his teaching that at once interests and arrests. There is something fresh, something authoritative, something spiritually alive about what this Man says. Great truths are put into simple language. Details are caught up in universal and abiding principles. Letter is made alive by spirit. Old forms take on new meaning. Those who are unwilling to go any further than the human aspect of Jesus readily admit that here was THE TEACHER.

But one gets other impressions of Jesus in these pages from Matthew's Gospel. One feels that this Teacher is also a Master. He manifests his mastery over the forces of nature, over demons and evil spirits, over disease, even over death. There is a sense of poise and of illimitable resources about the Man. One gets the impression that he is deeply rooted in the Eternal. One feels that because he has mastered himself, he is Master of outside forces and powers. His word is with power. His truth cannot be denied. His authority cannot be questioned successfully. As the scene unfolds one gets the impression that here is a great Man, a Master in every good sense of the word, a Master not by physical might, but a Master by moral and spiritual power.

This Master also appears as a Friend. In spite of his lofty character he is humble and approachable. He has power, but he does not use it selfishly; he is always using it for others. He always has a kind word for those who are discouraged, help for those who are in need, compassion on those who are suffering, friendliness for those who are lonely, love for those who are lost. There is a graciousness about him that draws little children to him, and instinctively draws those who are conscious of their need to him. There is mercy in his words and healing in his touch. And one becomes more and more convinced that here is one who is THE FRIEND.

There are other impressions which one gets as he studies this Gospel of Matthew, but only one more will be given here. This Man is more than Teacher or Master or Friend: this Man is Saviour. There is something about him that awakens strange feelings within us, and quickens high aspirations in us. There is something about him that brings new life within when we respond to his teaching and acknowledge his mastery and accept his friendship. We find ourselves living in a new and fuller way. We experience life. We beocme saved from sin. Here after all is the Man's supreme contribution to our lives. Here is where he meets us at the point of deepest and greatest need. Here is the answer to man's supreme question: "Where and how can I find God?" As one reads the story of this Man's life as recorded by Matthew one comes to feel that this is indeed the Christ, the Saviour of the world. And as we go on through the coming quarter's lessons, and especially as we come to the closing events of his life and the closing chapters of the book, we will have missed the point of it all unless we say with the centurion: "Truly, this Man was the Son of God."

CHRISTIAN ENDEAVOR NOTES.

(Continued from page 10.)

3. *A Comfort.*

How much is added to the joy of life by the thought of "Life After Life?"

4. *Thought to Grow.*

Sir Wilfred Grenfell wrote, "As for life hereafter, I know little or nothing about it, but that is not of any great importance because I want it whatever it is." We need to recognize our answer to the question: "Does the resurrection make any difference in my life?"

It is even more important to answer: "What difference will the resurrection make in my life from now on?"

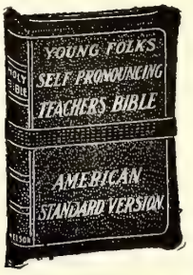
Oh, joyous is the world today,
And hearts are full of love;
While thankful echoes fly away
In praise to God above;
And gladness reigns from shore to shore
From morning until night,
For Jesus lives forever more,
And Christ makes Easter bright.

E. R.

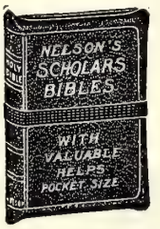
Every pastor and every Sunday School superintendent should see to it that every member of congregation, church and Sunday School has an envelope in which to place an offering at Easter for Missions. The envelopes have been sent to the pastors who will be glad to supply everybody who wishes one. If any should lack, let them call upon the pastor or the Mission Secretary, Elon College, that all may have an opportunity to thus, through self-denial, glorify their Lord at the glorious Easter season.

AMERICAN STANDARD BIBLES.

Authorized and Edited by American Revision Committee, and Published by Thomas Nelson & Sons.



These Bibles contain the Concise Bible Dictionary which forms the helps to these Teachers' Bibles. It supplies ,in the most condensed and convenient form, all the latest information about the Bible, its writers, its language, the various versions, complete chronology, life of Christ, with harmony of the Gospels, life and travels of St. Paul, etc. The illustrations are reproduced from recent photographs, and truly illustrate the articles. The Combined Concordance is entirely new, and has been made expressly for the American Standard Version. It combines with the Concordance, Subject-Index, Scripture Proper Names, etc. The 12 Maps have been carefully revised and are beautifully colored. In making orders, give the number and price.



135—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold. **$3.00**

India Paper Edition, Only 16-16 of an inch thick.

. 133X—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold, **$4.00**

SUNDAY SCHOOL SCHOLARS' BIBLE.

Especially made up for gift or reward Bibles for Sunday School scholars, containing a special series of very practical and useful helps and Bible Questions and Answers, etc. Printed on fine white Bible paper; ruby type; pocket size, 3¾x5⅜ inches, and 1 inch thick, with 31 full-page illustrations in sepia. All bindings are black.

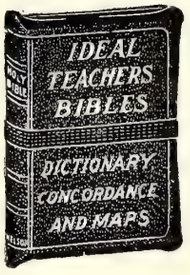
Ruby Type, Size 3¾x5⅜ Inches, and 1 Inch Thick.

65—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on side and back in pure gold; 6 colored maps **$2.50**

AUTHORIZED VERSION.

RED LETTER TEACHERS' BIBLES.

Brevier Type (8 vo.), Self-Pronouncing, Size 5⅜x8½ Inches and 1⅜ Inches Thick.

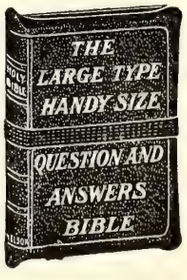


Containing the Bible, with full references. The words of Christ in the New Testament are printed in red; other parts of the book are printed in black. With Concise Bible Dictionary, combined Concordance, and 12 indexed maps.

7852—Genuine Leather, Lavant grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold **$4.75**

RED-LETTER EDITION.

With All the Words of Christ in the New Testament Printed in Red.



1282—Genuine Leather, Morocco grain, divinity circuit round corners, red under gold edges, register and headbands; title stamped on side and back in pure gold **$3.25**

60—Bound in Cloth, stiff covers, square corners, red edges, Sunday School Scholars' Bible, stamped in pure gold on cover, no illustrations; special book for Sunday Schools **95c**

Any of the above Bibles sent postpaid. Address

THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy

THOUGHTS FOR EASTER.

MONDAY.

MEANING OF LENT.

"Be still and know that I am God."—Psalm 46:10.

"Commune with your own heart and be still."—Psalm 4:4.

He who pauses to observe Lent in its spiritual sense recognizes God in his life and does what Jesus said do when he said, "When thou prayest, enter into thy closet and when thou hast shut the door, pray to thy Father which is in secret."

Lent calls us from the things of the world and takes us into thought, meditation, prayer, communion and fellowship with God.

It is a period of spiritual refreshing—of walking with God, of studying to attain a spiritual likeness of him.

It is a period of quiet. How necessary it is to be quiet, if we would improve mentally or spiritually. The rush of the age almost totally keeps us from quiet. It is an effort, and it takes much courage to find time to be alone and think and pray, and feel God. But thanks be to God for that provision which the church has made to call its people to prayer that they may find themselves. Lent.

Prayer—Our Father, we offer ourselves to thee this week for thy presence, thy instruction, and thy blessing—O thou, Blesser of Mankind, bless us now.—*Amen.*

TUESDAY.

LENT—THE NEED OF THE HOUR.

"My God shall supply all your needs."—Phil. 4:19.

Times are terrific. There are forces trying to build up and save the country from its distresses. There are other forces at large seeking to tear it all down. A year or more ago, Dr. Atkinson said in THE SUN columns: "God makes and man unmakes." It is still going on.

There are those who believe that a new order of things will save us. Communism lays claim to that power. Some think the C. C. C., the C. W. A., and other forces in motion will save us. These will help, but if we do not find our souls we are lost. There is only one name that will save us, that is the name of Jesus. "There is none other name under heaven given among men, whereby we must be saved" (Acts 4:12), and everything that is without that name must perish (Col. 3:17).

There is one thing that we need more than anything else in these days, viz., Get rid of that rampant spirit abroad in the hearts of men, that we don't need God, and substitute for it, "O God, have mercy on me a sinner!" So long as we trust in our own devices we are lost.

Prayer—Dear Lord, in all that we get of this world's goods, forbid that we shall trust in them, for they soon take wings and fly away. Teach us how to use life for good, and how to always depend on thee.—*Amen.*

WEDNESDAY.

LENT—THE WORLD OUTLOOK.

"Eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."—I. Cor. 2:9.

We have climbed many a mountain, a rough and rugged way, and suddenly come out on a point of the peak overlooking a panorama of hills and valleys with all their fruitage and glory.

Our Scripture today makes us think of that. Life is a struggle upward—a narrow, rough and rugged way at times, but thanks be to God who giveth experiences now and then which give us a wonderful outlook in spiritual delights.

As we look forward through the Lenten weeks to the empty tomb of our Lord and Saviour, we see clear through that tomb into the broad open spaces to come, and we behold the triumphs of a resurrected life. That outlook is victory. We know that Christ will reign and "the righteous shall inherit the earth." The Lenten way is the way upward to the mount of that transfiguration. The following verse, author unknown, will make a good prayer:

"It is good to be last, not first,
Pending the present distress.
It is good to hunger and thirst,
So it is for righteousness.

"It is good to spend and be spent;
It is good to watch and pray;
Life and death make a good Lent,
So it leads to Easter day."

—*Amen.*

THURSDAY.

(MAUNDAY THURSDAY.)

THE FASHIONS OF LIFE.

"A new commandment I give unto you, that ye love one another; as I have loved you."—Jno. 13:34.

These words were said by Jesus while he was washing the feet of the disciples, on the occasion of the last supper, just before his betrayal by Judas.

The church has attached so much importance to this commandment, that it has called the day in which it was uttered "Maundy," from the Latin word *mandatum,* meaning "a new commandment;" and the Roman Catholic Church attaches so much importance to it that the Pope washes the feet of twelve beggars annually on that day.

Life is not fashioned for pleasures and comforts; if so, it would be most miserable and unhappy. Life is fashioned for the doing of good, for the ministry of love, for making joy, for giving peace, for being gentle and meek, and for enduring all things that might be necessary to accomplish these. Such things do not come in the ways of ease and comfort; they come through bowing down, through self-denials and sufferings, through looking upon the burdens of others with mercy. Observing the true spirit of Lent does that.

Prayer—O Lord, thou hast given us the way, grant us the grace to walk therein for Jesus' sake. —*Amen.*

FRIDAY.

WHO CRUCIFIED JESUS?

"When they were come to the place called Calvary they crucified him."—Luke 23:33.

How tragic this is, and coming upon the heels of the new commandment of love! Surely the "light shone in darkness and the darkness comprehended it not." We wonder how many folks in the world tonight, under the sound of the name of Christ and basking in the glory of his light, are still in the same darkness and would crucify him with the same abandonment of those who crucified him two thousand years ago.

Who crucified Jesus, anyway? We usually think the Jews did, and the Roman soldiery. But the hand that commits murder does not identify the cause of the act. There is always something back of it. It is not enough to say that sin killed Christ, for it would have to be explained, what sin!

Rev. Albert D. Stanffacher reminds us rightly that it was misplaced devotion, indifference to injustice and suffering and vested business interest. The loyalty that killed him was that loyalty to the culture of Phareeism against the Greeks, the Romans and the Syrians. Everything Christ did was held in the light of enmity to them. Christ was winning and they killed him.

How oft may it be that even we may be loyal to a cause we have espoused, yet in it denying the teachings of Christ! When we do this, we crucify him afresh.

They killed him because of their indifference to injustice and suffering. The Sadducees, we are told, were the political vanguards of the Jewish aristocracy. They believed that if they did not stop this man the nation would be lost. As the Sadducees had no existence apart from the temple, it was apparent that if Christ won, they would lose their jobs, so "from that day they took counsel how they might kill him."

How indifferent we are to things when they don't affect us! Would you let go of Christ for your job?

Again, they killed him because of business interest. He had interfered with a man's business when that drove of hogs ran over the cliffs and were drowned. He interfered with certain business when he overturned the money changers. Representatives of these men were in the rabble crying, "Crucify him, crucify him!" It may even be found in our own private life. If so, we crucify him afresh.

It is also claimed that the mob spirit crucified him. My! What the unthinking mob psychology will do! One day the mob gathered by the roadside and spread palm branches along his way as he passed by, shouting "Hossanas! Glory to God in the highest." That same mob, it would seem, gathered at Golgotha and shouted "Crucify him!"

Thousands are going with the mob today, and will not allow themselves to think on Christ, nor will they allow others to teach them concerning him. So oft as ye do so, ye say, "Crucify him!"

Prayer—O Lord, save us from this ignominy. *Amen.*

SATURDAY.

"CROSS CROWNED CALVARY."

"And they crucified him (Matt. 27:35) and *setting down, they watched him there* (2:36), *likewise the chief priests were mocking him . . . if he be king . . . let him now come down from the cross."* (Vs. 41:42.)

To contemplate the crucifixion and Golgotha, with those figures hanging there during those dark hours that followed, is a gruesome picture; but it brought humanity a new God with a new significance of life. This significance was that God loves us to the limit and we should love him too. The early Christians did love him, more than we do, it is sometimes thought. When they were persecuted and killed for his name, they "rejoiced that they were counted worthy to suffer dishonor for the name," and there is not a single experience of theirs that is not traced directly to the cross. It is this spirit indwelling in his chil-

(Continued on page 15.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, *Pastor.*

MODERN PROFANATIONS.

By REV. W. HEBER O.HARA, *Pastor, Christian Temple, Lakemont, N. Y.*

Scripture: Malachi 1:6-14.

I want to call your attention this morning to a rather unfamiliar portion of Scripture. It has to do with the history of the Jews in the period of the restoration after their exile in Babylonia. About the year 536 B. C., while under the rule of the Persians, the Jews began to return to the homeland. After many disappointments and discouragements, the temple was rebuilt and the worship of Jehovah was again established.

The prophet, Malachi, gives us a picture of the state of the Jewish religion which existed somewhere between approximately 450 B. C. and 400 B. C. Malachi is known in Biblical literature as a minor prophet, but he was really a great prophet. He courageously rebukes the priests for taking animals which were blind, diseased, and lame, and offering them as a sacrifice to God. Just think how much religion had deteriorated in the time of Malachi.

Jewish religion was based on a background of taking the very best out of the flock for the sacrifice; that which was perfect, without spot or blemish. And now the priests were taking those animals of little or no value for the sacrifice and keeping the best for themselves.

We very naturally come to the question: "What made these priests do this?" Many answers can be given. We can say that they were selfish, that they were dishonest, etc., but we finally come to this basic fact: *God was not real to them.*

Whenever this becomes true, God, if thought of at all, always gets a place down the line in our thoughts and gifts. Of course, we no longer believe in animal sacrifices; but the same principle that caused the priests to sacrifice the blemished animals still causes us in this day to bring blemished gifts and attitudes to God.

Let us contrast the reality of our human loves and affections with our love for God. Nothing in human relationships is sweeter than the love of husband and wife, of parents to children, children to parents, or friend to friend, but our love to God should be just as real. Jesus himself taught: "He that loveth father or mother, son or daughter more than me is not worthy of me," thus indicating that our love for God should be even more real than these earthly relationships. The outstanding spiritual leaders of all ages have proved that this is true.

Again, let us contrast what we give for directly beneficent and Christian purposes with what we spend on our own comfort, indulgences, recreation, tastes. If we have the courage now to look at ourselves frankly, we shall be surprised to find how much we minister first to ourselves, while giving God the blemished gift or even no gift at all. I have noted many an instance where a man would be spending as much as twenty-five or thirty cents a day for cigars or tobacco, all of which totalled from $75 to $100 per year. The same man might begrudgingly give $10 a year for the work of God and the church in his community. I am not going to condemn such a man; I pity him, because God is not real to him. This thought applies not only to tobacco, but to the movies, our social engagements, pleasures, anything which takes God away from his proper place.

These Jewish priests in the time of Malachi may have thought that they were fooling God, but the joker is that they were fooling themselves. The lame, sick and blind animals which they offered were just a reflection of their own lame, sick, and blind souls. Such is always the case. What we give, according to our talents, is always a reflection of our own inward selves.

The trouble was that religion had become a weight to these priests, instead of an inward leading power. Many people have looked and still look upon religion in that same light. They regard it as a great burden bending them low to the ground; something repressive and constraining which must be adhered to from a sense of duty. I believe that this conception of religion is still today more prevalent than any other. If this is your idea of religion, I advise you to leave it alone. Real religion brings liberation, freedom, and fullness of life. Anything less makes us slaves to something that is sick, lame, or blind. This explains why these priests so readily offered the blemished animals to God. Real religion is not divorced from burdens and sacrifice, but it always has an inward leading power in the soul. It carries you. You never feel burdened and crushed by its presence.

Religion concerns *all of life.* I wish we could see that and believe it. Religion is often thought of solely in terms of the church, the Bible, hymns, sermons, services. These are the food of religion, but the food does no good until it gets into life circulation. The food on my table does me no good until it becomes a part of my body circulation. The same is true with religion. It benefits only when it gets into everyday life.

On New Year's Day, I happened to turn on the radio just in time to hear the remarks of Mayor LaGuardia of New York City in connection with his incumbent ceremony. I heard him say that all of the people of the city were entitled to a square and honest administration, and that the city belonged to all, and was not to be the prey of any political faction or party. That is religion in circulation.

Mr. Warren C. Giles, president of the Rochester Red Wings, professional ball club of the International League, gave out this interesting statement at the Knothole Gang dinner in Rochester recently:

"You and I know that some of the 1933 Red Wings behaved badly off the field. They set a bad example, not only to the youth but to the adult. Their behavior hurt baseball. It is a sport which must be kept on a high level. While many of the players are good performers on the field, I nevertheless made up my mind that they could not remain here. I will not tolerate such actions. Even at the cost of injuring prospects for 1934, I determined to be rid of them. Whether we finish first or last, we will have a team of gentlemen on and off the field: a team we can be proud of, not ashamed of. What I am telling you is not a secret. But this is the first time it has been officially stated in public and no better time or place could be offered."

Mr. Giles wants young men on his team who are gentlemen; who are not bound down by blemished things. This is a remarkable statement from the realm of sports, and is another example of religion in circulation.

As the fruitage of some years of thought, experience and observation, I have formulated a certain life principle, and I bring it to you this morning at the close of the message. It is this: *"Any experience or contact which adds to the richness and real worth of life is religious."*

I am willing to apply that simple, general principle to anything. Apply it first to your own church. If it adds to the richness and real worth of life in this community, it has a right to live; but if it does not, it should die and the quicker it dies the better. Apply it to the Bible. The Bible has outlived thousands of books which have been forgotten, and continues to be the Book of books because it has always added to the richness and worth of life.

You need not be afraid of this principle. Apply it to any personal problem. Take card playing, for instance. If card playing adds to the richness and real worth of life, it is religious, and I am not joking about this either. You can

(Continued on page 15.)

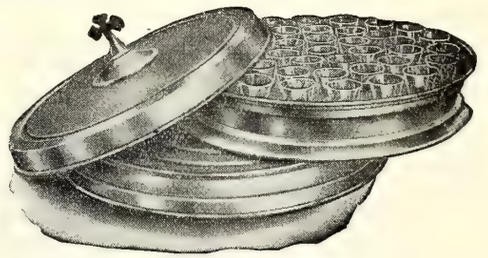
COMMUNION WARE.

Individual Service.

Made in best Silver Plate or Aluminum. Prices low; first-class workmanship and finish.

ALUMINUM.

Aluminum is light in weight, durable, and does not tarnish.



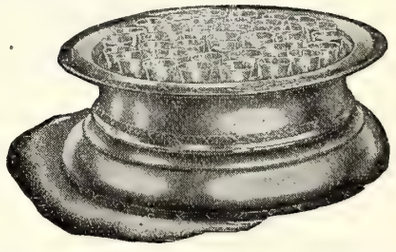
Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses **$7.00**
Tray No. 6—Interlocking, with 35 plain glasses **6.75**
Tray No. 10—Interlocking, with 30 plain glasses **6.50**
Base No. 50-A—Fits Trays 2, 6, or 10..... **2.25**
Cover No. 50-A—Fits Trays 2, 6, or 10..... **2.25**
Bread Plate No. 1—Narrow rim..... **1.60**

SILVER-PLATED.

The Silver-plated Ware is of the very highest grade and best finish; heavily plated on nickel base.

Tray No. 85—Interlocking only, with 36 glasses **$22.00**
Base No. 1—Silver-plated; fits Silver Tray 85.. **11.00**
Cover No. 5—Silver-plated; fits Tray No. 85... **16.00**



(For Silver Bread Plates, see under No. 90.)
Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling) **$22.00**
Base No. 2—Silver-plated; fits Silver Tray 90.. **16.00**
Cover No. 4—Silver-plated; fits Silver Tray 90. **14.00**

Bread Plate No. 3—Narrow Rim.....**$ 9.00**
Bread Plate No. 4—Broad Rim..... **9.00**
Filler—Silver Lined..... **6.00**

THE CHRISTIAN SUN
1536 East Broad Street Richmond, Virginia

Christian Orphanage

Dear Friends:

Since we have had charge of the Orphanage work we have received offerings from California to Maine, and many other sections of the United States, but we received a Thanksgiving offering last week from China. This is the longest distance our offering has come yet. It was not a Chinaman who sent it, however. Eighteen years ago two little boys and a little girl came to make their homes with us here—fine little fellows. The little girl had flu and pneumonia and died the second year she was here. The little boys grew to be fine young men. One of the boys is now working for the Orphanage, faithful and true in discharging his every duty. The other boy joined the Navy several years ago, and is now stationed in Chinese waters. Though he is very far away on a distant part of the globe, he still remembers and loves the home that meant so much to him in his young and tender years, and cut of his savings he sent a Thanksgiving offering to help support the home that sheltered him. It was father and mother to him when he had no other.

It always makes us happy to have our children remember the home after they go out to make their own way in the world. It shows a fine spirit. It shows appreciation for what they have received at the hands of Christian friends who delight in helping the helpless.

It is always a happy occasion to have the older boys and girls who are now fighting life's battles to come on Homecoming Day, and see each other and see the old home where they spent their young and tender years, and enjoy the day.

There is no place I would rather visit now than my old home where I first saw the light of day. It brings back so many sweet recollections of my early childhood. I appreciate my father and mother; I appreciate my home. I will never forget the day I left home to establish a home of my own and fight the battles of life. My heart ached as I wended my way on up the road and through the field to my new home, and the tears trickled down my cheeks because I was leaving the home I loved.

I will always have a high opinion of a boy or girl who loves their home, though it be ever so humble, and who shows father and mother every courtesy and kindness.

Did you notice our financial report this week carried us above the second rung of the financial ladder for the year—twenty to reach, two already reached and passed—just eighteen more to reach. If your Sunday School is not on the monthly offering list, please start now to have a part.

CHAS. D. JOHNSTON, *Supt.*

REPORT FOR MARCH 22, 1934.

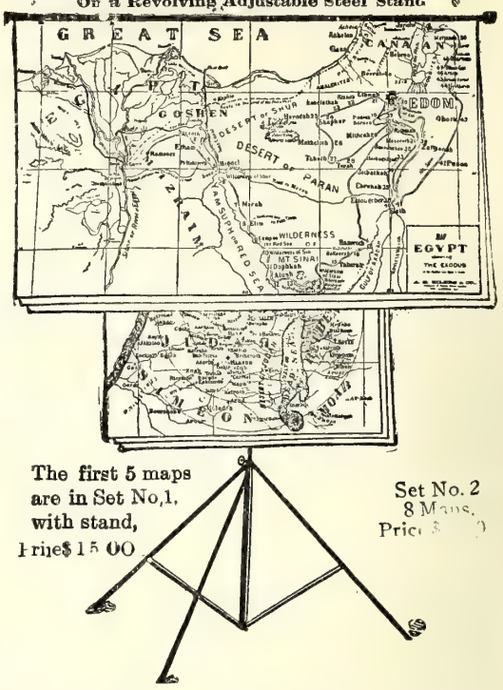
Brought forward		$ 1,508.94
Sunday School Monthly Offerings.		
North Carolina and Virginia Conference:		
Carolina	$ 2.66	
Ingram	6.00	
Haw River	8.50	
		17.16
Eastern North Carolina Conference:		
Turner's Chapel	$ .91	
Wentworth	5.67	
		6.58
Western North Carolina Conference:		
Pleasant Cross	$ 3.14	
Pleasant Ridge	2.04	
Ether	.72	
Big Oak	.50	
Burlington	28.91	
Flint Hill	.33	
		35.64
Eastern Virginia Conference:		
Liberty Spring S. S. & Classes	$ 7.00	
Newport News	14.42	
First, Norfolk	3.61	
Rosemont	12.43	
		37.46
Valley Virginia Central Conference:		
Palmyra	$ 1.61	
Leaksville	2.22	
		3.83
Alabama Conference:		
Wadley		.93
Georgia and Alabama Conference:		
Hill Side		2.00
Special Offerings.		
Mrs. J. E. Vincent, Suffolk, Va.		10.00
Thanksgiving Offerings.		
Mr. D. E. Sellars, on pledge	$125.00	
Mr. J. H. McEwen, on pledge	75.00	
Mr. C. M. Horner, on pledge	25.00	
Mr. C. A. Hall, on pledge	15.00	
		240.00
Endowments.		
Lawrence S. Holt Endowment Fund		150.00
Total for the week		$ 503.60
Grand total		$ 2,012.54

ANNOUNCEMENT.

I am preparing myself for evangelistic service for this year, especially singing. Any church that would like to employ me, I will be glad to serve. My address is Route 2, Box 92, Roanoke, Ala. W. T. MEACHAM.

Eilers Sunday School Maps.

On a Revolving Adjustable Steel Stand



The first 5 maps are in Set No.1, with stand, Price $15.00

Set No. 2 8 Maps. Price $

Fine large Maps, in 6 Colors 36x57, on linen finished Cloth. Mounted on a folding steel stand, which can be regulated, so that Maps may be seen to the best advantage. This set contains data for thorough Bible Study. Its large print and Cheerful Colors makes this set very instructive and attractive. Contains the five thoroughly up to date Maps necessary to the study of Bible History.

New Testament Palestine, — Old Testament Palestine, — Roman empire and Bible Lands, showing Pauls Travels by Colored lines. — Lands of the Old Testament, from the Great Sea, to the Persian Gulf.—The Exodus, Egypt, showing by Colored lines the wanderings of the Israelites the

THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

HOLMAN SUPERIOR TEACHERS' BIBLES

Authorized Version—Self-Pronouncing The Best Editions of the World's Best Book

For Adults, Teachers, Preachers, Students, and All Who Would Study the Word of God Intelligently

BOLD BLACK TYPE—COMPACT SIZE 4½x6¾ INCHES—WILL FIT THE COAT POCKET

Part page specimen of Holman Boldblack Type Bible

ST. MATTHEW, 5. *Christ's sermon on the mount.*

13 And leaving Năz'a-rĕth, he came and dwelt in Că-pĕr'na-ŭm, which is upon the sea coast, in the borders of Zăb'u-lon and Nĕph'tha-lim:
14 That it might be fulfilled

A.D. 31. CHAP. 4.
n Isa. 9. 1, 2.

934 CHAPTER 5.
3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.

AND seeing the multitudes, a he went up into a moun-

THIS NEW HOLMAN TEACHERS' BIBLE, Pronouncing Text, Bold Black Type is a PRONOUNCED SUCCESS. The latest Bible with NEW HELPS that are quite comprehensive and consist of an Illustrated Bible Dictionary, Concordance and additional aids all under ONE ALPHABETICAL INDEX. Also Fine Maps on Coated Paper, and a specially prepared BIBLE READING COURSE, intended to stimulate and maintain interest in the Bible. Imported Bible paper is used to improve opacity and keep down bulk. By this means you get the benefit of full Biblical information without the physical discomfort of handling a heavy volume.

STYLES AND PRICES—BIBLE PAPER EDITION

4612. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges..... $4.00
4630. Same as 4612, with extra leather lined covers..... 4.75

THIN INDIA PAPER EDITION

With Helps as described above. Size 4½x6¾ inches. One inch in thickness

630X. Egyptian Morocco, divinity circuit, leather linings, red under gold edges, silk head bands and silk marker..... 7.00
633X. Algerian Morocco, divinity circuit, leather lining to edge, silk sewed, round corners, red under gold edges, extra quality binding..... 8.00

EXTRA LARGE PRINT TEACHERS' BIBLES

Large 8 Vo. Size—8x5½ inches—1600 Pages, including 400 pages of Bible Study Helps

Part Page Specimen of Print

Extra spacing between words and lines makes this Bible very easy to read.

ST. MATTHEW, 5. *Christ's sermon on the mount.*

15 [k] The land of Zăb'u-lon, and the land of Nĕph'tha-lim, *by* the way of the sea, beyond Jor'dan, Gă'lĭ-lee of the Gĕn'tiles;

A. D. 31.
k Is. 9. 1, 2. l Is. 42. 7. Luke 2. 32. m Mark 1. 14.

2 And he opened his mouth, and taught them, saying,
3 [b] Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

CONTAINING COMPLETE HELPS TO BIBLE STUDY, INCLUDING ALL OF THE FOLLOWING FEATURES

A New Practical Course in Bible Reading, A Treasury of Biblical Information. The most carefully compiled, thorough and attractive form in which valuable Biblical information has ever been prepared. Illustrated Self-Pronouncing Bible Dictionary Containing 150 illustrations, concise definitions and textual references on nearly 50,000 subjects. A Practical Comparative Concordance, with nearly 50,000 references. Four Thousand Questions and Answers on the Old and New Testaments. A valuable Help to all Bible Readers.

STYLES AND PRICES

4712. Divinity Circuit (overlapping covers), French Seal Leather, red under gold edges, silk head bands, and silk marker.. $5.00
812RL. Red Letter Teachers' Bible. The Words of Christ in the New Testament, Old Testament Passages alluded to by Christ, various prophecies relating to Christ in the Old Testament, etc., all PRINTED IN RED. Binding same as described above on 4712 and same large Self-Pronouncing type..... 6.00
733X. Holman India Paper, Genuine Morocco, leather lined, silk sewed, divinity circuit, round corners carmine under gold edges, silk head bands and silk marker, same type and helps as above..... 10.65

All styles sent Postpaid at above prices—Thumb Index 50 cents extra

THE FAMILY ALTAR.

(Continued from page 12.)

dren that has made character for him and become the hope of the world.

Jesus is still on the cross. He is hanging in each home, on the farm, in each store and shop, where we work and where we play, everywhere we are and everywhere we go, something is being done that is crucifying him, and what are we doing about it? It will never be different until his children make it different by putting an end to the things that crucify him. That cross must be "exchanged for a crown."

Are we in the rabble, or are we casting our lot with Joseph of Arimathea, seeking to right the wrong of it? Paul says, in effect, tell me what you think of the cross, and I will tell you what you are.

Prayer—Our Father, we are altogether too indifferent to the meaning of the cross. It is so remote from us. But thou art with us, and the cross is with us. Open thou our eyes that we may see wherein wrong is ruining life, and how right will overcome if we will embrace it, this day we dedicate our lives to that cause. Help us, Lord, for Jesus' sake.—*Amen.*

SUNDAY.

JESUS RIDES ON.

"He is not here; for he is risen, as he said . . . Behold he goeth before you into Galilee; there shall ye see him."—Matt. 28:6,7.

The death of the "King of the Jews" completed their plans. The nation was saved. How little did they know! Midst all these evils there was one mightier than them all. They could not understand that this was God and that they could not kill God. Their murderous work could only touch the garments of that God, and that act brought the world to the greatest victory the world has ever known.

Amid misplaced loyalty, indifference to justice and the trickery and cunning of politicians, Jesus rode on to death and to victory. Thus it is ever.

When the present corruption of this world, which is crucifying him every day, is over, Jesus will come back afresh, and he will go before us in glory. When the masses forsake the church and fill the world with hollow laughter, he will be still going on with the faithful few. As he rides on, we see that it is not a colt, nor over palm branches accompanied with Hossanas that he rides, but he goes before us with the same courage and love which he lived and taught; treading down corruption and wrong; trampling under foot indifference, lies and crafty devices, and he is setting in motion heavenly harmonies which shall reign till the last enemy is destroyed.

Prayer—Almighty God, our heavenly Father, we thank thee for the eternal beauty and power of the resurrected life. We are made glad by the affirmations of the open tomb with its outlook on the glorious prospects of eternity. Forbid that we shall do anything or think anything that shall make a mockery of his way and the blessings he died to bring. We beseech thee to raise us up into his standard of peace and love, and enable us to open our lives always to his indwelling spirit and to walk with him in complete abandonment. We ask it in the name of Jesus.—*Amen.*

MODERN PROFANATIONS.

(Continued from page 13.)

apply it to the theater, dancing, etc. But you may say: "Why do not preachers tell us definitely what is right and wrong?" My dear people, I have gradually learned that you cannot put the same measuring stick on all individuals. Some will cause harm and sin to come out of something which will really enrich the life of another. I have been a long time coming to this conclusion, but I certainly believe it. Let me repeat the principle: "Any experience or contact which adds to the richness and real worth of life is religious."

Those Jewish priests back in the time of the prophet Malachi, thought they were clever as they sacrificed the blemished animals to God. Their souls were poverty stricken, and they were unconscious of the deadly disease which had alienated them from the Jehovah of their fathers. We need to watch for the same dangerous symptoms in our own lives.

Let us strive to bring a Life Offering to Our Spiritual Father which is the very Best.

"There is no use of talking about happiness if the sin question is unsettled in your life."—*Reich.*

THORSBY C. L. C.

Plans are being made for the annual Christian Life Conference for the young people of Alabama, held at Thorsby. The dates are to be March 30th-April 1st. It isn't often that Easter comes on April Fools' Day, but here it is. Because of this coincidence, the young people have chosen for the theme of the conference: "Partnership With Fools or With Christ?" An interesting program is being planned by the committee of young people, and they hope representatives from all over the State will attend. The registration fee will be fifty cents or the equivalent in produce. Programs will be sent out to all of the ministers and leaders of young people, as well as to the graduates of the Institute. More of the details of this conference will be published later. X.

ELON COLLEGE

AN ACCREDITED COLLEGE

of the

CONGREGATIONAL CHRISTIAN CHURCHES OF THE SOUTHEAST

CHRISTIAN EDUCATION BUILDING.

ELON COLLEGE, founded by the Christian Church in 1889, has fully justified the faith and hope of its founders during its 42 years of operation. Its graduates from the four-year course leading to a bachelor's degree, number 980, now living, 122 of whom are in the Christian Ministry and full-time Christian service. The majority of these are members of our own denomination. In addition, 449 are in educational work and are an active influence in the lay leadership of the Christian Church.

THE CHRISTIAN EDUCATION BUILDING, and the definite religious atmosphere of the College, provide the very best facilities available for training for religious leadership, and offer the Church its finest opportunity to train the young people of the denomination to assume active leadership both in the ministry and laity of the local churches.

Address—

C. M. CANNON, *Registrar*

Elon College, - - - - North Carolina

Home Atmosphere—Reasonable Rates—Clean Athletics—Christian Spirit

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational-Christian Church.

Central Publishing Co., Inc., is complying with the President's Code

BOARD OF EDITORS.

J. O. ATKINSON, D. D.....Editor
E. C. GILLETTE, D. D.....Associate
S. C. HARRELL, D. D.....Contributing
C. R. RAYMOND, D. D....Contributing
ELISHA A. KING, D. D...Contributing
W. C. WICKER, D. D.....Contributing
J. T. KERNODLE....Managing Editor

SUBSCRIPTION RATES.

One Year $2.00
Six Months 1.00

Trial Subscriptions: Five or more new subscriptions sent in at one time by pastor or president of any church organization, three months for 40c each.

PUBLISHED EVERY THURSDAY AT RICHMOND, VIRGINIA.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Change of Address: Be sure to give both old and new address when asking that your address be changed.

All news matter and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsyth Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, **Managing Editor, 1536 E. Broad St.,** Richmond, Va.

Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

Receipts: The change of label is your receipt for money paid. The label shows **date of expiration, and change on label** will appear the first or second issue of the month following renewal, provided it was received before the 25th. No other receipt will be sent unless requested. Please notify the Richmond Office if label is not changed as above.

MARRIAGES

TURNER—RUDD.

Announcement is made of the marriage of Miss Mary Anne Rudd, of Brown Summit, and Rev. William Redd Turner, of Burlington, Thursday, March 1, 1934, at the home of Mr. and Mrs. T. F. Rudd, at Brown Summit. Dr. J. U. Newman, of Elon College, officiated

Music was rendered by Miss Ruby Trollinger, pianist. Anne Gordon Rudd, little niece of the bride, was ringbearer. The bride wore a suit of blue wool and a shoulder corsage of gardenias. After the service the guests went to the home of Mr. and Mrs. A. O. Rudd, parents of the bride, for a wedding breakfast. Rev. and Mrs. Turner left for a trip to Georgia.

The bride is a graduate of Elon College and is now Home Economics teacher at Rankin High School. The groom is at present supply pastor of the First Christian Church in Burlington, but after April 1st will be located in Portsmouth, Va., as active pastor of the First Presbyterian Church. He is a graduate of Elon College (A. B.), Vanderbilt (B D.). Also spent several years at Union (Richmond) and Princeton University. No student added more to the social and spiritual life of Elon.

J. U. NEWMAN.

OBITUARIES

RESOLUTIONS.

Whereas, our heavenly Father, in his infinite wisdom and love, has removed from our midst our co-worker, Margie Carpenter Dollar, who was a loyal member of Rock Springs Christian Church, a consecrated worker in the Sunday School, one who was ever ready to lend a helping hand to the needy, a devoted companion and an affectionate mother, who always went about her tasks with a smile; be it resolved:

1. That God in his all-wise providence doeth all things well, and while we mourn our loss, we realize our loss is heaven's gain, and we bow in humble submission to the will of him who is ever mindful of us.

2. That we strive to emulate the many virtues of her useful life, in her church, and in her home.

3. That we extend our deepest sympathy and love to the family in this sad hour, and commend them to Christ, who alone can bind up broken hearts.

4. That a copy of these resolutions be spread on the record of Rock Springs Christian Church, one sent to the family and one sent to "The Christian Sun" for publication.

MRS. EULA MAE AUSTIN,
MRS. EUNICE BROACH,
MRS. MARY LOU WINDSOR,
Committee.

MADISON.

Mrs. Sallie Mariah Jones Madison, the daughter of the late Mr. and Mrs. James M. Jones, was born September 13, 1858, and finished this life March 2, 1934, at the age of 75 years, 5 months, and 19 days. Of the remaining family, she leaves two half-sisters and one half-brother, as follows: Mrs. Nora Jones, Los Angeles, Calif.; Miss Effie Bullard, Wentworth, N. C.; and Rev. W. R. Jones, M. E. Church South, Lake View, S. C.,

On November 25, 1879, she became the loving wife of Mr. W. B. Madison. No more devoted people to each other have we ever seen than these. To this union were born six children, four of whom survive to lament their loss as follows: J. C. Madison, Wentworth, N. C.; J. W. Madison, Reidsville, N. C.; C. E. Madison, Wentworth, N. C.; Mrs. J. W. Brame, R. 3, Reidsville, N. C.

In this family circle were seventeen grandchildren, a number of other relatives and a host of friends.

Mrs. Madison was a good mother, a devoted wife, and a splendid neighbor.

Sister Madison confessed Christ as her Saviour about 1883, affiliating with the Howard's Chapel Church as among the first members of the organization. She was a member of the Woman's Missionary Board of the North Carolina and Virginia Conference. For many years she kept a missionary society at her church all her own, keeping up the dues and attending the Conference sessions as long as she lived. A good and useful woman has fallen asleep.

Funeral services were conducted in her home church by her pastor, assisted by Rev. B. Paul Rakerstrom, a neighbor Presbyterian minister. Interment was in the church cemetery. May the Lord comfort the loved ones.

L. L. WYRICK.

PIEDMONT COLLEGE

Located in

"The Blue Ridge Highlands"

SECOND SEMESTER—JANUARY 31st.
SUMMER TERM—JUNE 11th.

An accredited college with an enviable reputation for superior classroom instruction, and wholesome student life.

Fully recognized and accredited in its home State, and in such neighboring States as North Carolina, South Carolina, Alabama, Tennessee and others. Standard courses leading to the A. B. and B. S. degrees.

The Summer Term, continuing for six and nine weeks, affords opportunity for college and professional study and invigorating recreation.

From six to twelve hours of credit may be earned. Special courses in Elementary, Intermediate, High School and Rural Education. Public School Music and Art; School and Playground Games; Athletic Coaching.

For Fall Term or Summer Bulletin, write

DEAN J. C. ROGERS,
DEMOREST, GEORGIA.

Southern Seminary Foundation

(*Successor to Atlanta Theological Seminary.*)

AFFILIATED WITH

Vanderbilt University

The Foundation and the other Foundations that are affiliated with Vanderbilt University School of Religion comprise the only Interdenominational Theological School in the South. Through this affiliation the students enjoy the rights and privileges of Vanderbilt University.

DEGREES.

Candidates for degrees are required to have completed their college courses.

The degree of Bachelor of Divinity is offered to qualified students who complete the required courses.

Vanderbilt University also offers the degrees of Master of Arts and Doctor of Philosophy, in accordance with the regulations established in its several departments.

MORE THAN A SCHOOL OF THEOLOGY.

Because of our affiliation with Vanderbilt, our relations with other nearby colleges where our students can take courses without tuition, and the cooperation of the American Red Cross and other social agencies in the city, we prepare students for many types of Christian service.

For information write

WILLIAM JAMES CAMPBELL, *President,*
330 BUTTRICK HALL, VANDERBILT UNIVERSITY,
NASHVILLE, TENN.

THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

IN ESSENTIALS, UNITY. IN NON-ESSENTIALS, LIBERTY. IN ALL THINGS, CHARITY.

VOLUME LXXXVI. RICHMOND, VA., THURSDAY, MARCH 29, 1934 NUMBER 13.

Rev F C Lester 5-1-34
505 S Main St

THE SUN'S OBSERVATORY

"Bobby" Suffers Defeat.—

Bobby Jones was undoubtedly the most popular champion that the golf links ever produced. For several years he has rested upon his laurels, but recently he decided to attempt a "come back." For the first time in his career he suffered such a defeat, being ten shots behind the victor, Horton Smith. One wonders if the set-back is only temporary, or if Bobby has passed out of the golf picture.

The Lynchburg Holocaust.—

Facts that were developed in the official investigation of the fire in Lynchburg, Va., that caused the loss of seventeen lives and maiming of near a hundred others, have not yet been made public. One thing is certain, however, and that is that the building was not a safe place for the housing of a large number of people. Among other things making it worse, was the fact that part of *the* windows had been boarded up, and survivors testified that they tugged in vain at these panels in an attempt to leave the building. It is too late to undo what has been done, but it is not too late to inspect other places being used for the same purpose throughout the country and to at least make them passably safe.

Giant "Eye" to Bare Celestial Secrets.—

With a distinguished audience of scientitsts as well as a larger number of laymen looking on, there was poured this week in the little city of Corning, N. Y., what is to be the lenz of the world's larges telescope. It had taken more than five weeks to heat the mass of boro-silicate composition to the proper temperature, and ten hours were required to pour the liquid from the furnace in which it had been heated into the mold prepared for it. The ladles which handled the 2,800 degree mass became red hot and had to be cooled by dipping in water after each trip. It is estimated that it will require ten months for the lenz to cool and harden properly. If the 200-inch mirror emerges from the annealing tank flawless, as scientists hope and anticipate, it will enable men to gaze far into the now unfathomable depths now surrounding the earth.

Airmail vs. Express.—

Since having their air-mail contracts taken from them, the commercial air-lines have not been laying down, but are making a strong bid for express business. Disruption of air-mail service has given the companies who formerly handled it, a wide-open invitation to come in and get the business. Another thing that help them is the price differential. For example, it costs $2.03 to send a pound package by air-mail, but it can be sent for $1.25 by air express. The postoffice has been further dismayed by the fact that large users of air-mail have been shipping large packages of mail to distant cities by express and there having it mailed for local delivery. One postoffice statement said that this was not being done, while another one issued about the same time said it must be stopped. Commercial line officials' reply to the latter was that "in handling express we are agents for the Railway Express Agency, a common carrier. We can't tear open packages to see whether letters are inside." Air express increased 75 per cent in 1933 over 1932, and there was a further increase last month of 120 per cent over the corresponding month of 1933. Air express is now being delivered in the country, and rates are falling as volume rises.

IF EASTER BE NOT TRUE.

If Easter be not true,
Then all the lilies low must lie;
The Flanders poppies fade and die;
The spring must lose her fairest bloom
For Christ were still within the tomb—
If Easter be not true.

If Easter be not true,
Then faith must mount on broken wing;
Then hope no more immortal spring;
Then hope must lose her might urge;
Life prove a phantom, death a dirge—
If Easter be not true.

If Easter be not true,
'Twere foolishness the cross to bear;
He died in vain who suffered there;
What matter though we laugh or cry,
What matter though we live or die;
If Easter be not true.

If Easter be not true—
But it is true, and Christ is risen!
And mortal spirit from its prison
Of sin and death with him may rise!
Worthwhile the struggle, sure the prize—
Since Easter, aye, is true!

HENRY H. BARSTOW.

Who Is Dr. Wirt?—

Dr. William A. Wirt was probably unknown except to a very small circle, a few days ago. Now his name is in every paper in the United States, and why? Dr. Wirt, who is the head of the Gary, Indiana, "model school system," has made the assertion that one of the "Brain Trust" advisers of President Roosevelt had volunteered the information that he believed "we can keep Mr. Roosevelt there until we are ready to supplant him with a Stalin." Dr. Wirt objects to telling who this particular individual was, but states that, "I shall be glad to appear before a special Congressional committee . . . and if the committee asks me, and I am convinced that the welfare of the nation demands it, I shall name the 'brain-truster' who made the statement." But he adds, "I don't intend to be used as a smoke screen to single out any one or two of these radicals to take the blame for the whole program. The Doctor said that he believed that the next two months would determine the fate of the administration's "New Deal." There seems to be, on the part of some, a tendency to laugh the educator out of court, but there are others who think that the greatest issue since our civil war has been brought into the open." Dr. Wirt should in fairness to himself, and to the country, be given an opportunity to have his say, and in his own way. To heckle him will only be to increase unrest already too prevalent.

Roosevelt Settles Auto Row.—

The daily press of March 26th carried the above heading in bold-faced type on the front pages of their papers. Notwithstanding the fact that neither side was satisfied with the results, the decision certainly played into the hands of the American Federation of Labor. Commenting on the situation in its current issue, but before the announcement of the "settlement," *Business Week* has this to say: "The people of this country will rightly be indignant with any group that precipitates industrial warfare at this critical time, attempting to advance its special interests at the peril of the general welfare. A serious strike in the automobile industry now would throw out of employment, directly, a half million men. What its indirect effects would be are incalculable . . . it is hard to imagine any disaster which would convert recovery into retreat more quickly or effectively than a shut-down in Detroit." It continues: "It is impossible to escape the belief that American Federation of Labor leaders, not the workers themselves, are responsible for the threat which has hung over the country for the past two weeks," and adds that it is the proud boast of the A. F. L. leaders in command in Detroit that the strike was to be "not fundamentally for better working conditions or pay increases, but for the enforcement of 7a," meaning forced union recognition, and, if not immediately, eventually the closed shop. "The labor leadership which incites followers to quit work in the world's best-paid industry for such a cause (at such a time as this), is unintelligent and dangerous leadership, whether it be selfish and arrogant, or ever so sincere." One doubts if the issue is yet decided.

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

Rev. and Mrs. Almon O. Stevens, of Saearns, Ky., have joined the colony of ministers at the Penney Foundation in Green Cove Sprigs, Fla. The Cogregational-Christian group at the Foundation now numbers thirty-two. Last Thursday evening there was a party given at the Foundation for the six couples who had been married fifty or more years.

Mrs. Frederick Held, wife of the pastor of the church at Jupiter, Fla., has returned to her home after nine weeks spent in the Good Samaritan Hospital at West Palm Beach, where she has been suffering from an attack of Malta fever. She was welcomed to her home with many expressions of joy and gratitude and is steadily recovering her strength after the long illness.

The envelopes have been sent to all the pastors and churches for our annual (Easter) offering for Missions. With the envelopes an urgent invitation goes out that every individual member of congregation and Sunday School shall have an opportunity of making an offering of some size through self-deial to the glory of our Risen Lord, at this triumphant period of the pear.

Rev. G. D. Hunt, Lanett, Ala., says: "My services will be available for revival work among some of our weaker churches during the late spring and summer and early fall months. Should any church need my assistance, I will be glad to be notified at an early date." This is a fine opportunity for some of our weaker churches in Georgian and Alabama to secure the services of this able preacher and successful evangelist.

Mr. Hermon Eldredge, associate editor of *The Congregationalist and Herald of Gospel Liberty,* furnishes SUN readers something to think about this week under the title, "The Grace of Giving," and "A Brighter Side," published elsewhere in this issue. Look up his contribution and see how rich, rare and racy it really is. This will explain why the depression still obtains in many churches, and is certainly worth consideration.

Our church in Suffolk has closed an evangelistic meeting with the reception of twenty-two new members, bringing the total for the present year to forty-seven new additions to the church. The pastor, Rev. John G. Truitt, did the preaching, and the Rev. J. F. Morgan, of our Rosemont Christian Church, led the singing. Large congregations attended the services in spite of some very inclement weather, and hundreds during the meetings came forward and re-dedicated themselves to the Lord.

Dr. John R. Scotford, who has been until recently an associate editor of *The Congregationalist and Herald of Gospel Liberty,* and is now connected with our new combined missionary magazine, was in Richmond for the evening service on last Sunday, and provided the congregation with a most excellent address on missions. Dr. Scotford is on a tour of the Southern States, and is visiting strategic points in which we have churches. He is accompanied by Mrs. Mary B. White and Mrs. D. E. Brown, who are connected with the mission work of the home office.

Word comes that our Newport News Church suffered great loss by fire Monday night, March 19th. A correspondent writes: "A fire last night almost ruined our church building. The two rooms consisting of the ladies' parlor and the room above the pastor's study are badly damaged and will have to be entirely rebuilt. One piano was completely destroyed. The fire did not get into the main auditorium, but it is smoked and thus quite badly damaged." We sympathize with our good Newport News folks in their loss. But theirs is the courage and the faith that know no failure.

Rev. Clarence A. Vincent, D. D., who recently closed his pastorate of seventeen years at Winter Park has been making a tour of the State with Mrs. Vincent, visiting especially Key West, where Dr. Vincent preached for Rev. E. Richard Evans, the pastor; and at North Miami, where he also preached for his old friend, Rev. O. H. Denney. After Easter, Dr. and Mrs. Vincent plan to start north, making several stops and eventually going to their summer home at Henniker, N. H. They will later visit Oberlin, attending Dr. Vincent's class reunion, and also attending the General Council.

THE SUN'S editor learns, with deep interest and genuine appreciation, that a liberal soul and great heart has placed new and comfortable pews in our Concord (Caswell County) Church, much to the delight and gratitude of the entire congregation. These pews were purchased and put in solely at the expense of the donor in the early part of the year, without disclosing the identity of the giver. This was a most gracious act, and one that evokes deep gratitude, since it was unsolicited and since the donor will not allow her name to be made known. The beloved pastor, Brother L. L. Wyrick, expresses the joy of the entire congregation over the timely donation of this unnamed friend.

Burlington Christian Church gave to their new pastor, Rev. J. H. Lightbourne, D. D., and family, a royal "Fellowship Supper" and welcome services in the social rooms of the church at 6:30 to 8:30 P. M., Friday, March 16th. It was, indeed, a time of good fellowship, hilarious and wholesome entertainment, and a very glad time for all who attended. A delegation of friends from Elon were honored guests of the occasion and joined the happy throng of our neighbors in making merry and in sharing the bounties of the feast spread to the delight of all who attended. Our good Burlington Church and people live up to their high reputation for happy events. It is useless to say Burlington is happy in having their new pastor and his splendid family.

Dr. W. T. Whitsett, whose occasional contributions to THE CHRISTIAN SUN made him known and esteemed by our readers, passed away at his home, Whitsett, N. C., early on the morning of March 22nd. He was the founder, and for thirty years, the head of Whitsett Institute, a high school of great achievement in Guilford County. In the last years of his life, he gave his great mind and fertile pen to the writing of history, poetry and essays on vital topics of the day. He was a man widely known and esteemed, and made a vast contribution to his day and generation. He was a prominent member of the Lutheran Church, and his funeral at Frieden's Lutheran Church, Guilford County, Friday, the 23rd, was largely attended and the services were in charge of the president of the North Carolina Synod. Several Lutheran and Christian ministers were present and joined in tokens of memory and respect, and a great congregation and a marvelous display of flowers bore witness to the loving esteem in which he was held.

HANLDING THE MOVIE PROBLEM.

By WILLIAM H. SHORT.
Director, Motion Picture Research Council.

We now realize as never before the extraordinary power of the movies over the minds and habits and lives of those who see them, especially of the children. For four years some twenty psychologists and sociologists of leading universities, acting as the Educational Research Committee of the Payne Fund, have been at work on this problem of determining the effects of the motion pictures on their audience. This research was initiated by the Motion Picture Research Council, and has included elaborate investigations involving thousands of children and adults. The results have been published by the Macmillan Company in nine volumes of scientific data. Another volume, interpreting the findings in a popular way for the ordinary reading public, "Our Movie Made Children," has been written by Henry James Forman, and has enjoyed a wide sale.

From these scientific studies we have for the first time obtained a body of facts about the movies, as distinguished from a body of opinion. We know that the average American child goes to the movies once a week, that the weekly movie audience of 77,000,000 contains over 11,000,000 children under 14 years of age, and over 28,000,000 under 21. We know that they see a lividly advertised, highly sensational output of films, in which the main subjects treated are love as interpreted by the movies, and crime—which Dr. W. W. Charters, of Ohio State University, director of the research, characterizes as "a sorry layout for children." This unbalanced diet of movie themes is made even more abnormal by the fact that the characters and settings, far from showing a true cross-section of life, show a world that is both askew and very much worse than that in which we live.

Furthermore, we now know that the effect of the films on the child mind is far greater than we had ever suspected. Practically nothing passes over the children's heads. They catch from the screen and remember 70 per cent as much as adults and this memory holds over, so that, when tested three months later, they still recall 90 per cent, or more. This is in striking contrast to the amount they remember from studying a book, for after thirty days has elapsed they remember only thirty per cent of what they recalled next morning. The movies, because they harness the drama, are the most potent educational force in the world.

Children are three times as much emotionally aroused by the pictures as are adults, and because of lack of "adult discount," they take everything they see in the moives as true. Moreover, one picture stressing an attitude favorably or unfavorably produces a marked change of opinion, and two increases the change. The effect is cumulative; seeing a number of pictures stressing an attitude favorably or unfavorably is sure to produce change. Investigation has clearly shown that the attitudes caught from the movies carry over into the children's life ideals, thought, and conduct patterns. Finally, we have discovered that boys in reformatories have picked up an extensive technique of crime from the movies and that delinquent girls believe the movies to be a contributory factor in their misfortune.

Surely, this information about the effect of the movies on our children should rouse us to action! And that action should be well considered and carefully planned. For years the Motion Picture Research Council has been trying to discover the most effective and practical way to deal with the situation. With the advice of experts the country over, it has worked out plans of action which are designed to make public opinion effective in dealing with the present situation.

$25,000 CAMPAIGN.

We are now in the midst of our Mission Period and I trust that no church or individual will allow statements concerning the College or the claims of the institution to interfere with their gifts to this important department of our work. However, I do feel that every church should want an opportunity to contribute to the support of the College, and would regret to see the campaign close without having made an effort or done its part. If your church has not sent in its contribution, won't you please see that it is done immediately.

In previous articles, we have reported the amounts sent in by individual churches. In most instances, these amounts have included the Dollar-a-Month, Fifth Sunday offerings, individual gifts, and church offerings. Since last week, the following churches have reported, sending the amounts as listed:

Church and Conference	*Quota*	*Raised*
New Elam, Eastern N. C.	$140.50	$ 10.68
Bethlehem, N. C. and Va.	150.00	11.05
Damascus, Eastern N. C.	28.50	3.20
Antioch (R), Western N. C.	30.50	2.50
Plymouth, Eastern N. C.	36.00	8.25
Moore's Union, Eastern N. C.	40.50	3.00
Antioch, Valley of Virginia	45.50	42.00

L. E. Smith, *Pres.*

SANFORD CHRISTIAN CHURCH PRE-EASTER SERVICES.

The pastor, Rev. R. F. Brown, held a series of services preparatory to and including Easter in our Sanford Church. Beginning Monday, March 26th, and continuing through Thursday evening, following, the pastor preached evenings at 7:30, using as his themes: (1) "The Maining of Calvary," (2) "The Place of Calvary," (3) "The Message of Calvary," (4) "The Witnesses of Calvary." Friday, March 30th, services were held from 12 noon to 3 p. m. Six other ministers were to assist the pastor in presenting the seven messages from the Cross, using the following schedule:

12:00 to 12:10—Devotionals.
12:10 to 12:25—The first message, "Father, forgive them, for they know not what they do." (Luke 23:34.) Rev. F. C. Hawkins, speaker.
12:25 to 12:35—Devotionals.
12:35 to 12:50—The second message, "Today shalt thou be with me in Paradise." (Luke 23:43.) Rev. A. B. Gibson, speaker.
12:50 to 1:00—Devotionals.
1:00 to 1:15—The third message, "Woman, behold thy Son." (John 19:26-27.) Rev. Larkin, speaker.
1:15 to 1:25—Devotionals.
1:25 to 1:40—The fourth message, "My God, my God, why hast thou forsaken me?" (Matt. 27:46.) (Speaker to be announced.)
1:40 to 1:50—Devotionals.
1:50 to 2:05—The fifth message, "I thirst." (John 19:28.) Rev. J. T. Barham, speaker.
2:05 to 2:15—Devotionals.
2:15 to 2:30—The sixth message, "It is finished." (John 19:30.) Rev. J. S. Cook, speaker.
2:30 to 2:40—Devotionals.
2:40 to 2:55—The seventh message, "Father, into thy hands I commend my spirit." (Luke 23:46.) Rev. R. Frederick Brown, speaker.

A special invitation was given by pastor and congregation to attend these services, which were conducted for the benefit of all the people of the community in the hope that the services would be a means of enriching the spiritual life of the people of Sanford. We have no doubt that the church and community were greatly benefitted and spiritually awakened by these appropriate services.

VICTORIOUS CONFERENCE AT MOODY BIBLE INSTITUTE.

The ends of the earth met at the twenty-eighth Founders' Week Conference at the Moody Bible Institute, Chicago, February 4th-8th. The nearly four thousand registered guests represented thirty-five States of the Union, and ten foreign lands. Attendance at the numerous services, including the overflow meetings linked by electrical amplifiers with the main auditorium, was far in excess of any previous record.

Among themes and speakers presented were: "Christ's Second Coming," Dr. James M. Gray and Paul W. Rood; "Christian Apologetics," Professor Oswald T. Allis, Ph. D.; "Prophetic Interpretation," Dr. H. A. Ironside; "Psalm Exposition," Mr. Max I. Reich; "Evangelistic Emphasis," Rev. Gustaf F. Johnson. Home and Foreign Mission interests were richly emphasized, leading addresses being made by Rev. Charles J. Woodbridge, recently of Africa; Rev. Russell H. Glazier, of China; and Rev. Raphael C. Thomas, M. D., of the Philippines.

Intercession was directed by Rev. C. P. Meeker in two great services. Sacred praise rose to exalted heights in the spiritual messages of the Institute choir of one hundred voices, and the contribution of congregational song led by dif-

NOTICE.

I am selling magazine subscriptions "to help along" and will appreciate a share of your subscriptions. Do any of your magazines expire soon? If so you will receive a special offer from publishers. *Remember,* I will meet *any offer* made. Send me your renewals at their prices, or I will be glad to quote my special prices on any magazine or club.

J. Edwin Harris.

Suffolk, Va.

SPECIAL ANNOUNCEMENT

To Sun *Subscribers Who Are in Arrears:*

In an effort to get the subscription list on a current basis, we are making these special offers, good until January 31st, to Sun subscribers who are in arrears:

(The Offer Is Continued Until Further Notice.)

Offer No. 1—If you are in arrears as much as two years, send us Money Order or Check for $5.00, and we will give you credit for three whole years' subscription.

Offer No. 2—If you are a year or more in arrears, send Money Order or Check for $3.50, and we will extend your subscription two years.

Offer No. 3—If you are as much as three years in arrears, send us $6.00, and we will extend your subscription to July 1, 1934, giving you full credit for your back account.

Letters have been sent out during the past six months to all who were as much as three years in arrears, trying to induce them by special offers, to pay up their arrearages. Quite a few have responded. Others have paid no attention at all to these letters. If by any chance you were in this class, and did not receive our letter, Offer No. 3 will enable you to put yourself back on a current basis at a nominal cost. Even if you are unable to avail yourself of this offer at present, won't you write the undersigned, explaining the situation?

If at all possible, won't you take advantage of one of these offers, thereby not only saving yourself money, but helping your Church Paper?

All Money Orders and Checks should be made payable to The Christian Sun, and letters should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

Renewal Subscription Blank.

Name..... Special Offer No.....

Street No. or R. F. D.....

City..... State.....

Amount enclosed, $.....

If sent in by another than the subscriber, please give name and address below:

Name..... Address.....

E-D-I-T-O-R-I-A-L

EDITOR
J. O. ATKINSON, ELON COLLEGE, N. C.
ASSOCIATE EDITOR
E. C. GILLETTE
117 W. Forsyth Street, Jacksonville, Fla.
CONTRIBUTING EDITORS
W. C. WICKER C. REXFORD RAYMOND
S. C. HARRELL ELISHA A. KING

THE PRINCIPLES OF OUR CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF OUR CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

HE IS RISEN!

(Mark 16:9-20.)

"Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

"And she went and told them that had been with him, as they mourned and wept.

"And they, when they had heard that he was alive, and had been seen of her, believed not.

"After that he appeared in another form unto two of them, as they walked, and went into the country.

"And they went and told it unto the residue: neither believed they them.

"Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

"And he said unto them, Go ye into all the world, and preach the Gospel to every creature.

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

"And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues.

"They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

"So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

"And they went forth, and preached everywhere, the Lord working with them, and confirming the Word with signs following.—*Amen.*"

THE LIVING CHRIST.

It is impossible, from any reckoning, to put Christ out of the way. Pilate and the Pharisees, bigoted and biased souls in all these nineteen centuries, have either tried to wash their hands of him, crucify him, or ignore him. But it simply will not work. He is the One figure in history who persists, joins the issue, will not be ignored or obscured.

The reason is very simple and obvious. He is not only alive, but he is the only person who is adequate for every need of every living individual and of every feature and phase of the social order. The adequacy of the living Christ is the world's greatest miracle, and its ever-increasing wonder. There is no need of man that is not supplied in Christ; and there is no hunger of heart, or longing of soul, that is not supplied in him. The announcement of this was very simple and in the most commonplace terms. Luke records it (chapter 24, verses 5, 6): "Why seek ye the living among the dead? He is not here, but is risen." That, in a nut-shell, is the whole story. All of those, and they are legion, who seek the Christ among the dead of the earth, or that which he taught in the dead languages of the past, fail to find him. He is not there. He is alive now and forever. None will find him among the dead of this earth. And thus, as a living personality, more powerful than death or time or change, he comes to our age and speaks to our time with a message wholly adequate to all our problems, perplexities and pursuits.

The resurrection closed one epoch of history and opened another. From that day mankind began to look forward and not backward; to base their hope not on Jehovah of Creation and the promise of a coming Messiah, but on the God of the resurrection, and salvation through him. This changed the whole order and outlook of Israel, of the church, and of the world. Till that event the seventh day of the week had been observed as Holy Day in honor of Creation. From the day of the resurrection till this good hour, the emphasis has been given more and more not to creation, but to salvation, since in the resurrection of our Lord, on the first day of the week, man saw the plan of salvation completed, perfected. So, while we annually celebrate the event of Easter, in reality we celebrate the event every first day of the week throughout the year, as we assemble in the house of God for the worship of God, or as we abstain from work and turn to worship on the Sabbath.

The word "Easter" is used only once in the authorized version of the Bible, and not used at all in the revised version, and stands for the Passover Festival, and means the celebration of the Passover Feast. The only intimation we have in the New Testament of the celebration by the early Christians of the event, is found in I. Cor. 5:7, 8: "For our Passover also hath been sacrificed, even Christ; wherefore, let us keep the fast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." And so at Easter time the triumphant note is struck, because the sting of death hath been taken away, and the glory of the resurrection shines out over the gloom of the tomb. Thus life is given a new meaning, a new light, a new power through him who could not holden of death and who declared: "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die" (John 11:25). J. O. A.

THE BREAD OF GOD.

There are hungry hearts. There are perishing souls. Our God has provided for these also. When the Hebrews hungered, perplexed in the wilderness, God gave them manna. No effort of Israel produced it. No creative act and no cultivation were required on their part. This was to show to Israel of all time the sustaining power and the sufficiency of God. Jesus taught as much when he said, in praying, "Give us this day our daily bread." Physical bread—bread of earth, sustenance for the body—is not enough. The soul is in need and hungers even as the body, and more so. To supply this heart hunger, this food for the soul, God has made provisions also. It, too, is bread: "For the bread of God is he which cometh down from heaven, and giveth light unto the world. Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life." The bread of heaven, the bread of life, this is Jesus, our Saviour and Redeemer.

In giving him to the world, we are supplying the greatest need of the world, feeding the most biting hunger of heart. When we share with others the Gospel of the Son of God, we break to others the Bread of Life that sustains their souls. This is the work of God through man's efforts. This is the work carried on through self-denial, the sacrifice and the service of his saints, and of those who have a passionate longing to please their Lord, to do his bidding, to obey his commands. J. O. A.

SUICIDES.

THE SUN'S editor was recently in company with a very intelligent and interesting gentleman who said: "I am down and out. My salary of $25,000 a year and the savings of a life-time besides are all gone. My health is also gone. I am a nervous wreck, and only by the assistance of a nurse or physician can I sleep as much as an hour at night. Do you think it would be a sin for me to commit suicide?"

It would seem from the New York *Herald-Tribune* that an increasing number are either asking that question or, without asking it, are answering it for themselves. These figures of the *Herald-Tribune* are amazing. In 1929, there were some over 16,000 suicides in the United States. In 1930, there were over 18,000. In 1931, 20,000. In 1932, 22,000. In 1933, over 25,000. Some over 101,000 suicides since 1929. These suicides are almost entirely of men (very seldom do women commit suicide). We are told that since 1900—that is, within thirty-three years—suicides have increased five hundred per cent. A further statement that the suicide rate in the United Staets is lower than that in any other country of the world, gives us little relief or encouragement. The number and the increase throughout the world are appalling. It is a world-wide tragedy, and the rate of increase in other countries than our own is appalling, indeed.

This a picture of gloom. Through it sounds the voice of despair. The facts are given here that attention may be directed to the Giver of life, the Sustainer of life, to the One who himself is life. Men have been increasingly putting their hope in things and the accumulation of *things*. The material world has engrossed them. Their faith was in bank vaults, or in the rise and fall of the stock market. As fortune after fortune was swept away and the empire of things crumbled beneath them, they snuffed out the light of life, and despised the day of their birth. Because men had tried "to lay other foundations than that is laid," when these foundations slipped beneath them, they too slipped and were gone. "The life is more than meat, and the body is more than raiment."

For the sake of those in our land, and in other lands, who are in despair and on the verge of

ending it all, the church, at this glorious Easter time, should cry aloud through heralds to be heard throughout the earth: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." J. O. A.

SECOND-HAND RELIGION.

Much that poses as extreme orthodoxy is really only second-hand religion. He who satisfies his soul by accepting a creed on the authority of another, whether that other be pope, or church council, or the Bible itself, may indeed believe the truth, but he is trusting to a second-hand religion.

It is only when we really share the experience of which our teacher testifies that we are changed from our old life into the new life.

Christianity is a way of life, not mere thinking other men's thoughts after them, true and lofty though those thoughts may be. The truth which our teacher presents to us must be verified in our own experience. It is of no use to prime a pump with fresh sweet water unless, as a result of poring in the water, the pump can bring up an abundant supply from our own well. Read your Bible, ponder the creeds, and verify the truth thus found by passing it through the alembic of your own living experience. C. R. R.

CHARITY PASSES WITH THE OLD ORDER.

By Timothy Thomas.

Closing of the Civil Works program and transferring its purpose to work divisions of the Federal Emergency Relief is the first step in what will be America's answer to an agitation for unemployment insurance. It is the entrance to a new era in which work is to be substituted for charity, for direct relief, for those who are physically able to produce.

This nation, though practical-minded, like an individual, learns best in the school of experience. When the depression set in, each community started to do its share by the less fortunate. The able and the liberal gave as long as they could. The call for help had to go to State and then to National Government. The answer of the National Government was in several forms, the largest and most practical being the Civil Works program. That was a challenge to idle millions, and that challenge was met quickly, bravely, and heroically. By available figures, plus reasonable estimates, an excess of 50,000 men and women sustained injuries in the battle line of wage earning. Of this number, approximately 500 laid down their lives, while more than 10,000 were either partially or totally disabled for life. It was a national demonstration that people prefer work to charity. With this opportunity the hopes of millions were renewed. A new day dawned, temporarily at least, for more than 10,000,000 people, directly or indirectly. Men were able to laugh and sing again. It gave them an anchor for their fading hopes, renewed their confidence, and strengthened their spirit to try again. It is this renewing of confidence, the kindling of spirit, that will bring America back to her feet.

The idle must be fed—that conclusion is final—otherwise the cost of maintaining peace and order would exceed the cost of their feeding.

Had communities, counties and States, set up work programs instead of relief stations three years ago, the country's condition would be far better than it is today. It was not what we expended for direct relief, but permitting men to remain idle, that added irreparable damage to our already wrecked economic order. This enforced idleness sent 500,000 of our teen-age boys to the highway trails, bringing them in contact with dangers and influences that will shape their future, in many instances to mar their citizenship, making liabilities, not assets, to society. Broken homes, untold sufferings, and suicides can also be added as a result of an unemployment condition that could have been avoided. How well we profit by this failure will prove our wisdom.

With confidence being restored, we are rapidly emerging from the depression. Our problem of unemployed millions is yet unsolved. Its continuance must not be considered as a continuance of the depression. We must separate the two. Our mechanical age has greatly accelerated and aggravated our unemployment problem. This problem can be solved only through the long and tedious process of readjustment; and till this is done, temporary work must be provided to avoid idleness and direct relief. These readjustments must be made separate, independent, and apart from our solutions of the present or future depressions.

The Civil Works program was short and experimental. Work divisions as now undertaken by the Federal Emergency Relief must be carried on for two or three years at least. In all likelihood the National Government will withdraw its participation in six months or a year, leaving continuance of this work to States and localities.

In the past three years localities and States have expended millions for direct relief. The experience of the Civil Works program, and what is to be experienced by the work divisions of the Federal Emergency Relief, is destined to change our whole system of charity. The word charity is soon to pass from our daily vocabulary. Charity in the form of direct relief, whether food or money, will soon be a relic of the past, except in cases where members of a family are too small or physically unable to work. Funds in the future will be exchanged for work—the common sense thing to do. This will be America's way of answering the call of charity's need. It will be her solution, as well as her practical answer, for a dole such as is provided for the unemployed in England. Charity has served well. The new order of the new era will serve better. Work will add happiness and contentment to living, where the old method provided only food and raiment, gradually robbing the recipient of his spirit of independence, a thing so vital and necessary to good citizenship.

America is changing her ways, and in the changing, charity for able-bodied men is being weighed in the balances and found wanting. Experience and common sense have taught us to exchange food and money for work. This does not imply a change in our spirit of helpfulness; it does not represent a Shylock attitude, but it is a realization that our citizens are happiest, healthiest, and most contented when their minds and hands are occupied. It is harking back to the spirit on which America was founded, a spirit of individual independence—that fundamental heritage for which the American people have willingly shed their blood and which is not offered at a price.

THE WAY OF HOLINESS.

There are many ways spoken of in the Bible, but only one "Way." There are ways that seem right, but there is only one Way that is right. When we walk in the ways of the world we are ever turning to the right and to the left until we are lost in a maze of doubt and fear; but if our hearts are honestly seeking for the right way, we shall hear a word behind us saying, "This is the way, walk ye in it." The hand of the Christ, who said: "I am the Way," will take our hand and lead us into the right way. It is a blessed way, paved with the precious promises of God, which will never give way under any pressure which may be placed upon it. Isaiah has prophesied about this highway of our earthly life, and also a way which shall be called "the way of holiness," the way to heaven. The ransomed of the Lord will be traveling on this way with joy and song, for it is a joyful way.

The poet says:

> The hill of Zion yields a thousand sacred sweets,
> Before we reach the heavenly fields, or walk the golden streets.

The highway upon which we travel may be rough with tests and trials, but we may take the higher road where we will feel that we are walking on wings when going through the waters of affliction, and treading on air when in the fiery trials. Yes, we will even get a glimpse of the heavenly Jerusalem to spur us on to make it through and gain the prize laid up for those who are faithful. Some one has said that the way of holiness, if along the commonest road of life, along your very way, is only going hand in hand with our Lord. Only those with clean hands and pure hearts may walk on this way; made clean and pure by the precious blood of Jesus Christ, the fountain that was opened in the house of David for sin and uncleanness. It is a plain way marked out so that a traveler may read the directions and not lose time on his journey, nor become bewildered. It is a safe way, for though ravenous beasts and venomous serpents be on either side, they cannot harm those who walk this way, for he, who shut the lions' mouths, and quenched the fury of the flames, will be at our side to guard as well as to guide our footsteps. It is a narrow way with only room enough for two to walk together; our only companion will be our blessed Lord.

It is a straight way, and every weight must be laid aside, that there be nothing to retard our progress toward our heavenly home. Then it is an excellent way, a more excellent way, for there is no way like unto it, for it is the way of love; supreme love to God and compassionate love to our fellowmen. Oh, the blessedness of this way and how many thousands have marched to Zion over this way since Enoch of old; and now we can seem to hear the steady march of feet on their way to the city of the living God, the heavenly Jerusalem.

> Happy the pilgrim who walks in this way,
> Traveling home, traveling home;
> Christ is his Comfort, his Hope, and his Stay,
> Traveling home with God.
> Brighter and brighter, the pathway doth shine,
> Deeper and deeper the peace that is mine;
> Peace passing knowledge and joy that's sublime,
> Traveling home with God.

"W."

CHRIST IS ADEQUATE TO THE NEED.

To evoke our trust . . . to disclose to us the meaning of life—to give us adequate motivation—to enlist the higher loyalties—to release creative energies, He is a life—communicating—presence, He sensitizes the conscience—He calls forth the unshakeable conviction that the ultimate victory belongs to his spirit—that he is the disclosure to us of God—that his insights concerning the infinite worth of persons and the spiritual character of our universe, that its characteristic order and structure are on the side of man's dearest values, that life is bought to fulfillment through fellowship—hence the importance of prayer and meditation, the cultivation of the art of expectant waiting, of purposive quiet, of waiting on God. It brings renewal of life at its deepest center. He becomes the integrating bond. In him all things hold together. And having committed ourselves wholly to his fellowship we find him, through our moral adventure with him, to be, indeed, both the "wisdom of God and the Power of God."*Confession.*

CONTRIBUTIONS

SUFFOLK LETTER.

"What is right with the church?" This question is the topic of a chapter in a recent book on Missions. It is an arresting question. For so many authors and public speakers have sought to answer the other question "What is wrong with the church?" It is refreshing to know that there is a hopeful as well as a discouraging outlook.

It is easy to talk about the weakness, the defects and the mistakes of humanity. It requires no skill, no education, no experience to "talk about folks." Good eyes, good hearing and a normal use of the organ of speech can find subjects anywhere and everywhere. Any church can be used as an example of human weakness and imperfection. But when one looks for the virtues, one must have a sense of appreciation or the ability to discern intelligently.

Humanity does not know the church. The crowds pass by the church every Sunday. They see nothing more than a building. Many tourists pass through the world's art galleries. Thousands see great paintings, and to some people these masterpieces are nothing more than a mass of paint thrown upon canvas. Others sit before these works of art, for hours, and behold the beauty wrought by the skill and inspiration of artistic souls. But Jesus knew the church. He saw its defects. And he saw its glory. To him it was a great treasure. It was a pearl of great price. He came to earth to build a church. He died upon the cross to purchase it with his own blood. He said of it: "The gates of hell shall not prevail against it." During the last nineteen centuries the enemies of Jesus have toiled in vain to overthrow the church. His words are true. The church is secure.

What is right with the church? It has a good foundation. Jesus is the foundation upon which the church securely rests. No one can find any fault in him. His enemies failed in that attempt when he was living in the flesh. Jesus is divine. He is from everlasting to everlasting. He is the Master of man and controls the worlds in their silent sweep through illimitable space. The church is in his hand aid under his watchful eye. All the resources of omnipotence are at the command of the head of the church. The foundation is safe and secure.

The church offers the best life. Jesus walked by the seashore and called humble fishermen into his fellowship. They became his disciples. They learned from him and walked with him. They suffered with him. They became obedient, even unto death upon the cross, for him. They died for him and his church. The church today has the best people of the earth among its members. It offers the best fellowship to its constituents. It reveals the best life. It fosters the highest ideals known to humanity. "Whosoever will" may come, and accept the salvation preached from its pulpits. The rich and the poor meet together. It offers salvation to every race, and color, and creed, through faith in Jesus Christ. It carries its message to the cottage of the poor and the palace of the rich. It preaches the same Gospel in the rescue mission and the marble church with cushioned pews.

The church sends forth the best message. It has written the world's greatest Book. The ministers, and prophets, and teachers of the church have inspired the greatest educational movements in the history of humanity. "Ye shall know the truth, and the truth shall make you free." The school-house, the college and the university owe their existence to the church. Primitive schools grew out of religious impulses and spiritual inspiration. Its crowning glory is in revelation. It pays tribute to science, philosophy and reason, and pulls back the curtain to reveal the shining face of God on a mount of transfiguration. It heals broken hearts, comforts the bereaved, lifts up the fallen, whispers eternal life to the dying believer. Praise God for the church.

I. W. JOHNSON.

ELON MOVES TOWARD SURER FOUNDATION.

Elon College has demonstrated its value to the Christian Church and to society for nearly half a century. It has been laboring zealously and efficiently in the field of higher education. Scores and hundreds have come to her campus in search of knowledge and thorough training for life. Many of these occupy positions in the various professions open to trained leadership. In addition to farmers, business dealers, and home makers for whom life is fuller because of Elon College, there are physicians, surgeons, teachers, executives, and ministers of the Gospel, who received their undergraduate work at Elon, now occupying positions of responsibility and leadership in their respective professions.

Elon College has been most considerate of young men and young women desiring college advantages, but without funds to pay for such privileges. A large number of her most honored alumni received liberal financial consideration during their student days here. Had it not been for the generous consideration offered by Elon College, they would never have had the privilege of college life, and, of course, could never have attained the position and success that are now theirs. Those receiving such benefits from the College are profoundly grateful and are anxious to turn toward the College in its need with thankful hearts and generous hands.

Elon College has filled a most important place in our church life, and the need for her services in the future are greater than they have ever been. Perhaps because of the unusually generous attitude of the College toward needy students her financial needs have been increased at this particular time, but even so she is grateful for having had the privilege of making significant contributions to the lives of her many worthy students.

Two years ago, the position of Elon was in great question; sentiment seemed to be against her, even the church was divided as to the advisability or the possibility of carrying on. In recent months, however, sentiment has changed overwhelmingly for the College, and division in the church has largely disappeared, so that today if interest and favor would make her position secure, she would be safe for years to come. There is, however, a great financial need confronting Elon College today. Our campaign, through the churches, for $25,000, has not succeeded as we had hoped. A number of churches have sent in small contributioins expressing their regrets that their gifts could not be larger. Other churches have succeeded in their efforts and reached the total amount requested. The College is profoundly grateful for every contribution that has been made and hopes sincerely that those who have not yet sent in their contributions may do so at the very earliest date. This campaign was an effort, of course, to provide for the immediate demands of the College that current bills and payments to faculty members might be met in such a way as to continue the credit and the good name of the College. We now face the greater and the more important task, that of freeing the College of its financial obligations that have already reached an amount that is staggering for an institution of this size. Our total debt, including interest, amounts to nearly $600,000. No one regrets the idea of compromising an obligation more than the writer, however, it seems an impossible task to raise this amount to pay past due obligations.

For the past two months, I have dedicated my efforts specifically to the proposition of settling the College's debts. I have commitments from creditors which indicate definitely that all of our obligations can be settled for an amount not to exceed $200,000, that is to say, if the church, the friends, and the alumni of Elon College could make available the sum of $200,000 in cash, all her debts could be paid. I know that this sounds like a tremendous amount of money for a day like this, but I would like in this article to put before the church briefly the actual situation and the issues involved. There are certain sound values represented in the assets of Elon College. The buildings, grounds, and equipment represent considerable value and could not be replaced for $750,000. The invested funds of the College total over $300,000, and are actually worth $250,000. This makes a sound value of at least $1,000,000. In the present condition of the College this $1,000,000 is scarcely worth anything. $200,000 for the College at this time would clear the College of its debts, return the endowment funds to the vaults of the College, free of liens, and make the College absolutely secure financially. This presents a most challenging situation to the Christian Church, the alumni of the College, and to the United Church. What do you say, friends of the College? What is your answer? Is the College, with its history, its prestige, its achievements, its holdings, and its spiritual values worth $200,000 to us? What we do, we must do quickly.

Dr. I. W. Johnson, of Suffolk, has offered to give the College $1,000 to clear its debts, one other member has offered to give $1,000, and another has offered to give a smaller amount. These offers have been made without solicitation. I appreciate the same and wonder if there are not others who will give equal or larger amounts. Of course, if we are to raise $200,000, it will be necessary to secure a $75,000 gift, a $50,000 gift, and a $25,000 gift. There are individuals in the church who are able to give these amounts. It is my hope and prayer that they may be willing to make such contributions and that many others will follow. This situation at the College presents an intriguing challenge to every interested soul. My dear reader, if you have a suggestion or a word of encouragement, please let me have the same.

L. E. SMITH, *Pres.*

FIRST CHURCH, PORTSMOUTH.

We closed a two weeks' evangelistic campaign in our church March 18th. Revs. O. D. Poythress and J. F. Morgan were with us during the meeting. Brother Poythress did the preaching and Brother Morgan conducted the song services. Brother Poythress made a favorable and lasting impression for good upon the minds and hearts of our people through the Gospel messages which he so earnestly delivered. His messages were the simple Gospel story, interpreted through human experience, and delivered with an enthusiasm that gripped the hearts of his hearers.

Brother Morgan was with us last year and had already won the hearts of our people through his messages in song and personal work. His pleasing personality and persuasive appeal are real

assets in revival work. We consider that we are fortuntate to have had these two busy, successful pastors who have won for themselves a place of distinction in the field of evangelism. Our people were greatly blessed through the meetings. Many rededications—some who had grown cold and indifferent—have become active again. A few who had lost out entirely in their religious experience have returned to take up the cross and follow Jesus. A number confessed Christ as Saviour and several have united with the church.

During the past year we have done a great deal to improve our church building. The interior, badly in need, has been given three coats of paint. The electric fixtures, put in twenty-five years ago, have been replaced with modern equipment. The beautiful memorial windows have been repaired and the wood work of the exterior of the building has been given a coat of paint. The old hot air furnace, which had never given satisfaction, and which had become a menace by smoking the walls of the church, and a liability through fire hazard, has been replaced with a new steam heating plant. The winter has been such that we have been able to give the plant a reasonable try-out, and we have been provided with comfortable quarters during our worship periods.

For all the improvements and blessings, we are thankful to God, and to our people who have responded to the calls with sacrificial gifts. At this time we are having a hard fight to meet our current expenses, but we face the future with faith and courage. Confident that he will supply all our needs, we expect greater things from God during the days ahead. Pray for us that we may become through Christ an instrument to bear good tidings of our Saviour's love to a lost and sin-cursed world.

R. A. WHITTEN, *Pastor.*

EASTER REFLECTIONS.

The time is swiftly approaching when, nearly two thousand years ago, the very foundation of Christianity had its established beginning in the crucifixion and resurrection of our Lord. No other such magnificent event than the beautiful springtime. With it comes a renewed life of all nature, which must assuredly be the handiwork of God.

The trees begin to bud, leaves appear where formerly there was nothing but bare limbs, the grass exchanges its winter garment for that of a beautiful green apparel whose color cannot even be surpassed by the artists, and flowers begin to adorn themselves with beautiful blossoms of various colors as was Joseph's coat. With the magnificently decorated orchards, nature has presented in the springtime such a marvelous landscape that the human mind is unable to fully appreciate the beauty contained therein.

It was Shelley who said, "O wind, if winter comes, can spring be far behind?" With this question is the implied thought of the anxiety of the poet for the beauty and loveliness of spring.

But far more significant than all this is the fact that Christ chose this period of the year to teach the world the great lesson of immortality. He suffered himself to be crucified at the hands of sinners. Four soldiers performed this terrible deed. The Master was taken up on the hillside and nailed to the cross between two thieves. Before sunset he was laid in the new hewn tomb of Joseph.

Thank God, this is not the end of the story. On the third morning he came forth from the sepulcher to adorn the world with a new life. This was the first Easter morn—beautiful, magnified, and immortalized by this great soul who rendered to the world substantial evidence and proof that life does exist after the grave. And so, happy is the time of Easter.

EARL S. HOLLAND.

Windsor, Va.

LANETT, ALABAMA.

We have had fine services recently in our Lanett, Ala., Christian Church. We are approaching our missionary program with a firm conviction that our church will do more for missions this year than we did last. We will not be satisfied to do less.

If we have the religion of Jesus Christ, we will desire to "share it with others."

It is also a fact that the church which gives liberally to the support of missions, will be better able to meet current and other expenses in a larger and more joyful way.

Therefore, Class No. 1 of our Lanett Sunday School has as its goal for missions "Ten Dollars." We have an erollment of thirty-six members and we are expecting that each member will give a free-will offering to this cause. They will do that.

And in addition to that, we are asking every member of the Sunday School and church to make a self-denial offering for missions. We have designated the fourth Sunday in April as "Mission Day" in our church. Every service will point to that day until we reach it, and then we will all rejoice when our goal is reached.

Our Woman's Missionary Society is doing a wonderful work, only a few, but it is "the faithful few."

I just wonder sometimes what our women could do if their numbers could be increased. These missionary women are clothing a young girl at the Orphanage, they are paying their dues to the Convention, and they have given $50.00 on our church debt this year. They have cleared around $20.00 selling "barbecue" this last month. "The wall of the house of Jehovah was built by those who had a mind to work," and the kingdom will be carried forward by the faithful ones in the church. I am praying that God will open wide the door of his mercy to his church, and that the church may enter a larger field of service through the missionary program. May the whole church unite in payer for us Christians at Lanett, Ala. We have before us an "open door."

G. D. HUNT.

OXFORD BIBLES *for* EVERY NEED

"The Oxford Bible is the Bible par excellence *of the world"*

THE HOME BIBLE

A Family Bible in Handy Size

An extra large type Oxford Text Bible, containing also, a family register and 12 beautifully colored maps. Size 9 x 5½ inches.

Specimen of Type

16 The LORD *is* King for ever and ever: the heathen are perished out

Nos.
01600 **Superior Cloth,** round corners and red edges ---------- $2.75
01603 **French Morocco,** limp, round corners, red under gold edges, headband, book-mark ---------- $4.75

The JUNIOR'S Bible

Self-Pronouncing

With 4,000 Questions and Answers, carefully selected "Aids to Bible Study," 16 beautifully colored and 15 black full-page illustrations, 6 colored maps and a presentation page. Children may readily pronounce correctly difficult Scripture names, as this Bible is self-pronouncing. Size 7 x 4⅞ x 1¼ inches.

Type in Junior's Bible

2 Take the sum of all the of the children of Is'ra-el, years old and upward, thro

No.
1815 **French Morocco** leather, overlapping cover, round corners, red under gold edges, headbands and book-mark. Make some child happy with one of these fine Bibles ---------- $2.95

Child's ILLUSTRATED Bible

The beautifully colored illustrations in this new Bible are a delight to the children. It has clear, readable type and yet it measures only 5⅛ x 3⅜ inches.

Specimen of Type

a My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God. | 10 Mercy and truth gether; righteousness kissed *each other.*
11 Truth shall sprin

No. 02112. **French Morocco** leather, overlapping cover, round corners, gold edges $2.50

Pocket REFERENCE Bible

Has over 50,000 center column references. Measures only 6¾ x 4⅝ inches. (A splendid gift for a young lady.)

Specimen of Type

9 Behold, "O God our shield, and look upon the face of thine anointed. | a Gen. 15. 1. b Ps. 56. 1. & 57. 1.
10 For a day in thy courts *is* better | 2 or, *au*

No. 07523x **French Morocco** leather, overlapping cover, round corners, red under gold edges---------- $3.25

Concordance Edition

Type and size as No. 07523x, but with a Concordance, subject index and dictionary of Scripture names. An excellent edition for students and Christian workers **No. 03272x**__ $5.00

OUR LEADER

Oxford Concordance Bible

Self-Pronouncing

This beautiful Oxford India paper edition is indeed the ideal Bible for the student, preacher and evangelist. Each proper name and difficult word is divided into syllables and accented, and though printed with large clear type, the volume measures only 8½ x 5½ x 15/16 inches.

Specimen of Type

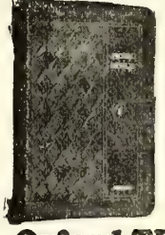
8 ¶ [1]Jĕ-hō'-ă-chīn *was* years old when he began t

No. 03671x. **Fine Grain Morocco** leather, overlapping cover, lined to edge, silk sewed, round corners, red under gold edges, silk

hea

A UNIQUE GIFT BIBLE

With Basket Weave Binding



The Antique brown calf leather binding has a basket-weave grain, and button clasp. Has overlapping cover, art silk lined, with red under gold edges. With references. Printed on Oxford India paper. *Type as Pocket Reference Bible.* $5.50
No. 03255x--------

As No. 03255x, with concordance.
No. 03276x --------$6.50

Oxford TEACH... ...es

Have over 50,000 center columu ..., and 300 double-column pages of up-to-date helps, conveniently arranged in alphabetical order. Also 32 full-page illustrations, and an indexed atlas of the Bible with 15 beautifully colored maps of Bible lands.

Easy-to-Read-Edition

Size 7¼ x 5 x 1⅜ inches

Specimen of Type

14 Like sheep they are laid in grave; death shall feed on th

Nos.
04453. **French Morocco** leather, overlapping covers, round corners and red under gold edges. A durable and handsome Bible ---------- $4.35

Oxford India Paper Edition

Only one inch thick.

0773x. **French Morocco** leather, overlapping covers, round corners, red under gold edges, headbands and book-mark. A beautiful gift edition ---------- $7.00

RED LETTER Edition

Same size and type as style No. 04453, with same references and helps, but with all the words of Jesus Christ printed in red. White paper edition **No. 05453.** **French Morocco** leather, overlapping cover, round corners, red under gold edges ---------- $5.00

The Oxford imprint in a Bible guarantees satisfaction

MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary*

"WE ARE CHANGING THE WORLD."

At the celebration of certain Days in Russia, thousands of youths, boys and girls, are massed in a public park. They are addressed through loud speakers by Communists from all over the world who tell of the missionary triumphs of the Russian Revolution. Then bugles sound, at which signal these thousands of youths chant in unison, "We are changing the world." And then bugles sound again and again, until these youngsters, thrilled with the vastness of their own numbers, and the conviction that their cause will triumph, cry out of their own accord,"We ARE changing the world."

What a spectacle, and yet what psychology and subtle use of power these Communists (who declare there is no God) are using to impress their youth with the thought that "God is a myth," and that if the world is to be saved, it must be through human effort, caring only for human beings, supplying the needs of body and mind with the labor and leisure of their own hands.

A long time ago, Jesus, our Saviour, commissioned twelve men to go out and "change the world." The march of these twelve down through the centuries has changed the world, but this change now seems to be facing its bitterest and biggest foe. Men and women coming out of the Orient declare that the struggle is no longer between Christ and Buddha, or Christ and Mohammed, or Christ and Confucius, but between Christ and Communism—the God of our Lord and Saviour, and the Idea that there is no God.

The mistake that we of our day are making is that of overlooking the power of youth. It is high time we, in the name of Christ, were assembling the youth and teaching them to say that "Through Christ we are changing the world." Under his leadership and sustaining power, our youths will change the world for God and Truth.

This is the missionary challenge and message of our day. It is a challenge to the youth, as well as to the adult, to joint in the acclaim, "We are changing the world." This change without Christ means chaos, defeat, death. It is a question of whether Christ or Chaos shall rule on the earth. The meaning and significance of our missionary effort is that Christ and not Chaos shall have the right-of-way, shall have the control of our lives, and shall have access to the lives of boys and girls, men and women in all parts of the earth.

What shall we do with and about our youth at this glad Easter time? Shall we gather them in our public places of worship, and calling upon them to make a self-denial offering for the sake of their Lord, join in the glad acclaim, "We are changing the world"? J. O. A.

THE GRACE OF GIVING.

By Hermon Eldredge.

In the estimates or allotments of missionary giving there are many standards set by the different denominations. One of the fairest ones seems to be the one which takes into account not only the size and wealth of churches, but educational background and attitude as well. In fact, it makes very little difference how large or how wealthy a congregation may be if its attitude toward giving is that of a certain prominent churchman who agreed to make up the deficiency in the budget of his local church, provided *they send no money from that church out of the city where it is located.* The church which accepts and lives on that level will find that Revelation 3:17 (see) was written for them as well as for the church at Laodicea.

Another church boasts that it closed 1924 "in the black" with every bill paid. But when asked if the missionary allotment had been met, the reply was: "That was not counted in." That church surely closed its year "in the black." Do you recall that member who was reminded by his pastor of his negligence in giving to the support of the church, and his defense that while he knew that he owed much to the Lord and should pay that debt as well as his other obligations, yet the Lord *was not pressing him as hard as were his other creditors?* That seems to be the same attitude taken by the little boy who was given two nickels and told by his mother that one he must give to the Lord in the Sunday School collection, but the other he could spend. On the way down the street one nickel was lost down a grating in the sidewalk, and the boy's comment was: "Well, there goes the Lord's nickel."

A Brighter Side.

But there are churches which have a missionary spirit and leadership and do not forget real obligations. And these churches are not all in great cities or centers. In fact, we have just run across one out in a small town in New York which had not been reaching its apportionment before the depression, and of course it could hardly be expected that it would after that dire disaster came.

But it happened that just as the depression came the pastor came (in 1930), and he seemed to have the strange idea that if things were organized and the people had a vision of the field and its needs, that the thing could be done. So it came to pass under such leadership this little church of less than one hundred members at Stanfordville, N. Y., tackled the task and organized it by an every member canvass and a duplex envelope for missions and current expenses. The short of a long story is that each year since (all years of the depression) that little church has *overpaid* the amount allotted to it when previously (in "good times") this seemed an impossible thing for it to do. In fact in 1933 (the peak of its depression) this church's allotment was raised ten per cent and it again went "over the top," and the members were very happy about it. In their missionary giving there is no record of other benevolences which are over and above such giving. In these "other causes" are included Aged Ministers' Relief, Religious Education, local missionary giving, etc.

In contrast to this report of meeting the "full budget" at home and abroad by a small rural church is a report which comes to our desk of a well-to-do church of five hundred members in one of our cities which decided last year, that on account of the depression, they must eliminate missionary giving. Comment is painful.—*Congregationalist and Herald of Gospel Liberty.*

MISSIONARY OFFERINGS.

WEEK ENDING MARCH 24, 1934.

Sunday Schools.

Previously acknowledged	$ 1,607.59
New Elam, New Hill, N. C.	5.50
Linville, Va.	4.58
Wadley, Ala.	.75
High Point, N. C.	4.00
Liberty (Vance), Henderson, N. C.	3.17
Rosemont, Norfolk, Va.	9.56
Berea (Nans.), Driver, Va.	4.70
Durham, N. C.	11.19
Newport News, Va.	7.00
Big Oak, Eagle Springs, N. C.	.50
Bethlehem, Suffolk, Va.	9.14
Pleasant Hill, Liberty, N. C.	4.15
Happy Home, Ruffin, N. C.	1.06
Flint Hill, Star, N. C.	.33
Ocean View, Va.	6.10
Total	$ 1,679.32

Individuals and Churches.

Previously acknowledged	$ 699.06
Bethel, New Hill, N. C.	3.53
Miss Emma W. Atkinson, Washington, D. C.	1.00
Total	$ 703.59

Specials.

Previously acknowledged	$ 765.82
Class No. 3, Rosemont Sunday School, Norfolk, Va.	3.00
Pleasant Hill C. E. Society, Liberty, N. C.	.50
Burlington Sunday School, Burlington, N. C.	25.57
Total	$ 794.89

Summary.

Previously acknowledged	$ 8,552.42
Sunday Schools, Regular	71.73
Individuals and Churches	4.53
Specials	29.07
Total to date	$ 8,657.75

Will every Sunday School superintendent join every pastor and every president of a Woman's Missionary Society in helping distribute the Mission offering envelopes and get a liberal Easter offering for Missions? J. O. Atkinson,
Mission Sec'y.

REV. PAUL E. NILSON.

By D. P. Cushing,
News Editor, American Board.

When the Turkish Department of Education wished to secure a series of text books on the teachings of English, they talked to Paul E. Nilson of Talas, whose years of experience and knowledge of the Turkish language and people made him peculiarly suited to this important task. Mr. Nilson heads up the Boys' School, closed for several years following 1916 and reopened in 1928, where training in useful trades is stressed, and to which many country boys come, often bringing with them only enough cheese and cracked grain to feed themselves for a few days.

Walking 15 to 20 miles, sleeping on hard beds, eating bread for breakfast and lunch, with perhaps some soup at night, earning 25 cents a day, of which 12 goes into food—that is the way many of Paul Nilson's boys in the American School at Talas get ahead. The boys receive not only "book learning" and training in various lines of skilled labor, but they are taught good sportsmanship, and participate in field days and athletic competitions with other schools.

One of the big features of Paul Nilson's work, however, has not been confined to the school. With a portable movie machine, and sometimes stereopticon slides as well, he starts out accompanied often by a group of students, or a Turkish teacher, and goes from village to village showing his movies. Sometimes 400 or 500 men, women and children squat on the grass and watch the pictures as they are thrown on an improvised screen.

Often it is the first time that they have ever seen such marvelous things. The movies include educational films, a few funny reels, perhaps of "Felix, the Cat," and pictures of agriculture, or the life of some great person like Lincoln or Edison. Mr. Nilson includes pictures of Turkey,

of the Gazi Mustapha Kemal Pasha and a lecture on sex hygiene for men and boys. Sometimes a doctor and a nurse join the party.

Mr. Nilson was born in Rockford, Ill., and was educated at Beloit, Hartford Theological Seminary, and the University of Chicago. In 1919, like a modern Paul, he felt the urge to go out to the city of "Paul of Tarsus." He served for a time as the head of St. Paul's College. He had many difficulties during that period, was kidnapped by bandits, his college raided by hostile forces, and his boys driven away into exile before his eyes. The school of which Mr. Nilson is now principal was allowed to open after four years of petitioning, and has a full five-year program outlined with special emphasis on vocational training and language courses.

On these many trips among the villages, Mr. Nilson has come close to the Moslem people. He speaks in a recent letter of how he was visiting in the home of a pious Moslem when all shops and restaurants were closed, but the host, thinking that his son, who was with him, must be hungry, ordered a tray of food. "Turkish hospitality!" says Mr. Nilson. "It is beautiful! Rich and poor alike share their food with the visitors within their house."

PROGRAM.

The following is the program for the Fourteenth Annual Session of the Missionary Rallies, Eastern Virginia Woman's Missionary Conference, April 3-5, 1934:

Elm Ave., Portsmouth, Mrs. J. E. Cartwright, Supt.; April 3rd; Holland, Mrs. B. D. Jones, Supt.; April 4th; Spring Hill, Mrs. E. T. Atkinson, Supt., April 5th.

Theme: "Heeding the Call—When and How."

Morning Session.

Call to Order—10:00.

Leader—"The Lord is in his holy temple. Let all the earth keep silence before him."

Hymn: "Jesus Calls Us O'er the Tumult."

Leader—"As we assemble for another annual meeting, let us ask ourselves what we have done the past year to enrich our lives, and the lives of others. Have we a clearer insight and broader outlook? We must remember a great objective is set before us; to help stimulate interest in the world-wide program of our denomination, and promote it loyally. A new code rings with a summons to greater service. In this day of many material codes we should place above all others the *Loyalty Recovery Act,* adhere to that, and fewer others would be necessary. The idea of individual service should enter in, and the call that has come down through the ages is meant for you and for me today—The Master is here, and calleth for thee."

Audience—"We realize that we should feel the burden of world needs, and we do face problems that only love and faith can solve. The task of making Christ more fully known in every land should stir the best that is within us, but our forces are weak, and how shall we attempt to rally the masses to the standard which is set for us?"

Leader—"Go forth with hope, and not fear. We are called to venture for others, and not ourselves; to trust in God's strength, and not ours."

Greetings.
Recognition Service.
Radio Message, Station W. M. B. G.
Appointments of Committees.
Announcements.
Offering.
Special Music.
Noonday Message, Dr. J. O. Atkinson, Mission Secretary.
Adjournment.

Afternoon Session.

Call to Order—2:00.
Hymn.
Invocation.
"Listening in" on Problems.
Special Music.
Five-Minute Talks: (a) "To What Extent is Our Conference Heeding the Call?" (b) "How May We be True to the Missionary Spirit of Christ?" (c) "To What Extent is Our Church the Result of Missionary Efforts?" (d) "Can We Approve of Christ and Reject His Missionary Teachings?"
Reports of Committees.
Miscellaneous Business.
Closing service.

PROGRAM.

The following is the program for Rallies of the North Carolina Woman's Missionary Conference: Youngsville, N. C., April 7th, Miss Margaret Alston, Supt.; Wake Chapel, N. C., April 10th, Mrs. C. H. Stephenson, Supt.; Haw River, N. C., April 11th, Mrs. W. P. Lawrence, Supt.; Shallow Well, N. C., April 13th, Mrs. R. L. Ross, Supt.; Parks Cross Roads, N. C., April 14th, Mrs. Roy Caviness, Supt.; Pleasant Grove, Va., April 17th, Mrs. L. E. Carlton, Supt.

Theme: "Heeding the Call—When and How."

Morning Session.

Call to Order—10 o'clock.
Worship led by Mrs. E. M. Carter; Mrs. J. E. Kirbye; Mrs. C. C. Fonville; Mrs. Scott Thomas; Mrs. I. H. Foust; Mrs. C. E. Ferrell.
Roll Call of Societies and Reports.
Recognition of Ministers and Visitors.
Superintendent's Message.
Appointments of Committees.
Announcements.
Address, "Our Literature."
Special Music.
Address—"Our Missionary Program," by Dr. J. O. Atkinson.
Offering and Prayer.
Adjourn for Lunch.

Afternoon Session.

Call to Order—2 o'clock.
Song.
Prayer.
Address—"Our Missionaries."
Discussion—"Facing Our Problems Together," led by Superintendent.
Reports of Committees.
Miscellaneous Business.
Reading of Minutes.
Adjournment.

IT MAKES YOU WONDER.

Life is bitter for the farmers of inland North China where poverty is their natural habitat. Long established custom forbids the cutting of cotton bushes, the local crop, until after the "gleaning." This means that anyone may go through the fields and take the cotton that has been overlooked. Not a few church members are too poor to neglect this opportunity of getting enough of the fluffy bolls to wad a winter garment, says Rev. Earle Ballou, who recently toured through the Lintsing section. But when church began an interested and worshipful group filled the room. "They must have risen very early and quickly exhausted the cotton possibilities, or else religion triumphed over economics," is his explanation. Harvests were good but prices dropped and grain dealers manipulated the market. In spite of all this the people remained astonishingly cheerful, declares Mr. Ballou.

A Story for the Children

JIMMY'S INFLUENCE.

The little red school house where so many happy hours had been spent by the children was now serving as a place for a community Sunday School.

"Come on and let's go to Sunday School," yelled the children in a cheerful tone as they passed Jimmie Brown's house.

Jimmie dropped his head and said, "I'd love to go, but mamma and daddy won't let me go."

"Jimmie is a tough little chap," continued the children as they passed on, "but wouldn't he be changed if we could get him in our Sunday School class."

When the children had passed, Jimmie ran into the house and asked his mother again if he might go with the boys and girls. "There is no good in Sunday School, Jimmie. My father was a good man and he never went to church or Sunday School, either," remarked Mrs. Brown.

Jimmie was dull all day and went to bed with a headache. Mrs. Brown tried to persuade him to take some medicine, but he refused to take it until his mother promised that he might go to Sunday School whenever he liked.

The week passed slowly, but at last Sunday came and Jimmie was ready to go with the other children. Everyone was delighted to have him go with them. Jimmie was very much interested in the lesson, but the golden text upset him. "Children obey your parents in the Lord for this is right." Jimmie thought, "I've disobeyed my parents many times," but he went home with the resolution never to disobey them again.

Mrs. Brown didn't have to ask Jimmie to bring in the wood next week. Neither did she have to scold him for worrying little sister. Instead Jimmie was her errand boy when he wasn't amusing little sister.

Each Sunday after this, Jimmie was a faithful member of the primary class. The children looked for him to answer most of the questions. Jimmie studied hard and tried to put each lesson in practice. Not his parents alone, but everybody noticed the change in him. Soon Mr. and Mrs. Brown were in the Sunday School. Everyone thought surely this is a case in which a child is leading his parents to Christ.

Jimmie prayed in his weak way for his parents to become Christians. He didn't become discouraged as most people do when their prayers are not answered instantly.

Soon the little red school house was used for a church house entirely. Only a few sermons had been preached when the preacher took his text on, "A Moral Man's Influence." Mrs. Brown sat with tears in her eyes. This surely touched her case. It seemed that he was really preaching to her. He said, "It is better to follow a Christian child than to follow a moral man." When he had finished, she said, "Surely Jimmie is the one to follow instead of papa."

This night's service brought more love and understanding to the Brown home. Father, mother and little Jimmie all made new resolutions and stuck to them. Even today Mr. and Mrs. Brown love to lead others to Christ by telling them how Jimmie led them to believe.—*By. Mrs. Z. Agnes Jones, in the Free Will Baptist.*

In Japan one Gospel given by a worker of the American Bible Society to a young man, a Christian, resulted in his teaching in Sunday School for two years and then establishing a church.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

Rev. F. C. Lester, *Editor*, 505 S. Main St., Norfolk, Va.

MY EASTER WISH.

As I think of the many friends, known and unknown, who read this page from week to week, there comes to my heart a great, big wish for the Eastertide. Perhaps it is more than a single wish, for there are many things connected with it, and only a few of them can I tell in this brief article.

I am wishing first, that you may take your Bible to some quiet place and read again the story of Calvary and Easter Day. Matthew, Mark, Luke and John have told us somewhat in detail the marvelous story of the crucifixion, burial and resurrection of Jesus. Sit with these friends of the Master and hear them tell it in their own way, while the spiritual Christ interprets the meaning of those wonderful events. Do not be confused by the interpretation which men have given through the centuries since Christ died, but let the Evangelists speak to you in their own way while your own heart searches for the message of the Christ.

At sunrise, noonday, and eventide on Easter you may want to join with others in thanksgiving to God for the Easter Day. It is my wish that your songs and prayers and hopes may mingle with the multitudes who sing "Alleluia, Christ is risen indeed."

It is my wish for you at Easter Day, and every day, that doubts and fears, suffering, sacrifice and death may be turned into triumph because you believe in the Christ of Easter. Earth is not an easy place in which to live, for it has its crosses; but beyond the cross is a crown for all who can say, sincerely, "Father, forgive," and, "Into thy hands, I commend my spirit."

I wish, also, that while you walk the road to Emmaus, or the paths that lead to other places, where you needs must go, there may be a companion whose presence brings you courage and whose wisdom illumines your path. I am wishing for you a heart burning with the love of God as you dine at the table, your own table, with the Master.

This wish of mine is a prayer, and into the prayer I have put the best efforts of my pen through the months of the year, and now offer you the message of the poets as they have interpreted Easter.

FROM GETHSEMANE.

All those who journey, soon or late,
Must pass within the garden's gate;
Must kneel alone in darkness there,
And battle with some fierce despair.
God pity those who cannot say:
"Not mine, but thine;" who only pray:
"Let this cup pass," and cannot see
The purpose in Gethsemane.

—*Ella Wheeler Wilcox.*

AN EASTER PRAYER.

Lord, now that spring is in the world,
And every tulip is a cup
Filled with the wine of thy great love,
Lift thou me up.

Raise thou my heart as flowers arise
To greet the glory of thy day,
With soul as clean as lilies are,
And white as they.

Let me not fear the darkness now,
Since Life and Light break through thy tomb;
Teach me that doubts no more oppress,
No more consume.

Show me that thou are April, Lord,
And thou the flowers and the grass;
Then, when awake the soft spring winds,
I'll hear thee pass.

—*Charles Hanson Towne.*

CALVARY AND EASTER.

A song of sunshine through the rain,
Of spring across the snow;
A balm to heal the hurts of pain,
A peace surpassing woe.
Lift up your heads, ye sorrowing ones,
And be glad of heart,
For Calvary and Easter Day
Were just three days apart!

With shudder of despair and loss
The world's deep heart is wrung,
As, lifted high upon his cross,
The Lord of Glory hung—
When rocks were rent, and ghostly forms
Stole forth in street and mart;
But Calvary and Easter Day,
Earth's blackest day and whitest day,
Were just three days apart.

—*Author Unkonwn.*

REALITY.

Not from two who supped with you
At an inn as twilight fell,
Do I know that Joseph's tomb
Was an empty shell.
Not from Peter or from John,
Of from Mary or from Paul,
Did I learn how life can change
At your call.

Not on the Damascus road,
Or in some far-off place,
Did my spirit see the dawn
Of your face.
Those who lived in Galilee
Knew their Lord, and held him dear,
But my Lord has come to me
Now and here.

—*Amelia Josephine Burr.*

THE STONE.

"Christ is risen, Christ is risen!"
The glad voices glibly say,
Yet he lies within the prison
Of our stolid hearts today.

No angel rolls away the stone
Of cowardice and greed;
It is our strength, and ours alone,
Can answer for that need.

Grant us strength in straining, lifting,
He on his side, we on ours,
Till, at length, the boulder shifting,
Christ comes forth among the flowers.

—*Kenneth W. Porter.*

THE DAY OF RESURRECTION.

The day of resurrection,
Earth, tell it out abroad;
The passover of gladness,
The passover of God.
From death to life eternal,
From this world to the sky,
Our Christ hath brought us over
With hymns of victory.

Our hearts be pure from evil,
That we may see aright,
The Lord in rays eternal
Of resurrection light;
And, listening to his accents,
May hear, so calm and plain,
His own, "All hail!" and, hearing,
May raise the victory strain.

Now let the heavens be joyful,
Let earth her song begin,
Let the round world keep triumph
And all that is therein;
Invisible and visible,
Their notes let all things blend;
For Christ the Lord hath risen,
Our joy that hath no end.

—*John of Damascus, 8th Century.*

A PRAYER.

O God, for our redemption didst give thine only begotten Son to the death of the cross, and by his glorious resurrection hast delivered us from the power of the enemy, grant us to die daily to sin, that we may evermore live with him, in the joy of his resurrection; through the same Jesus Christ our Lord.—*Amen.*

—*St. Gregory, A. D. 509.*

THE PLACE OF BIBLE STUDY IN CHRISTIAN LIVING.

Christian Endeavor Topic, April 8, 1934.
(Romans 15:1-4.)

Thousands of young people all over the world will declare publicly their allegiance to Jesus Christ on Easter Sunday by uniting with the Christian Church, or by renewing their vows of consecration on that day. The three Christian Endeavor meetings following Easter may be planned to give the most effective guidance and help to all young Christians, as they think of the place which Bible study, prayer and public worship have in the life of a growing Christian.

Worship Service.

Theme—"The Bible, a Guide to Abundant Life."
Hymn—"Wonderful Words of Life."
Scripture—Romans 15:1-4.
Story—"A Story With a Message."
Solo—"Open Mine Eyes."
Prayer.
Hymn—"Tell Me the Old, Old Story."

Discussion.

Different members may be asked to tell personal experiences on "How the Bible Has Helped Me," in such ways as:

1. How the reading of the Bible when I am alone helps me.
2. What the Bible means when I hear it read in church.
3. How the Bible helps one conquer temptation.
4. How Bible study helps one to be well educated.
5. The message of the Bible in time of sorrow or discouragement.
6. Bible study and its effect on my life.

Ask three young people to choose what each

(Continued on page 15.)

Sunday School Lesson

By Rev. H. S. Hardcastle.

CONFESSING AND FOLLOWING CHRIST.

LESSON I—April 1, 1934.

Golden Text: *"Thou art the Christ, the Son of the living God."*—Matt. 16:16.

Lesson Text: Matthew 16:137-17, 27.

NOTE.—Alternative lessons are given for today, the one about Peter's confession, and the other about the Risen Christ. Ordinarily, the writer would have written these Notes on the latter, but there will be another lesson on the Resurrection at the end of the quarter, so he has chosen to write about Confessing and Following Christ.

"Whom Say Men that I am?"

It was not the question of a man with itching ears, eager to hear some flattering remark or fulsome praise. It was an attempt on the part of Jesus to learn what impression his life and his ministry was making upon the people of his day. He wanted his disciples to give him a cross-section of what folks were thinking about him.

The reply is significant. "Some say John the Baptist, some say Elias, others Jeremias, or one of the prophets." They were putting him in great company. They were bearing witness to his many-sided character. They testified to his acknowledged place in the spiritual leaders of the race. But they, like others who have held a similar view, have fallen far short of the true estimate of Christ. He was indeed a prophet, but he was more than a prophet.

Whom Say Ye that I am?

It is interesting to know what other men think of Christ. The supreme question, however, is more personal—what do I think of Christ? The measure of every man's spiritual life is to be found in his estimate of the person of Christ and in his response to that Christ. The individuals and the larger groups which have regarded Christ simply as a Teacher, or as a Prophet, or as a Great Man, have not manifested any marked spiritual vitality, or any missionary zeal. Each man must face, and each man must answer the question, "Whom say ye that I am?" And in the final analysis, a man's happiness here and his destiny hereafter depend in large measure upon his answer to that question.

The Christ, the Son of the Living God.

It is a great confession. Peter, speaking for the disciples, saw in this man, the fulfillment of the hopes and ideals of THE-ONE-WHO-SHOULD-COME, that is THE CHRIST. As they had companied with him that impression had gradually been deepening until it had become a great conviction. This man was different from mere men. He was the Son of God, the Son of the living God. In a unique sense, he was God manifested in the flesh. Jesus was the Christ.

Jesus instantly tells Peter that this confession was not of flesh and blood—it was not a matter of mere human knowledge. It was the result of the Spirit of God. Of course any man may flippantly admit that Jesus is the Christ. But Jesus said that those who really saw in him the Christ, the Son of the living God, had been given spiritual insight by the Father himself. Spiritual things are spiritually discerned. The natural man receiveth not the things of the Spirit, for they are spiritually discerned.

Upon this Rock I Will Build My Church.

The Roman Catholic Church says this means Peter. Protestants say this means the confession, the recognition, that Christ is truly the Son of God. Let every man be fully persuaded in his own mind. One thing needs to be noted. The church is a divine institution; it was established by Christ himself. And it is his church—I will build MY CHURCH. The church cannot be proud of all of its history. There have been some blotches on the pages of her history. She is made up of people who are human. But she is Christ's Church. She is Christ's Body. And when and where she has been true to Christ she has had power and influence. If there are those who are pessimistic about the future of the church, let them remember that Christ has given us his word that he will build his church. He will not fail. The church is built upon a Rock, and that Rock is Christ.

This Shall Not Be Unto Thee.

"From that time"—from the time they recognized him as the Christ—"He began to show them how that he must go unto Jerusalem, and suffer many things . . . and be killed, and be raised again the third day." But Peter said it should not be done—treating God's Son, and the Christ that way. To Peter—and to us—it seemed a denial of all that was implied in Christ's Messiahship. But Jesus, with what seems like a rebuke on his lips, tells Peter that he savors of the things of men, and not of God. God's law of saving is through sacrifice. Men try to save themselves, but it is God's law that love voluntarily and freely suffer for others.

If Any Man Will Come After Me. Let Him Deny Himself and Take Up His Cross.

If any man will be Christ's true disciple, he must say "No" to himself, he must turn from himself, he must deny himself. Jesus did not say that he must necessarily deny things to himself. He said something far more exacting—He said that he must deny *himself*, or *his self*. He must renounce self. When self presses its claims, ideas, hopes, ambitions, desires, purposes, the true disciple of Christ is to renounce such a self. It is a hard saying, but Christ himself is our authority for it. One thing is certain—too many of us have failed to understand the first thing about the true nature of Christianity. The Christian is the one who denies self and enthrones Christ.

Saving . . . Losing.

Paradoxical as it may seem the way to save life is to lose it, and the way to lose life is to save it. Let a man think only of himself, let him seek to gratify self, let him try to save himself, and he will lose himself—that is, his larger, truer self. But let a man give himself to something outside of himself, let him lose himself to some great cause, or for others, let him forget self in serving others, and lo, he finds himself.

And let every man remember that he is worth more than the whole world. There is nothing that a man can get that is worth more than his soul.

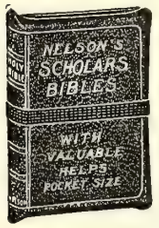
NOTICE.

Rev. and Mrs. R. T. Grissom, in charge of our work in Carroll County, both at Elk Spur and Rocky Ford, were welcome visitors at the office of the Mission Secretary on a recent afternoon. It is learned that a pressing need at each of these mission points is an organ or a piano for services. We wonder if some of our Sunday Schools or churches have an organ they have set aside and replaced with a piano, or have a piano which they have set aside and could be put in tune and used? If any church or Sunday School has an organ or a piano that it can donate for a most needy and deserving purpose, Brother Grissom will deeply appreciate a line advising to that effect. Address Rev. R. T. Grissom, Fancy Gap, Virginia.

AMERICAN STANDARD BIBLES.

Authorized and Edited by American Revision Committee, and Published by Thomas Nelson & Sons.

These Bibles contain the Concise Bible Dictionary which forms the helps to these Teachers' Bibles. It supplies ,in the most condensed and convenient form, all the latest information about the Bible, its writers, its language, the various versions, complete chronology, life of Christ, with harmony of the Gospels, life and travels of St. Paul, etc. The illustrations are reproduced from recent photographs, and truly illustrate the articles. The Combined Concordance is entirely new, and has been made expressly for the American Standard Version. It combines with the Concordance, Subject-Index, Scripture Proper Names, etc. The 12 Maps have been carefully revised and are beautifully colored. In making orders, give the number and price.



135—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold. **$3.00**

India Paper Edition, Only 16-16 of an inch thick.

. 133X—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold, **$4.00**

SUNDAY SCHOOL SCHOLARS' BIBLE.

Especially made up for gift or reward Bibles for Sunday School scholars, containing a special series of very practical and useful helps and Bible Questions and Answers, etc. Printed on fine white Bible paper; ruby type; pocket size, 3¾x5⅜ inches, and 1 inch thick, with 31 full-page illustrations in sepia. All bindings are black.

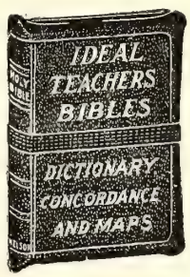
Ruby Type, Size 3¾x5⅜ Inches, and 1 Inch Thick.

65—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on side and back in pure gold; 6 colored maps **$2.50**

AUTHORIZED VERSION.

RED LETTER TEACHERS' BIBLES.

Brevier Type (8 vo.), Self-Pronouncing, Size 5⅜x8½ Inches and 1⅜ Inches Thick.



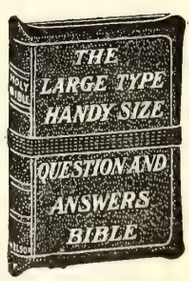
Containing the Bible, with full references. The words of Christ in the New Testament are printed in red; other parts of the book are printed in black. With Concise Bible Dictionary, combined Concordance, and 12 indexed maps.

7852—Genuine Leather, Lavant grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold **$4.75**

RED-LETTER EDITION.

With All the Words of Christ in the New Testament Printed in Red.

1282—Genuine Leather, Morocco grain, divinity circuit round corners, red under gold edges, register and headbands; title stamped on side and back in pure gold **$3.25**



60—Bound in Cloth, stiff covers, square corners, red edges, Sunday School Scholars' Bible, stamped in pure gold on cover, no illustrations; special book for Sunday Schools **95c**

Any of the above Bibles sent postpaid. Address

THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy

MONDAY.

GOD SPEAKING.

"Acquaint thyself now with him, and be at peace, thereby good shall come unto thee."—Job 22:21.

For, *"God shall send forth his mercy and his truth."*—Psalm 57:3.

And, *"Everyone that asketh receiveth; and he that seeketh, findeth; to him that knocketh, it shall be opened."*—Matt. 7:8.

And, *"My people shall be satisfied with my goodness, saith the Lord."*—Jer. 31:14.

"This is the promise that he hath promised us, even eternal life."—I. Jno. 2:25.

The writer has supplemented the conjunction at the beginning of each text. The four references read like a story, and to read them with a view of their relation to the thought of last week, they become, in a real sense, the voice of God speaking.

Prayer—Our Father, we feel like singing the song:

"Tell me the old, old story
Of unseen things above;
Of Jesus and his glory,
Of Jesus and his love."

And help us, Lord, to be faithful and find in thy presence all of life's goodness.—*Amen.*

TUESDAY.

THE INHERITANCE INCORRUPTIBLE.

"It is the Father's good pleasure to give you the kingdom."—Luke 12:32.

This text is one of dozens found in the Scriptures referring to the "saints inheriting the earth."

We are all "heirs of God," it seems, and "joint heirs with Christ." If that is so, the loftiest blessing which one can receive is to possess God, live in him, and be made somewhat in his likeness.

There are some sublime and wonderful Scriptures on the subject of this mutual possession in which we are told that we are the inheritance of the Lord and that the Lord is the inheritance of ours: "The Lord has taken you to be to him a people of inheritance," says Moses; "Ye are a people for a possession," says Peter; "The Lord is the portion of my inheritance," says David; and "Ye are the heirs of God," says Paul. Does this not explain how it is that "we are in him and he in us," in that way for which Christ prayed in that 17th chapter of John, and does it not make clear to us how he makes us "partakers of the Divine Nature?" Blessed thought!

Prayer—Our Father, we feel more distinctly this day thy rich promises of living and being, what true joys are, and what salvation is to them that love him. We thank thee and glorify thee. —*Amen.*

WEDNESDAY.

THE "DOUBLE INDEMNITY" OF THE LORD.

"God is the strength of my heart, and my portion forever."—Psalm 73:26.

There are two thoughts in our meditation today, the strength of God and our share in that strength.

If God is omniscient, then his infinite wisdom is ours to guide us.

If he is eternal, his eternity is ours and he will preserve us forever. "He is able to keep that which I have committed unto him against that day," said Paul.

Prayer—Our Father, we turn our faces upward to thee. As the stars of night shed their splendor upon the universe, so fill our souls with heaven's beaming love. Fill our hearts with the desire for that which is true, gentle, kind and good, and mirror our souls somewhat of thy likeness.—*Amen.*

THURSDAY.

AN EVENING BENEDICTION.

"Return unto thy rest of my soul; for the Lord hath dealt bountifully with thee."—Psalm 116:7.

Whenever this is read, be it morning, noon or night; or be it at one sitting when this whole page is read, it becomes a part of the whole, and is a most satisfying benediction. Repeat it as you turn out the lights and go to bed for the rest of the night.

He who turns to his bed at night with a clear conscience finds a downy bed of ease and comfort. He can sleep the sleep of the just, and nature prepares him for the duties of tomorrow.

"Preserve only a good conscience toward God, and loving purpose toward your fellow men, and you need not wince or tremble, though the pack of spaniel-hearted hounds snarl at your heels." —*Wm. Morley Punshon.*

Rest is not quitting the busy career;
Rest is the fitting of self to one's sphere.
'Tis loving and serving, the highest and best,
'Tis onward, unswerving, and this is true rest.
—*Goethe.*

Prayer—Our Father, thy defense doth save thy children, and thou hast delivered all who trusted in thee, and thou art working until now that we may be saved. Grant unto us thy spirit of work and thy salvation may shine like the sun in our lives. In Christ's name, we ask it.—*Amen.*

FRIDAY.

THE ONE BANNER OF LIFE.

"He brought me to the banquet house, and his banner over me was love."—Songs of Sol. 2:4.

"Love is strong as death . . . many waters cannot quench it, neither can the floods drown it; if a man would give all the substance of his house for love, he would utterly be contemned."—Songs of Sol. 8:6, 7.

In the U. S. Navy there is one flag that may be hoisted above the American flag. This flag is the "church pennant."

Every Sunday morning when the bugle sounds "church call," announcing services, this pennant is hoisted to the tip of the mast, above the ensign, while worshippers sing and pray and worship God. This is in token of recognition of God as supreme, and of our obeisance to him who is the great commander of the universe.

This pennant bears the simple cross of blue in a field of white. That cross is the symbol of God's love, represented in the price Jesus paid for loving us and thus bringing the Father's love to us. So, "his banner o'er us" is love. Thank God!

Life's experiences furnish us no better eulogy than this. Here is love as a universal divine principle. It is the principle which is to govern the universe. Its floating beauty bespeaks love which is from God, which is God, in which God dwells, and the love by which, if we let him, he dwells in us.

The last line of the text represents the sacredness of that love, which is to teach that love is not a commodity to be bought, and that when one has done all he can, so high above is the worth of God's love that he is altogether unworthy. Nothing we can do can measure up with it.

The Lord does not want our gold, he wants just us; and, if we will be just his, humbled at his feet, his blessings follow.

There are many things pertaining to our lives which claim our time, admiration and attention: earning a living, social requirements, politics, statesmanship, etc., and yet all these can function right and bring true happiness only by one thing. It was for this reason that Paul said, "He that loveth another fulfilleth the law." It was for this reason that Jesus said, "By this all men know that ye are my disciples." All things are contained in this word, "Love."

Our Lord would have us wear our badges, hoist our banners, show our colors, for we are known by them; but he would have us know also that the one spirit which permeates and crowns all the others with true success is love. It is the one thing that marks him for us and us for him.

Prayer—Our Father, our Lord, and our God, thou knowest our desires. Forgive every unworthy one and fill the fountain of our wishes with the great spirit that abounds in happiness and peace and plants our feet firmly for the onward march of life until we are made perfect in thee.—*Amen.*

SATURDAY.

OUT OF THE PIT.

"Thou hast in love to my soul delivered it from the pit of corruption."—Read Isa. 38:10-17.

A four-year-old boy in Bow, New Hampshire, fell down a well twenty feet deep and only nineteen inches in diameter, and was held there a prisoner, screaming in terror, for seven hours. A hundred labored frantically to release the child. There was only one way to do it: they had to sink a parallel shaft through the frozen soil and then make a tunnel across to the imprisoned boy. This at last they succeeded in doing, lifting the child to the surface, and placing him in the arms of his mother.

A scene like that stirs all our sympathy; but how many look on with indifference when a child is caught, sinking slowly but surely, in the pit of a careless and sinful life? Do men give up their hours and days to effect a rescue? Do women gather for agonized prayer? And yet the second case is infinitely more tragic than the first, as much more as the immortal soul outweighs in value the mortal body.

Prayer—Cause us, O Lord, to realize the real perils. Make us to see the true values. Oh, may we share the passion of thy evangel.—*Amen.*

—AMOS R. WELLS.

SUNDAY.

SAFE LETTER-CARRIERS.

"Establish my footsteps in thy word."—Read Psalm 119:129-136.

It has been discovered in Boston that, though twelve thousand persons were injured by automobiles on the streets of that city last year, only three of the six hundred letter-carriers of the city have been hurt while crossing streets in the last five years.

The reason is, of course, that they have learned how to cross the streets safely. They do it deliberately. They keep their wits about them. They make a business of crossing streets safely.

(Continued on page 15.)

THE CHRISTIAN SUN'S PULPIT

Rev. John G. Truitt, *Pastor.*

THE INNER EYES OPENED.

By John G. Truitt.

"And when the centurion saw . . . he glorified God."—Luke 23:47.

Open my eyes, that I may see,
Glimpses of truth thou hast for me;
Place in my hands the wonderful key
That shall unclasp, and set me free.
Silently, now, I wait for thee,
Ready, my God, thy will to see;
Open my eyes; illumine me,
Spirit divine!

When the centurion saw Jesus as he really was, and for what he really was, he glorified God. When he saw, he praised God! I am not using those words as a text. I am using them as a plea. A plea to God for myself, and a plea to you to allow God to open your eyes that you may see. Let us really pray the stanza of the hymn quoted. "Open my eyes, illumine me, Spirit divine." Open my eyes and yours to see what? Jesus, "a man of sorrows, and acquainted with grief." That is a prophetic word from Isaiah, and perhaps you will say that that is my text. Jesus, a man of sorrows!

I.

Jesus was a man of sorrows at the table. We have to look deeper than the surface to see his sorrow there. The many wonderful things he did, and said, to cover up his sorrow. But his heart must have been breaking when he gave orders for the disciples to find the room and make ready for the feast. His heart must have been breaking when he saw his twelve taking their places about the table. His heart must have been breaking when he told them how he desired to eat this supper with them, for there had been developments—devilish, damning developments! His heart must have been breaking when the bread was breaking, and the thanks were being given to God. "A man of sorrows, and acquainted with grief." He must have been shaking hands with grief right then in his innermost soul.

Jesus' greatest sorrows were not derived from his enemies! Let us admit this fact with shame, for all too often it comes very near us! I repeat, Jesus' greatest sorrows were not derived from his enemies, but from his friends and followers. *Sold, denied, forsaken,* are three words that tell the story of what Jesus' friends did for him in his awful hour of need and crisis.

One of the very keenest sorrows that pierced the soul of the Saviour must have been for one of his own number to sell him for the price of a slave—thirty pieces of silver. He elected to be a servant! He did not have to be sold as a servant. He made that his choice. What a tragedy! That one of his very own should have taken the money into his own hand, the price of slavery! My friends, let us open our eyes, and see how Jesus' gentle heart full of infinite love must have been breaking under that most cruel cut of all. "When the centurion saw . . . he glorified God." "Thou, too, Brutus!" Yes, Judas sold his friend, and the Saviour of the world, for thirty pieces of silver.

What are we willing to sell him for? What would be our price? Oh! may the very asking of that question place a prayer in our hearts, and a faith in our God that will keep us from ever selling him out! Jesus did not say, "You have tried to *make* me a servant by selling me for the price of a slave; now then, I will not be a servant." No, he did not say that. He went right ahead, taking upon himself the form of a servant, and said, "I came not to be served, but to give my life a ransom for many." "And when the centurion saw . . . he glorified God."

II.

Jesus was a man of sorrows at his triumph. In the Garden, I mean, but at the "triumph," I say, for that was an hour of triumph, indeed! Sick, and bruised, and broken, and sad, Jesus sought his way into the Garden of Gethsemane! And God closed the door, and the eyes of sleeping disciples. "Enter into your closet, and shut the door, and pray: and your Father which seeth in secret will reward thee openly." God closed the door. What closet had Jesus, who had no place to lay his head? Into the closet of the darkness of the dense olive grove went the Son of God, and God himself hung the curtain of the night against his back, and Jesus went forward a little and fell on his face and prayed. And how he prayed! What utterances must have gone up to his Father from the infinitely merciful and loving heart of Jesus. For you and for me he prayed. For James, and John, and Peter he prayed. For the unnumbered millions for whom he was tasting death, he prayed. For the sickening, blighting, burning, breaking sins of earth, he prayed. A cup of iniquity to be poured upon his soul! "He took upon him the iniquity of us all." "The man in whose hand the cup is found, the same shall be my servant." "If it is possible, let this cup pass from me, but if not, thy will be done."

Yes, Jesus was a man of sorrows, and acquainted with grief. He was not shaking hands with grief now; he was grappling with it. He was fighting your battle and mine! *And thanks be unto God, he was winning!* For the angels came and ministered unto him. In the night the angels came. Have you noticed how angels came to the Son of Man, and the saints of God in the night? In the night of sorrow and heartbreak, the angels have come—to Jacob, lonely and driven from home; to Jacob again, afraid and driven to home; to David; to Paul; to Jesus—have they come. "This night an angel of God stood by my side." And Jesus had won the moral, mental, spiritual battle—the remainder was divinely performing for you and me, and physically bearing the pains of death. "A man of sorrows," indeed! And yet a Saviour triumphant!

Will we not open our eyes, and see? Will we not say, "Thank you, Lord?" Will we not witness by word, and act, and deed, our gratitude to him? Will we not make it one hundred per cent for Christ by laying the greatest gift we have—more valuable than all the gold of the earth, besides—at his feet? And what a gift is that? Our lives!

Love so amazing, so divine,
Demands my soul, my life, my all.

III.

Jesus was a man of sorrows at the trials, and on the tree! What travesties were the trials of Jesus. They were insulting outbursts of insolent mobs, with the soldiery of Rome acting as court fools to make the scene complete. "Open my eyes, illumine me," that I may see how Jesus is still on trial at the courts of the human hearts of the earth. "Open my eyes, that I may see" that it is worse to malign Jesus today than it was then. It must have given Jesus pain to see what fools were his foes. But the real sorrow must have been that which came from knowing that followers of his had forsaken him and fled; that when the first ill wind of oppression came, not merely the "loaves and fishes" followers were gone, but his innermost circle itself had broken and fled.

What a holiday it was for the soldiers! In the laughing business of taking orders from long-bearded Jews, and making mockery of the word "king", while the Jews overlooked the insult of it, in order that they might go ahead with their ugly business. How the centurion must have seen the joke! Bitter enemies among the ruling class of Jews becoming warm friends to make fools of themselves, and stultify common justice. But it would be only a day's work for his soldiers—a breaking of many weeks and months of monotony. They caught the spirit of it. They mocked Jesus, tying his hands and placing a reed-

(Continued on page 15.)

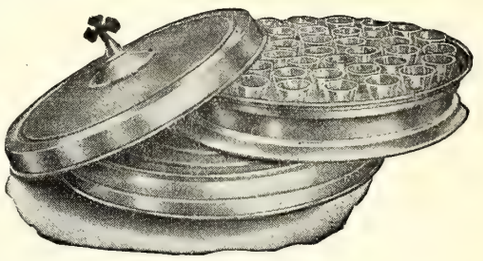
COMMUNION WARE.

Individual Service.

Made in best Silver Plate or Aluminum. Prices low; first-class workmanship and finish.

ALUMINUM.

Aluminum is light in weight, durable, and does not tarnish.



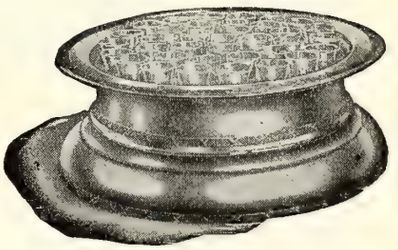
Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses **$7.00**
Tray No. 6—Interlocking, with 35 plain glasses **6.75**
Tray No. 10—Interlocking, with 30 plain glasses **6.50**
Base No. 50-A—Fits Trays 2, 6, or 10..... **2.25**
Cover No. 50-A—Fits Trays 2, 6, or 10..... **2.25**
Bread Plate No. 1—Narrow rim..... **1.60**

SILVER-PLATED.

The Silver-plated Ware is of the very highest grade and best finish; heavily plated on nickel base.

Tray No. 85—Interlocking only, with 36 glasses **$22.00**
Base No. 1—Silver-plated; fits Silver Tray 85.. **11.00**
Cover No. 5—Silver-plated; fits Tray No. 85... **16.00**



(For Silver Bread Plates, see under No. 90.)
Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling) **$22.00**
Base No. 2—Silver-plated; fits Silver Tray 90.. **16.00**
Cover No. 4—Silver-plated; fits Silver Tray 90. **14.00**

Bread Plate No. 3—Narrow Rim.....**$ 9.00**
Bread Plate No. 4—Broad Rim..... **9.00**
Filler—Silver Lined..... **6.00**

THE CHRISTIAN SUN
1536 East Broad Street, Richmond, Virginia

Christian Orphanage

Dear Friends:

Who can deny the plea of a little child? Jesus did not. When the mothers brought their little children to him, he did not turn them away, but took them up in his arms and blessed them. When the disciples tried to hinder the mothers from bothering him, Jesus rebuked them and said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Jesus, though busy as he was, took time to bless the little children.

The late Edwin Gould, of New York City, a man worth millions, was never happier than when surrounded by a group of little children. Orphan and needy children was one of his hobbies. We will always remember the day he spent at the Christian Orphanage and the good time he had pulling jokes on the little children. We all fell very much in love with him. He was so plain and easy of approach. He accumulated millions, but never got above or forgot the orphan and needy child. He visited and helped many institutions of charity throughout the country.

Mr. J. B. Duke started out in life a poor boy but accumulated millions and when he established his great foundation, he remembered the orphan child and made due provisions for it in his foundation, and more than five thousand children in North Carolina and South Carolina, in orphanages, are assisted. With great wealth at his command, he did not forget the child that was poor and orphaned.

Dear reader, you may not be able to do big things in life; but have you ever read in the Good Book that the two hundred of David's soldiers who did not cross over the stream, but stayed by the stuff, received as great reward as the four hundred who crossed over and captured the enemy and recovered the wives and children of the soldiers and took the spoils of the enemy? Do you know that when the collection plate is is passed in your church for the benefit of the Orphanage that if you give an offering, and it is the best you can do according to the means you may have, that your reward will be as great as the man who gives many times as much.

Don't forget your Orphanage. It needs you. The little children are appealing to you.

CHAS. D. JOHNSTON, *Supt.*

The following items have been sent in since our last report:

Mrs. J. Alec Holt, Burlington, N. C., 1½ gallons preserves.

Ladies' Aid Society, Mt. Bethel Church, Summerfield, N. C., 1 boy's suit, eight shirts, 1 pair pillow cases.

First Christian Church, Norfolk, Va., 1 raincoat, two suits, one dress, one overcoat.

Mr. Walter R. Sellars, Burlington, N. C., 1 boy's raincoat.

Miss Margaret Craven, Coleridge, N. C., 2 dresses.

Mrs. M. R. Rives, Graham, N. C, 5 dresses, 1 blouse, one raincoat.

Mrs. R. T. Brittle Dendron, Va., Union (Surry) Sunday School, 2 towels, 5 dresses.

Junior Missionary Society, First Congregational-Christian Church, Newport News, Va., 20 towels, 2 bath cloths.

Miss Lydia Cresswell, Hook's Mill, W. Va., 5 dresses, 1 pair shoes.

Elon College Missionary Society, Circle No. 1, Mrs. Dwight W. Steere, Leader, Elon College, N. C., 8 pieces material, 2 dresses, 1 piece lace, 1 pair of bloomers.

Cary Christian Church, Cary, N. C., 12 misses' dresses.

Mr. J. M. Darden, Suffolk, Va., 45 gallons paint.

REPORT FOR MARCH 29, 1934.

Brought forward		$ 2,012.54
Sunday School Monthly Offerings.		
North Carolina and Virginia Conference:		
Pleasant Ridge	$ 1.19	
Greensboro, Palm St.	6.00	
		7.19
Eastern North Carolina Conference:		
Mt. Hermon	$ 4.00	
Auburn	1.65	
Liberty Vance	4.22	
Youngsville	2.00	
New Hill	8.40	
		20.27
Western North Carolina Conference:		
Ramseur	$ 4.77	
Shiloh	1.00	
		5.77
Eastern Virginia Conference:		
Bethlehem	$ 8.94	
Wakefield	1.08	
Berea, Nansemond	5.00	
Holy Neck	6.27	
		21.29
Valley Virginia Central Conference:		
Winchester	$ 4.37	
Newport	1.52	
		5.89
Alabama Conference:		
Pisgah		3.97
Georgia and Alabama Conference:		
Vanceville		1.00
Special Offerings.		
Mr. C. D. Johnston, Elon College	$ 5.00	
Mr. C. M. Horner, Burlington	25.00	
Mr. J. I. Branch, Garner, birthday offering, 1 penny for each year	.76	
Mr. C. M. Horner, Burlington, payment on Thanksgiving pledge	25.00	
Mrs. Dalton, support children	12.50	
Mr. Sam G. Moore, Burlington, payment on Thanksgiving pledge	15.00	
		83.26
Total for the week		$ 148.64
Grand total		$ 2,161.18

EASTER AT CHAPEL HILL.

For years our Chapel Hill Church has celebrated Easter by holding the only early morning service in the University City. To this service choirs and people from other churches contribute much toward its success. This year a very unusual feature will be the coming of one of America's greatest preachers to the pulpit, Dr. Percival Huget, of New York City.

For years Dr. Huget has been the pastor of the largest Congregational Church in this country, Tompkins Avenue Church, Brooklyn. The present membership is 2,616, as reported in the last Year Book. Dr. Huget will preach in the morning at 7:30, and again in the evening, at 7:30. All the people of the church, and many members of the University faculty and student body are interested in these services. And, better still, it is proposed to keep Dr. Huget in Chapel Hill for the full month of April, and possibly longer.

It is a rare opportunity for people of this section of North Carolina to listen to one of the world's great preachers. It will be a wonderful month for Chapel Hill. Our church there is to be thanked and congratulated for bringing this man to our State's educational center. M. J. S.

HOLMAN SUPERIOR TEACHERS' BIBLES

Authorized Version—Self-Pronouncing The Best Editions of the World's Best Book

For Adults, Teachers, Preachers, Students, and All Who Would Study the Word of God Intelligently

BOLD BLACK TYPE—COMPACT SIZE 4½x6¾ INCHES—WILL FIT THE COAT POCKET

Part page specimen of Holman Boldblack Type Bible

ST. MATTHEW, 5. *Christ's sermon on the mount.*

13 And leaving Năz'a-rĕth, he came and dwelt in Cā-pĕr'na-ŭm, which is upon the sea coast, in the borders of Zăb'u-lon and Nĕph'tha-lim:
14 That it might be fulfilled

A.D. 31. CHAP. 4. n Isa. 9. 1, 2.

934 CHAPTER 5.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.

AND seeing the multitudes, a he went up into a moun-

THIS NEW HOLMAN TEACHERS' BIBLE, Pronouncing Text, Bold Black Type is a PRONOUNCED SUCCESS. The latest Bible with NEW HELPS that are quite comprehensive and consist of an Illustrated Bible Dictionary, Concordance and additional aids all under ONE ALPHABETICAL INDEX. Also Fine Maps on Coated Paper, and a specially prepared BIBLE READING COURSE, intended to stimulate and maintain interest in the Bible. Imported Bible paper is used to improve opacity and keep down bulk. By this means you get the benefit of full Biblical information without the physical discomfort of handling a heavy volume.

STYLES AND PRICES—BIBLE PAPER EDITION

4612. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges..... $4.00
4630. Same as 4612, with extra leather lined covers..... 4.75

THIN INDIA PAPER EDITION

With Helps as described above. Size 4½x6¾ inches. One inch in thickness

630X. Egyptian Morocco, divinity circuit, leather linings, red under gold edges, silk head bands and silk marker..... 7.00
633X. Algerian Morocco, divinity circuit, leather lining to edge, silk sewed, round corners, red under gold edges, extra quality binding..... 8.00

EXTRA LARGE PRINT TEACHERS' BIBLES

Large 8 Vo. Size—8x5½ inches—1600 Pages, including 400 pages of Bible Study Helps

Part Page Specimen of Print

Extra spacing between words and lines makes this Bible very easy to read.

ST. MATTHEW, 5. *Christ's sermon on the mount.*

15 k The land of Zăb'u-lon, and the land of Nĕph'tha-lim, *by* the way of the sea, beyond Jôr'dan, Găl'i-lee of the Gĕn'tiles;

A. D. 31. k Is. 9. 1, 2. l Is. 42. 7. Luke 2. 32. m Mark 1. 14.

2 And he opened his mouth, and taught them, saying,
3 b Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

CONTAINING COMPLETE HELPS TO BIBLE STUDY, INCLUDING ALL OF THE FOLLOWING FEATURES

A New Practical Course in Bible Reading, A Treasury of Biblical Information. The most carefully compiled, thorough and attractive form in which valuable Biblical information has ever been prepared. Illustrated Self-Pronouncing Bible Dictionary Containing 150 illustrations, concise definitions and textual references on nearly 50,000 subjects. A Practical Comparative Concordance, with nearly 50,000 references. Four Thousand Questions and Answers on the Old and New Testaments. A valuable Help to all Bible Readers.

STYLES AND PRICES

4712. Divinity Circuit (overlapping covers), French Seal Leather, red under gold edges, silk head bands, and silk marker.. $5.00
812RL. Red Letter Teachers' Bible. The Words of Christ in the New Testament, Old Testament Passages alluded to by Christ, various prophecies relating to Christ in the Old Testament, etc., all PRINTED IN RED. Binding same as described above on 4712 and same large Self-Pronouncing type..... 6.00
733X. Holman India Paper, Genuine Morocco, leather lined, silk sewed, divinity circuit, round corners carmine under gold edges, silk head bands and silk marker, same type and helps as above..... 10.65

All styles sent Postpaid at above prices—Thumb Index 50 cents extra

CHRISTIAN ENDEAVOR NOTES.

(Continued from page 10.)

considers the most meaningful Bible passage for a young man or woman who wants to grow as a Christian every day and to tell why the choice was made.

A Story With a Message.

Mary Slessor, a Scotch lassie, dreamed of becoming a missionary to Calabar on the West Coast of Africa. In spite of heavy home duties and long days at work in the mill, her desire grew stronger each passing day. She never ceased to pray that some day she could go to Calabar and every bit of spare time she had was spent in study of her Bible. One day when a friend of hers asked for something to read, she handed her a Bible and said: "Take that; it has made me a changed lassie." Finally the dream came true and she sailed away from her beloved Scotland for Calabar. She was frail and alone, but her faith was too strong to let fear enter her heart. She once wrote to a friend at home: "We are not really apart, for you can touch God direct by prayer, and so can I." And then, too, she had her Bible, which grew more wonderful to her every day.

Mary Slessor had always been a profound student of the Bible, and when she began her mission work, her study increased. Early in the morning, just as soon as it was light enough, she would take her Bible, a fine pen, and some ink, and begin her study of either the Old or New Testaments. She underlined the governing words and sentences as she went along in her endeavor to grasp the meaning of the writer and the course of his argument; word by word, sentence by sentence, she patiently followed his thought. Then she noted whatver she had learned from the text on the margins of the pages. Many of the Bibles which Mary Slessor used are still in existence today. Each page is filled with underlined words and notes, such as, "We must see and know Christ before we can teach," "The secret of all failure is disobedience," "God is never behind time." So Mary Slessor studied through her Bible. As soon as she had finished with one, she took up another and began once more. Each time new thoughts came to her and passages which had been difficult became suddenly clear. She never hurried with her study. Often she spent several days on a chapter, but its meaning and message were stamped on her mind and heart with an indelibleness that could not be destroyed.

What is your plan of making Bible study effective in your Christian living?

Adapted from Sunday School Herald.

THE SUN'S PULPIT.

(Continued from page 13.)

scepter therein, then filed by in turn taking the "scepter" from his hand, and smiting him over the head with it as they cried—Jews looking on—"Hail the king of the Jews!" How they must have spat the word "Jews," as they spat upon the face of the gentle Saviour!

They scourged him with their cruelest instruments of torture, and bound a tree to his mangled, bleeding back, and commanded him to "Carry." "He was wounded for our transgressions, he was bruised for our iniquities; by his stripes we are healed." They nailed him to the cross. They mocked his mighty power to come down; beneath his eyes they cast lots for his earthly estate! What a kingdom—only a seamless garment! A coat, and it discarded! *But the kingdoms of the earth shall become the Kingdom of our Lord!* 'Twas a small beginning, but an infinitely great beginning, for "When the centurion saw what had been done, he glorified God." Already the thief had been won, and now the centurion, and soon the disciples will be "given power," along with their three-fold forgiveness, and the calendars of the earth will be adjusted to Bethlehem, and Christianity will be on its triumphant march!

And it will march on the loyalty, and love of just such men and women, and boys and girls as you and I may, by the grace of God, prove ourselves to be. God give us grace to see our part, our place, our duty! God give us the opening of our inner eyes, in order that seeing we may glorify God with our lives, knowing that he will give us grace for every hour of need. We need a Redeemer, a Saviour—our sinful selves testify eloquently to that. "And when the centurion saw how he died, he said, 'Truly, this man was the Son of God'." A few days later, when he had been resurrected from the tomb, Thomas said, "My Lord, and my God." Will we not open our eyes, too, then, and accept him as our Saviour and Redeemer?

THE FAMILY ALTAR.

(Continued from page 12.)

In this they are to be imitated by those who cross the thronged and perilous highways of the spirit. Dangers meet one at every turn. Policemen are few. Crowds are selfish and heedless. But if our footsteps are established in God's Word, if we take the Bible for our guide, no harm will befall us, and we shall reach our home in peace.

Prayer—May we rest on thee, thou Leader of men. May our souls be directed by thy truth. May we walk in the spirit all our days.

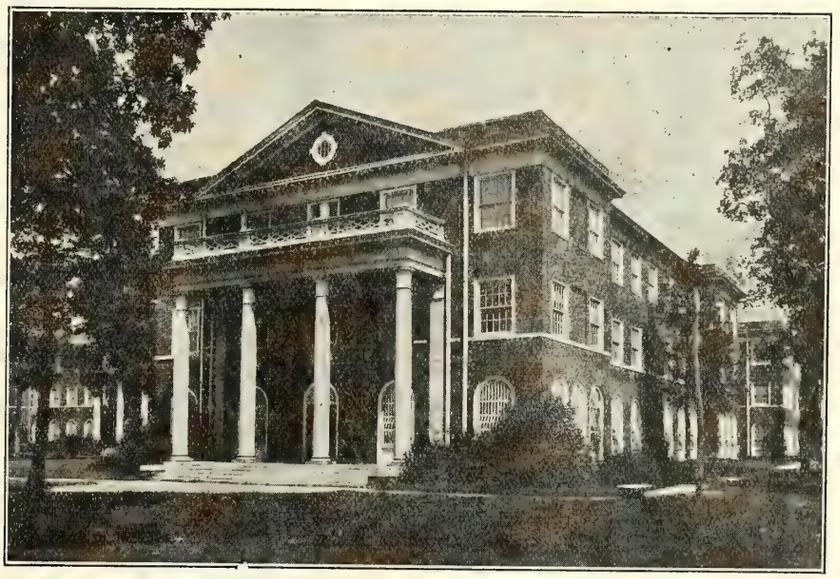
—Amos R. Wells.

ELON COLLEGE

AN ACCREDITED COLLEGE

of the

CONGREGATIONAL CHRISTIAN CHURCHES OF THE SOUTHEAST



CHRISTIAN EDUCATION BUILDING.

ELON COLLEGE, founded by the Christian Church in 1889, has fully justified the faith and hope of its founders during its 42 years of operation. Its graduates from the four-year course leading to a bachelor's degree, number 980, now living, 122 of whom are in the Christian Ministry and full-time Christian service. The majority of these are members of our own denomination. In addition, 449 are in educational work and are an active influence in the lay leadership of the Christian Church.

THE CHRISTIAN EDUCATION BUILDING, and the definite religious atmosphere of the College, provide the very best facilities available for training for religious leadership, and offer the Church its finest opportunity to train the young people of the denomination to assume active leadership both in the ministry and laity of the local churches.

Address—

C. M. CANNON, *Registrar*

Elon College, - - - - North Carolina

Home Atmosphere—Reasonable Rates—Clean Athletics—Christian Spirit

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational-Christian Church.

Central Publishing Co., Inc., is complying with the President's Code

BOARD OF EDITORS.

J. O. ATKINSON, D. D.....Editor
E. C. GILLETTE, D. D.....Associate
S. C. HARRELL, D. D.....Contributing
C. R. RAYMOND, D. D....Contributing
ELISHA A. KING, D. D...Contributing
W. C. WICKER, D. D.....Contributing
J. T. KERNODLE....Managing Editor

SUBSCRIPTION RATES.

One Year $2.00
Six Months 1.00

Trial Subscriptions: Five or more new subscriptions sent in at one time by pastor or president of any church organization, three months for 40c each.

PUBLISHED EVERY THURSDAY AT RICHMOND, VIRGINIA.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Change of Address: Be sure to give both old and new address when asking that your address be changed.

All news matter and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsyth Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, **Managing Editor, 1536 E. Broad St.,** Richmond, Va.

Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

Receipts: The change of label is your receipt for money paid. The label shows **date of expiration, and change on label** will appear the first or second issue of the month following renewal, provided it was received before the 25th. No other receipt will be sent unless requested. Please notify the Richmond Office if label is not changed as above.

OBITUARIES

WILLIAMS.

Mr. John Hunter Williams was born June 15, 1874, and died March 11, 1934, at Morganton, N. C., at the age of 59 years, 8 months and 27 days.

On December 28, 1899, Miss Martha A. Fogg became his wife. One child blessed this union. Mrs. Williams departed February 5, 1907. In September, 1908, he was married to Mollie Bell Miller. Two children were born to this union. His last wife survives him with one brother and two sisters. C. J. Williams, Wentworth, N. C., Route 1; Mrs. J. C. Madison, Wentworth, N. C., Route 1; Sallie A. Williams, Morganton, N. C.

When a young man, he professed faith in Christ at Howard's Chapel, joining the church at that time, but later withdrew of his own accord.

He expressed his desire to go home to God, and be with the redeemed.

Services were conducted at Howard's Chapel in his memory and interment was made in the church cemetery.

May the Lord comfort the bereaved.

L. L. WYRICK.

MORGAN.

Seth Augustus Morgan, son of the late William and Mary Jane Morgan, died at his home near Holland, Va., on March 8, 1934, age 74 years. The funeral services were conducted by the writer at Holy Neck Christian Church, and the burial was in the church cemetery.

He leaves a widow, Mrs. Addie Haslette Morgan, one son, Hilton A. Morgan, one brother, William F. Morgan, and one grandchild, Mildred Juanita Morgan, all of Holland, R. F. D.

Mr. Morgan was formerly a member of Middle Swamp Baptist Church, Gates County, N. C. He was recognized in his community as a good man, kind and generous in his home, an obliging neighbor, and a quiet and peaceful citizen. May our heavenly Father comfort and keep his loved ones.

N. G. NEWMAN.

WHITFIELD.

Mrs. Virginia Jernergan Whitfield, daughter of Henry and Nancy Holland Jernergan, of Nansemond County, and widow of Manning D. Whitfield, died at Weldon, N. C., February 23, 1934, aged 70 years. The funeral services were conducted by the writer at Holy Neck Christian Church, of Nansemond County, Va., and the burial was in the church cemetery.

Mrs. Whitfield leaves two children, Edward and Birdie Whitfield, Weldon, N. C., and two brothers, Charles E. Jernergan, R. 3, Franklin, Va., and John B. Jernergan, Portsmouth, Va. Mrs. Whitfield was a member of Holy Neck Christian Church.

N. G. NEWMAN.

How many a man dreams he can influence children by the precepts that fall from his lips! Child life is never so influenced. How many a man imagines he can influence his children, friends, neighbors, acquaintances, by what he desires they should think him to be! No man does so influence any of his fellows. How many a man, for long years, has kept up an outward appearance of morality and respectability, yea, even of religion, while his heart has not been cleansed; and in the deep recess of his nature there have lurked, dominating all his impulses of that life, things low, and base, and impure! Tell me, how has that man influenced other men? Has he influenced them by what he has appeared to be, or by what he has really been? Without a moment's hesitation I assert he has influenced men by what he has been within himself. Not by the appearance which was a lie, but by the baseness which was the truth of his life. has he influenced children and friends and acquaintances.—G. Campbell Morgan.

People talk about the sanctifying influence of sickness. Undoubtedly it has a place in our spiritual discipline, but it is negative rather than positive, and corrective rather than quickening. It is often God's check upon the wilful spirit and the headlong course of disobedience; but after a time, if its voice is not obeyed, it becomes hardening rather than sanctifying, depressing rather than inspiring.—A. B. Simpson.

God speaks to us most directly in that which is nearest to us. Straining out to find him in the remote, the extraordinary, the supernatural, however it may pass for piety is the reverse of true piety.—H. W. Thomas.

PIEDMONT COLLEGE

Located in

"The Blue Ridge Highlands"

SECOND SEMESTER—JANUARY 31st.
SUMMER TERM—JUNE 11th.

An accredited college with an enviable reputation for superior classroom instruction, and wholesome student life.

Fully recognized and accredited in its home State, and in such neighboring States as North Carolina, South Carolina, Alabama, Tennessee and others. Standard courses leading to the A. B. and B. S. degrees.

The Summer Term, continuing for six and nine weeks, affords opportunity for college and professional study and invigorating recreation.

From six to twelve hours of credit may be earned. Special courses in Elementary, Intermediate, High School and Rural Education. Public School Music and Art; School and Playground Games; Athletic Coaching.

For Fall Term or Summer Bulletin, write

DEAN J. C. ROGERS,
DEMOREST, GEORGIA.

Southern Seminary Foundation

(Successor to Atlanta Theological Seminary.)

AFFILIATED WITH

Vanderbilt University

The Foundation and the other Foundations that are affiliated with Vanderbilt University School of Religion comprise the only Interdenominational Theological School in the South. Through this affiliation the students enjoy the rights and privileges of Vanderbilt University.

DEGREES.

Candidates for degrees are required to have completed their college courses.

The degree of Bachelor of Divinity is offered to qualified students who complete the required courses.

Vanderbilt University also offers the degrees of Master of Arts and Doctor of Philosophy, in accordance with the regulations established in its several departments.

MORE THAN A SCHOOL OF THEOLOGY.

Because of our affiliation with Vanderbilt, our relations with other nearby colleges where our students can take courses without tuition, and the cooperation of the American Red Cross and other social agencies in the city, we prepare students for many types of Christian service.

For information write

WILLIAM JAMES CAMPBELL, *President,*
330 BUTTRICK HALL, VANDERBILT UNIVERSITY,
NASHVILLE, TENN.

THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

IN ESSENTIALS, UNITY. IN NON-ESSENTIALS, LIBERTY. IN ALL THINGS, CHARITY.

VOLUME LXXXVI. RICHMOND, VA., THURSDAY, APRIL 5, 1934. NUMBER 14.

•• THE SUN'S OBSERVATORY ••

A Miniature Camera, Indeed.—

Only recently a miniature camera designed to take pictures on the inside of the stomach was tried out in a Philadelphia hospital. It is said to have been a practical success. The camera is two inches long, but only a half-inch in diameter, being cylindrical in shape. It contains a lenz, a roll of film and a miniature flash bulb. It takes sixteen pictures in a space of time less than one-hundredth of a second.

The President On Vacation.—

The President has been for the past week fishing and cruising in the waters of the Carribean Sea. It was expected that he would return to Washington not later than the 6th of April, but, according to official reports, things are going so satisfactorily in Washington, and the President is enjoying himself so much, that it has been decided to delay his return until the last of next week. The President is on the yacht *Nourmahal,* as the guest of Vincent Astor.

Advance.—

The first issue of the oldest religious publication in America reached our desk as we were going to press. The statement seems paradoxical, yet it is true, for *The Herald of Gospel Liberty,* its direct forerunner, would be 126 years old at this time, and the new paper carries the following: "Vol. 126, New Series, April 5, 1934, No. 1." The mast-head tells us that "*Advance* is the National Weekly organ of the Congregational and Christian Churches of America, and continues *The Congregationalist* (1849), *The Herald of Gospel Liberty* (1808), *The Recorder* (1816), and *The Advance* (1867)." The representative of the Congregationalists and Christians of the Southeast, which is ninety years old itself, wishes for its elder brother the best of wishes—that it may continue for the next 126 years the work which it has done in the past.

Recovery Is Certain.—

Such leaders as Myron C. Taylor, chairman of the board of the United States Steel Corporation, and Alfred P. Sloan, president of General Motors Corporation, seem to be of the opinion that business recovery is well on the way, and that the country is definitely emerging from the depression which has held it for the past three or more years. Taylor, speaking before the annual meeting of his company's stockholders, which met this week, said that revival was no longer a matter of opinion, but a matter of fact. Mr. Sloan, while criticising some of the aspects of the "recovery program," said in his annual report that "industrial recovery is under way with irresistible force." Other lesser great lights in the industrial world have also issued statements that are most encouraging. Unless the natural course of events is handicapped by political meddling, labor agitation, or some other outside forces which can offset the present upward trend, the country is in a fair way for a period of prosperity.

A New Language.—

The Manchester Guardian for February 2, 1934, contains an interesting article on the Etruscan language, which states that for the first time scholars are now able to understand the meaning of the pre-Roman inscriptions which have hitherto baffled them. Up to the present time, all efforts to read Etruscan have been failuers. Now, however, an Italian scholar, Professor Francesco Pironti, has found the key to the language and has thus unlocked another of the world's great literatures. The Etruscans prepared the way for the Romans in Italy, and while they have not left many records of their history, the new discovery should prove of incalculable value, in reconstructing the life story of the primitive European people.—*Exchange.*

The College Woman and Marriage.—

Prior to 1920, the number of college women who married was proportionately considerably below the number of non-college women, and the average number of their children was less than one to a family. Dr. Henry Noble MacCracken, president of Vassar College, asserts that today the college woman "is just as likely to marry as if she didn't go to college, and is just as much interested in children." He continues: "Psychology has helped her enormously. The little child has led in psychology in recent years. The American college curriculum has been revolutionized through the revaluation by the students themselves of their own lives, their own interests and their own needs." Since 1920, the average number of children in the families of college women has increased to 2.1.

Boost in Income Taxes Urged.—

As the revenue bill was taken up the first of this week by Congress, it was immediately barraged by numerous amendments. Among these was one to increase the income tax rates by as much as 50 per cent. Senator LaFollette, of Wisconsin, proposes an increase in the normal income tax rate from 4 per cent to 6 per cent, and an increase in surtaxes all along the line. With a maximum of 79 per cent on incomes of over one million dollars a year as against 59 per cent which the present bill provides. Senator Nye, of North Dakota, would increase all income taxes by 100 per cent in times of war, and would raise the rate to 98 per cent on all incomes over $10,000 for the duration of hostilities. Other amendments as radical as these were among those offered. There is evidence that the government should and must do something to redistribute the wealth of the nation on a more equitable basis, but measures that are confiscatory will never attain the object desired. Statesmen are needed to work out such plans as necessary to carry out such a program; it should not be toyed with as a political plaything.

The Church Racket.—

Mr. Earl Wood Evans, the president of the American Bar Association, has stirred up a good deal of noise by advising members of the legal profession to go to church in order to secure clients. He admits that this is called the church racket and says: "What of it, as long as you are getting business in a quiet, genteel way?" We have an idea that there was a strain of irony in the remarks of the attorney which most of his critics did not perceive. Nevertheless, since there are "rackets" in everything else it is not inconceivable that there may be one in the church. Certain individuals profited by religious adjust*ments* of this sort during the New Testament Era, if we may accept the evidence furnished by Dr. Luke and his associates. Some of the people criticised for these practices, if our recollection is accurate, were lawyers. Mr. Evans, of course, does not approve "rackets" of any kind, and least of al, one in his own profession. In the future, however, he should express himself with less subtlety, as the American public and especially the theologically minded end of it, is not infrequently lacking in a delicate sense of humor.—*Frederick D. Kershner, in The Christian-Evangelist.*

Cordell Hull Promotes Japanese Friendship.—

Drew Pearson and Robert S. Allen, experienced Washington correspondents, write that Secretary of State Cordell Hull has set up the ideal of improved Japanese-American relationships as one of his great goals. If Mr. Hull is as successful with Japan as he has been with Latin American countries, he will have done a good job. Certainly the task is one to which someone in the government may well devote himself. Incidentally, Mr. Hull knows, as does any reasonably well informed person, that one of the premier talking points of the Japanese jingoists is the American oriental exclusion law. Quietly investigating, he has discovered,say Messrs Pearson and Allen, that repeal of the law, in so far as it affects Japan, would not land a single additional Japanese in frightened California. Whether this is correct or not we do not know; on the face of the thing we have some doubts. But we feel now as we have felt for years that the oriental exclusion law is a serious mistake. Orientals, having heard some millions of words about "white supremacy," are particularly sensitive about discriminations, and there ought to be some way of accomplishing what we feel is necessary without offending other nations' feelings.—*The Christian Evangelist.*

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

Many pastors made an effort to get the envelopes distributed and are making an honest, faithful effort to secure a liberal missionary offering in order that the cause of Missions at home and abroad may not further suffer nor be curtailed. Only through cooperation shall we have victory.

Our La Grange, Ga., United Church has voted its pastor, Rev. Jesse H. Dollar a two-months' vacation this summer,so that he may take a trip to the Holy Land. Considerate folks; happy pastor! And besides giving the vacation the church joins in helping their pastor bear the expenses of the trip.

A Christian Life Conference of the Georgia Congregational-Christian Churches is to be held at Jones Chapel, Woodbury, Ga., April 27th-28th. The general subject is, "A Life of Christian Service." The Conference begins at 4 P. M., Friday, the 27th, and continues through until noon Sunday, the 29th.

Did your pastor distribute the envelopes? Was the annual offering taken for Missions in your church at Easter? Are we going to enjoy the blessings in the thought of a risen Lord without denying ourselves and making a gift that he may be glorified and that his name may be carried to the uttermost parts?

Our Christian Orphanage rejoices in a timely gift of $1,829.29 from the Duke Foundation, which the past week gave handsome and helpful sums to forty-five orphan homes in the Carolinas. The Foundation is non-denominational and interracial, and shares its beneficence with Catholic and Protestant, white and colored, alike, and therein is a lesson for the church.

Dr. James H. Lightbourne, pastor of our Burlington Church, held a communion service, which was very largely attended, at 7:30 on the evening of March 29th. It was, indeed, a solemn, sweet, and sacred service. There were ten deacons and a good audience present, and the service was conducted in a way and manner to bring all into a more sacred nearness and relationship with our Lord, who instituted this solemn sacrament.

Rev. A. D. Woodworth, now living happily at his home, Merom, Ind., after forty years of service as a missionary in Japan, says: "The union (merger) in Japan has been a complete success in the wider fellowship, in the satisfaction our men feel in being on the same retiring basis and in the urge to be independent. In ten years it is expected that all our Japanese churches will be independent. To me, personally, it has been both delightful and inspiring. So I hope all the difficulties that may loom up everywhere in the matter of our complete merging may be ironed out. We are quite established in our own home again after a lapse of forty-one years, in property belonging to the Mission. The scales tell me I weigh even two hundred, but I enjoy my thirty-five-year-old bicycle just the same as when I got it, and as I did on the by-ways and highways as a missionary in Japan."

The Winter Park, Fla., Congregational Church, at a recent meeting, which was largely attended voted unanimously and very heartily to call Rev. Victor B. Chicoine, of Lyndonville, Vt., to the pastorate of the church. Mr. Chicoine has indicated that he will accept the call and will begin service with the church June 1st. Mr. Chicoine is a young man who studied at Boston University and Boston Divinity School, and has held successful pastorates at Lynn, Mass., and at Lyndonville, Vt., where he has been pastor for the last six years. He comes very highly recommended by many people in the New England area. He and Mrs. Chicoine have recently spent two weeks as guests of the Winter Park Church. Mr. Chicoine will succeed Rev. Clarence A. Vincent, D. D., who on March 3rd, closed a pastorate of seventeen years. The Winter Park Church is one of our strong Southern churches and is well organized and, especially during the winter season, has large congregations.

We are indebted to the pastor, Rev. J. H. Dollar, for a beautiful copy of *The United Voice,* the monthly publication of our United Congregational-Christian Church, La Grange, Ga. From the "Pastor's Message" to his people on page two of *The Voice,* the following is taken: "The next thing I have in mind is the fact that with March began the Missionary Period in our Southern work. We shall study missions. We shall preach missions. We shall have our vision extended and our missionary spirit enlarged. We have not done our share. We have excused ourselves because we had a neck-breaking burden. But we no longer have it. We need rather to be burdened about our obligations and privileges to send the gospel to others. If you do not 'believe' in missions, won't you please write your objections and hand them to me or place them in the offering plate? If you will do that I may be able to help you. I shall at least have an opportunity to understand."

UNITED CHURCH HYMN.

The music for the following hymn was written by Mrs. H. A. Siddell, and the words are by J. Edward Kirbye:

For faith and freedom which we share,
For those whose lives are spirit thrilled—
We lift our hearts in grateful prayer,
And pray that we may always build.

As here we meet in friendship strong,
And seek the truth with hearts aflame;
We lift our hearts to conquer wrong,
And seek to know Christ's holy name.

And in this house with childhood love;
With youthful spirit all aglow;
Give always blessing from above,
That larger life may ever grow.

May light within be shining bright,
And rising hope fill every day;
The building of the kingdom right,
With Christ, our Guide, upon the way.

The following from Greensboro *Daily News,* March 15th, tells of an interesting event in our Greensboro Church. And the event was greatly enhanced by having Mrs. Scott, who is an adept in presenting the worth and message of missionary literature: The Woman's Missionary Society of the First Christian Church yesterday heard about something new in the way of an educational venture that is being carried on in Africa by Miss Mabel Shaw, of London, England. Information about this school was given in the form of a review of Miss Shaw's book, 'God's Candlelights,' which was presented by Mrs. W. T. Scott, of Winston-Salem, wife of the pastor of the Christian Church in that city. The group was delighted by Mrs. Scott's discussion. Miss Shaw has been connected with a mission school at Bantu, Africa, for the past 17 years. Mrs. Scott brought out the fact that the method used in the school is to teach the Africans by taking something that they like and building onto it. For instance, they adore their chief, and the teacher takes advantage of this by telling the natives about the great chief, God. The Africans readily grasp this and refer to God as 'Chief.' Mrs. Scott's review of the book also went into a discussion of the tribes, the belief in spirits and the various festivals held by the Africans. The session opened at 10:30 o'clock in the morning and continued into the afternoon, lunch being served at noon in the church dining hall. Mrs. John R. Foster, vice-president of the society, presided in the absence of the president, Mrs. O. H. Paris, who was unable to be present. The opening worship was led by Mrs. Grace Stewart."

DR. WOODWORTH AT HOME.

Rev. A. D. Woodworth, D. D., and his good wife, now on the retired list of our faithful missionaries, after forty years of devoted and sacrificial service in the name of their Lord in faraway Japan, are now located at Merom, Ind. A recent letter from Dr. Woodworth says:

"Well, we are at Merom again and have bought a house in which we may spend the remainder of our days on earth. At present, we are camped down on the farm with our relatives, generally drink Jersey milk—three or four cups at a meal. For exercise, I work at nearly all kinds of farm labor. A few days ago, in a big wind, I was loading corn-fodder and was blown off the wagon twice in one forenoon. Some of my critics suggested that I might have been drinking 'hooch'! A further proof lay in the fact that when I was requested to drive the car into the garage, I bumped it against the coal shed.

"I still visit the churches when they have the temerity to call me, and I ride in all makes of autos there are. Many a chicken has already come to a sudden end because of my approach. I do not seem to have money enough to attract the gangsters who thrive so thickly in these parts. I suppost that in the Sunny South, you are all too civilized to have them. Some of our friends write us they would like for us to come back to Japan, but I tell them I think I can find mischief enough to do here."

How happy we, of the civilized South, would be to have Dr. Woodworth with us for a few weeks to tell us in our churches, missionary societies and Sunday Schools, something of the work he has done, and we are doing, in giving the gospel of the Son of God to the Japanese, and sharing with them the Bread of Life.

TREASURES.

Chrysostom, summoned before the Roman emperor, Arcadius, and threatened with banishment, is said to have replied:

"Thou canst not banish me, for the world is my Father's house."

"Then I will slay thee," exclaimed the emperor, wrathfully.

"Nay, but thou canst, for my life is hid with Christ in God."

"Your treasures shall be confiscated," was the grim reply.

"Sir, that cannot be. My treasures are in heaven, as my heart is there."

"But I will drive thee from men, and thou shalt have no friends left."

"That you cannot do, either, sire; for I have a Friend in heaven, who has said, 'I will never leave thee nor forsake thee'."—*Clipped.*

THE TEST OF HUMANITY.

By TIMOTHY THOMAS.

For many months humanity has been at the crossroads, not knowing which way to go. The course now having been decided upon—a course of changed ideas, a course of live and let live—the time of testing is at hand. That test is a willingness to adapt ourselves to the new order and to appropriate the opportunity of the new time.

The old idea that nature cannot be changed must pass with the old order. That time-worn theory must be discarded. The nature of man is in his heart. It is a change of heart that is necessary to insure safety on the road which we have closed to travel. Without that change of heart we cannot avoid disastrous wrecks that have wrought havoc in our social and economic order in the past.

Collapse of business and investigations during the past two years have resulted in exposures that have been sordid and shocking. If these exposures of double-dealing, unethical financing, and near treason, are to be avoided, the heart of humanity must be changed. If questionable practices that have been brought to light do not bring a better and more intelligent understanding, and the enactment of saner laws, then we have only appeased our curiosity and shown our cruel and unjust treatment to men in public life by exposing their faults. If we fail to profit by what we have deemed to be mistakes in the dealings of others, our investigations become persecutions, and our motives for bringing about these investigations can be rated no higher than the acts and deeds of those who have been exposed. It will be to our honor and a compliment for our intelligence if we do not grow bitter toward those from whom the masks have been torn. The poise and the intelligent manner in which we accept and deal with the situation will prove our sincerity of purpose. We can at least be grateful to the erring for the lessons they have taught us. Our resentment to what has been discovered should not be lessened, but we should translate that resentment into an avoidance of what has been brought to light by these discoveries. That avoidance is wholly within the human heart, no where else. Men who have been brought to the bar of public opinion for their wrong-doings took the risk for the lack of a proper social conscience of what their acts might mean to society. When the hearts of men are wrong they will continue to commit error, even in the face of law. Selfishness is first destructive to its possessor, and this truth we must carry into the new era if we are to make that period worthy of the opportunity afforded us. We are the keeper of our brother, and the words of the Master that "Greater love hath no man than this, that a man lay down his life for his friends," still ring out across the centuries.

Competition is no longer the life of trade. Cooperation is now the watch-word of every intelligent and civic-minded business man. But cooperation must always come through a sympathetic understanding, and the avenue through which that sympathetic understanding must pass is a heart dedicated to unselfish purposes and worthy pursuits. It is not what we do for ourselves that counts most in the realm of success, whether that success be social or financial, but how much we do for others and how well we cooperate for their welfare and happiness.

The worth of humanity in the new era will not be compared by skyscrapers, computed in millions, nor measured in acres. The real test will come in how well we live and how much we cooperate with those on whom we depend, and who depend upon us, and whose happiness is not theirs alone to make.

IF.

If you can keep your head when all about you,
  Are losing theirs and blaming it on you,
If you can trust yourself when all men doubt you,
  But make allowances for their doubting, too;
If you can wait and not be tired by waiting,
  Or being lied about, don't deal in lies,
Or being hated, don't give away to hating,
  And yet do not look too good, nor talk too wise.
If you can dream—and not make dreams your master,
  If you can think and not make thoughts your aim,
If you can meet with Triumph and Disaster
  And treat those two imposters just the same:
If you can bear to hear the truth you've spoken
  Twisted by knaves to make a trap for fools,
Or watch the things you gave your life to, broken,
  And stoop and build them up with worn-out tools;
If you can make one heap of all your winnings
  And risk it on one turn of pitch-and-toss,
And lose and start again at your beginnings
  And never breathe one word about your loss;
If you can force your heart, and nerve and sinew
  To serve your turn when they are gone,
And so hold on when there is nothing in you
  Except the will which says to them, "Hold on!"
If you can talk with crowds and keep your virtue,
  Or walk with kings nor lose the common touch,
If neither foes nor loving friends can hurt you,
  If all men count with you but none too much;
If you can fill the unforgiving minute
  With sixty seconds worth of distance run,
Yours is the Earth and everything that's in it
  And—which is more—you'll be a man, my son!

—*Kipling.*

Many a meandering discourse one hears, in which the preacher aims at nothing—and hits it. —*Whately.*

SPECIAL ANNOUNCEMENT

To SUN *Subscribers Who Are in Arrears:*

In an effort to get the subscription list on a current basis, we are making these special offers, good until January 31st, to SUN subscribers who are in arrears:

(The Offer Is Continued Until Further Notice.)

OFFER NO. 1—If you are in arrears as much as two years, send us Money Order or Check for $5.00, and we will give you credit for three whole years' subscription.

OFFER NO. 2—If you are a year or more in arrears, send Money Order or Check for $3.50, and we will extend your subscription two years.

OFFER NO. 3—If you are as much as three years in arrears, send us $6.00, and we will extend your subscription to July 1, 1934, giving you full credit for your back account.

Letters have been sent out during the past six months to all who were as much as three years in arrears, trying to induce them by special offers, to pay up their arrearages. Quite a few have responded. Others have paid no attention at all to these letters. If by any chance you were in this class, and did not receive our letter, Offer No. 3 will enable you to put yourself back on a current basis at a nominal cost. Even if you are unable to avail yourself of this offer at present, won't you write the undersigned, explaining the situation?

If at all possible, won't you take advantage of one of these offers, thereby not only saving yourself money, but helping your Church Paper?

All Money Orders and Checks should be made payable to THE CHRISTIAN SUN, and letters should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

RENEWAL SUBSCRIPTION BLANK.

Name..... Special Offer No.....

Street No. or R. F. D.....

City..... State.....

Amount enclosed, $.....

If sent in by another than the subscriber, please give name and address below:

Name..... Address.....

E-D-I-T-O-R-I-A-L

EDITOR
J. O. ATKINSON, ELON COLLEGE, N. C.
ASSOCIATE EDITOR
E. C. GILLETTE
117 W. Forsyth Street, Jacksonville, Fla.
CONTRIBUTING EDITORS
W. C. WICKER C. REXFORD RAYMOND
S. C. HARRELL ELISHA A. KING

THE PRINCIPLES OF OUR CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF OUR CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE WORD MADE FLESH.

The Word has to be made flesh if it gets anywhere. Only the word coming out of experience reaches another. "In the spiritual realm, the purely impersonal is sterile. It is only personalized truth that is created," declares Dr. Mackay. Many of our messages are meaningless, sterile, without fruit, because they are impersonal. Psychology, sociology, biology, zoology and the other "ologies" have their place in giving valuable speculations about life; they do not give life, they will not live.

The Word of God became flesh, and he is the life. He did not say, "I will teach men truth;" he said, "I am the Truth." He did not say, "I will teach men and women the way;" he said, "I am the Way." He personalized all his teachings. He is the Living Word. The words we speak live only as they incarnate our lives, come out of our heart, live in our personality. The word we speak is life—or lifeless. It has worth—or is worthless. It all depends upon whether it is clothed with our flesh.

No man seems to have realized this more fully, more emphatically than the Apostle Paul. The life he lived was hidden with Christ in God, and his gospel was the gospel of the Son of God. And so he sometimes speaks of "my gospel," more often of "the gospel" of Another. Out of the abundance of his heart and with the power of a passion for a Person, he spoke words and wrote words that live and breathe and have meaning.

Words come to have might and meaning, not in proportion to their mental accuracy, or intellectual polish, but according to the soul that is in them and the spirit that speaks through them. We speak, therefore, that which we are. "Out of the abundance of the heart the mouth speaketh." We give to our words only that which we ourselves have become. If we would impart the truth, we must not only know the truth; we must ourselves be the truth. If we would deliver our word to men, we must ourselves be that word, since the message and the messenger are one.

J. O. A.

RE-THINKING THE CHURCH.

We are not thinking anything these days. We are "re-thinking." Thinking seems to have gone out of fashion, which means that daring, adventure, exploring, in the field of righteousness, have become antiquated. Surveys, questionnaires, maps —these are the order of the day.

Possibly we shall profit by the errors of the past and improve on our failures, and proceed into the realms of safety. Comes now a "survey" from the Institute of Social and Religious Research of Yale University. These figures are given: "Eighty-five thousand churches in the United States are too weak to support a full-time preacher. Of all churches with full-time pastors, less than one-fourth have pastors who are seminary graduates, and less than one-sixth have men of both college and seminary training. There are now between forty thousand and fifty thousand ministers (mostly of the untrained type—some well trained) that are without pulpits."

The "survey" shows that to support a minister, the church needs three hundred and fifty members, and only thirteen per cent of all churches for whites have a membership of that size. A drab picture, that. If you wish the church painted in gray, and the picture colored in black, bring it under the hand of the sociologist, the surveyor, the intelligentsia.

The church is having a hard struggle. It has always had that. It is having its trials and its tribulations. It has always had them. And, certainly, in these beneficent days, when benevolence is obvious, and spirituality is discounted, the church may appear weak and to some quite impotent. However, the church is not weak, for it is the body of Christ, and his body survived the crucifixion, and he is the Risen as well as the Crucified One. He, it is, who is building the church and gave his life for it. It is well enough for us to think about the church and discover its weaknesses and its frailties, but we shall not forget that it is of divine origin, was founded of our Lord, and is being carried on in and through him, who is its life, its passion and its power. Meanwhile let us go forward with Christ, looking unto him who is the Author and Finisher of our faith.

J. O. A.

THE WORLD'S GREATEST PERIL.

There are numerous perils at present in various countries of the earth, but there is a peril that looms now above the horizon and threatens the world. We refer to the peril of war. The actual facts are simply appalling and seem difficult, indeed, to visualize especially as we yet live in the memory of the World War with its unspeakable tragedies. Every nation is arming as never before; and world travelers declare that the stronger nations especially are feverishly arming and equipping themselves with all the expensive paraphernalia of war.

There are more troops armed and equipped in the nations of Europe today than there were in 1913. Great Britain, through her Prime Minister, and others with the weight of government upon their shoulders, declare that the war clouds are lowering, and that England must prepare for the conflict even to the verge of treaty limitations.

German, out of her war-torn fortunes and distractions, is spending millions out of an already depleted treasury to arm and equip for the war she believes is inevitable. Fiery and impulsive France realizes the gravity of the situation and is arming and equipping to the extent of her treaty limitations. The same is true of Russia, who is really expecting(at a very early date, to come to grips with Japan, and seems to be eager for the day and the event that will bring about a trial at arms with the nation of the little yellow men, with whom she tried strength and failed a few years ago. Japan is showing equal evidence of zeal and anxiety to settle scores with Russia, and is making feverish preparation for the conflict she eelieves is inevitable.

Our own National Congress has agreed to the petition of our army and navy officials in making enormous appropriations for building warships and sharpening the teeth of the war dogs for whatever an angry future may bring.

It is, indeed, a drab picture to look upon. The only hope of avoiding this conflict is the church of the living God, with its message of peace and good-will. Whether the church will prove its power or reveal its inadequacy is to be seen. There never was a time when the church needed, as it needs now, to present a virile and vigorous message of love and life, peace and brotherhood. If Jesus the Christ is not adequate to settle the conflicts now impending in the world, then there is no adequacy and the world is facing its greatest holocaust of all time. J. O. A.

MOON-STRUCK FANATICS.

That is what they were called. They have been called that for many years. The prospects are that they will be called that for many years to come. Oh, the ones who used the term were quite wise and dignified enough, and the one about whom the term was used was not, at the time, held in high acclaim among the dignified of the earth.

We are now speaking about the English East India Company, who more than one hundred years ago held India in its grasps, dictated its policies and controlled its government. It does not do that any more. It is dead now. But the "mon-struck fanatic," about whom they were talking, has come to be, says a recent historian, "one of the greatest characters that ever crossed the page of time." Let us get what this East India Trading Company said about this shoe cobbler, William Carey, who went out as the first missionary in the name of the Lord to preach the gospel in India:

"The sending out of missionaries into our Eastern possessions is the maddest, most extravagant, most costly, most indefensible project which has ever been suggested by a moon-struck fanatic. Such a scheme is pernicious, imprudent, useless, harmful, dangerous, profitless, fantastic. It strikes against all reason and sound policy. It brings the safety and peace of our possessions into peril."

There are those in the world who still think the missionaries are "moon-struck folks." Possibly so. But they are changing this world and are lifting the lowly peoples to higher levels of living and activity. This adventure of William Carey's has turned out to be one of the most wholesome, the most helpful, most stupendous, most holy and divine of any of the acts of mortal man. Surely, "the foolishness of God is wiser than the wisdom of man." J. O. A.

Satan's entering wedge is often the attempt to rob you of the joy of the Lord. Make it your aim to be a happy Christian.

EVERY MORNING NEW.

By HERMON ELDREDGE.
(A TESTIMONY.)

"Old things are passed away;
Behold, all things are become new."

We were being entertained in the home of devout Scotch Presbyterians in Toronto. We went with them on the Sabbath day to their simple church service. The spirit of that church and home are blessed memories, but the years might have blotted out even these had it not been for one thing which has remained and challenged us repeatedly to enter "The Land of Beginning Again."

Simplicity with comfort was everywhere in that home. There was no hint of extravagance and yet there was no lack of the things needful. The chamber to which we retired was a cozy room. Its bed loomed large and its welcoming and roomy embrace was evidence that a bed should be the principal piece of furniture in such a room.

Some things in the day had not gone as well as we had hoped, but we were lured to slumber by the ample, downy bed and only awakened when the morning sun streamed in the window and into our eyes. As we sat up preparatory to rising, we saw a motto on the wall placed in such a way that the guest would be sure to see it and read it:

"Let Every Morning Be Unto You
As the Beginning of Life!"

It was the message of a great Christian soul: *"No matter how dark the night—no matter how disappointment or failure or sin has marred the past*—HERE'S A NEW DAY—BEGIN AGAIN!"

* * * * *

God is good in giving us our time. He might have made the years all run together into one, but instead he says: "Here's a new year—begin again." He might have made the weeks of one piece, but he didn't. He gives us a new start every seven days and says: "Here is my Sabbath —here is a new week—try again; maybe it will come out better." He might have made our days all light or all dark, but he didn't. He dimmed the day and put night on guard until the dawn came which inspired his servant to say:

"Let Every Morning Be Unto You
As the Beginning of Life!"

Even Shakespeare errs when he tells us that there is a tide in the affairs of men which, if taken at the flood, leads on to fortune and if that tide is missed we are bound for shallows of misery. The tides of opportunity return a thousand times to challenge us. They seek to bear us away from our littleness into their great ocean sweep of beauty and power. Walter Malone sings that challenge:

You do me wrong who say I come no more,
When once I come and fail to find you in;
For every morn I stand outside your door,
And bid you wake, and rise to fight, and win!
Weep not for precious chances passed away;
Wail not for golden moments on the wane;
Each night I burn the record of the day;
At sunrise every soul is born again!

We hark back to that motto on the wall of the little Toronto chamber as Moses might have treasured the memory of the burning bush, or as the disciples may have remembered some Galilean morning.

The poet voiced our longing when he wrote:

I wish that there were some wonderful place
Called the Land of Beginning Again!"

We come to every kindred longing soul with the good news that there is such a Promised Land if we will but enter it.

Every morning is "The Land of Beginning Again." God is good in giving us a new day and with it a Friend who will go with us into the uncharted path to "beset us before and behind and to place his hand upon us." (Psalm 139:5.) "Behind" to guard us from dangers we cannot see. "Before" to guide us into paths we do not know. With "his hand upon us" in fellowship in the journey—a friend growing familiar and laying his hand on our shoulder as we walk and talk along the way which he guides and guards.

"Let Every Morning Be Unto You
As the Beginning of Life!"

DEDICATION AT WINSTON-SALEM.

[The following from the Winston-Salem *Journal,* of Sunday, April 1, 1934, tells in detail the story of the dedication of the United Church Parish House and Chapel in that city, as carried out on the afternoon of the foregoing date.]

Plans having been completed, the dedicatory services of the parish house and chapel of the United Congregational-Christian Church, were held this afternoon at 3 o'clock. The building is located on the church's lots at the corner of West Academy Street and Lockland Avenue. Congregational-Christian Church officials and many out-o-town friends were present and particpated in the services. Local churchmen also participated.

The program for the day began with church school at 9:45 A. M. At 11 A. M., the morning worship was held, with sermon and declaration of Easter triumph, "The Church Bears Testimony," by Dr. J. O. Atkinson, of Elon College, mission secretary of the Southeast Convention. The choir rendered Easter music at this service.

At 3 o'clock in the afternoon the services of dedication of the parish house and chapel took place. Rev. Ernest M. Halliday, D. D., New York City, general secretary of the church extension boards of the Congregational-Christian Churches, delivered the sermon, using for his subject, "God, the Master Builder." The choir of the First Christian Church, of Greensboro, under the direction of H. R. Moag, presented the music for the occasion. Mrs. W. B. Truitt presided at the piano. The program for the dedicatory service follows:

Piano prelude, Prelude No. 15 (Chopin); processional hymn, "The Church's One Foundation"; call to worship by the pastor, Rev. William Tate Scott; invocation by Rev. C. F. Rogers, pastor, Tabernacle Baptist Church; anthem, "Ye Choirs of New Jerusalem" (Smart); responsive reading, led by Rev. Edgar A. Holton, pastor Ardmore Moravian Church; gloria patri; Scripture lesson, I. Kings 8:22-30, 54-60, Rev. Leon Edgar Smith, president of Elon College; prayer of devotion. Dr. J. O. Atkinson; offertory, "Beautiful Saviour" (Christianson)—a capella; greetings on behalf of Winston-Salem churches, Rev. John S. Foster, D. D., president of the local ministerial association; on behalf of neighboring Ardmore churches, Rev. M. F. Moores, D. D., pastor Ardmore M. E. Church, and on behalf of the North Carolina and Virginia Conference, of which the church is a member, Rev. C. H. Rowland, D. D., conference president; anthem, "Fear Not, O Israel!" (Spicker); address, "God, the Master Builder," Dr. Ernest M. Halliday; prayer of consecration; "The Congregational-Christian Brotherhood," by Rev. Milo J. Sweet; the call to dedication and reading of the ritual; sevenfold amen; prayer of dedication, Dr. C. H. Rowland; dedication hymn, "O Master, Let Me Walk With Thee"; benediction; recessional hymn, "All Hail the Power of Jesus' Name"; postlude, "Marche Pontificale" (Gounod).

Rev. William Tate Scott, the pastor, has led the congregation since its beginning in 1931, and the church was formally organized October 9, 1932. He rejoices on the progress made by this young church. Starting with only a few dollars, the church within two years has made remarkable achievements. It has built up a growing congregation, and has purchased a large building site, in residential Ardmore. With the aid of the Southern Convention of Congregational-Christian Churches and the Congregational Church Building Society, the congregation built the parish house and chapel dedicated Sunday afternoon. The building which was completed and formally opened July 9, 1933, is a brick veneer structure and is on the American bungalow style of architecture, with two floors, the basement extending under the entire building.

The first floor of the building provides a beautiful and worshipful chapel auditorium with a seating capacity of over 200, and which has a church parlor separated by folding doors. The walls of the auditorium are of sand finish plaster and the woodwork painted white with dark mahogany trimmings, harmonizing with the mahogany furnishings. Back of the chancel is situated a large study used as the pastor's office. Florentine glass windows provide ample light and ventilation.

The basement floor provides room for church school departments, and is made very useable because the building site lent itself to a natural basement, thus enabling the church to get away from a dark, sunken basement.

The congregation in erecting this type of building faced the necessity of economizing, and while finances were conserved, yet the building is in keeping with the beautiful homes surrounding it, and is quite adequate for a young church. This particular type of building has combination facilities and it is hailed by leaders as a very desirable type of building for a young congregation. The edifice is so constructed that when it is outgrown as a church, and the complete church plant is erected on the corner lot of the building site, with a small expenditure it can be converted into a seven-room parsonage. In this way the congregation has provided ample room for its present activities and program and has kept away from a temporary type of buildig, at the same time conserving almost its entire investment.

The local congregation in having the assistance of the denominational building societies has been able to meet its building obligations to the satisfaction of all.

The organization of the United church in this city is a project growing out of the national merger of the Congregational and Christian Churches effected in 1929-31, and the local church unites the interests which both former groups had in Winston-Salem. In Piedmont North Carolina and around Winston-Salem there are many Congregational-Christian Churches and the local church provides a sort of center for this group of churches. The church also furnishes a church home for people of this faith moving into the city. The Congregational-Christian Churches offer a liberal church and free Christian message to a growing number who feel that such a church meets their religious needs.

If I have faltered more or less,
In my great task of happiness;
If I have moved among my race
And shown no glorious morning face;
If beams from happy human eyes
Books, and my food, and summer rain,
Knocked on my sullen heart in vain—
Lord, thy most pointed pleasure take,
And stab my spirit wide awake.

—*Stevenson.*

CONTRIBUTIONS

SUFFOLK LETTER.

Easter Sunday was a beautiful day. In the Suffolk Christian Church, it was observed by an immense congregation which gathered for the 11 o'clock service by the children and young people. Years ago, Dr. Staley inaugurated a special service by the children in this church. For years it has been attended by great congregations. The church was beautifuly decorated for the occasion. Easter lilies, potted plants, ferns, baskets of flowers, and twelve singing canaries, furnished a striking background of beauty and cheerfulness. The children acquitted themselves with credit to the pleasure of those who were able to see and hear.

At 8 P. M., the choir rendered appropriate music. The following program was executed for this service: Organ prelude, "Meditation" (E. D. Sturges), Mrs. Eloise Crocker Wallace, organist; call to worship; doxology; invocation and choral response; hymn, "Christ the Lord is Risen Today"; responsive reading; evening prayer by the pastor; anthem, "Entry Into Jerusalem"; baritone solo, Robert Speight; soprano solo, Miss Susie Powell, and chorus; solo, Mrs. Paul Helman, of Greensboro, N. C.; announcements; offertory, "Elegie (Clarence Kohlmann); anthem, "Christ is Risen"; solo, Mrs. Vernon Holland, and choir; reception of new members; the Lord's Supper, meditation by Rev. John G. Truitt, pastor; hymn, "I Love Thy Kingdom, Lord"; administration of the Lord's Supper, by the pastor and deacons; benediction.

Three new members were received into fellowship, making a total of fifty received by the pastor since September 1, 1933.

After Easter—what next? What followed the Easter Day after Jesus arose from the dead? What a glorious day for the disciples and the faithful women! What a wonderful walk to Emmaus! Sweet fellowship at the Supper Table with Jesus as the guest. A delightful evening. But the Lord vanished from their sight. Where did Jesus spend the night? One wonders if he went into the garden where he prayed and was betrayed! Maybe he went to the judgment hall where he was condemned, and through the streets out to Calvary, where he was crucified. The Bible is silent about all these details. But he was planning for his church. Pentecost is not far away. That is the next great landmark in the history of that period. These faithful, though troubled, believers found a new faith and a new task for the days following Easter. A new message is to be delivered by them, and they must be prepared for that task.

They studied, and counselled, and prayed, and watched, and waited, until Jesus ascended to heaven and the Holy Spirit came upon them in great power at Pentecost. From these heroes of the faith, the church today may learn some great lessons. One of these lessons is needed at the present time. Congregational and Christian Churches need to make a new study of what followed the resurrection of Jesus our Lord. A victorious, soul-winning revival followed Easter. The real time for a revival should be after Easter, if the history of Pentecost is to be repeated. The chronology of the revival is not of great importance, but the fact is essential. The doctrine of the resurrection is the most vital teaching of the New Testament. Does the church of today know this doctrine? More important still, does the church of today know the resurrection life?

The early church was not a counting house. Money and financial problems did not consume the greater part of their conferences. Prayer, and the living Christ, and the power of the resurrection—these great facts were declared and were sought by men of devout faith and fearless souls. The church was a power house. It had dynamic faith. It had saving power. Such faith and such power in the church today would sweep millions into the kingdom of God and put the church again in line for a world-wide victory. If the church could win three thousand converts within fifty days after Jesus arose from the dead, it should win three million souls in America in the next fifty days. It has the machinery and the workers. Jesus Christ has the power. What next?

I. W. Johnson.

ELON REDUCES EXPENSES.

For the past three years, enrollment at Elon has trailed around three hundred. Last spring increased interest seemed to point to a much larger enrollment than the two preceding years. The increase, however, did not materialize. For a number of years the student body was limited to four hundred. We have dormitory space for that number. We have classrooms and other facilities ample for a student body of eight hundred to one thousand. During my short experience in the College game, I have formed the opinion that at Elon we should have from five to six hundred students. There are enough young men and young women from the homes of the Christian Church in the South already in College to make this number. Of course, they will not all come to Elon College. Many of them are interested in courses that we do not offer. We are not prepared to give them the best training for their chosen professions. In special cases, we do not insist that they come to Elon College, but advise that they go to schools designed to prepare them for the professions desired. There are, however, many who are planning to study for medicine, law, or for some kind of definite Christian service, and a large number of others who purpose to teach either in grade schools, high schools or colleges. We are prepared to give young men and young women with such ambitions the training necessary for success. We have strong premedical and pre-law courses. We specialize in Religious Education and in training for the teaching profession.

I would not leave the impression that we exist only for the young women and young men of the Christian Church. Elon is a church institution, but it is not a sectarian college. All denominations are welcomed on an equal basis and are given equal privileges in every particular. Practically all of the denominations are represented in our student body.

In our efforts to increase our student body, we have arranged to offer rates that should be most attractive to young women and young men of small means desiring a college education. Expenses at Elon have always been unusually low for the grade of work done, and the advantages that we offer. For the past few years, tuition at Elon has been $100.00. By vote of the Board of Trustees in the mid-year meeting, tuition was reduced to $75.00. Room rent has been reduced from $5.00 to $15.00 per year. It has been necessary, however, to increase charges for board. In the club dining room, board has been advanced from $14.00 to $16.00, and in the College dining room from $19.00 to $20.00 per month. These advances are required on account of advanced prices in groceries and all table products. The total cost for a student at Elon for 1934-35 will be a little more than $25.00 less per student than 1933-34. Our total charge for tuition fees, room rent, and board amounts to from $324.00 to $380.00. This includes everything that the student is required to pay the College. It does not include, however, books, laundry, or the student's personal expenses.

It is the feeling of the Board of Trustees and the College that such a liberal offer on the part of the College will be a great factor in increasing our enrollment for another year. Present indications are that the Board is correct in this opinion. Mr. George Colclough, who is now in the field soliciting for next year's student body, states in his last report that he has around three hundred and fifty signed applications for next year's student body. Of course, we could hardly expect all of these to be at Elon in September, but it is most encouraging to know that many young women and young men are interested in Elon College sufficiently to sign an application for admittance when the fall term begins next September. Of course, the field has not yet been covered and there will be many more who will express their desire to come to Elon next year. Mr. Colclough states that the prospects for next year's student body are the best that he has known since his connection with the College, with the exception of one year only.

These are most encouraging reports and I am glad to convey them to those interested in Elon and may I take this opportunity to say to alumni, church members, ministers, and friends of the College, we need your cooperation in this undertaking for the College. You can be of great assistance by encouraging those who have signed their applications to stick by their decisions. Speak to members of your senior class in high school and urge them to consider Elon before deciding to go elsewhere. With everyone working together, certainly, we can increase our student body to the five hundred mark. If we had five hundred students who would pay their bills, the receipts of the College would go a long way toward meeting our budget requirements. When you influence a student to come to Elon, you render a service to the College, a help to the church, and great assistance to the youngster himself. These are the days decisions are made. All colleges are making their bids, advertising their advantages, and offering every legitimate inducement, and it is right that they should .

Elon College proposes to conduct a campaign to secure students for 1934-35 and to conduct this campaign on lines above question and on principles that will commend themselves to every right thinking individual. Alumni, church folks, and friends, come, let us unite our hearts and our efforts in order that Elon may have the opportunity to serve the largest number and the best type of college students that it has yet been her privilege to serve. We can do it if we will.

L. E. Smith, *President.*

TWO EXTRACTS FROM RECENT LETTERS.

It occurred to me that the following extracts might be of interest to other readers besides myself, and I obtained permission of the writer to use them. They deal with a problem that is both old and modern. A book has been recently published concerning what the author considers our danger of returning to paganism.

I.

"Speaking of churches, I want to tell you that I was in a small village in Maryland on a Sunday some twenty years ago, and heard a sermon from a plain country preacher, whose name I do

not know. He said one thing in such a striking way that I still recall his exact words: 'People are neglecting God. They are even neglecting God for Christ.' Some such thought, not put in the same blunt way, I came across in a recent book by Dr. Barry, entitled 'Christianity in the New World.' The thought of each was that to the neglect of God is due the prevalance of paganism, with greed for pleasures and discipline to the dogs. Does it not seem to you that our religion has too much lost the fear of God?

"When the Maryland preacher spoke of neglecting God for Christ, perhaps he had better have said, for a one-sided notion of Christ. Christ said, 'Our Father,' and he also said, 'In heaven,' but paganism has no heaven except a good time here, and no fear except the fear of not getting on in the world."

II.

"I read with some surprise your statemet that next to the Bible, Thomas A. Kempis' 'Imitation of Christ,' is today the best seller of all the books in the world. I have been wondering how this could be. As I intimated in a former letter, these times are accused of a sort of return to paganism, and it is certainly true that of all the books ever written the 'Imitation' is farthest away from paganism. It was written by a man steeped in the spiritual life, and at a time when not enough though was given to the life in the world.

"It may be that the pendulum has swung too far in the direction of confusing Christianity with sociology, and that we have been stressing the second of the great commandments and neglecting the first. There is every reason why we should expect this when the pendulum commenced to swing back from Heaven, Hell and the Hereafter to thoughts of the living present. But it may be as I said, that the reaction has gone too far, and that there are many souls who are still not so happy in this world that they are careless about the consolidation that religion brings. No book brings this consolation more surely than the 'Imitation.' So, in spite of its excessive worldliness, the book still sells. This is the only way I can account for its abiding popularity as shown in new editions still appearing. Then, too, even in our busy Broadways, perhaps there are more people than one might suppose who are sincerely interested in religion.

"I guess a prevailing thought today is that religion, even including in the word the right preparation for a future life, consists in living this life right. In a famous sermon, Phillips Brooks agreed with this, and then added with intense emphasis that this life will not be lived right without the thought of the life beyond this life. This raises the supreme question between paganism and Christianity, and is the great divide between Thomas A. Kempis and Phillips Brooks on the one side, and the old philosophers and modern humanists on the other."

The above extracts were written some days apart, and yet there is an underlying connection. We can see in the mind of the writer the fundamental, vital problem, whether we are to live in the thought of this life alone or in the thought of another life also. It is evident that Christ's idea of the Kingdom of God comprised both lives, or rather one continual life.

J. H. Dillard.

Charlottesville, Va.

A RELIGIOUS REVIVAL.

One does not have to be a keen observer of modern religious life to see the great need of a revival of genuine spiritual religion. The enemies of the life of the spirit are strong. There is atheism, not new, to be sure, but becoming strongly organized into groups of people who are seeking adherents through making addresses and spreading literature. There is humanism which claims that man can call upon no power but his own to improve himself, and against which, as Dr. Coffin of Union Theological Seminary has pointed out, both liberals and fundamentalists need to unite. Then there are the prevalent cynicism and despair of our time, brought upon us largely by cynical literature and unemployment. There have been few periods in the history of the church, if indeed any, when the masses were so indifferent to the church as they are now. Last year one-third of the Presbyterian Churches in the United States did not receive a new convert, and only one-third of the churches received more than five converts. The entire membership suffered a net loss of 41,000. A similar decline will be found in most of the major denominations. During the last generation the church has not kept pace with the increase in population.

In addition to these reasons for a revival of religion there is the heavy strain that this long depression has put upon us. Seldom have people been more restless, tried and perplexed.

What can we do about this necessary revival? The old-fashioned evangelistic service, we observe, is still effective in some churches. But it is quite evident that it has lost its appeal to the type of mind in most of our Congregational and Christian Churches. We can, however, do much to bring about a revival of spiritual religion by preaching upon the great themes of the Christian life and by adding a strong emotional appeal to an intellectual one.

And during this Lent we can do much if we start to plan right now. Hold Lenten services. Arrange small groups for the study of religious subjects. And what is more important, I think, get some such devotional book as "The Fellowship of Prayer," by Charles E. Jefferson, into the homes of our parishes and urge our people to read it. No one can estimate the spiritual good that could be accomplished by getting multitudes of our people to read some such book. If all the ministers would concentrate upon a religious revival from now until Easter, there is no telling what they might do.

Leonard B. Gray.

—In the Advance.

"The success of the preacher of the Gospel is proportionate to his earnestness."—*Ferrin.*

OXFORD BIBLES *for* EVERY NEED

"The Oxford Bible is the Bible* par excellence *of the world"

THE HOME BIBLE

A Family Bible in Handy Size

An extra large type Oxford Text Bible, containing also, a family register and 12 beautifully colored maps. Size 9 x 5½ inches.

Specimen of Type

16 The Lord *is* King for ever and ever: the heathen are perished out

Nos.
01600 **Superior Cloth,** round corners and red edges $2.75
01603 **French Morocco,** limp, round corners, red under gold edges, headband, book-mark $4.75

The JUNIOR'S Bible

Self-Pronouncing

With 4,000 Questions and Answers, carefully selected "Aids to Bible Study," 16 beautifully colored and 15 black full-page illustrations, 6 colored maps and a presentation page. Children may readily pronounce correctly difficult Scripture names, as this Bible is self-pronouncing. Size 7 x 4⅞ x 1¼ inches.

Type in Junior's Bible

2 Take the sum of all the of the children of Is'ra-el, years old and upward, thro

No.
1815 **French Morocco** leather, overlapping cover, round corners, red under gold edges, headbands and book-mark. Make some child happy with one of these fine Bibles $2.95

Child's ILLUSTRATED Bible

The beautifully colored illustrations in this new Bible are a delight to the children. It has clear, readable type and yet it measures only 5⅛ x 3⅜ inches.

Specimen of Type

2 My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God. | 10 Mercy and truth gether; righteousness kissed *each other.* 11 Truth shall sprin

No. 02112. French Morocco leather, overlapping cover, round corners, gold edges $2.50

Pocket REFERENCE Bible

Has over 50,000 center column references. Measures only 6¾ x 4⅝ inches. (A splendid gift for a young lady.)

Specimen of Type

9 Behold, "O God our shield, and look upon the face of thine anointed. 10 For a day in thy courts *is* better | a Gen. 15. 1. b Ps. 56. 1. c 57. 1. 2 or, *all*] 1

No. 07523x French Morocco leather, overlapping cover, round corners, red under gold edges $3.25

Concordance Edition

Type and size as No. 07523x, but with a Concordance, subject index and dictionary of Scripture names. An excellent edition for students and Christian workers **No. 03272x** ... $5.00

OUR LEADER

Oxford Concordance Bible

Self-Pronouncing

This beautiful Oxford India paper edition is indeed the ideal Bible for the student, preacher and evangelist. Each proper name and difficult word is divided into syllables and accented, and though printed with large clear type, the volume measures only 8½ x 5½ x 15/16 inches.

Specimen of Type

8 ¶ 14Jĕ-hôi'-ă-chĭn *was* e years old when he began t

No. 03671x. Fine Grain Morocco leather, overlapping cover, leather lined to edge, silk round corners, red unedges, silk

hea

A UNIQUE GIFT BIBLE

With Basket Weave Binding

The Antique brown calf leather binding has a basket-weave grain, and button clasp. Has overlapping cover, art silk lined, with red under gold edges. With references. Printed on Oxford India paper. *Type as Pocket Reference Bible.* $5.50
No. 03255x

As No. 03255x, with concordance.
No. 03276x $6.50

Oxford TEACH... les

Have over 50,000 center column ... s, and 300 double-column pages of up-to-date helps, conveniently arranged in alphabetical order. Also 32 full-page illustrations, and an indexed atlas of the Bible with 15 beautifully colored maps of Bible lands.

Easy-to-Read-Edition

Size 7¼ x 5 x 1⅜ inches

Specimen of Type

14 Like sheep they are laid in grave; death shall feed on th

Nos.
04453. **French Morocco** leather, overlapping covers, round corners and red under gold edges. A durable and handsome Bible $4.35

Oxford India Paper Edition

Only one inch thick.

0773x. French Morocco leather, overlapping covers, round corners, red under gold edges, headbands and book-mark. A beautiful gift edition $7.00

RED LETTER Edition

Same size and type as style No. 04453, with same references and helps, but with all the words of Jesus Christ printed in red. White paper edition
No. 05453. French Morocco leather, overlapping cover, round corners, red under gold edges $5.00

The Oxford imprint in a Bible guarantees satisfaction

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary*

FROM OVERSEAS.

Miss Dorothy P. Cushing, news editor for our Foreign Missions Board, manages in some way to get the latest and best from missionaries and their activities on the field. Under date of March 28th, she sends some incidents, just in paragraph form, that our Missionary Societies in particular, and SUN readers in general, will want and should have. Here is one which, in a few lines, covers a volume:

"The sum of $2.09 recently reached the treasurer of the American Board from the children of the Vadala, India, Sunday School, because they had heard Congregational and Christian Churches in the U. S. A. were having a hard time financially. The money was collected in little white nickel coins amounting to about two cents each. The children sent this gift on their own initiative, says Mrs. Edward Fairbank."

Think, SUN readers, of children in the Sunday School in India hearing about our having a "hard time" financially, when the children in our Sunday Schools have dollars where these children of India have pennies. Which reminds us—those who are reached through missions know the value of missions, and are usually willing to share. Out of the poverty of Puerto Rico, for instance, missionary money goes to Santo Domingo and to other places of spiritual darkness.

Here is another item which shows that now and then, at least, the missionary working away at her job, comes to deserved recognition:

"Alongside the busts of Lindbergh, Ambassador Grew and such Japanese notables as Prince Tokugawa and Premier Saito, stands the bust of our own Miss Alice Pettee Adams, founder of our Hakuaikai, the social center in Okayama, Japan, and recognized by the Japanese as the mother of social service' in that country. The bust, made by a process called 'sculptographing,' invented by I. Morioka, a Japanese photographer, eliminates the customary tedious hours of posing. The subject simply has his picture taken—after that the whole business is taken care of mechanically. Miss Adams has six times received recognition from the Imperial Government and wears the Decoration of the Blue Ribbon, bestowed upon only 11 persons prior to herself. Her bust is on exhibition throughout the department stores of the Kingdom, with a silver model in Kyoto."

The following indicates that the sale of human beings has not yet ceased in the world and brings a touch of human interest from across the seas:

"Norah Tamele, Chianud young woman, was sold three times by her heathen father. Then she ran away, walking 200 miles to Mt. Silinda School, East Africa. She became the first girl teacher in an out-station school; she broke native superstitions and underwent the first major operation performed in her part of the country; when the depression struck, she volunteered to teach without pay if only she could go on in 'God's work.' Now she has taken into her home a two-year-old motherless child to bring up, and she faces a second serious operation. 'But you never saw a happier person,' declares Mrs. Mabel Larkins Hack."

The following, from out where our own Dr. and Mrs. M. J. W. White live and work, brings a story that should stir our hearts to sympathy and service:

"Less money, less to eat, and more illness. The vicious circle exists in the Philippines as here. The Cayagan hospital reports $35,000.00 worth of charity work during the past ten years. A million men, women and children are dying of tuberculosis in the Philippine Islands, says Rev. Frank J. Woodward, and a second million of children and young people are infected."

The following shows that the missionary may have, and in fact does have, more weight and worth in the world than the politicians:

"Winning a Fellowship in the New York School of Social Workers, Miss Yu Chen, a graduate of Bridgman Academy and Yenching University, is coming to America for further study, particularly of America at work. She has been conducting a rural center in China, living the simple life and trying to help active industries, improve home recreation and defeat illiteracy. She is a Christian pioneer of the highest order, declares Miss Laura B. Cross, of Peiping, who adds that she is the type that will save China in the long run. 'Her kind will do more than the politicians'."

Here is a lesson that should come home to us Americans, and maybe will, after awhile:

"The United States has decided that the way to cure Depression and win back prosperity is to *repeal* prohibition. But Premier Saito, of Japan, announces that the way to prevent depression in Japan's villages is to *enforce* prohibition, and he has set about doing this by sending 14 dry villages written scrolls which are received with impressive ceremonies."

The workers die, but the work goes on! Our hearts are touched with sorrow as the following comes to us:

"Rev. William Ellsworth Strong, D. D., for 24 years a secretary of the American Board, and beloved friend of many, both here and abroad, died March 7th, after a long illness. Dr. Strong began work with the American Board in 1907, following in the footsteps of his father. He was the first editor of the *Missionary Herald*, then Editorial Secretary, then Foreign Secretary. Twice he was on deputations to the Orient. His book, 'The Story of the American Board,' is recognized as the official record of the first 100 years of its work . . . Dr. Gintaro Daikuhara, President of the Doshisha University, Kyoto, Japan, died about March 9th, according to cable. He was elected president in 1929, breaking a precedent of many years, since hitherto presidents had been selected from a group of early graduates known as the Kummoto Band, mostly clergymen. Dr. Daikuhara was formerly president of the Kyushu Imperial University of Fukuoka. He was a member of the Christian Church for over thirty years."

We certainly owe a debt of gratitude to Miss Cushing for the wonderful way she is informing us of the work and workers bevond the seas. In addition to these news items, she is giving CHRISTIAN SUN readers each week a sketch of the life of some missionary now active on the field.

J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING MARCH 31, 1934.

Sunday Schools.

Previously acknowledged	$ 1,679.32
Dendron, Va.	5.75
Wentworth, Raleigh, N. C.	1.30
Hank's Chapel, Pittsboro, N. C.	2.01
Palm St., Greensboro, N. C.	6.00
New Hope, Harrisonburg, Va.	4.00
Spring Hill, Wavery, Va.	.83
New Lebanon, Summerfield, N. C.	3.55
Pleasant Ridge, Ramseur, N. C.	1.50
Total	$ 1,104.26

Coin Card Offering.

Previously acknowledged	$ 56.10
Miss Anna Lou Showalter, Harrionburg, Va. (Antioch Church)	1.00
Total	$ 57.10

Summary.

Previously acknowledged	$ 8,657.75
Sunday Schools, Regular	24.94
Coin Card Offering	1.00
Total	$ 8,683.69

We sincerely trust and devoutly hope that every church and Sunday School of our Convention either took the offering for Missions on Easter Sunday, or will do so at an early date. Unless the church is missionary it suffers, dwindles, dies. And no other organization than the church makes any effort whatever, or any donation, to give the Bread of Life to hungry hearts and perishing souls. Missions is the command and call of our Lord. Shall we obey and heed him, or shall we deny him? J. O. ATKINSON,

Mission Secretary.

NEW LIFE FOR THE CHINESE FARMER.

[Brief sketch of one of our missionaries by Miss Cushing, News Editor, American Board of Commissioners for Foreign Missions.]

Democracy is not possible where men and women cannot read or write. Rev. Hugh Wells Hubbard, of Paotingfu, China, who for several years has cooperated closely with the famous young Dr. Jimmy Yen and his Mass Education Movement, is now living in a Chinese village with his family, engaged in experimental rural reconstruction work whereby he applies the principles of the Mass Education Movement, plus a distinctly Christian emphasis. He is Executive Secretary of the North China Christian Rural Service Union.

Describing the beginning of this work with the Mass Education Movement, Mr. Hubbard said: "We go into a village, and as the crowd gathers about us we ask how many can read and write. Practically everyone is eager to learn, but answers, 'No money; no time.' We tell them that if they will supply the room and the pupils, we will furnish a teacher." This work of founding Thousand Character classes gave the missionaries an unprecedented opportunity for friendly contacts. The questions, "Why do you do all this?" "What is back of Christianity, anyway cmfw c "What is back of your friendship?" "What is Christianity, anyway?" arose quite naturally. As the result, for several years Mr. Hubbard and his associates organized hundreds of Christian training classes for inquirers.

Dr. Yen is developing in his rural reconstruction work a well-balanced life for the Chinese farmer which is intended to improve his economic status, raise his educational standards, develop his recreational life, and teach him to be a good citizen. The Christian Church and such efforts as those of Mr. Hubbard, stress the spiritual side. Mr. Hubbard has already put into the Thousand Character language, "The Parables of Jesus," "The Sermon on the Mount," "Christianity in the Home," and "Christianity in China."

Before going into this particular piece of strategic work, Mr. Hubbard used to travel hundreds of miles annually by motorcycle, motor car, mule back, and on foot, supervising schools and churches in 21 counties, having a population of over 4,000,000. "Again and again as our entering wedge, we have endeavored to bring to these people concrete help—something that demon-

strates Christianity through definite action," says Mr. Hubbard. "This may take the shape of flood and famine relief, dyke building, or the starting of new industries like the making of hair nets, tennis rackets, or straw suitcases."

Born in Sivas, Turkey, of missionary parents, Hugh Hubbard studied a year at Anatolia College; two years in Peseux, Neuchatel. He was graduated from Amherst College in 1908 and for the next two years taught in Government schools and Y. M. C. A., at Tientsin, China. Then he studied at Union Seminary and Oberlin Seminary, enlisting under the American Board in 1913 for life service in China.

"I am going back to China because the Chinese have asked me to come," said Mr. Hubbard happily, when he returned from his last furlough to his work.

GUILFORD-ROCKINGHAM RALLY.

The Woman's Missionary Societies of the Guilford District, met with the Greensboro Society, March 27, 1934. The meeting was called to order by the Superintendent, Mrs. C. H. Paris.

Devotionals were led by Mrs. Wm. T. Scott. She declared that each achievement is the beginning of a new advance. Winning of goals show us new goals farther on. We have no right to stop. We must continue to grow. In wisdom, character and vision there should be no limit to our growth.

The roll call of the Societies showed the following present: Greensboro, 7; Palm Street, 6; Pleasant Ridge, 8; Reidsville, 4; Elk Spur, 2; Rocky Ford, 2; Monticello, 3; Winston-Salem, 2. Ten ministers were present. Rev. and Mrs. Grissom, of our Carroll County, Va., work, were introduced.

The Superintendent gave us a fine message on the theme, "Feed My Sheep.

Mrs. Mary D. White and Mrs. B. E. Brown, Home Boards, were introduced by Mrs. Rowland.

Mr. Scotford was next introduced, and gave us some helpful information about our new missionary magazine.

The service was continued with the offering, which amounted to $7.14.

Mrs. Rowland asked that ten women be selected by the nominating committee to represent us at the Suffolk Convention May 1st.

The afternoon session was called to order by Mrs. Paris and was opened with the hymn, "Come Women, Wide Proclaim." Prayer by Rev. Grissom.

The next number on the program was an address by Dr. J. O. Atkinson, on "Our Missionary Program."

Mrs. W. T. Scott gave us some information on Mission Literature. She urged the members to put more stress on the reading of the Mission books.

Mrs. Rowland had charge of the Round Table Discussion. The discussions were very enlightening and valuable help was received.

Reports of the committees were given at this time, and the minutes were read by Acting Secretary, Mrs. D. O. Sander, who acted in the absence of Mrs. R. W. Isley.

After singing the closing hymn, "Take the Name of Jesus With You," the meeting was dismissed with prayer by Dr. C. H. Rowland.

Next year's Rally is to be held with Pleasant Ridge Church, Guilford County, N. C.

MRS. DALE O. SANDER,
Acting Secretary.

The entire Bible has been translated into 175 languages and parts of it have been translated into 765 languages or dialects, making a grand total of 940 languages and dialects.

A Story for the Children

STOPPERS.

"To me," chukled Jerry, "there is nothing as thrilling as the bobbing of a cork."

"Yes, after hours of patient waiting," laughed Jimmie.

"There wouldn't be half the thrill in fishing, if you couldn't watch for the bobbin' of the cork," agreed Daddy. "And I'll venture to say, that of the millions of corks used every year, few people give them a thought, or have the remotest idea *where* they come from."

"They hang from trees, don't they?" queried Jerry.

Jimmie and Daddy laughed.

"Oh, yes," giggled Jimmie, "they hang like apples, all sizes and kinds. A wonderful sight." And he went off into peals of mirth.

"Never mind," said Daddy, observing Jerry's embarrassment. "They really do come from trees, Jerry, but they are not in this shape."

"I don't know much about them," said Jerry. "I do know that they are dandy for fishing and have true 'stopping powers,' but that is the limit of my knowledge. Do tell me about them."

"Gladly," answered Daddy. "In the first place, upwards of fifty per cent of the world's cork is produced in Spain and Portugal. The very finest is grown in various parts of the six provinces.

"Whew," gasped both boys. "Plentiful, I would say!"

"Wait until you learn how long it takes to grow it," smiled Daddy. "As you know, cork is a very elastic tissue consisting of thin-walled and nearly cubical cells. It is really the outer bark of the cork tree, or cork-oak tree(as it is called. These trees are very tall, from twenty to sixty feet in height and about three feet in diameter. The leaves are evergreen."

"How old do the trees have to be before their bark can be used?" interrupted Jerry, eagerly.

"There is something strange about that," answered Daddy. "The age of maturity varies in different parts of the tree. From eight to nine years is required for the trunk; from ten to eleven years for the first branches, and from eleven to twelve years for the second branches. It yields its best cork when it is about forty years old, but often goes on growing new coverings of bark until it is at least a century old."

"Good *night!*" ejaculated Jimmie. "How do they take the bark from these remarkable trees, and how often?"

"Not until the sap flows freely through the tree—usually from June to the beginning of September—does the 'stripping' take place. And it certainly takes an artist to 'strip' a cork tree. An amateur would ruin a tree.

"First, the trunk and the larger branches are completely stripped of the outer layer of bark. A ring is cut around the trunk at the base and another one just beneath the lower branches; a vertical cut joins the two rings, and the bark is then easily removed. The bark from the first stripping is so coarse and full of holes that it is worth very little on the market, but fortunately the tree at once begins to grow a new coat, and in eight or ten years is ready to be stripped again.

"When the cork has been stripped off it is allowed to dry or 'season' for a few weeks. Then it is boiled, to remove the tannic acid and to loosen the rough outer layer so that this may be easily scraped off. The cork is then packed in bales and is ready for shipment to all parts of the world."

"But how are its 'stopping powers' formed?" asked Jimmie, quickly.

"Stoppers are made almost entirely by machinery," answered Daddy. "The layers of bark are first put through a steam bath, so that they may be softened, ready for the scraping and cleaning process. A machine equipped with sharp knives cuts the layers into strips, which are sent to a machine that punches out the stoppers. The waste pieces are sent to smaller machines for the cutting of smaller stoppers. If they are to be made smaller at one end, they go through another machine. As a final step, they are held against a sandpaper wheel until the surfaces are smooth."

"But what is done with the waste from the smaller ones?" asked Jerry, alive with curiosity.

"Some of this is used in the making of linoleum, which consists of cork powder mixed with linseed oil and spread on canvas.

"'Spanish black,' a very fine color for paint, is made from the burning or carbonizing of cork waste. Cork boards, life-saving belts, floats or buoys for fish nets, shoe soles, and numerous things are all made beneficial with cork."

"Well," sighed Jerry, "Who would have ever imagined that 'cork' was as useful as all that?"—*June Douglas, in The Presbyterian.*

MONTICELLO MISSIONARY SOCIETY.

On March 9th, the Monticello Missionary Society met at the home of Mrs. John Dixon, with fifteen members present. In the absence of the president, Mrs. W. R. Rudd, Mrs. D. E. Michael presided. Rev. F. Edwin Hyde led in prayer.

After the business meeting, Mrs. M. C. Faucett had charge of the program. The subject was, "How the People Lived in Turkey." Some very interesting readings and talks were given by the members.

Following this, a social hour was enjoyed. Mrs. Oscar Rudd, assisted by Mrs. Dixon, served refreshments. Our next meeting, on April 13th, will be held at the home of Mrs. W. R. McKinney, with Mrs. Jack Commer as leader.

MRS. D. E. MICHAEL,
Vice-President.

NON-CHRISTIANS REVERE CHRIST.

Dr. Robert E. Speer tells of a Bar Association banquet at Delhi attended by all the lawyers of that city, all Hindus—not a Christian in the group.

They had engaged a jester to entertain them and he was doing so by making jokes about the escapades of the traditional gods of the Indian people, at which sallies the lawyers roared with laughter. Soon the actor made a joke about Jesus Christ, but nobody laughed. At the second such remark, there were murmurs of dissent. Finally, the man ventured a third "wise-crack" involving the name of Jesus, whereupon the diners arose from their seats, seized him by the collar, and kicked him down the stairs.

There was not a Christian in the crowd, but the character and teachings of the Master had created in the hearts of these Hindu lawyers such respect and reverence for Jesus Christ that not one would allow a fool to speak his name irreverently.—*Christian Intelligencer.*

Because of requests constantly coming to it, the American Bible Society must be prepared to furnish Scriptures annually in more than 175 languages.

A force of 3,645 is employed by the American Bible Society to carry on its world-wide work of translating, publishing, and distributing the Scriptures.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

Rev. F. C. Lester, *Editor,* 505 S. Main St., Norfolk, Va.

AFTER EASTER PLANS.

Now that Easter has gone, there should be no let-up in the work which young people are undertaking for the Master. The praise we have sung to him will be vain and shallow unless it is followed by a new sense of reality and devotion. We may have climbed to a high height of spiritual fervor at the Eastertide, but this will have real value only as it is lived out in sacrificial service during the days and months that follow.

The new converts that have entered our church need the kindly guidance and help of those older Christians who know more of the way than do these new-born babes in Christ.

There are still others to be won to the Christian way, and the impetus of Easter gives a good spirit for evangelistic work. One need not wait until the mid-summer revival, for "the fields are already white unto the harvest." Human hearts are already hungry for the love of God in Christ Jesus, and can never be satisfied until they find him. Young people should count it a high privilege to share the Christ with those who know him not.

If the Easter message did not express itself in an offering for missions on the part of the young people, an investigation should be made to see what was wrong with the interpretation of the Easter message, and its application in the life of youth. It is not too late for the offering to be made, and everyone needs to share in the joy that comes from a sacrificial gift which will carry the message of Jesus to a non-Christian world.

Mother's Day is only a month away. Jesus loved his mother, and from the Cross made provision for her care after he was gone. Young people should be sure that mothers are highly honored at all times, and particularly on the day set apart for church observance, which is the second Sunday in May. All denominational publishing houses can furnish a great deal of material to aid in building an appropriate program on Mother's Day and for the Mother and Daughter week which follows. The cost of this material is very small in comparison with the values attendant upon its use. Be sure that definite plans are made to honor Mother in Sunday School and church and the Young People's Society. Invitations to all mothers in the church fellowship should be sent, and some of them should certainly be followed by personal invitations. Do not wait until the last minute to make plans for Mother's Day.

AN UNBROKEN FELLOWSHIP.

Last night we sat about tables, bedecked with flowers and candles, and ate bread and drank from a cup. More than half a hundred members and friends of First Christian Church, Norfolk, had come in through the church auditorium, which was lighted by the dim rays of an electric cross, and sat down at tables in the dining room made ready for the Communion. On a platform, back of the minister and the deacons, was a table set for thirteen with communion plate and goblet. Beyond this, over a mantel, was da Vinci's picture of the Last Supper. Great hymns of the church were played softly while people meditated. Poems from Oxenham's little book called "Gentlemen, the King," were read, and considerable time was given to the reading of the stories of last Thursday night when Jesus sat with his disciples about a table in a large upper room in Jerusalem. Words from the Master seemed to sink into the hearts of those who read and listened until prayer became the sincere desire of the soul. Then the bread was passed, and the wine, and those who ate and drank pledged anew their allegiance to the Christ whose body was broken and whose blood was shed to draw all men unto him.

We were only a few of an innumerable multitude who so dined together in their places of worship on this Maundy Thursday. People around the world who have come to know the Lord Jesus have found it profitable to commune with him on the anniversary of the night in which he instituted what we call the Lord's Supper.

A large section of the Christian Church of the world believes in an unbroken succession of power and authority which has come down through the church from the hands of the Master. I would not argue the case, though I believe the contention is hard to prove. There is, however, an undisputed unbroken fellowship which has continued for more than nineteen hundred years. Every church has its Commuion. We may not agree on form or interpretation of the same, but we do agree on observing it, and in the observation there is unity of spirit and an unbroken fellowship.

On Thursday night and Easter Sunday people in every country, wise and ignorant, rich and poor, will eat of bread and drink of wine in memory of the broken body and spilled blood of our Lord Jesus Christ. In this fellowship we gain strength and courage to offer our bodies as a living sacrifice to the cause of goodness, love and beauty.

This unbroken fellowship, coming from a table of Jews in Jerusalem, has passed through the palaces of Rome, the humble homes in France and Germany, and has been observed by people of all stations in life, sometimes in beautiful cathedrals, and sometimes behind closed doors for fear of governmental authorities, but always done in memory of the Master of Calvary, who said, "This do in memory of me." This beautiful memorial is the golden cord that unites Christians of all the ages and all nations in a fellowship that spans the centuries, girdles the globe and reaches up to high heaven where Christ abides. It is the most marvelous miracle of all time, and you and I are part of it.

NEWS FROM MIAMI.

The Boy Scouts of North Miami recently entertained their fathers at a Father and Son banquet. The Scout Master, Earl Henshaw, was highly complimented by Mr. McFarland, District Scout Executive, when he said that in his twenty years in scout work he had never known a finer scout master; one who so thoroughly gave himself for his boys. Mr. Henshaw is one of the most active members of our North Miami Congregational Church and greatly loved by the people of the church and community. One of the scouts in appreciation of Mr. Henshaw, read the following poem by Edgar A. Guest:

The Scoutmaster.

There isn't any pay for you,
You serve without reward;
The boys who tramp the fields with you
But little could afford;
And yet your pay is richer far
Than those who toil for gold,
For in a dozen different ways
Your service shall be told.

You'll read it in the faces
Of a troop of growing boys,
You'll read it in the pleasure
Of a dozen manly joys,

And down the distant future—
You will surely read it then,
Emblazoned through the services
Of a band of loyal men.

Five years of willing labor
And of brothering a Troop;
Five years of trudging highways
With the Indian cry and whoop;

Five years of campfire burning
Not alone for pleasure's sake,
But the future generation which
The boys are soon to make.

They have no gold to give you,
But when age comes on to you,
They'll give you back the splendid things
You taught them how to do.

They'll give you rich contentment
And a thrill of honest pride,
And you'll see your Nation prosper,
And you'll be satisfied.

IS PRAYER NECESSARY?

Christian Endeavor Topic for Apr. 15, 1934.

Ephesians 1:15-23.

The first main point of study may be, "What does prayer do for people?" The following six suggestions may help to answer that question:

1. *Thinking and Speaking Our Gratitude.* The person who never prays takes all of life's blessings without thanking the Giver. The person who thinks about life's goodness and is grateful has made a start toward prayer. Prayer begins with gratitude. It is not mere politeness to God, although it includes that; it shows our own character—whether we are thoughtless, selfish or grateful. Paul, in Ephesians 1:16, shows that it his constant practice to thank God for his friends in Ephesus.

2. *Making Clear the Highest Ideals.* Young and old today, as in the time of Paul, are not always sure as to what is right or best. It is dangerous to act without thinking. It is likewise dangerous just to think; it makes a difference how we think. Some people "think" simply to try to convince themselves that what they want to do is right. Prayer may be thought of as sitting down with God, honestly trying to get his advice. This is part of what Paul had in mind in Eph. 1:17.

3. *Strength to Do the Right.* Part of our problem is knowing what is right. It is often even harder to make ourselves to do what we know is right. Millions of Christians have found that God helps the person who wants to do right, if he only gives him a chance.

4. *Saying "Yes" or "No" Automatically.* In spite of all the plans we make, we often find ourselves in a "tight place," and must make our decisions quickly. In a fraction of a minute, we either say "yes" or "no", or we hesitate and thereby find ourselves often saying "all right." That fraction of a minute is enough to permit us to say silently, "God, help me!"

5. *Bearing Hardships.* People pray when they are in deep trouble more than at any other time. They ask God to give them what they want—

(Continued on page 14.)

Sunday School Lesson

By Rev. H. S. Hardcastle.

THE CHILD AND THE KINGDOM.

LESSON II.—April 8, 1934.

Golden Text: *"Suffer little children, and forbid them not, to come unto me; for to such belongeth the kingdom of God."*—Matt. 19:14.

Lesson Text: Matthew 18:1-14; 19:13-15.

The disciples did not wear a halo. They were not angels. They were men of like passions as we are—ambitious, vain, self-seeking. They had had a desire to be great, to have pre-eminence, to be first. They came to Jesus one day, therefore, and asked him the question: "Who is the greatest in the kingdom of heaven?" It may have been that they had been quarreling among themselves as to who was greatest—they had done that very thing on other occasions. And in an indirect way, they thought they would get the Master's answer to the question.

Who Is the Greatest?

The world has given a number of answers to that question. In Jesus' day, Rome would have said that he was the greatest who had the most power, material might, the largest armies, the strongest military organization. Others have said that he is greatest who has most of this world's goods. Others say the greatest is the one who knows most. Still others would interpret greatness in terms of mastery over others, social prestige and power, and so on. But Jesus said, and says, that he who is truly great is he who is humble, who is teachable, who is the servant of all. Many of the world's great were not great at all by Jesus' standards, while many unknown and unhonored men and women have been at the head of the list according to God's standards.

The Child in the Midst.

With that amazing skill which was so characteristic of him, Jesus answers the question as to who is greatest, in a concrete way. He calls a child to him, sets him in the midst of them and says, that unless they become converted they cannot enter the kingdom, to say nothing of becoming great in it. A prerequisite for entrance into the kingdom—Jesus was not talking about going to heaven—was that they become as little children. He did not say, become childish; he said become as little children, that is to become child-like. To become child-like is to be humble, teachable, docile, unambitious, forgetful of self, trustful, willing to take the place assigned to one.

It is significant that Christianity has put the child in the midst. It insists that the child and the values for which the child stands, shall be put in the proper place. The interests of children must come first. This does not mean that children are to be pampered or spoiled. It does not mean that they are to have everything they want. It is not to say that they are always to have their own way. Far from all this. But it does mean that the highest interests of the child must be served in the home, in the school, in the church, in the community. The welfare of children must be placed above the selfishness of parents, the greed of commercial interests, the exploitation of adults, the precious theories of folks who put children second.

The Same is Great in the Kingdom.

He who has the child-like spirit, who has the heart of a child, who is humble and teachable and self-effacing is greatest in the kingdom of God. God's thoughts are not our thoughts, and his ways are not our ways. The Master was never greater than when he girdled himself with a towel and washed the disciples' feet. That is becoming as a child. That is the standard of greatness in the kingdom.

Whoso Shall Receive . . .Whoso Shall Offend, One of These Little Ones.

The Lord of Life identifies himself with children. When we do anything for a child, we do it for and unto the Lord Jesus himself. And if we offend—the word means, "cause to stumble"—and when we cause one of these little ones to stumble, well, it were better for us that a millstone were tied about our necks and to be cast thus into the sea. God be merciful to the man or woman who by precept or example, "causes a child to stumble." Let every man take heed what he does before childhood, and to childhood. Let every man see to it that he put no barriers in the way of childhood which will make it more difficult for children to come into life in its fullness and its richness.

And One Be Gone Astray.

The Master emphasizes the value of even one child by a story—he was the world's Master Story-Teller. The story of the man who had one sheep out of one hundred to go astray, of his concern for it, of his diligent search for it until he found it, of his joy when he did find it—it is all an insight into the Father's heart, it gives us some inkling of how he cares for us, for each one of us and for all of us, even the least of us. If anyone thinks little of himself, let him remember that Christ died for him. And it is not the will of our Father which is in heaven that one of these little ones should perish.

Suffer the Little Children to Come Unto Me.

When some mothers brought their children to Jesus, the disciples rebuked them. They thought the Master had more important things to do. They thought he did not want to be bothered with children. But they did not know the Master. Jesus took them up in his arms, he laid his hands upon them, he blessed them. And this incident has been the inspiration of Christianity through the centuries. Let every one that hath ears to hear, hear what the Master says. We too often forget this teaching. If we had a revival service and received twenty rich adults into the church we would think that we had had a great revival—and, of course, we would have. But if we received only twenty children, we might discount the value of the revival. But the Lord of Life would see the potentialities of those twenty children, and he would rejoice in the larger ultimate contribution to the Kingdom of God.

Our modern world has done much for children. But it has not always given proper regard for and proper emphasis to the moral and spiritual values of childhood. Our materialistic, money-minded world needs to put the child again in the midst.

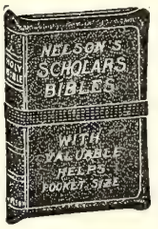
MARRIAGE SLAVES.

This is not the lurid title of a movie—it is tragedy in real life. Child-bearing is but a small portion of the burden under which the African non-Christian woman labors. From morn till night she toils to till poor farms in order to secure food for her family. Not only must she raise it, but grind it in crude mortars. Water and firewood must be carried often long distances. "It is a common sight to see a woman carrying on her head firewood weighing from 60 to 80 pounds," declares Mrs. Samuel J. Curtis, of Mt. Silinda. They age quickly under this strenuous life. Jealousy, rivalry, revenge and deception sap their souls. Early in life they are sold into marriage slavery by greedy fathers. Only through the Christian church and school is offered a New Way and they never return to the old if they can possibly escape.

AMERICAN STANDARD BIBLES.

Authorized and Edited by American Revision Committee, and Published by Thomas Nelson & Sons.

These Bibles contain the Concise Bible Dictionary which forms the helps to these Teachers' Bibles. It supplies ,in the most condensed and convenient form, all the latest information about the Bible, its writers, its language, the various versions, complete chronology, life of Christ, with harmony of the Gospels, life and travels of St. Paul, etc. The illustrations are reproduced from recent photographs, and truly illustrate the articles. The Combined Concordance is entirely new, and has been made expressly for the American Standard Version. It combines with the Concordance, Subject-Index, Scripture Proper Names, etc. The 12 Maps have been carefully revised and are beautifully colored. In making orders, give the number and price.



135—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold. $3.00

India Paper Edition, Only 16-16 of an inch thick.

. 133X—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold, $4.00

SUNDAY SCHOOL SCHOLARS' BIBLE.

Especially made up for gift or reward Bibles for Sunday School scholars, containing a special series of very practical and useful helps and Bible Questions and Answers, etc. Printed on fine white Bible paper; ruby type; pocket size, 3¾x5⅜ inches, and 1 inch thick, with 31 full-page illustrations in sepia. All bindings are black.

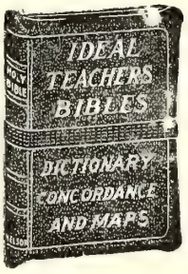
Ruby Type, Size 3¾x5⅜ Inches, and 1 Inch Thick.

65—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on side and back in pure gold; 6 colored maps $2.50

AUTHORIZED VERSION.

RED LETTER TEACHERS' BIBLES.

Brevier Type (8 vo.), Self-Pronouncing, Size 5⅜x8½ Inches and 1⅜ Inches Thick.



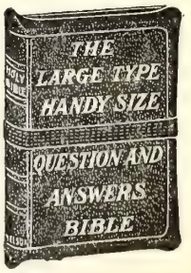
Containing the Bible, with full references. The words of Christ in the New Testament are printed in red; other parts of the book are printed in black. With Concise Bible Dictionary, combined Concordance, and 12 indexed maps.

7852—Genuine Leather, Lavant grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold $4.75

RED-LETTER EDITION.

With All the Words of Christ in the New Testament Printed in Red.

1282—Genuine Leather, Morocco grain, divinity circuit round corners, red under gold edges, register and headbands; title stamped on side and back in pure gold $3.25



60—Bound in Cloth, stiff covers, square corners, red edges, Sunday School Scholars' Bible, stamped in pure gold on cover, no illustrations; special book for Sunday Schools 95c

Any of the above Bibles sent postpaid. Address

THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy

MONDAY.

GLORIOUS BURDENS.

"Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation."—Psalm 68:19.

David looks back over the past and sees God as leader and conqueror of Israel and the hope of the triumphal procession into the promised land of his universal dominion of peace and happiness. And then he breaks forth into praise to God for a day-by-day guardianship and sustenance.

We are told that this Scripture may be translated into terms of "burden-bearing"—God as our burden bearer. One author tells us that it is an expression of the blessing which burdens from the Lord become. They are burdens "like the sails of a ship." Carrying burdens on their heads is a burden, but it makes one grow an erect figure, and a freedom and swing of gait. So many burdens, sorrows, and sufferings of life *do* strengthen and enable us.

Prayer—Our Father, we thank thee for thy great power within, which lifts our souls into delights and bears our bodies on with conquering strength midst the burdens we have to bear. Cause us to see and feel what it means to say: "For me to live is Christ," and to find praise for thee who fills our lives with benefits.—*Amen.*

TUESDAY.

"NOT AS THE WORLD GIVETH."

"Not as the world giveth, give I unto you."—John 14:27.

Jesus had no worldly possessions to leave with his children. There was even nothing that he could give them which would exempt them from persecutions and suffering. But there was something which he could leave with them which was "more precious than rubies and pearls, yea, which would make burdens, persecutions and sufferings light; and that something was "Peace." "My peace I leave with you."

In addition to this he left his spirit with them. "I will not leave you comfortless." "The comforter, which is the Holy Ghost—shall teach you all things." "I will be with you in the sixth trouble, and in the seventh I will not forsake you." "I will never leave thee, nor forsake thee."

This legacy has ever been with us and *has* proved faithful and true through the ages. It includes everything our bequests have aimed at producing and that to which all our desires have aspired.

Prayer—Our Father, the burdens of life often weigh us down and bring us to tears, but sorrows are healed by weeping and sympathies comfort the broken heart. Thy blessings are in reach of us. We wait on thee. Give us thy strength, peace, and presence all the way. In Christ's name, we ask it.—*Amen.*

WEDNESDAY.

HOW DO I KNOW THAT GOD CARES.

"Cast all your care upon him, for he careth for you."—I. Peter 5:7.

It is not so much a question of how to know that God cares, as it is a question of trusting him that we may know. Knowing comes by trusting. How to trust him is the question.

The child who trusts his father obeys his words. There is no good to a trust that does not obey. It is the same with our God. "If ye love me, keep my commandments." We do not even wait for feeling in the matter. It is a personal, simple obedience of a child thrust forth in the work which he would have us to do for him. Having cast our all on him, the experience of knowing him and his care comes. The late Sam Jones is quoted as saying, "Some folks are like Texas steers that will not trust the platform of the automatic watering trough. Then when they don't get water they say there is no water. Get on the platform and the waters of God's blessings will flow."

We are too slow to trust God. All life is a venture of faith. To venture faith in God, finds that "He will supply all thy needs." We may not know where we are going, but if we are following the Lord, we do not need to know.

Prayer—Our Father in heaven, help thou our lack of faith and trust in thee. We pray that we may live so close to thee that we may have whereof to rejoice in whatever happens. Give us more joy in thy love and care. May nothing drag us down. Fill our lives every day with those things which the world cannot take away, and at night when we lay ourselves down to sleep, may it be the sleep of peace because thou art near and we are secure in thy presence. In Christ's name, we ask it—*Amen.*

THURSDAY.

SALVATION THROUGH FAITH.

"He that believeth and is baptized shall be saved."—Mark 16:16.

Faith and trust in God may be likened unto the couplings between the coach of a train and the engine. She has a full head of steam, the engineer pulls the throttle and it moves, but the coach does not move. What is the trouble? The engine backs up again with the same result. What is the trouble? The coupling has not been made.

Are there not a lot of foolish people trying to reach heaven without the coupling, and is it not impossible? Faith through Christ connects us with God, and then we are heaven-bound—for "your lives are hid with Christ in God."

Prayer—Dear Father of Love, we want to feel the value of thy love, grace and power this day. Open thou thy heavens about us and make life full of sacred bliss.—*Amen.*

FRIDAY.

AN EASY WAY.

"He that speaketh the truth sheweth faith and righteousness."—Prov. 12:17.

"The kingdom of God is righteousness."—Rom. 14:17

"He that worketh righteousness is accepted with him."—Acts 10:35.

"I am the way, the truth, and the life."—John 14:6.

So, this is the way: know the truth, speak the truth, and live the truth. It is a straight and narrow way. It is fraught with personal hazzards, and many enemies; it is up the hill and often mountain-climbing, which, as Dr. Jowett said, "requires a lot of hand and knee-work," but it is the way of freedom; it is the way of peace and contentment; it is the way of achievement, life and glory. Truth, honesty and love—these sheweth forth righteousness, and he that liveth this way is accepted of him. Is it easy? Yea, much easier than the inexperienced think.

Prayer—O Lord, our God, we believe. Help thou our unbelief. We pray to be numbered among the righteous and among those who work righteousness. In thy spirit we wait in that hope to be filled with the fruit of righteousness.—*Amen.*

SATURDAY.

CATCH YOUR BULLETS.

"I will call upon Jehovah, who is worthy to be praised; so shall I be saved from mine enemies."—Read I. Samuel 22:1-7.

A man in Alabama saw an enemy aiming a pistol at him, and ducked his head. The bullet struck him between the eyes, however, passed through his head, and, as by instinct, he threw his hands to the back of his head, he actually caught the bullet coming out. The Associated Press is authority for the story, and adds that the man will recover.

God's children are enabled by him to catch the bullets of their foes, and to catch them before they reach their bodies. No evil is to befall those that trust in the Lord.

It is good to have their confidence. Such an assurance is justified by the experience of innumerable saints and heroes, and we may make proof of it for ourselves, if we will.

Prayer—Lord, may we trust thee, and not be afraid. Be within us as invincible courage and cheer.—*Amen.* AMOS R. WELLS.

SUNDAY.

OUR AUTOMATIC BLESSINGS.

"Jehovah formed man . . . and breathed into his nostrils the breath of life."—Read Gen. 2:1-7.

When infantile paralysis attacks the breathing muscles of patients and renders them motionless, they are doomed to die, unless artificial resperation aid can be given them, expanding and contracting the chest, forcing in and out the life-giving air.

Man has hardly yet begun to comprehend the intricate mechanism of his own body. No man-made machine, however complicated, compares with it for an instant. And its crowning wonder is that its workings are so largely automatic.

If we follow the simple laws of hygiene, living as God planned for us to live, this marvelous contrivance of the Creator will take care of itself. For the most part, we are unconscious of its existence.

Prayer—May we be so obedient to thee, our Maker. If disease throws thy work out of gear, help us to thwart this enemy—thine as well as ours. In the name of thy Son, the Healer.—*Amen.* AMOS R. WELLS.

PIONEERS OF THE PHILIPPINES.

Thousands of immigrants have been taking up homesteads in the fertile regions lying about Panguil Bay, P. I., says Mrs. Marion W. Woodward of Dansalan. Although they do not have wild Indians to battle as did our forefathers, they war constantly with cogan grass (a tough reed-like growth), 57 varieties of insect pests, including locusts, and deadly malaria. First, they planted cocoanuts, but the bottom dropped out of copra prices, and they were forced to raise short crops of corn, rice or sweet potatoes. Struggling along with these homesteaders is the little Christian Church, and it is the Woodwards' job, in part, to bring encouragement and inspiration to these people and their pastors. Everywhere they go they find the Filipinos hospitable and willing to share what little they have with their guests.

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, *Pastor.*

A REVIVAL IS POSSIBLE.

By JOHN G. TRUITT.

"If my people which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sins, and will heal their land. My eyes shall be open, and my ears attend unto the prayer that is made in this place."—II. Chron. 7:14, 15.

Yes, a revival is possible in this local church without a great preacher. It is possible with your own pastor doing the preaching. A revival is possible in a town just this size, or any size as to that matter; and a church just like this one. It is possible in this very month in spite of the weather; and in this year, in spite of all that might seek to prevent it. We are headed on the right road toward a revival. We are in the right place, and for the right purpose. We have the Guide—the Holy Bible—before us. And in our text we have specific instructions about the road.

Furthermore, a revival is God's will. And a revival in this great church with more than thirteen hundred members is necessary if we are to move forward from the fine vantage point to which the goodness of God and former consecrated leadership we have come. A revival, I say, is necessary. Do you think God wants this church using half of its powers? No, God wants this church, and everyone of his churches altogether, using all their powers for the redemption —remaking, if you do not like the grand old term "redemption"—of the world.

And again, a revival is God's promise. And that is great and good, for God always keeps his promise. How often we have been told that all one has to do for a revival is to pray, and to get the people to pray. Perhaps that is true if you make the word "pray" mean enough. But the text we have before us suggests some other things besides praying. These things seem quite essential, too, when we consider them well. At any rate, they are the promises to which the agreement of God is attached. Let us consider them.

I.

"If my people which are called by my name will humble themselves." Here is the first challenge. Let me hold this blessed Book in hand and ask what is one of the great things it seeks from beginning to end, and we all can well reply: Humility. The great names on its pages are names of its humble persons. Moses, David, Mary, Jesus, not to name scores of others. It was Jesus who specifically taught humbleness, and gave it as an absolute prerequisite to entrance into the Kingdom of God. "Unless you humble yourselves, and become as little children, ye shall in no case enter into the Kingdom of God."

Do we want a revival? "Humble ourselves." Let the minister humble himself, so that he is willing to "be counted a fool for Christ's sake"; let him forget his sheepskins, and remember the souls of his flock; let him humble himself to the giving himself entirely over to the task of the revival. Let the deacons humble themselves. Not afraid to pronounce the name of Jesus in the shops and offices of the city; not ashamed to say to a neighbor, or a friend, "My brother, I want to extend you a most cordial invitation to return to the Christ, and the church he honors with his name." Let the deacons not be ashamed to put their best efforts, and their whole selves into the business of making it easy for the preacher to preach, and the people to enter into the pulpit of humility and prayer. Tears of loving consideration can't hurt a deacon's face any more than they did the courageous face of the Christ of God. "If *my* people, which are called by *my name,* will humble themselves." Let us!

Sunday School teachers may say: "I have been talking to you about many things, but what I really want is that you accept Jesus Christ as your Saviour and Friend." Just humble yourselves, and bring yourselves into the filling tide of humility which will possess our whole church before God's revival comes in our midst. How humble was Jesus! And how humble Christians should be! Speaking to his own people, God called upon them to humble themselves, and we cannot expect others to humble themselves to the call of Christ until his own people, who are called by his name, humble themselves.

II.

"And seek my face." Crowds help tremendously in encouragement, in morale, in the moving power of kindred spirits—"the communion of the saints." "And seek my face!" Only suppose one-half of the members of this church would turn out night after night for any season of time and come into this beautiful place to see the face of God what do you think would happen to this city and this section? We would have to turn folks away every night, because if half our own folks came and filled this church, crowds of others would try to get in! God says: "Do you want a revival to sweep your country, turn out to church?"

"If my people, which are called by my name, will . . . seek my face." If just the church members—folks who are professed followers of Christ —folks who have given a solemn pledge at God's altar to attend church will only keep that pledge —or any great half of them will keep it—a revival will sweep this country which will indeed be the "shot" heard round the world! Why do we lack vigorous churches? Why is a revival lacking? Why are churches struggling against odds which at times seem almost too great? The members have turned away from the church. They are seeking God's face. Allow me here to congratulate you on your great attendance upon your church services, for you have come. And that is a mighty good sign of a revival. Let's increase our attendance, and thus show to the world that truly we are humbling ourselves and turning to seek the face of God.

III.

"And turn from their wicked ways."..My people? Yes, "My people, which are called by my name." The sins which are damning the church most of all are not those committed outside its membership, but those which are committed by "my people, which are called by my name!" And even at that, it is not necessarily the elephants, and lions, and tigers, *but, "the little foxes that spoil the vines." The big sins kill themselves! The little, secret sins kill the church!* "If my people, which are called by my name, will . . . turn from their wicked ways; then will I hear from heaven, and forgive their sins, and heal their land."

Let us humble ourselves, see God's face, and confess our sins, and turn from them—let us do this as preachers, and deacons, and Sunday School teachers, and members all, turn from our sins as a prerequisite to a revival in our church! Or perhaps you haven't sinned, and fallen short of all that God has wanted you to be! No, no! We have all sinned, and transgressed against his holy will, and humbling ourselves we will see it, feel it, and repent of it; and God being good, and just, and righteous, will forgive us our sins and cleanse us of all our iniquities. Most surely we haven't done the great sins, but we will not face our inner selves with any pride, for rather will we turn from our wicked ways and seek the face of our forgiving heavenly Father. We are not counting on God giving a revival until we turn repentently away from our sins. When his chosen do that, something is going to happen to the outside world!

IV.

"And pray." Yes, prayer is a part of the four-fold requirement. But that is obvious. The

(Continued on page 14.)

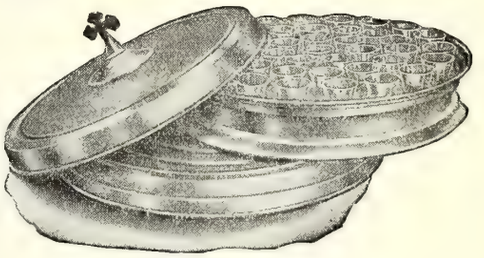
COMMUNION WARE.

Individual Service.

Made in best Silver Plate or Aluminum. Prices low; first-class workmanship and finish.

ALUMINUM.

Aluminum is light in weight, durable, and does not tarnish.



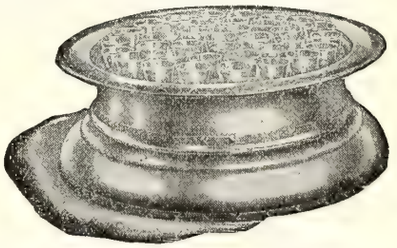
Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses	**$7.00**
Tray No. 6—Interlocking, with 35 plain glasses	**6.75**
Tray No. 10—Interlocking, with 30 plain glasses	**6.50**
Base No. 50-A—Fits Trays 2, 6, or 10.....	**2.25**
Cover No. 50-A—Fits Trays 2, 6, or 10.....	**2.25**
Bread Plate No. 1—Narrow rim.....	**1.60**

SILVER-PLATED.

The Silver-plated Ware is of the very highest grade and best finish; heavily plated on nickel base.

Tray No. 85—Interlocking only, with 36 glasses	**$22.00**
Base No. 1—Silver-plated; fits Silver Tray 85..	**11.00**
Cover No. 5—Silver-plated; fits Tray No. 85...	**16.00**



(For Silver Bread Plates, see under No. 90.)

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	**$22.00**
Base No. 2—Silver-plated; fits Silver Tray 90..	**16.00**
Cover No. 4—Silver-plated; fits Silver Tray 90.	**14.00**

Bread Plate No. 3—Narrow Rim.....	**$ 9.00**
Bread Plate No. 4—Broad Rim.....	**9.00**
Filler—Silver Lined.....	**6.00**

THE CHRISTIAN SUN

1536 East Broad Street, Richmond, Virginia

Christian Orphanage

Dear Friends:

We had the most beautiful Easter Sunday that we ever remember seeing. The day was clear and warm. The birds were singing, and the children all happy. The good women from the States of Georgia, Alabama, North Carolina, Virginia, Indiana and Illinois, and a number of other points contributed towards their happiness by making and sending to the Orphanage many beautiful dresses and little boys' suits, so each girl could have a new Easter dress and each little boy a new suit. The children were all happy, and nothing happened to mar the joy of the day. If the good women get as much joy out of the making and sending of the dresses as our children get out of receiving them, there were a great many happy hearts throughout our church. We want to thank each one who had a part in bringing joy to all of our big family at this beautiful Easter season.

I received a letter a few days ago from a mighty good friend of the Orphanage, and she had this to say: "I am enclosing you a check for $10.00 for the Orphanage. How any *church* or *individual* can refuse to help a little orphan child is more than I can understand."

For more than seventeen years we have been trying to understand the same thing, but have not yet been able to understand. No one ever made a contribution to this institution to help these little children, but was the richer for it, and got joy out of the giving. I cannot help but feel sorry for a church or Sunday School, or an individual, that positively refuses to give to the support of a fatherless and motherless little child.

CHAS. D. JOHNSTON, *Supt.*

REPORT FOR APRIL 5, 1934.

Brought forward		$ 2,161.18
Sunday School Monthly Offerings.		
North Carolina and Virginia Conference:		
Mt. Zion		1.00
Eastern North Carolina Conference:		
Wake Chapel	$ 7.67	
Henderson	3.81	
Shallow Well	2.00	
		13.48
Eastern Virginia Conference:		
Spring Hill	$ .58	
Dendron	4.00	
First, Portsmouth	6.52	
		11.10
Valley Virginia Central Conference:		
Mayland	$ 1.00	
New Hope	3.10	
		4.10
Alabama Conference:		
New Hope		1.03
Georgia and Alabama Conference:		
Rose Hill		3.00
Special Offerings.		
O. H .Lambert, Biscoe, N. C.	$ 5.00	
F. C. Owen, gdn., James Brown	12.50	
Ladies' Auxiliary, United Cong.-Christian Ch., Columbus, Ga.	5.00	
Miss Irene Franks, Raleigh, N. C.	2.00	
Mr. & Mrs. Jas. N. Williamson, Jr., Deland, Fla.	100.00	
Mrs. E. J. Brickhouse, Norfolk, Va.	30.00	
Mrs. Dottie E. Armentrout, Harrisonburg, Va	10.00	
		164.50
Total for the week		$ 198.21
Grand total		$ 2,359.39

CHRISTIAN ENDEAVOR NOTES.

(Continued from page 10.)

success, health, or an easy time. "Thy will be done" is a more Christ-like prayer.

6. *A Sense of Sin.* When, during the day, we have been less than we know we ought to have been, and that is true of all of our every day, we ought to pray a sincere prayer for God's forgiveness. When we see suffering all around us, and have not lifted a finger to try to get rid of injustice, we ought to ask for forgiveness.

The second main question, "How Shall We Pray?" has to do with our personal habits of prayer. The following suggestions have proved helpful to many:

1. *Pray morning and evening.* A regular time and place helps. The special thought in the morning may be of gratitude for care through the night, and a plan of action for the battles of the day. At night, gratitude for the day's joy and penitence for our mistakes, may form the content of our prayer.

2. *Be definite.* Many people find it helpful to try to imagine the particular experiences that lie ahead during the day.

3. *Work Out a Prayer to Repeat Each Day.* Roy Chamberlin in "Winners" tells of a new football captain who realized that he was hard to get along with. He prayed each morning and many times during the day: "Help me to be the kind of captain that this team needs." That team became the best known in years, from the standpoint of cooperation and spirit.

4. *Enter into an agreement with some friend so that you may have common habits of prayer. Compare notes.*

Prayer is the soul's sincere desire
Uttered or unexpressed;
The motion of a hidden fire
That trembles in the breast.

Prayer is the Christian's vital breath,
The Christian's native air;
His watch-word at the gates of death—
He enters heaven with a prayer.

O, thou, by whom we come to God—
The Life, the Truth, the Way;
The path of prayer thyself hast trod,
Lord, teach us how to pray.

E. R.

THE SUN'S PULPIT.

(Continued from page 13.)

other three things must be wrapped in prayer as a seed is wrapped in a peach. It is impossible to humble one's self without prayer; it is impossible to effectively pray with sin in one's heart. "If I regard iniquity in my heart the Lord will not hear my prayer"—and it is impossible to seek God's face without prayer, for prayer is our approach unto him, whether, "uttered or unexpressed." Daily, constantly, let us pray that meeting the conditions we may have God's blessing, and we are assured that we shall.

NOTICE.

I am selling magazine subscriptions "to help along" and will appreciate a share of your subscriptions. Do any of your magazines expire soon? If so you will receive a special offer from publishers. *Remember,* I will meet *any offer* made. Send me your renewals at their prices, or I will be glad to quote my special prices on any magazine or club.

J. EDWIN HARRIS.

Suffolk, Va.

Some plague the people with too long sermons; for the faculty of listening is a tender thing, and soon becomes weary and satiated.—*Luther.*

HOLMAN SUPERIOR TEACHERS' BIBLES

Authorized Version—Self-Pronouncing — The Best Editions of the World's Best Book

For Adults, Teachers, Preachers, Students, and All Who Would Study the Word of God Intelligently

BOLD BLACK TYPE—COMPACT SIZE 4½x6¾ INCHES—WILL FIT THE COAT POCKET

Part page specimen of Holman Boldblack Type Bible

ST. MATTHEW, 5. *Christ's sermon on the mount.*

13 And leaving Năz'a-rĕth, he came and dwelt in Cā-pĕr'na-ŭm, which is upon the sea coast, in the borders of Zăb'u-lon and Nĕph'tha-lim:
14 That it might be fulfilled

A.D. 31. CHAP. 4. n Isa. 9. 1, 2.

934 CHAPTER 5.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.

AND seeing the multitudes, a he went up into a moun-

THIS NEW HOLMAN TEACHERS' BIBLE, Pronouncing Text, Bold Black Type is a **PRONOUNCED SUCCESS.** The latest Bible with **NEW HELPS** that are quite comprehensive and consist of an Illustrated Bible Dictionary, Concordance and additional aids all under **ONE ALPHABETICAL INDEX.** Also Fine Maps on Coated Paper, and a specially prepared **BIBLE READING COURSE,** intended to stimulate and maintain interest in the Bible. Imported Bible paper is used to improve opacity and keep down bulk. By this means you get the benefit of full Biblical information without the physical discomfort of handling a heavy volume.

STYLES AND PRICES—BIBLE PAPER EDITION

4612. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges..... **$4.00**

4630. Same as 4612, with extra leather lined covers..... **4.75**

THIN INDIA PAPER EDITION

With Helps as described above. Size 4½x6¾ inches. One inch in thickness

630X. Egyptian Morocco, divinity circuit, leather linings, red under gold edges, silk head bands and silk marker..... **7.00**

633X. Algerian Morocco, divinity circuit, leather lining to edge, silk sewed, round corners, red under gold edges, extra quality binding..... **8.00**

EXTRA LARGE PRINT TEACHERS' BIBLES

Large 8 Vo. Size—8x5½ inches—1600 Pages, including 400 pages of Bible Study Helps

Part Page Specimen of Print

Extra spacing between words and lines makes this Bible very easy to read.

ST. MATTHEW, 5. *Christ's sermon on the mount.*

15 k The land of Zăb'u-lon, and the land of Nĕph'tha-lim, *by* the way of the sea, beyond Jôr'dan, Gă'lĭ-lee of the Gĕn'tiles;

A. D. 31. k Is. 9. 1, 2. l Is. 42. 7. Luke 2. 32. m Mark 1. 14.

2 And he opened his mouth, and taught them, saying,
3 b Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

CONTAINING COMPLETE HELPS TO BIBLE STUDY, INCLUDING ALL OF THE FOLLOWING FEATURES

A New Practical Course in Bible Reading, A Treasury of Biblical Information. The most carefully compiled, thorough and attractive form in which valuable Biblical information has ever been prepared. Illustrated Self-Pronouncing Bible Dictionary Containing 150 illustrations, concise definitions and textual references on nearly 50,000 subjects. A Practical Comparative Concordance, with nearly 50,000 references. Four Thousand Questions and Answers on the Old and New Testaments. A valuable Help to all Bible Readers.

STYLES AND PRICES

4712. **Divinity Circuit** (overlapping covers), French Seal Leather, red under gold edges, silk head bands, and silk marker.. **$5.00**

812RL. **Red Letter Teachers' Bible.** The Words of Christ in the New Testament, Old Testament Passages alluded to by Christ, various prophecies relating to Christ in the Old Testament, etc., all **PRINTED IN RED.** Binding same as described above on 4712 and same large Self-Pronouncing type..... **6.00**

733X. **Holman India Paper, Genuine Morocco,** leather lined, silk sewed, divinity circuit, round corners carmine under gold edges, silk head bands and silk marker, same type and helps as above..... **10.65**

All styles sent Postpaid at above prices—Thumb Index 50 cents extra

WE NEED THE BIBLE.

By CHARLES G. TRUMBULL, LITT. D.

Men need life. Therefore, men need the Bible. It is the only book this world has ever had that brings spiritual and eternal life to men; and it is the only book that is itself living—alive; "For the Word of God is living, and active." "The Word of God . . . liveth and abideth forever."

Men need a book like this, and they could not write it for themselves; so God provided it, and "holy men of God spake as they were moved by the Holy Ghost."

Men, today, are working busily at reorganizing the world, readjusting human society, doing everything in their power for the recovery of nomal and prosperous economic conditions. It is right that they should; and all hearts are hoping for a lifting of the heavy burdens that are bearing humanity down. But, in the midst of these earnest and sincere efforts. let us remember that we have a Book that shows the way of deliverance.

In fear and distress, men have been asking: "What shall we eat?" or, "What shall we drink," or, "Wherewithal shall we be clothed?" These questions are not new; the Lord Jesus quoted them from men in the Sermon on the Mount. And he gave the answer: "Your heavenly Father knoweth that ye have need of all these things," he said; and he continued: "But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you."

The Bible is the only Book that tells us just how we may seek first God's kingdom and his righteousness. It is the all-sufficient way—the sure and infallible way. Everyone who reads the Bible with open heart and mind can say, as did the man who lived some three thousand years ago: "Thy Word is a lamp unto my feet, and a light unto my path."

It shows the only way of salvation; the only way of life; the only way of safe guidance; the only way of real strength; the only way of true comfort.

It reveals what men could never discover for themselves.

It is written, that "ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

MY FIELD.

At present I am serving seven churches, and it is a real joy for me to try to serve my Master in this way. I began my ministry at three of these churches in the fall of 1931, namely, Antioch, Bethlehem and Mt. Gilead. In the spring of 1933, I added Beulah. Christian Chapel, Hayes' Chapel and Cary were added this year, and I am hoping, with the help of my Master, to accomplish a great work among these willing people.

Antioch—This church has a membership of over one hundred, having had twenty additions during my pastorate. At each service I am encouraged, as a good congregation gathers, anxious to hear the Word of God. We have a very active Sunday School, which is doing much toward training the young people.

Bethlehem—A weak church, but has a faithful few who are striving to do their part toward the advancement of the cause. We organized a Sunday School here early in the year 1932. I am happy to say that, even if it is small, they are doing a splendid work and have failed to have Sunday School only once, and that was on account of snow. It is setting a worthy example and should encourage our larger charches.

Mt. Gilead—Has an enrollment of one hundred and fifty-five, an active Sunday School, and a growing Christian Endeavor Society. The members of this young people's society are willing workers. They say, "I will try," rather than "I can't." We have carried programs to several churches, and aided Beulah in organizing a Society.

Beulah—Here we find an interested group of people who are ready to work faithfully. The singing is fine, which encourages the pastor to preach better. One always receives a welcome at this church. The Sunday School is active, and the newly organized Christian Endeavor is growing. It has its pastor's prayer and best wishes.

Christian Chapel—I have just begun my work here, but am very favorably impressed with the people. A spirit of cooperation is seen, and a hearty welcome was extended me. I am expecting great things from this church. May God bless them in their endeavor to carry on his work in the community.

Hayes Chapel—This church is located in the village of Garner. Here I found a wide-awake church in every branch, and feel sure that we will be able to accomplish much. The Sunday School is a live-wire, and is sending forth a profitable influence to the neighborhood. The members seem faithful, interested and willing.

Cary—Has a small membership, but furnishes an attentive congregation at each service. We have a good-sized building and hope to increase our membership as well as the attendance at the services. The Sunday School is doing its part in training the young people who seem very interested. Through a spirit of cooperation and loyalty, I feel sure we will aid in advancing our Lord's kingdom here.

May the Lord bless each member of these churches. H. C. HILLIARD, *Pastor.*

ELON COLLEGE

AN ACCREDITED COLLEGE

of the

CONGREGATIONAL CHRISTIAN CHURCHES OF THE SOUTHEAST

CHRISTIAN EDUCATION BUILDING.

ELON COLLEGE, founded by the Christian Church in 1889, has fully justified the faith and hope of its founders during its 42 years of operation. Its graduates from the four-year course leading to a bachelor's degree, number 980, now living, 122 of whom are in the Christian Ministry and full-time Christian service. The majority of these are members of our own denomination. In addition, 449 are in educational work and are an active influence in the lay leadership of the Christian Church.

THE CHRISTIAN EDUCATION BUILDING, and the definite religious atmosphere of the College, provide the very best facilities available for training for religious leadership, and offer the Church its finest opportunity to train the young people of the denomination to assume active leadership both in the ministry and laity of the local churches.

Address—

C. M. CANNON, *Registrar*

Elon College, - - - - North Carolina

Home Atmosphere—Reasonable Rates—Clean Athletics—Christian Spirit

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational-Christian Church.

Central Publishing Co., Inc., is complying with the President's Code

BOARD OF EDITORS.

J. O. ATKINSON, D. D.....Editor
E. C. GILLETTE, D. D.....Associate
S. C. HARRELL, D. D.....Contributing
C. R. RAYMOND, D. D....Contributing
ELISHA A. KING, D. D...Contributing
W. C. WICKER, D. D.....Contributing
J. T. KERNODLE....Managing Editor

SUBSCRIPTION RATES.

One Year $2.00
Six Months 1.00

Trial Subscriptions: Five or more new subscriptions sent in at one time by pastor or president of any church organization, three months for 40c each.

PUBLISHED EVERY THURSDAY AT RICHMOND, VIRGINIA.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Change of Address: Be sure to give both old and new address when asking that your address be changed.

All news matter and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsyth Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, **Managing Editor, 1536 E. Broad St.,** Richmond, Va.

Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

Receipts: The change of label is your receipt for money paid. The label shows date of expiration, and change on label will appear the first or second issue of the month following renewal, provided it was received before the 25th. No other receipt will be sent unless requested. Please notify the Richmond Office if label is not changed as above.

OBITUARIES

IN MEMORIAM.

We, the deacons of Berea Christian Church, have come together this evening in solemn assembly, to pay tribute to our departed friend and brother, Deacon Martin W. Hall. As we meet for business purposes just now, we miss his genial appearance, hi sready wit, his wise counsel, his ever-ready willingness for general needful service for his Lord.

Therefore, be it resolved:

1. That in his passing away, the church has lost its oldest and one of its most consecrated, loyal, devoted, loving members.

2. In all departments of service for his church, he was always in the forefront, ready for action with ideas helpful, needful, and progressive, frequently resulting in the upbuilding of his church.

3. He was a child of the Father, full of faith, loyalty, hope, trust and love of the simplest, sweetest nature, always revealing traits of character in the blending of the service he rendered.

4. We will ever cherish his memory and strive to emulate those virtues of his life that have been so deeply implanted in our minds. That we sorrow with the bereaved and extend to the family our hearts' deepest sympathy.

5. That a copy of these resolutions be sent the family, a copy placed upon our records and a copy sent to "The Christian Sun" for publication.

M. W. HOLLOWELL,
K. S. GAMMON,
L. W. NICHOLS,
E. J. HALL,
J. B. SPEIGHT,
Board of Deacons.

KIRK.

Mrs. Jessie Johnson Kirk, wife of John R. Kirk, passed away at her home in Salisbury, on February 22, 1934, after an illness of about two weeks. She had been in poor health for about three years. She was a member of the United Church, Salisbury, and was a faithful wife and mother. Surviving are her husband, John R. Kirk, five daughters and two sons, as follows: Leoma, Margaret, Nellie, Doris, Woodrow, John Jr., all of Salisbury, and Mrs. Nadine Kirk Davis, of Greensboro.

The services were conducted from the home on February 23rd. The floral tribute was beautiful. The officiating ministers were the writer and Rev. C. A. Rhyne.

May the heavenly Father comfort the family in the loss of Mother.

WM. T. SCOTT.

MARSHALL.

James Matt Marshall was born August 8, 1885, and died February 9, 1934, in a tragic automobile accident. He was the eldest son of W. H. and Alice Haizlip Marshall, of Salem Chapel, N. C. He is survived by his father, W. H. Marshall; three sisters: Mrs. Kate Johnson, Salem Chapel; Mrs. W. T. Smither and Miss Nell Marshall, of Winston-Salem; four brothers: William R. and R. Jack, of Salem Chapel, and Wade L. and H. Vance, of Madison.

Brother Marshall was a World War veteran and was a member of Battery A, 15th Field Artillery, 2nd Division of the A. E. F. He spent 18 months overseas and was severely gassed while on duty. He was a member of the Salem Chapel Christian Church, a Mason and a Woodman of the World. He spent about 20 years in business in Washington, D. C., and had returned to his father's home just a few weeks prior to his fatal accident.

The funeral services were conducted from the home and from Salem Chapel on Sunday, February 11th. The services were conducted by the writer and Rev. D. M. Spence. Interment was in Salem Chapel cemetery, amid a beautiful offering of flowers. Masonic rites were given at the grave.

A good friend has fallen. May the Comforter richly bless the loved ones and friends.

WM. T. SCOTT.

KOONTZ.

Mrs. Mary Koontz was born March 3, 1875, and died February 23, 1934, making her age, therefore, 58 years, 11 months and 20 days. She lived near Palmyra, and belonged to our church there. She was a highly respected woman in the community. She was a great sufferer during the last few months of her life. Surviving are one son and one daughter, her husband having passed away about a year ago.

Funeral services were held a Palmyra, February 25, 1934, and burial at Edinburg.

A. W. ANDES.

PIEDMONT COLLEGE

Located in

"The Blue Ridge Highlands"

SECOND SEMESTER—JANUARY 31st.
SUMMER TERM—JUNE 11th.

An accredited college with an enviable reputation for superior classroom instruction, and wholesome student life.

Fully recognized and accredited in its home State, and in such neighboring States as North Carolina, South Carolina, Alabama, Tennessee and others. Standard courses leading to the A. B. and B. S. degrees.

The Summer Term, continuing for six and nine weeks, affords opportunity for college and professional study and invigorating recreation.

From six to twelve hours of credit may be earned. Special courses in Elementary, Intermediate, High School and Rural Education. Public School Music and Art; School and Playground Games; Athletic Coaching.

For Fall Term or Summer Bulletin, write

DEAN J. C. ROGERS,
DEMOREST, GEORGIA.

Southern Seminary Foundation

(*Successor to Atlanta Theological Seminary.*)

AFFILIATED WITH

Vanderbilt University

The Foundation and the other Foundations that are affiliated with Vanderbilt University School of Religion comprise the only Interdenominational Theological School in the South. Through this affiliation the students enjoy the rights and privileges of Vanderbilt University.

DEGREES.

Candidates for degrees are required to have completed their college courses.

The degree of Bachelor of Divinity is offered to qualified students who complete the required courses.

Vanderbilt University also offers the degrees of Master of Arts and Doctor of Philosophy, in accordance with the regulations established in its several departments.

MORE THAN A SCHOOL OF THEOLOGY.

Because of our affiliation with Vanderbilt, our relations with other nearby colleges where our students can take courses without tuition, and the cooperation of the American Red Cross and other social agencies in the city, we prepare students for many types of Christian service.

For information write

WILLIAM JAMES CAMPBELL, *President,*
330 BUTTRICK HALL, VANDERBILT UNIVERSITY,
NASHVILLE, TENN.

THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

IN ESSENTIALS, UNITY. IN NON-ESSENTIALS, LIBERTY. IN ALL THINGS, CHARITY.

VOLUME LXXXVI. RICHMOND, VA., THURSDAY, APRIL 12, 1934. NUMBER 15.

THE SUN'S OBSERVATORY

College Library

Virginia Auto Tag Issue Below Normal.—

Notwithstanding the reduction in the automobile license tax in Viginia, the number of licenses issued up to the last week has been only one-third of normal. The time limit for procuring tags was first placed at April 1st, but was subsequently extended to April 15th. The normal issuance of both passenger car and truck tags is around 350,000; the number issued at last report was around 100,000.

Mrs. Belmont on Moving Pictures.—

Declaring that one-fourth of the motion pictures shown today are "utterly unworthy of presentation from any point of view," Mrs. August Belmont, president of the Motion Picture Research Council, has launched a nation-wide movement for better films. Addressing the Council's first national conference, Mrs. Belmont said, "The only argument in favor of these pictures was that they take." The nation-wide campaign will aim, Mrs. Belmont said: (1) To decrease the number of objectionable films produced; (2) To build up a motion picture field especially for children; (3) To place educational films in public and private institutions.—*M. P.-Recorder.*

The Distiller Getting His.—

Mr. Brisbane, the breezy editorial writer for the Hearst papers, figures that the total cost of producing a gallon of whiskey including overhead, insurance, depreciation, labor and materials is thirty-three and one-half cents, a little more than eight cents a quart. The $2.00 per gallon Federal tax raises the cost to 58 cents a quart. Mr. Brisbane's figures of cost are no doubt approximately correct. The consumer paying anywhere upwards of $1.50 to $6.00 a quart (bought by the drink it easily mounts to $6.00), is certainly paying handsome dividends to the distiller and saloonkeeper. Many of these generous consumers will not be able to pay the butcher and the grocer, the landlord, or doctor.—*Exchange.*

Sea Water and Gold.—

If—it's a big word after all—the gold contained in the waters of the seven seas could be divided among the inhabitants of the earth, there would be, we are told, approximately $14,000 worth for each one. This would be figuring gold at $20.00 an ounce. Under our inflation schedule it would amount to around $25,000, provided its plentifulness did not make it less valuable. The Smithsonian Institution has ascertained that each kilogram of water contains five millionths of one milligram of gold. The seas contain approximately one billion cubic kilometers of water, or one thousand billion billion kilograms. This would mean about 1,500 billion ounces of gold, or 700 ounces for each human being. Father Neptune has no idea of being robbed of his gold yet, for the cost of extracting it would be vastly out of proportion to the returns.

Founder of "Board of Publication" Passes.—

On March 15th, Robert A. Long, founder of the "Christian Board of Publication" (Disciples of Christ), passed from labor to reward. Mr. Long was born on a farm in Kentucky, and made millions out of the lumber business in which he engaged early in life. He established the above mentioned board just after the close of the Centennial Convention, creating a fund of $400,000 to care for the publication interests of his church. During the Men and Millions campaign in 1913, he gave considerably over a million dollads to the various church enterprises. An editorial in *The Christian-Evangelist* says: "He was first of all a Christian. He lived by that standard, and won his many honors and his millions by the Christian method. In the complications and entanglements of these doubtful days he found the path of peace, power, honor, and joy."

"A Disgrace to the Nation."—

According to an interview given in the Washington *Post,* Senator Carter Glass, of Virginia, has not changed his opinion of the "New Deal." "The time is not far distant," he is quoted as saying, "when we shall be ashamed of having wandered so far from the dictates of common sense and common honesty." "This," says his interviewer, "is the carefully considered opinion of a man who was the president's first choice for the position of Secretary of the Treasury, and who, next to President Roosevelt, is probably the best known and the most highly regarded Democrat. It is a broadside delivered in his Senate office by a man who is again seen by many as emerging as the banner leader of his party, the most respected, the most feared, the most beloved of them all." Senator Glass, while disclaiming disrespect or disloyalty, believes that "it is more important to tell the truth to the president than to anyone else, for so few people do it." Senator Glass has put conviction above expediency more than once lately. His party might do worse than heed his warnings while there is yet time.

Asbestos.—

Everyone knows the uses of asbestos. Few of us know what it is. The following from a series entitled the "Fascination of the Everyday," in *Better Homes and Gardens,* may prove interesting. "Millions of years ago, geologists tell us, asbestos was born in the volcanic fires of earth's creation. Ever since, this delicate-fibred material has lain beneath the crust of the earth apparently unaffected by any of the forces of decay and disintegration. Mined by blasts of dynamite which loose almost an entire hill at each blast, the soft, silky asbestos is, after going through several mechanical processes, finally separated from the crushed rock." Asbestos is found in almost all parts of the world, but most of the world's supply is mined in Canada and manufactured in United States factories. Among the many useful aticles into which it is formed, are: shingles, brake linings, insulations for furnaces or ice boxes, paints, cements, flooring, fireproof curtains, etc. Its long fibres are first spun, then woven into fabrics of varying weights and thicknesses. It is also mixed with Portland cement to form sheet asbestos, or is felted in much the same manner that paper is made.

Best Selling Books.—

Without a doubt the Bible has been by millions the best seller ever printed in America, but there has recently been made a compilation of the 65 other best sellers in the United States since 1875. The list includes only those books which have reached a circulation of half-million or more, and the Institute of Arts and Sciences for which the survey was made, thinks that it will throw considerable light on the literary tastes of the American public. Charles M. Sheldon's "In His Steps," is easily the leader of the list, with 8,000,000 copies. It was published in 1899. "Freckles," by Gene Stratton Porter, comes second, with 2,000,00; while "Ben Hur," another religious story, by Lew Wallace, takes third place, with 1,950,000. Fourth and fifth places are also taken by Porter, her "Girl of the Limberlost," reaching 1,700,000, and "The Harvester," reaching 1,600,000. Other books, in order of their popularity, are "Tom Sawye," by Mark Twain, 1,500,000; "The Winning of Barbara Worth," by Harold Bell Wright, 1,500,000; "Laddie," also by Porter, with 1,500,000; "The Virginian," by Owen Wister, and "The Call of the Wild," by Jack London, with over $1,400,000 each; "Story of the Bible," by Jesse Lyman Hulburt, 1,321,000. Others running over a million, are: "Trail of the Lonesome Pine," by John Fox; "David Harum," Edward N. Wescott; "The Little Shepherd of Kingdom Come," also by Fox; "Five Little Peppers," Margaret Sidney; "Huckleberry Finn," Twain; "Pollyana, "Eleanor Stewart; "Bleck Beauty," Anna Sewell; "Treasure Island," Stephenson, and "Trilby," Maurither. All of these predate the Armistice, and no book published the past fifteen years has reached the 600,000 class. A contemporary, commenting on this list, says: "Clean literature pays. Perhaps the most obvious thing about all of these best sellers is that they are, without exception, wholesome works, appealing to the sane and normal mind. The sentimental, in the non-individual sense of the term, the romantic, and the religious have strong appeal to the *average* American reader. In the mass he has no taste for the sophisticated, and shuns the prurient."

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

Things you forget to say may be remembered and said; but the words you let fly at random can never be recalled.—*Milton Lee.*

Taking the missionary offering should be a matter of prayer and consecration. Each individual receiving an envelope should decide just what the Lord would have one give to his glory at this time.

Rev. R. Lee House, pastor of our Newport News Church, was the preacher at the 11 o'clock hour at Elon College, Sunday, April 8th. We are advised that Brother House gave a wholesome and very inspiring sermon, which was appreciated by church and community.

Easter is past and the event of the glorious resurrection is still in mind. We should show our joy in this victory of our Lord by making a missionary donation that the power of his resurrection may be felt in the world and prclaimed to many who have not realized that power in their own lives.

Rev. William E. Wisseman, Schulenberg, Texas, son-in-law of Dr. C. H. Rowland, preached at First Church, Greensboro, Sunday, April 8th, at 11 A. M., to the delight and inspiration of the entire audience. He is to be the preacher at the 11 o'clock service, Elon College, Sunday, April 15th.

The Easter offerings from the churches have begun to come in encouragingly, and many reports have come that a beginning has been made in many congregations, but that the offering will be sent in as soon as all members of the congregation and Sunday School have an opportunity of making a contribution.

"We are now back in our own church building again after being away four months," writes Rev. W. H. Garman, pastor, Old Zion Christian Church, Norfolk, Va., which means that our congregation at Old Zion have a new and ample house of worship, and we rejoice with our good brethren of that congregation in this splendid achievement.

The Mission Secretary was with Rev. J. Ray Dickens, pastor at our Auburn Church, 11 A. M., Sunday, April 8th, and at Amelia, in Johnston County, at 3 P. M. Brother Dickens is but recently beginning the pastorate of these churches and is entering upon his work with consecrated zeal and devotion. We predict for him a happy and successful pastorate among these good people.

With but two exceptions, as we now recall, all the pastors in the Eastern Virginia Conference attended one or more of the Missionary Rallies last week. The women appreciated the presence of their pastors, and our guess is that the pastors received even more from the meetings than the fellowship of the occasion than they were enabled, with all their consecrated energy, to carry into the meetings. Our Eastern Virginia pastors are wide-awake to all that pertains to their churches and the growth of the kingdom through their churches.

The former *Congregationalist and Herald of Gospel Liberty* comes to us in its issue of April 5th under the new and very significant name of *Advance.* This is noteworthy that the first item in the Table of Contents of the *Advance* is "Forward." This is from Dr. J. T. Stocking, minister of Pilgrim Church, St. Louis, who is chairman of the Commission on Missions. Last week the new missionary merged publication, under the name of *The Missionary Herald at Home and Abroad,* came and is a joy to the heart, and certainly brings a thrill as one glances through and gets a glimpse of the work that our united fellowship is undertaking in the name of our Lord at home and abroad. We wish all CHRISTIAN SUN readers would have in their homes and libraries the *Advance* each week, and *The Missionary Herald at Home and Abroad,* each month. These, with THE CHRISTIAN SUN, would keep our people informed, if read, as to the great tasks and triumphs of a glorious and a united fellowship.

Rev. W. T. Scott, pastor of our Winston-Salem Congregational-Christian Church, reports eleven members received into the membership of the church since January 1st, six of whom were on confession of faith, five by letter. These members were received in connection with the communion service on Thursday night before Easter, when the communion was observed for the first time with the use of a silver communion service donated by the Woman's Association of the church. Among the donations that would be most welcomed by our Winston congregation at this time and most helpful, if friends anywhere feel disposed to make them, would be: (a) a pulpit Bible; (b) a religious painting portraying some scene in the life of Christ, say of "Jesus Teaching," or of Hoffman's "The Christ"; (d) baptismal font; (d) draperies for the auditorium; (e) chairs and tables for the Sunday School rooms, etc. These gifts could be made as memorials of loved ones and would certainly be timely and exceedingly helpful to our very promising yet needy young Winston-Salem congregation.

Missionary Rallies were held in the three districts of Eastern Virginia last week. Tuesday, at Elm Avenue, Portsmouth, where Mrs. J. E. Cartwright presided, and where two hundred or more were in attendance at the highly interesting exercises of the day. One of the outstanding features of this Rally was the questionnaire conducted by Rev. F. C. Lester, in which the practical problems of the Societies and of our missionary work were faced. The entire program was a delightful one, and the audience seemed to enter most enthusiastically into all the proceedings of the day. Elsewhere in THE SUN we are giving the Greetings by the Chairman, Mrs. Cartwright. On Wednesday, the Nansemond District meeting was held at Holland, which was also very largely attended and had many interesting features. The presiding officer was Mrs. B. D. Jones, who, out of the abundance of her heart, and without manuscript, carried her audience to high spots in missionary fervor and enthusiasm. It was a great and good day at Holland. On Thursday, the Rally was at historical Spring Hill Church, where the Home Mission work of the Christian Church was instituted in 1876, and then through the petition of the local church, the Conference began a Home Mission work in 1867, which has been cumulative through the years and has made Eastern Virginia Conference a great power for church building and for righteousness. Mrs. E. T. Atkinson, Dendron, Va., presided and gave to the Rally the impetus of a stirring message. This meeting was not as largely attended as those on the two previous days, but made up in zeal and intensity of purpose anything that was lacking in making the day eventful and helpful. On Saturday, the 7th, the Vance-Warren District, of the North Carolina Conference, met with the church at Youngsville. Miss Margaret Alston, superintendent, presided. We have no worker more deeply interested than Miss Alston and more anxious to see her distirct go forward in the great work of Missions. Though the delegation was not large, the program was carried out in detail and made a real contribution to the missionary life of the District. In the four days of the Rallies last week, it is safely estimated that, at least, five hundred of our interested women and devoted pastors took counsel together as to how they might be used in deepening the spiritual life of societies, churches and communities and of giving the message of our risen and blessed Lord to those who are hungry of heart and needy of soul.

SUBSCRIPTIONS FOR MARCH.

Below are given the names of those sending in payments on their subscription during the month of March. This is the smallest list that we have had for several months. We had hoped that just before the Southern Convention met, the list would be greatly increased and we are continuing the "Special Offer" through the month of April, still hoping that many will endeavor to put themselves on a current basis before the Convention.

We greatly appreciate the cooperation of those who have made remittances and are doing our best to see that they get the best value possible in return. We would greatly appreciate constructive criticisms at this time, as they will help us in making our report and recommendations to the Board of Publication.

Sincerely yours,

J. T. KERNODLE,
Managing Editor.

Mrs. Alice Apple, 66 Park Blvd., Winston-Salem, N. C.
Mrs. A. C. Boyce, Seven Fountains, Va.
Mrs. S. A. Bracey, Box 44, Franklin, Va.
Mrs. May E. Bullock, Trotwood, Ohio.
Miss Lillie G. Burton, Wakefield, Va.
Mrs. T. W. Butt, 735 Granby St., Norfolk, Va.
David Campbell, Luray, Va.
Mrs. L. M. Clendenin, Elon College, N. C.
L. M. Clymer, 421 McGee St., Greensboro, N. C.
Mrs. J. B. Craven, Coleridge, N. C.
W. B. Franks, R. 4, Raleigh, N. C.
Mrs. G. H. Frey, 134 Poplar Ave., Norfolk, Va.
Mrs. Barbara Tate Garrison, R. 6, Reidsville, N. C.
Mrs. S. R. Gay, 600 Euclid Ave., Lynchburg, Va.
Mrs. E. L. Gray, Waverly, Va.
Dr. Sidney B. Hall, 4536 W. Seminary Ave., Richmond.
A. W. Hardaway, 1907 N. Main St., Danville, Va.
Mrs. Jennie Heptinstall, 207 W. 37th St., Norfolk, Va.
Mrs. W. H. Hines, Wakefield, Va.
Mrs. Sallie E. Holland, R. 3, Franklin, Va.
Mrs. Cora Jarrett, Randleman, N. C.
Rev. J. Lee Johnson, Fuquay Springs, N. C.
Mrs. J. M. Judd, Varina, N. C.
O. H. Lambert, Box 336, Biscoe, N. C.
Mrs. J. H. Lassiter, Sunbury, N. C.
W. E. MacClenny, Suffolk, Va.
Mrs. R. B. Odom, R. 2, Suffolk, Va.
Mrs. Ernest Oliver, R. 3, B. 5, Suffolk, Va.
Mrs. Pearl H. Painter, R. 1, Luray, Va.
Mrs. Walter Powell, 110 Wellons St., Suffolk, Va.
H. A. Rawles, Box 478, Suffolk, Va.
E. B. Richardson, Waverly, Va.
Mrs. M. Catherine Riddick, 318 Bank St., Suffolk, Va.
Dean J. C. Rogers, Demorest, Ga.
R. O. Rothgeb, R. 3, Luray, Va.
Mrs. Nannie Royster, R. 1, Box 121, Virgilina, Va.
Mack Stevens, Roanoke, Ala.
Mrs. J. M. Story, R. 2, Burlington, N. C.
C. J. Strickland, 146 N. Third St., Columbus, Ohio.
Mrs. Julia Suggs, Ether, N. C.
E. H. Thompson, R. 2, Liberty, N. C.
Mrs. R. D. Thompson, South Boston, Va.
Mrs. T. H. Twisdale, Tillery, N. C.
Rev. A. R. Van Cleave, Winchester, Va.
W. D. Walker, R. 4, Burlington, N. C.
W. D. Walls, R. F. D., Ruffin, N. C.
Mrs. J. T. Weldon, R. 5, Louisburg, N. C.
Col. J. E. West, Suffolk, Va.
Mrs. Mary E. Williams, R. 1, B. 12, Ivor, Va.

THE CHALLENGE OF A NEW LEADERSHIP.

By TIMOTHY THOMAS.

There is no place in the new time for the conservative; there is no room in the new period for the radical, whether that radicalism be political or otherwise. Times are changing too rapidly for the conservative to be useful to any large degree. Conservatism is born out of man's refusal to adapt himself to changing conditions. The radical seeks action in advance of adequate plans, the result being that nothing definite or permanent is accomplished. The power of the radical mind is destroyed for a lack of patience.

The new period into which we have entered is not a return to normalcy. It is not a return to "days of prosperity" in the sense that we like to think of prosperity. We are on the threshold of a period of safe and sane stability. That stability, if properly guided and guarded, will be worth while for our social, industrial and educational progress. The length and the worth of this new era will be measured only in proportion to the thoughtfulness and ability of guiding heads who keep abreast in the march of progress, and who refrain from undertaking things in the absence of of a well conceived and well developed plan. The men who shall shape the ideas and help to form the ideals of the new era must be broad of vision, sympathetic of heart, far-sighted in their planning, and noble in their purposes. Men in lowly walks of life and men who sit in the high councils of the Nation's affairs must hold an equal place in the hearts of our future leaders, if their leadership is to be telling and fruitful. Democracy is to have a new birth and embrace the cause of all men if it is to endure.

Politicians of the old order will not shape the plans or guide the forces of the next decade. That will be a task for statesmen whose thoughts and actions are in tune with the times. The American people will see well to it that those whose primary purpose is to obtain public office for personal advancement and then to use their influence for the benefit of their friends, will not sit at the council table to direct the Nation's affairs. Politics is powerful, but the voice of the American people is more powerful; and as the spirit of independence, the spirit of individual thinking, increases, old-time politicians with their narrow conception of human interest, will be forced to yield their places to a new and more enlightened leadership. Conservatives who refuse to change their methods, revise their policies, or amend their ways, must give way to a new school of thought. Self-preservation is to have a new definition.

Young men and women who have been despondent over their future career during recent years because there seemed to be no opportunity for them, have every reason to be encouraged. If they be men and women broad of vision and with a world conception, places await them in the leadership of the new time. America is seeking and demanding that new leadership, the old having faltered and failed in guiding the frailties of humanity. This needed leadership is to be in statecraft, in the business world, the educational realm, and in every profession planned and designed for man's comfort, convenience, enjoyment, alleviation of suffering, and the prolongation of life.

The period of the new leadership is to be one of work. Prolonged idleness has not, as some think, developed a desire to remain idle. It has given a heart anxiety to men for a return to their labors, to their tasks, to their occupations, where again their minds shall be occupied, their hands engaged, and where a happiness of heart and contentment of mind may be had—a happiness and contentment that money cannot buy. The new leadership, motivated by a spirit that men shall be free and happy, physically and mentally, through honest and consistent labor, will open the way for work, and through that work America will rehabilitate herself. There is no substitute for work. There is a multitude of men who have learned this burning truth in recent years. Their fictitious plans to make a living without honest effort and without a willingness and a purpose to give value received, have come to naught. They have learned that nothing can take the place of plain honesty. They have accepted the full measure and meaning of that lesson, and are now ready and willing to turn to honest toil and to the avenues of consistent and productive labor.

Work is a time-honored fundamental, a Gibralter that the lashing waves of time have failed to move. It is mankind's safest port and strongest anchor. The new leadership will provide that port and supply that anchor. It must not fail; it will not fail!

$25,000 CAMPAIGN.

The time for this campaign has closed. A number of churches have responded—a number have not. Contributions are continuing to come in. It is not the wish of the College to encroach upon the Mission Period. In next week's issue a full report of all money received from all the churches will be made. A number of errors have been made in publishing reports. These will be corrected.

Surely there are a number of other churches that will send in a contribution. If you have made your canvass, won't you please send your contribution in immediately so that your church may appear with the final list to be published in THE SUN. L. E. SMITH, *President.*

One lawbreaker in the community will do more toward its corruption than all the original sin in town.—*Milton Lee.*

SPECIAL ANNOUNCEMENT

To SUN *Subscribers Who Are in Arrears:*

In an effort to get the subscription list on a current basis, we are making these special offers, good until January 31st, to SUN subscribers who are in arrears:

(The Offer Is Continued Until Further Notice.)

OFFER NO. 1—If you are in arrears as much as two years, send us Money Order or Check for $5.00, and we will give you credit for three whole years' subscription.

OFFER NO. 2—If you are a year or more in arrears, send Money Order or Check for $3.50, and we will extend your subscription two years.

OFFER NO. 3—If you are as much as three years in arrears, send us $6.00, and we will extend your subscription to July 1, 1934, giving you full credit for your back account.

Letters have been sent out during the past six months to all who were as much as three years in arrears, trying to induce them by special offers, to pay up their arrearages. Quite a few have responded. Others have paid no attention at all to these letters. If by any chance you were in this class, and did not receive our letter, Offer No. 3 will enable you to put yourself back on a current basis at a nominal cost. Even if you are unable to avail yourself of this offer at present, won't you write the undersigned, explaining the situation?

If at all possible, won't you take advantage of one of these offers, thereby not only saving yourself money, but helping your Church Paper?

All Money Orders and Checks should be made payable to THE CHRISTIAN SUN, and letters should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

RENEWAL SUBSCRIPTION BLANK.

Name..... Special Offer No.....

Street No. or R. F. D.....

City..... State.....

Amount enclosed, $.....

If sent in by another than the subscriber, please give name and address below:

Name..... Address.....

E-D-I-T-O-R-I-A-L

EDITOR
J. O. ATKINSON, ELON COLLEGE, N. C.
ASSOCIATE EDITOR
E. C. GILLETTE
117 W. Forsyth Street, Jacksonville, Fla.
CONTRIBUTING EDITORS
W. C. WICKER C. REXFORD RAYMOND
S. C. HARRELL ELISHA A. KING

THE PRINCIPLES OF OUR CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF OUR CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE CONVENTION PROBLEMS.

The Southern Convention, to meet with our Suffolk Christian Church, Tuesday, May 1st, for a four-days' session, faces grave problems, which, if wisely solved, will require mature wisdom, spiritual insight, balanced judgment, consecrated intelligence. The depression has bulked large in our achievements the past four years and has revealed the weakness of our whole financial program. It is useless to say that one of the big problems confronting us at the Convention is that of readjusting and, in a measure, reconstructing our financial program.

The church has to be financed not by a few, who may have abundance, but by the many, who give out of their want and through self-denial. This is the foundation. Those who have, will not give of their abundance, save as the foundation of their giving is laid deep and strong in the minds and hearts of the many who show a willingness to deny themselves for the sake of their Lord. We must somehow, at the Convention, re-discover a plan and devise a system by which the burden of the church, with all of its institutions, may be shared and borne by all. It is the sharing of burdens that brings us together. Institutions unite individuals. Mighty movements for God and righteousness lift our eyes and hearts from human frailties and fix them on the high and the holy. Our Lord did not say he would draw all men unto him through the victory of his resurrection, but by the burden and suffering of the cross. The cross is the unifying force and factor of Christianity. "And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die." The drawing and lifting power of Christianity is the suffering of the cross. We are always drawn closer together through burden-bearing and suffering than we are through triumph and victory.

Those who love any cause are the ones who have suffered and been most anxious for that cause. We must, at the Convention, find some plan of more successfully financing THE CHRISTIAN SUN. Here is a vital and essential factor of our church life. Very few are feeling the burden of financing and supporting THE SUN. Some subscribe and pay their subscriptions, even when they need the money for something else, but we are safe in saying that the great body of our church members do not share the burden and realize the task of financing and publishing THE CHRISTIAN SUN. THE SUN is a creature of the Convention, and it should represent all the best, highest and holiest that the Convention stands for and undertakes. Plans should be laid to make articulate the voice, the aspirations, the undertakings of the Convention, and then financial plans should be perfected for properly financing and adequately supporting THE SUN.

No church has ever yet prospered and gone forward unless and until it developed the missionary spirit, the spirit of building churches at home, where needed, and carrying the Gospel, as our Lord commanded, "even to the uttermost parts." We have discovered our failure in not having a plan that will carry the missionary message—that for Home Missions and Foreign Missions— to every individual of our churches. The once-a-month offering in the Sunday Schools has its appeal and brings its results, provided the appeal is made; but many fail to make the appeal. The annual offering reaches many and brings rich results, but its difficulty is in being annual only. Once a year is not enough for the missionary appeal and approach. We have made missions too remote, and wittingly or unwittingly, we have removed missions from the work of the local church and the local Conference, and have put it too far from the actual task of the church. Every Conference should have the mission work as a vital part of its effort and church work through the year. Some plan should be found at the Convention that will carry the missionary message not once or twice, but constantly and universally from the center to the circumference and throughout the whole bounds of the church.

An essential and central feature and institution of the church is our Elon. This is a child of the Convention, sponsored by the Convention, promoted through the Convention, owned by the Convention. It exists for the higher education of our youth, for the training and equipment of our ministerial students. A long time ago the State discovered that while a college graduate was a great asset to the State, his graduation had cost the State far more in actual outlay of dollars than he himself had paid or could pay. The church faces the same situation. We must give to our youths, and those who are to be our leaders, the blessings and benefits of higher education. This can only be done at great cost to the church, but it is worth ten times what it costs. Our Elon College must be more adequately financed and supported, and all of us will love it better when we feel the burden of it on our own hearts and come to the relief of it through our self-denial. These are enterprises of the church that entail burdens and bring obligations which, if met, also bring blessings and joy.

Our Orphanage is a child of the Convention and appeals to our hearts, and during this time of benevolence, rejoices with other benevolent institutions in increasing hope and in increasing income. Under its present devoted leadership and wise management, it is close to the heart of our people, and our Convention will see to it that nothing is done to hurt and everything possible is done to help continue the development of the spirit of benevolence and sweet charity throughout the church in behalf of the motherless and fatherless of our number, to whom due consideration must always be given.

The church confronts the task of recovering its soul, of recovering its spiritual activity and power. We should go to the Convention only after having spent hours and anxious moments, not only in devising plans, but in prayer to God that he will lead us and guide us, and that he will direct us in our desire to lay plans that will be pleasing in his sight and shall redound to his glory and power. J. O. A.

COMPLETING THE MERGER.

At our Southern Convention in May we are to face the fact of completing our merger. We have made a noble beginning. There can be no turning back. That which is needed to finish the work is that of a united effort and disposition to share the burdens and the responsibilities of all the enterprises, interests and institutions of our united body. Thus far we have united mentally by acquiescence, by friendly gestures, by willingness and anxiety to learn and to understand. Now the practical work must be done. This can and should be done without friction or danger of disintegration. We have an indigenous body functioning, which body may be used for the purpose in hand. We refer, of course, to the Southern Christian Convention. This has sprung up amongst us to meet the needs of a united fellowship and a group of Conferences which themselves function, both in co-ordinating our individual efforts and strengthening our programs and undertakings. As far as this writer is advised, several States may unite as an integer and function in the General Council just as a State Conference functions. If two or four or six States, by their own volition, unite as a Convention, why may these States thus united not sustain the same relationship to the General Council that either or each of these separate States maintain? If it is a matter of finance, the Convention would be an integral part of the General Council by sending to the treasurers of the Societies of the Council a certain per cent of their funds just as individual States now do. Say of the funds raised, if twenty per cent or twenty-five per cent of the funds are to go to the General Council from a State, why should not the Convention agree that this should be true in regard to the Convention as such? If it is a matter of administration, why cannot the Convention be used as a body through which the General Council will function and administer its affairs through the several States?

As it is well known, the Convention owns and operates institutions and enterprises. These should not be hurt but strengthened. And this can only be done by maintaining the integrity of the Convention and uniting our forces. We must integrate and not disintegrate, build up and not tear down, construct and not destroy. If we put our hearts and hands together in this constructive work, it can be done, and should be, to the satisfaction of all concerned and to the building up of the kingdom of righteousness in the several States affected. J. O. A.

A PREMIUM ON FAILING.

We read, with interest, the following from the *Extension Farm News*, Raleigh, N. C., March:

"The more fully that North Carolina farmers understand the corn-hog reduction contracts, the more enthusiastic they are about the program. The new interpretation that shows how farmers get $15 a head for each hog they fail to raise has convinced many of the benefits of signing contracts. Formerly the payments were consid-

ered as $5.00 a head on the hogs he does not raise. Around 1,000 contracts have been signed for reducing hog production 25 per cent and corn production 20 to 30 per cent."

And so the dear farmer is to get more for the "hog and hominy" he does not raise than he does for that which he does raise. So we shall have to "re-think" our economy, and revise our schedule about being industrious, and "not slothful in business." J. O. A.

EASTER RITES AT SUNRISE.

Sixty thousand was the estimated number of worshipers who gathered for the Easter sunrise service at Miami Beach, in a record attendance.

A mighty chorus of praise poured forth as the thousands joined in singing "My Faith Looks Up to Thee."

Dr. Elisha A. King, pastor of Miami Beach Community Church, preached the Easter sermon. He delivered the first sunrise address eight years ago, and repeated it on last Easter Sunday. Loudspeakers enabled those who were blocks away from the platform to hear every word, and on nearby apartment house roofs other listeners were gathered.

"Our presence here this morning is a tremendous demonstration of our interest in the great truth behind the Easter sunrise," said Dr. King. "Something deep in our hearts draws us to this spot and I shall undertake to interpret it as best I can.

"For countless generations devout souls have watched the sunrise with wonder and devotion. It is a most thrilling spectacle, calculated to arouse in the soul of man a sense of awe and wonder. It is not surprising that literature is full of legends about its effect upon thoughtful people. One of these legends tells us that Abraham beheld the rising sun and worshipped it, saying, 'This is my God.' But after the sun had passed the zenith and had begun to descend to the western horizon, his heart sank also.

"He watched it disappear and then the moon and stars came out. The moon became his God for the night—but finally paled before the next glorious sunrise. After due deliberation he concluded that none of these could be his God, that behind it all there must be a greater God, invisible but all-powerful.

"We are all awed by the phenomenon of the sunrise. It seems more to us than a mere mechanical, chemical, astronomical event. The informed intellect will explain it, but the heart is not satisfied. The ordinary person sees an Infinite Artist at work, splashing colors here and there and producing a moving picture that has never been equalled.

"We see in the opening of a new day the resurrection from the dark night, the awakening of a new chance, a greater opportunity to make the coming day a worthwhile day.

"Every day, therefore, is a fresh beginning, every morn is the world made new. This thought is as old as the mind of man. Thousands of years ago it was written down in Sanscrit.

"The sunrise is suggestive of another phenomenon of nature. I refer to the coming of springtime. Down here, where we have no death of winter, we do not fully appreciate the meaning of spring. And yet we see on every hand the evidences of a re-invigorated world.

"In the land of real winter and snow, we see nature gradually die in the fall, but in the spring a new life reveals itself. There is a resurrection of nature everywhere.

"The phenomenon of the sunrise can but turn our thoughts inward, and fill us with adoration. The spring's return not only provides a spectacle for the eye but it stirs the inner being of every human soul. No one can resist the spiritual upheavals of this mundane sphere in springtime. And it is because of this fact that the festival of Easter came into existence. For many years the coming of spring was observed by elaborate ceremonials, all calculated to do honor to the resurrection of life in nature.

"We of today do not usually use Eastertide for anything but the celebration of the glorious resurrection of Jesus, the world's Saviour. In our recent observance of Passion week we have followed his last days upon the earth through much sorrow and pain. His life and death are significant for us, because we believe him to be the revelation of the heart of God and the Saviour of all mankind.

"Thus the coming of the spring always means more to the Christian than the renewal of nature. It is inextricably bound up with the belief in a victorious Saviour whom death could not bind. It spells for every Christian the word immortality and Easter is a pledge of life everlasting. On Easter morning we hear the Master calling, 'I am the resurrection and the life. He that believeth on me, though he were dead, yet shall he live.'

"As the sun rises in the east and passes to the glory and beauty of the day, so may the Christ of Easter day, the Son of righteousness and love, rise anew in our hearts and flood our lives with hope and sunshine. Resurrection follows crucifixion. In every life there are dark days and Calvaries, but the Easter spirit is supreme."—*The Miami Herald.*

MID-YEAR SESSION OF CONFERENCE.

With "Consecration" as the theme, the Mid-Year session of the Virginia Valley Central Congregational-Christian Conference was held March 29th at the Bethlehem Church at Tenth Legion. There was a full attendance, and much interest was shown in the reports and inspirational addresses.

Rev. B. J. Earp, of Harrisonburg, the vice-president, called the Conference to order in the absence of the president, Rev. R. L. Williamson. R. C. Myers and J. C. Bradford welcomed the visitors to the Tenth Legion Church, and the response was given by Dora Life.

W. C. Wampler gave a talk on the need of consecration, saying:

"Everyone who starts out to do a piece of work has to consecrate himself to that task to complete it. To obey the greatest commandment and the one that is likened unto it requires consecration. You cannot love God, and you cannot love your fellowman without the fullest consecration on the part of the individual. The reason that the churches are not doing more than they are now is that there are too many people in the church that are not consecrated to God. The church needs consecrated men and women who are not afraid to stand up and oppose the many evils in this world of ours. Search the Scriptures, and you will find that God requires great consecration to his cause. Whenever the church becomes consecrated, God will use that church to drive out the evils that are present today."

Rev. A. R. Van Cleave, of Winchester, also gave some thoughts on the need of consecration. He emphasized that man must first realize the need of consecration of himself to God.

"We are likely to be blinded by our material needs so that we cannot realize or see our spiritual needs," he said. "When we realize our need of consecration to God, then we must act and do something about it."

Rev. A. W. Andes spoke on "The Need of a Deeper Consecration in Our Conference." He quoted Jesus as saying: "Ye are the salt of the earth, but if the salt has lost its savor, it is thenceforth good for nothing but to be trodden under foot of man."

"Has the church lost this power of helping to save the world?" he asked. "Whenever the church drifts away from Christ, the moral standard will fall. The church has lost some of its saving power, and sin has come in and taken its place. Let the church get back its saving power by the consecration of church members, and sin will be on the run. May God give us a deeper consecration to the task of driving sin out of the world."

The Conference recessed for lunch after prayer by Rev. W. B. Fuller. Luncheon was served by the Bethlehem Ladies' Aid Society. Rev. Mr. Earp called the afternoon session to order, and Mrs. A. R. Van Cleave conducted the devotionals. A business session followed. Delegates reported that their churches are improving in financial and spiritual condition.

In the absence of Dr. L. E. Smith, president of Elon College, Billy Andes, a student at Elon, brought greetings from the College and appealed to the people to support Elon College by their prayers, finance and faith in the institution.

G. W. Rothgeb spoke on the results of consecration. He said: "The church has one power and the same power at its command that it has always had, but the members of the church have drifted away from Christ. If each member would consecrate more to Christ and his cause, great things would happen. Consecration of church members to the service of the kingdom makes for the furthering of the kingdom."

Dr. J. O. Atkinson, Mission Secretary of the Southern Convention, was absent. Rev. A. W. Andes spoke briefly in the interest of the mission cause, urging upon the people the duty and the necessity of making the mission offering as large as possible during this Mission Period.

Conference adjourned to meet in Mayland in regular annual session on August 8-9, 1934.

Dr. M. L. Weekley, pastor of the local church, pronounced the benediction.

Billy Andes.

HE DID IT.

Somebody said that it couldn't be done,
But he, with a chuckle, replied
That "maybe it couldn't" but he would be one
Who wouldn't say no till he tried.

So he buckled right in, with a trace of a grin
On his face. If he worried he hid it.
He started to sing as he tackled the thing
That couldn't be done—and he did it.

Somebody scoffed: "Oh, he'll never do that,
At least no one ever has done it."
But he took off his coat and he took off his hat,
And the first thing we knew, he'd begun it.

With a lift of his chin and a bit of a grin
Without any doubting or quibble,
He started to sing as he tackled the thing
That couldn't be done—and he did it.

There are thousands to tell you it cannot be done,
There are thousands to prophesy failure.
There are thousands to point out to you, one by one,
The dangers that wait to assail you.

But just buckle in with a bit of a grin,
Then take off your coat and go to it,
Just start in to sing as you tackle the thing
That "couldn't be done"—and you'll do it.

—*H. Krummert.*

Several hundred languages in which the Scriptures have been published did not exist in written form until an alphabet and grammar were provided by missionaries so that the people could have the Bible in their own tongue.

CONTRIBUTIONS

SUFFOLK LETTER.

At the last session of the Eastern Virginia Christian Conference, the following were elected as delegates to the next session of the Southern Convention of Congregational and Christian Churches,Incorporated,to be held in Suffolk, Va., May 1-4, 1934: Ministers—Revs. Elisha Bradshaw,R. E. Brittle, H. C. Caviness, W. H. Garman, C. E. Gerringer, H. S. Hardcastle, W. D. Harward,Robert Lee House, W. M. Jay, I. W. Johnson, Elwood W. Jones, F. C. Lester, T. N. Lowe, Joseph E. McCauley, J. F. Morgan, N. G. Newman, O. D. Poythress, J. M. Roberts, D. M. Spence, J. H. Warren, E. B. White, John G. Truitt, R. A. Whitten, Joe French, L. E. Smith; Laymen—B. E. White, W. S. Barrett, A. L. Jolly, Col. J. E. West, Col. E. E. Holland, M. W. Hollowell, J. M. Darden, J. A. Williams, I. T. Byrd, C. D. West, R. C. Norfleet, Mrs. W. V. Leathers, M. J. W. White, Mrs. L. W. Stagg, Mrs. I. W. Johnson, W. H. Baker, C. E. Warrington, J. T. Kernodle, Mrs. J. M. Rabey, Dr. J. W. Manning, Mrs. J. A. Williams, Mrs. B. D. Jones,Miss Irene Cotten, Jesse F. West, Jr., R. R. Riedel, Dr. J. E. Rawles.

If any of the delegates find it impossible to attend, please notify Dr. N. G. Newman, President, Holland, Va., and the Executive Committee may have time to fill the vacancies. All delegates who expect to be entertained over night should notify Rev. John G. Truitt, pastor, Suffolk, Va.

The next session of the Convention is one of the most important in many years. A full delegation should attend and remain through the entire session. The work will be heavy, and will call for the best judgment and cooperation of the members. The problems of Elon College, the Mission Board, the Orphanage and THE CHRISTIAN SUN will be sufficient to occupy the time allotted for the Convention. Other boards and committees will bring weighty matters to the attention of the Convention for serious consideration and action. All these departments of the Convention are important, and have much to do with shaping the future policy and course of the United Fellowship.

Perhaps the most difficult and delicate matters to be considered at this session, will relate to the united work of the Congregational and Christian Churches in the Southeast. The real set-up of a united organization has so many angles and points of importance, that it cannot be passed over without much deliberation. Up to the present time the United Fellowship in the Southeast has not advanced very far in the matter of actual organic unity. A great many resolutions have been passed looking to this end, but Congregationalists and Christians have not made many changes in their organic methods of work. For the present it is not necessary for any radical changes to be made by either group. Congregationalists do not wish for the Christians to abandon all their methods and traditions, and adopt the methods of their brethren. And the Christians have no thought of asking the Congregationalists to do likewise. But both groups are anxious and ready to cooperate in the common tasks of the kingdom of God.

Therefore, it seems that the Convention should suggest a method of organization which should include all the Congregational and Christian Conferences and Associations, in the Southeast, from Virginia to Florida. Inasmuch as the book formerly issued by the Convention, entitled "Principles and Government of the Christian Church," is the working Constitution and By-Laws of the Convention, according to the Charter, or papers of Incorporation, certain amendments should be offered providing for the membership of said Conferences and Associations. The relation and compass of the Convention should be clearly defined. It should become a legislative body for the group, along broad lines, leaving each Conference and Association free to work out its own problems in a cooperative way. What the Southeast needs is a closer fellowship, and a clear understanding of the best methods of united work in Missions, Education and Church development. More will be said about this next week.

I. W. JOHNSON.

ONE MILLION DOLLARS.

That sounds like a lot of money, and it is! Eight to ten years ago people were talking millions, making millions, and spending millions. Individuals and corporations are not dealing in such extravagant language and large figures today. On the other hand, the government is not only talking millions, and spending millions, but it is dealing in billions of dollars. It has been the usual thing for the past year to find in large type on the front page of widely circulated daily newspapers statements to the effect that the government has appropriated so many millions of dollars, making a total in expenditures that runs into billions. Now, I see in the public press, statements as to deficits sustained by the government that amount to billions of dollars. It is the hope that this plan of spending on the part of the government may again bring great material prosperity to individuals and corporations.

If you had a million dollars today what would you do with it? As a rule, when a man earns only what he actualy needs, he knows what to do with his earnings, but when his earnings exceed his actual needs, he is then face to face with the responsibility of disposing of his surplus. If he doesn't know what disposition to make of his extra money, there are always plenty of people to tell him. We have all known people with what seemed to us to be large fortunes, and in many instances these acquaintances of ours have allowed their money to slip away from them without compensation. We are constantly saying to ourselves. I wish I had the opportunity. If I had money, I would have sense enough to use it economically and invest it wisely. This is true, provided you handle what you do have safely. The man who will waste one dollar is pretty sure to waste a thousand if he gets it.

In the October, 1927, number of the *American Magazine*, Mr. William C. Freeman relates in a most interesting way how he made a million dollars and how he let it slip away from him. At a mature age he says, "I have made a million dollars, but I haven't a cent." In a brilliant way he began to earn money and to increase his earnings until he was receiving from the John Wanamaker Company an enormous salary, and then in a most extravagant way he began to spend his money and continued to spend it until he had not only spent the million he had, but thousands that he did not have. The million came into his hands and passed out without little benefit or value to anybody aside from himself and his family. The humiliation of the family's impoverished position far outweighed the pride that was theirs in having and spending money. Mr. Freeman, at the evening of his life, according to his statement, was penniless. He could easily have saved ten per cent of his earnings, which would have enabled him to face the world honorably and provide for himself and his family.

In 1904, a young man living a few miles from Atlanta, Ga., inherited from his uncle's estate $10,000. He knew in advance that he was to receive this modest fortune, and it was, indeed, a fortune for a country boy. He had never had the joy of spending money, but had always craved it. He made up his mind that just as soon as it was paid to him that he would live one day as a rich man, that he would spend his entire fortune during that day, and he did. He chartered a train with all the porters at his command, rode into Atlanta, and marched down Peachtree Street, led by a brass band. He rented a hotel for his purpose, had a theatrical performance for his own benefit, and when the day was done his last dollar was spent, and he was forced to make his way back home as best he could. By this method, he called attention to himself and received wide publicity.

Do you have a million dollars? Do you have a hundred dollars, or what amount do you have, and what do you propose to do with it? There are always sellers of values awaiting your investment. They can present their lines in attractive and convincing ways and many people with small and large holdings buy gold bricks, oil stocks, gilt-edge bonds, etc., only to wake up later and find that their money is gone. But, you say, I will not listen to such sellers of values. I will invest my money in bank stock. Many have followed this course and have found themselves not only without what they have invested but confronted with a demand to turn over to the bank an amount equal to that which they had already invested. Others have invested in stocks with promise of large dividends, but find that not only did the dividends fail to materialize, but the investment itself had vanished. Still others have said, I will be more careful in investing my money; I will invest it in real estate. The story of wasted fortunes invested in this line of business is tragic.

The individual who invests his earnings altogether in material values and in material values only is awaiting a day of sad disappointment for that day will come. If you have a bit of money, why not invest a part of it in character and in character building enterprises? The greatest character building enterprise yet committed to man is the Church of God. There is a church in your community or in your city that is awaiting your investment—your investment of life, talent, and money. The church, through its daily program and its staff of workers, is constantly holding up the highest ideals and preaching the Gospel of Truth meant to redeem the individual and stabilize him for the service that he is ordained to render. When you make a contribution to your church, you make an investment that will live. For the church's benefit and her continued growth and usefulness she has endowed herself with different types of institutions. The demands made upon her by constantly developing civilization requires adequately trained men and women for the more important positions in her program for service. In order to meet these demands she has provided for her use colleges and seminaries that those who are to bear responsibilties in the days to come may be trained for such tasks. The curricula of our church institutions are designed to so guide the student in his preparation as to create within him standards of morality and justice that will insure fair play and perfect honesty in all dealings. This kind of training is essential if the church is to continue and our government is to stand.

This nation of ours began its march to influence and power across the campus of a church school. It cannot turn from this type of training and retain its power. If a nation's people are progressive, the nation itself is progressive. If a nation's people are dishonest, the nation itself is dishonest. If a nation's people are high in ideals and trustworthy in conduct, the nation itself is above reproach. The nation's people will be determined by the character and type of training they receive.

Nearly one-half a century ago the leaders of the Christian Church had the desire not only to preserve the church and make sure of her future, but to do her part in training young women and young men for future citizenship that the nation itself might be safe in the midst of a world filled with opportunities for wrong. And through these years, Elon College has been carrying out the mandates of the church and from her campus have gone individuals of worth and influence in church, state and nation. Our College is now approaching a crisis with odds in her favor. She turns with earnest longings to those who have created her with a passionate appeal for material assistance that she may be permitted to live and lay her hands of instruction and guidance upon the children and the children's children of those who gave her birth. She is today preparing to send out her appeal to all who may listen, with the hope that all may respond and respond quickly.

Do you have a million dollars? What will you do with it? Do you have a half million? How should you spend it? What disposition should you make of it? Do you have a hundred thousand dollars? What part of this could you spare for a College with the ideals, purposes and mission that Elon has? Do you have a thousand dollars that you can afford to invest in an institution that will live on, standing as a guidepost to many on the journey of life, directing them into the ways of safety and success? Do you have any amount of money that you can afford to invest in an institution whose business it is to lay for the youth of today and for the citizenship of tomorrow foundations safe and secure upon which individuals may erect living statues that shall endure for all time?

At the approaching session of the Southern Christian Convention of Congregational and Christian Churches to be held at Suffolk, Va., May 1st-4th, the future of Elon College will be determined so far as the Congregational and Christian Churches are concerned. I hope, my dear reader, that you may be present for this session of the Convention.

L. E. Smith, *President.*

THREE GARDENS.

By Rev. G. H. Veazey.

I. The Garden of Opportunity.

In a garden planted Eastward, God once placed a happy pair;
Just to dress and keep it wholesome, was their only worldly care.
Like a serpent, Satan met them, and his cunning work began;
He at once beguiled the woman who became the fall of man.
Then at once their eyes were opened, and they felt an awful shame;
Just because they ate the "Apple," hoping thus for earthly fame.
When the Father came at evening, and to Adam he did call:
"You have done the thing forbidden, now you must endure the fall."

II. The Garden of Suffering.

There's a garden near a city where our blessed Saviour prayed
For those lost in sin about him—the great offering was made.
There he prayed unto the Father, till his sweat became as blood—
Not his will would he accomplish, but the holy will of God.
Roman soldiers came and took him to weak Pilate's judgment hall,
There the thorns were placed upon him—our dear Saviour, best of all;
Then the Cross he bore up Calvary, where he suffered, bled and died;
Our salvation there was finished, for our Lord was crucified.

III. The Garden of Hope.

In this garden was a grave where no man had ever lain,
There they placed the precious body of our Saviour, who was slain;
The disciples' hopes were blighted, while their Lord lay in the grave,
But the tomb could not contain him; he arose, the world to save.
Roman guards were placed on duty, that his body they might keep;
God above released the Saviour; and the guards were not asleep.
Women went to anoint the body of their Saviour, who was slain:
"He's not here," the Angel told them; he had said, "I'll rise again."

Wadley, Ala.

THIS IS NO JOKE.

Kansas, a pioneering state in the cause of prohibition, is made the butt of many jokes because of its dry attitude. It is no joke, however, what Kansas has reaped as a result of its bone-dry law. In Kansas there are:

Fifty-four counties without any insane; fifty-four counties have no feeble-minded; ninety-six counties with no poorhouses; fifty-three counties without any persons in jail; fift-six counties without any representatives in the state penitentiary. —*The Christian Observer.*

OXFORD BIBLES *for* EVERY NEED

"The Oxford Bible is the Bible par excellence *of the world"*

THE HOME BIBLE

A Family Bible in Handy Size

An extra large type Oxford Text Bible, containing also, a family register and 12 beautifully colored maps. Size 9 x 5½ inches.

Specimen of Type

16 The Lord *is* King for ever and ever: the heathen are perished out

Nos.
01600 **Superior Cloth,** round corners and red edges ---------- $2.75
01603 **French Morocco,** limp, round corners, red under gold edges, headband, book-mark ---------- $4.75

The JUNIOR'S Bible

Self-Pronouncing

With 4,000 Questions and Answers, carefully selected "Aids to Bible Study," 16 beautifully colored and 15 black full-page illustrations, 6 colored maps and a presentation page. Children may readily pronounce correctly difficult Scripture names, as this Bible is self-pronouncing. Size 7 x 4⅞ x 1¼ inches.

Type in Junior's Bible

2 Take the sum of all the of the children of Is'ra-el, years old and upward, thro

No.
1815 **French Morocco** leather, overlapping cover, round corners, red under gold edges, headbands and book-mark. Make some child happy with one of these fine Bibles ---------- $2.95

Child's ILLUSTRATED Bible

The beautifully colored illustrations in this new Bible are a delight to the children. It has clear, readable type and yet it measures only 5⅛ x 3⅛ inches.

Specimen of Type

2 My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God.

10 Mercy and truth gether; righteousness kissed *each other.*
11 Truth shall sprin

No. 02112. **French Morocco** leather, overlapping cover, round corners, gold edges $2.50

Pocket REFERENCE Bible

Has over 50,000 center column references. Measures only 6¼ x 4⅝ inches. (A splendid gift for a young lady.)

Specimen of Type

9 Behold, [2]O God our shield, and look upon the face of thine anointed.
10 For a day in thy courts *is* better

[a] Gen. 15. 1. [b] Ps. 56. 1. & 57. 1. [2] or, *all*

No. 07523x **French Morocco** leather, overlapping cover, round corners, red under gold edges ---------- $3.25

Concordance Edition

Type and size as No. 07523x, but with a Concordance, subject index and dictionary of Scripture names. An excellent edition for students and Christian workers **No. 03272x** $5.00

OUR LEADER

Oxford Concordance Bible

Self-Pronouncing

This beautiful Oxford India paper edition is indeed the ideal Bible for the student, preacher and evangelist. Each proper name and difficult word is divided into syllables and accented, and though printed with large clear type, the volume measures only 8½ x 5½ x 15/16 inches.

Specimen of Type

8 ¶ [1]Jĕ-hôi'-ă-chĭn *was* years old when he began t

No. 03671x. **Fine Grain Morocco** leather, overlapping cover, leather lined to edge, silk round corners, red unedges, silk

hea

A UNIQUE GIFT BIBLE

With Basket Weave Binding

The Antique brown calf leather binding has a basket-weave grain, and button clasp. Has overlapping cover, art silk lined, with red under gold edges. With references. Printed on Oxford India paper. *Type as Pocket Reference Bible.* $5.50
No. 03255x ---------

As No. 03255x, with concordance.
No. 03276x ---------$6.50

Oxford TEACH[illegible] les

Have over 50,000 center column [illegible], and 300 double-column pages of up-to-date helps, conveniently arranged in alphabetical order. Also 32 full-page illustrations, and an indexed atlas of the Bible with 15 beautifully colored maps of Bible lands.

Easy-to-Read-Edition

Size 7¼ x 5 x 1⅜ inches

Specimen of Type

14 Like sheep they are laid in grave; death shall feed on th

Nos.
04453. **French Morocco** leather, overlapping covers, round corners and red under gold edges. A durable and handsome Bible ---------- $4.35

Oxford India Paper Edition

Only one inch thick.

0773x. **French Morocco** leather, overlapping covers, round corners, red under gold edges, headbands and book-mark. A beautiful gift edition ---------- $7.00

RED LETTER Edition

Same size and type as style No. 04453, with same references and helps, but with all the words of Jesus Christ printed in red. White paper edition **No. 05453.** **French Morocco** leather, overlapping cover, round corners, red under gold edges ---------- $5.00

The Oxford imprint in a Bible guarantees satisfaction

MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary*

THE BIGGEST "SHOW."

Dr. Stanley High, internationally known author and journalist, calls attention to the fact that the biggest and most largely attended "show" that New York has put on this year was not the automobile show, widely heralded through the metropolitan press as one of the greatest shows of the year, nor the bicycle races, nor any theatrical performance or any athletic attraction. The biggest show that New York has put on within a year was her missionary exhibit, and for the first time, possibly, in years the authorities had to limit the daily attendance at this missionary exhibit. Let Sun readers get Mr. High's own words as he gives them to the *Missionary Herald*:

"And here is a missionary postcript. New York is a city of shows—big, small and in-between. Well, right at present, the biggest show in town isn't the auto show. That finished last week. It isn't the six-day bicycle race in Madison Square Garden—if there is one. The biggest show in town is missionary.

"Some time ago the Roman Catholic Society for the Propagation of the Faith laid plans for a modest exhibition of its activities. To house it, the Society arranged to use the relatively modest dining room of the Commodore Hotel. Last week the exhibits were moved in, and catalogued, the exhibitors assigned to their booths and the doors thrown open.

"Well, the first thing they had to do was to call out the police reserves. Word got abroad and delegations poured in by the ten thousand—not only from New York, but from Boston, Pittsburgh, Bridgeport and Trenton. The authorities had to put a limit on the attendance—fifty thousand per day. Children from New York's 400 parochial schools swarmed to the Commodore in such numbers that the quotas had to be cut to 10,000, and, when that didn't relieve the congestion, to 3,000. And all this to see exhibited the work of the Dominicans in China, to hear Father Hasson tell of his work among the tribes of Southern Nigeria; to look at the statuary which portrays the ministry of the nuns of the Franciscan Missionaries of Mercy among the lepers; to crowd around the booth of the Catechists while one of their number recounted the story of their Christian service in the adobe huts of the Mexicans in Texas, New Mexico and Arizona. I tried to get into the Commodore dining room a day or two ago. I couldn't make it. The place was as jammed as Times Square at a rush hour.

"And that crowd, remember, was out to see neither a king of jazz nor a queen of Hollywood—but to look at an exhibition of the work of Christian missins."

MISSIONARY OFFERINGS.

WEEK ENDING APRIL 7, 1934.

Sunday Schools.

Previously acknowledged	$ 1,704.26
Mt. Bethel, Stokesdale, N. C.	.50
Suffolk, Va.	25.00
Wakefield, Va.	1.77
Dry Run, Seven Fountains, Va.	1.07
Happy Home, Ruffin, N. C.	3.25
Piney Plains, Raleigh, N. C.	2.00
Pleasant Ridge, Guilford College, N. C.	7.24
United Christian, Lynchburg, Va.	14.03
Zion, Sanford, N. C.	1.08
Hopewell, Va.	4.55
Christian Temple, Norfolk, Va.	50.00
Newport, Stanley, Va.	1.66
Carolina, Burlington, N. C.	3.45
Hopedale, Burlington, N. C.	1.45
Palm St., Greensboro, N. C.	12.20
First Christian, Greensboro, N C.	12.16
Sanford, N. C	1.00
Linville, Va.	6.00
Total	$ 1,852.67

Individuals and Churches.

Previously acknowledged	$ 703.59
Mt. Bethel, Summerfield, N. C.	23.00
Flint Hill, Star, N. C.	.73
Third Avenue, Danville, Va	57.46
Pleasant Cross, Asheboro, N. C.	6.13
Happy Home, Ruffin, N. C.	9.10
Oakland, Chuckatuck, Va.	7.35
Total	$ 807.36

Specials.

Previously acknowledged	$ 794.89
Catawba Springs S. S., Apex, N. C.	6.00
Woman's Missionary Society, Palm St. Greensboro, N. C.	5.45
Total	$ 806.34

Summary.

Previously acknowledged	$ 8,683.69
Sunday Schools, Regular	148.41
Individuals and Churches	103.77
Specials	11.45
Total to date	$ 8,947.32

J. O. Atkinson, *Sec'y.*

MANY-SIDED SERVICE.

By Miss D. P. Cushing,
News Editor, the American Board.

"If you had had any intention of seeking a mother-in-law, you would not have returned this time from America," said a Chinese woman in a small village as she chatted with Miss Carolyn T. Sewall, of Tientsin, North China, known throughout New England and Florida as "the children's missionary." "We are glad you are back. By the way, how do you search for a mother-in-law in your country?"

Whereupon, Miss Sewall, who was born in Plymouth, Mass., and graduated from Mt. Holyoke College, endeavored to explain how the marriage question is settled in America where boys and girls mingle freely and select their own partners. Strangely enough, the idea seemed to meet with general approval. "That is certainly a better method," agreed her listeners. "For then you have some way of knowing whether the parties chiefly concerned are likely to be agreeable to each other." And then the pathetic state of many Chinese village women among whom Miss Sewall tours extensively came out, for her hostess added the hopeless sentence, "But our garls haven't the ability. They couldn't run an independent home. And if no one wanted them, what would they do to earn a living?" A ray of hope was brought by Miss Sewall as she told them about what an education could do in fitting the girls for this type of freedom.

You must correct your mental picture, warns Miss Sewall, if you are thinking of villages in terms of New England or of most any part of the United States. "I wonder whether it is possible for one who does not know these country Chinese women, to understand their limited mental horizons? They have lived their whole lives within the bounds of the village walls. They are not stupid, but their intelligence operates in a very small circle. Closed to them is the entire world of books, magazines or daily papers, so their knowledge of the outside world is confined to what they call 'heard say.' That is one reason why they are so glad to see me. I bring them a bit of the great outside world that lives only in their imaginations. Spiritually speaking," she adds, "these people hunger and thirst for knowledge." The little school in one village costs $75.00 a year, but it was threatened with closure because of lack of funds. One spring, their wheat was cleaned out by grasshoppers, and that same fall the crops practically ruined because of floods.

In looking over Miss Sewall's snapshots which she brought back from America, one keen young farmer commented, "They must have cost enough to get a person through the winter." "And they probably did," adds Miss Sewall.

So it can be seen why Miss Sewall also is throwing herself so completely into the development of work at Nan Meng Industrial School, where home industries and handcrafts are being taught in an effort to raise the economic level of the people by showing them how to make things that can be sold in a home market. The school also teaches them how to raise good chickens and do gardening.

HEEDING THE CALL—WHEN AND HOW?

Greetings from the President of the Norfolk District Rally, Elm Avenue Church, Portsmuoth, Tuseday, April 3rd:

In behalf of Elm Avenue Church and her organizations, we extend to all a glad welcome. We would speak for the officers of this Rally and say:

1. To the visitors in our midst—We invite you to have a voice in our deliberations.

2. To the ministers—We want to tell you how we appreciate your interest and cooperation.

3. To the representatives from the various Societies—On you we have always depended for the success of the Rally.

Our theme is, "Heeding the Call—When and How?"

With that in mind, let us together re-think "Why the Rally?" Are we satisfied with its progress, its purposes and achievements?

The Rally came into existence to meet a local need. The Eastern Virginia Woman's Convention wanted every church to have a part in the work, and this could best be effected through organized Societies.

After fourteen years, how well we, as pastor and people, have heard and heeded the call, we leave to your imagination. This district has received largely. If we have failed to grow, it is because we have left out that leavening influence—others. We have ten churchs with nine Woman's Missionary Societies; six Young People's Societies; seven Junior Societies. We older folks say, "we know by experience." Youth has faith in itself, in others and in God, and steps out to do and dare. Jesus' plan did not leave out the boys, neither can we. Their energies are seeking an outlet. They need our guidance and experience. We need their faith and enthusiasm. The need now is—growth through organization and education. We lack knowledge of facts. This is necessary to stimulate interest in ourselves and others. A program of missionary education in every church would change the reading of our spiritual thermometer. Our problem is to find those who are willing to assume responsibility. We are preoccupied with other things and fail to see Christ's ideals are not being applied in the family life, the social and economic life, nor in the religious life. These needs concern us because they are Christ's needs. We use a lot of

high-sounding words and phrases—as loyalty, standards, learn to discriminate, do not substitute. We say this is an age characterized by the application of Christian principles to the whole of life. We clothe ourselves in the garb of righteousness on Sunday, and, on Monday, we say Christianity and industry will not mix. We aim to make Christ Lord of the whole man—when he is at work, at play and alone, and our slogan is—"Save America first, live unto yourself." We do not know the meaning of our words—Christian personality, Christ-like living—religion in action is the need today. The purpose of dividing the Conference into districts, was, I repeat, to increase organizations and to create leaders. To bring the workers into closer contact that the wisdom of one Society might be the wisdom of all, or that a group of Christians banded tigether, with a common purpose, might be a power group—a channel through which the missionary spirit would flow into every organization of the church.

That the church is under fire is a hopeful sign, for after all, it is what we are under fire that counts. The application of the Gospel is the way out of our difficulties. It is adequate to solve our every problem. We have the remedy, but we are callous and indifferent. We join the critics within and without the church. We allow discouragement to wrap itself about us and stifle effort. We face the wrongs of the social order. When, in times like these, we need to present a united front against secularism, materialism and atheism. When will we see and heed the need of trained Christian leaders? Ask any church without a Young People's Society—"Why?" and they, most of them, reply, "We can't find a leader." Send one or more of your brightest young women to a Summer School of Missions. Certainly, it is a bit expensive, but you will soon get returns far beyond your investment.

After these number of years, it is hard to say what we have achieved. We have worked and prayed. We are interested in life, in creative influence. Our leadership is stronger. We are builders in the church today, and the church moves forward. The "W. M. B. Code" challenges us to greater service. The Code is no new thing. It is as old as Christianity. Jesus had a Builders' Code. It was his program, his plan, the task with its requirements, and he had trained leaders. When he sent them out on their jobs, he told them they would often fail. They did not question his wisdom. He said, "Go"—and they accepted the challenge. After 1900 years, that same challenge comes down to you and to me. But the "Go" seems more urgent.

This morning, we have pledged our allegiance to the "Loyalty Recovery Act." It is going to take a lot of courageous and devoted leadership to keep abreast of the difficulties and problems which face us. To hold the ground we already have, we must gain more ground. We shall need to put more value on that inner poise, that we may give assurance to those who follow. We are going to need a lot more faith to see visions when the clouds hang low, if we would lift the level of life for those who seek our guidance. Never was the opportunity so great, the need more apparent. Let us together forget the scarred battlefields of yesterday, and move forward—

"If we would build anew and build to stay,
We must find God again, and go his way."

The Methodist Episcopal Church has had encouraging results in a month of special evangelism throughout India. For example, in round figures, 800,000 people have listened to the Christian message; 13,000 are under instruction; there were 1,900 baptisms; there were 3,900 professed conversions; 1,200 were received into full church membership; 42.000 Gospel portions were sold.

BRITISH NAVAL OFFICERS "CONVERTED."

By The Rt. Rev. Bishop Lander,
Formerly of Hong Kong.

In 1907, I had occasion to go down to visit the church in Pakhoi, South China, and the Admiral of the British Fleet gave me a lift on a British cruiser. The officers said, "Frankly, we don't believe in missions at all. We think missionaries do far more harm than good."

"That is interesting to me," I replied, "because you have seen more than I have. It would be a good plan if we had a good look around this mission at Pakhoi, and see what there is to be seen! Come ashore with me for two or three days. If you are right, then I will undertake to write to the Society and ask that the missionaries be withdrawn, that their stipends be stopped and the work be closed down."

We arrived, and had a great deal of difficulty in landing. We found a number waiting in the church for confirmation. The eight naval officers saw all that was going on. After the service in the church, we went into the general hospital and saw Dr. Bradley and Dr. Thompson and English nurses at work among the Chinese. Then we went on to the Leper Hospital, where there were a large number of lepers. I said to one of the officers: "What do you think about the missionaries?" He looked at me and replied: "I was blind and now I can see!"

Next day we came back to the ship. After a while I said: "What about it, men?"

"Bishop," they replied, "we had no idea that there was a work like that. We have been entirely misinformed and are quite willing to be subscribers." There is a bed there now bearing a glass plate with this inscription: "This bed is supported by the officers and the men of '.....' ship."—*Conquest by Healing.*

ESTABLISH FINANCIAL FREEDOM IN YOUR CHURCH—IT CAN BE DONE.

Put your church on a paying basis! Let the time-tested Layman Company's Tithing Pamphlets do the work. These pamphlets as issued by the Layman Company offer every church a most effective education. They have convinced people by the thousands. Send sixty cents to the Layman Company and you will receive thirty 8-page pamphlets, which can be used for general circulation; three sermons; one account book; two short, convincing playlets; one copy of our new text-book, "The Scriptural Basis for the Tithe."

The church that is carefully, wisely and systematically taught to tithe will become a tithing church, free from financial difficulties. Sample package, sixty cents.

Please mentoin The Christian Sun; also give your denomination. The Layman Company, 730 Rush St., Chicago, Ill.

A BIBLE WOMAN'S EXAMINATION.

Who can measure the influence of an unlettered Bible woman as she goes about telling the life of Jesus and his atonement? A missionary was examining a group of these women, among them one with very little education. She could write very little, so was given an oral examination, for she was earnest and very anxious to pass. She was asked to relate the story of the trials and crucifixion of Jesus. She told the story in the simple, vivid manner of the Indian people, but when she came to the climax and was describing Christ on the Cross, she broke down and sobbed. When she could speak again, she said: "I don't care if I never pass the examination; I cannot tell more; he died for me!"—*Woman's Missionary Friend.*

A Story for the Children

BOBBY'S LESSON.

It was baking day and mother was busy as she could be creaming the butter and sugar for the cup cakes. Baking day at this house was always a joyous occasion for Ruth and Bobby, for they were allowed to stay in the kitchen and taste and sample the different things that were finished, but today something had happened to Bobby's temper. Nothing that was done seemed to please him. He was usually a happy little four-year-old that when he had these fussy little spells mother always tried her best to find out the reason and correct it. So, today the watched him carefully as he and Ruth played.

"Look, Bobby, here's a picture of the cakes that mother is baking. Don't that look good?" asked Ruth, and indeed the picture looked almost good enough to eat.

"Naw, it would be better if it was cocoanut, 'stead of caramel," Bobby complained.

Ruth was a little disappointed, but tried to get him interested in guessing how many cakes the batter would make.

"I'll guess fourteen," volunteered Ruth.

"I don't care what it'll make. Don't want to guess," rudely answered Bobby.

Wasn't that ugly for him to act that way?

Several more attempts made by Ruth to get him to playing, made him still worse. He sat down on the floor and sulked.

Up to that time mother had not said a word, but she decided to try her hand at making Bobby happy again, for, you know, mothers can't have little ugly boys around. They make every one uncomfortable.

Mother decided that the best thing to do was to leave Bobby to himself, so she helped Ruth onto a stool and gave her a small mixing bowl with a little batter.

"Now, dear, you help mother and we'll soon have the baking done. Bobby doesn't care to play or talk to us, so we'll play he isn't here."

Soon Ruth was having such a good time helping mother, that she really forgot that Bobby was there, but mother did not forget. She watched him out of the corner of her eye. First he sulked, then he began to fidget; then he began to try to see what they were mixing, but mother wisely kept herself in the way. After a little while of being really lonely and left out of the fun, Bobby got up and came over to the table.

"Let me see, too," he begged.

"Why, hello Bobby; I had almost forgotten that you were here. Are you sure you want to help us?" said mother.

"Yes, mother, and I' sorry I was so cross. I must have been a little sick."

Mother smiled a knowing smile, for she knew that, in spite of his flimsy excuse, he had learned his lesson.—*Baptist Standard.*

STUDENTS AND THE GOSPEL.

Over 100,000 young students in America have recently signed up as members of a Pocket Testament or School Bag Gospel League, agreeing to carry and read the Bible habitually. It is a part of the movement, promoted by George T. B. Davis, to lead people back to the Bible as the source of wisdom, strength and inspiration. In this way many have been led to accept Christ as their personal Saviour, more than 1,000 ministers are cooperating in the distribution and follow-up work. In some places revivals have resulted, and Jews, Japanese and others have been led to Christ.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

Rev. F. C. Lester, *Editor,* 505 S. Main St., Norfolk, Va.

IS OUR RELIGION WRONG?

The women of Eastern Virginia in their Missionary Rallies last week asked themselves some very important questions, and answered them very frankly. They sought to find the greatest failures in their organization and to know why so few people have gone from the Christian Church of the South to the mission fields.

It was pointed out that only three men and their wives have gone from American shores as missionaries from our Southern Church. They were Mr. and Mrs. T. E. White and Rev. and Mrs. D. P. Barrett to Porto Rico, and Dr. and Mrs. M. J. W. White to the Philippine Islands. Why have not more gone?

One answer was that we are not so well educated as are other denominations around us. We have had few seminary graduates for ministers until recently, and many of them are not now. Many have not even been college graduates. The ideals of the church have lagged because the ministry was not educated. Our people do not read, and have not the international outlook.

Another said the reason centers in our religion. We have sought and found a religion that saves from violent sin, and gives a peace of heart, and a hope of heaven. With this we have been content. We have listened to the preachers, and especially to the evangelists, without going directly to the Gospels and Jesus for our ideas concerning religion. Christians have to share, but we have been content to receive. Christ was always giving, but we want to get something for ourselves. Until we gather about the Cross of Christ and listen to his message, we will not have many missionaries going from our churches.

Do you think these are fair criticisms of your church and mine? Are you willing for these same things to be said about our church ten years from now? It will be said unless those who are now young help to change the situation! To educate our ministers and members, and to deepen our religious experience to the point that giving gets to the center—this is your task and mine, and it is worthy of our best efforts.

THE SOUTHEAST FELLOWSHIP.

On May 3rd, next, the Youth Fellowship of the Southeast will be in session at Suffolk, Va. The Southern Convention will be in session at the same time and place. This is the second biennial meeting of the young people.

Organization should be completed, and officers elected for the next two years. There will be great speeches by people like Mr. Ralph Shrider, a young missionary from China, who will illustrate his talk with pictures; Dr. Erwin L. Shaver, Director of Leadership Training of the Congregational and Christian Churches, and probably Dr. W. P. Minton, erstwhile Mission Secretary for the Christian Church.

Representatives from every section of the Southeast should be present. And, of course, Eastern Virginia will have a crowd present. This is the BIGGEST event for our young people that will take place in two years. You cannot afford to miss it. Plan now to be in Suffolk, Va., for May 3, 1934, without fail.

The present officers are President, Herman Truitt, Reidsville, N. C.; Vice-President, Edward Debois, Miami Beach, Fla.; Secretary, Nell Simonds, Southern Pines, N. C.; Assistant Secretary, Elizabeth Sharpe, Waverly, Va.; Treasurer, Aubrey Todd, Elon College, N. C.; Devotional Life Superintendent, Mable Smith, Greensboro, N. C.; Service Superintendent, Birdie Rowland, Greensboro, N. C.; Leadership Training Superintendent, Annie Campbell, Waycross, Ga.;Publication Superintendent, Carl Key, Vanderbilt University, Nashville, Tenn.; Editor-in-Chief, Rev. F. C. Lester, 505 S. Main Street, Norfolk, Virginia.

Who will fill these offices for the next two years?

VACATION BIBLE SCHOOLS.

Is your Sunday School planning to have a Vacation Bible School this summer? The children always delight in such a school, when proper preparation has been made and good teachers are among the workers.

The church should not lose the opportunity of getting its message over to the growing childhood and youth. Vacation offers an excellent chance for this work. The children are not busy with other duties, but may be busy learning things they need not to know unless the church directs their leisure.

Now is the time to make plans for the Vacation School. Set the date. Select leaders. Secure materials. Let the leaders have time to plan for every part of the program. Announce the date so all can arrange their vacations so the children can attend. Boost the school. Make it popular.

In my judgment, most churches can do more in ten days of Vacation Schools to get over the Christian message than they usually do in six months in the regular Sunday School.

Don't wait for someone else to suggest this matter. Do it yourself. If you need help, call on the Board of Christian Education. The editor of this page is chairman of the board, and is glad to answer questions, furnish materials, and in some instances it may be possible to furnish helpers.

WHAT IS A BUDGET?

A budget isn't sums to me;
It's happy school girls' faces,
It's tired, sick mothers getting well,
It's light in gloomy places.
It isn't just long columns full
Of "headachy" addition;
It's missionaries sailing out
To fill a Great Commission.
It's you and I, who'd like to go,
And send our gifts to prove it;
How wonderful a budget is!
It lives, and so I love it.

—*From Church Management.*

NEW TESTAMENTS AGAIN.

People seem to forget that the Board of Christian Education is anxious to send copies of the New Testament and Psalms to be presented to all children in our Sunday Schools on their tenth birthday. There is no charge for this service. Just give us the names, addresses, and birth dates of the children, and we will gladly send the books.

One little fellow had received his book only a short time before he was taken ill. When on his death-bed he called for his book and held it in his arms while life ebbed away. Many of them greatly appreciate, and use the books. You can help the boys and girls in your Sunday School by getting the books for them. Please remember that the books are to be given to 10-year-old children only.

PUBLIC WORSHIP.

Christian Endeavor Topic, April 22, 1934.

Hebrews 10:19-25.

In discussing the main topic, "The Importance of Public Worship for Christian Living," there are several preliminary questions that may be asked, such as:

What is worship? The leader should be sure to have a definition from the dictionary to offer after the young people have expressed their ideas, or the pastor may be asked to define worship.

Does worship seem to affect the lives of church attendants? What accounts for the fact that so many people do not go to church regularly? Is it the fault of the church, of worship, or of the people themselves?

Can you recall any definite results that you have had from attendance at any service of worship? Has it helped you in specific ways? Was it because of a great speech, or was it primarily because you attended with a desire to get something out of it, with a mind prepared to enter into the whole service?

Why does a Christmas service often impress us more than the regular services? Is it because the sermon is better, or is it because we attend in the mood of worship?

The world is so full of sorrows and evil that most of us find it hard to keep up our courage and our good resolutions. In the first century when the Christians were brutally persecuted they came together to pray to strengthen their faith. We need that still.

Most of us live much of our lives without thinking about God. We go to church knowing that we may find God there. Of course, he is everywhere about us, but we ignore him. One result of worship together on Sunday should be that we realize his presence all about us throughout the week.

The order of service may be divided into the five following heads:

1. *Instrumental Music.* Worship should begin with the musical prelude. The prelude is intended to bring us into the mood of reverence. We should be greatly helped if we begin to worship thoughtfully.

2. *Hymns.* Many of us like to sing.But worship is more and more singing. That is why real hymns alone should be used in worship. Hymns are expressions, in fine poetic language, of the deepest desires of our hearts. They grew out of the experiences of the poets, and they express what we feel in our noblest moments.

3. *Scripture.* In many churches two passages of Scripture are read: one by the minister, the other responsively by the minister and people. How many times do we read words without thinking about them? How many people have been helped throughout the week just because in reading a Psalm they caught a phrase which was just suited to their needs?

4. *Prayer.* In his prayer the pastor often helps his congregation more than he helps them with his sermon. He reaches us "Where we live"—reminds us of good fortune and of our sin, turns our minds to the needs of others, assures us that God can help us, speaks to God in our behalf. He stands much in the place Jesus did: interpreting God to us and bringing us into the presence of God. It is not that God listens to ministers alone; it is rather that the pastor leads us in prayer.

5. *The Sermon.* In our Congregational-Chris-

Sunday School Lesson

By Rev. H. S. Hardcastle.

JESUS TEACHES FORGIVENESS.

LESSON III—April 15, 1934.

Golden Text: *"Forgive us our debts, as we have also forgiven our debtors."*—Matt. 6:12.

Lesson Text: Matthew 18:15-35.

A lesson on forgiveness is in point. We live in a world in which offenses are bound to come. Sooner or later we run up against those who do us wrong, who offend us, who sin against us. In some instances it is done unconsciously; in other instances it is done deliberately. In either case it is difficult to overlook it or to forgive it. Sometimes the wounds are deep and they are slow and hard to heal. We are human. Just how far ought we to go in the matter of forgiveness? Granted that we forgive those who do us wrong the first time, are we under any obligation to forgive them the second time? Does it make any difference whether we forgive them at all, especially if we do not try "to get even" with them? But more to the point, are we to go on forgiving folks again and again?

That was Peter's question—"Lord, how oft shall my brother sin against me, and I forgive him? Until seven times?" That question probably came out of Simon Peter's experience. He had probably had some folks who had "treated him dirty" or "given him a bad deal," or who had sinned against him more than once. And he thought he would be magnanimous in his spirit of forgiveness—he suggested that seven times might be a most generous gesture. And it was, for him and for us. If anyone of us had to forgive anybody seven times for the same sin, we would feel as if we ought to have a halo around our head. We would feel that we were under no obligation to go any further.

But Jesus said, "I say unto thee, not until seven times; but until seventy times seven." Jesus meant that there should be no limit to forgiveness, either as to the nature or the number of offenses. Seventy times seven, that means indefinitely, without limit. It is a hard saying and we cannot bear it. But Jesus meant it. He meant that our patience was to be inexhaustible and our forgiving love infinite.

And then Jesus told a story. And as always his stories put the abstract truth in an attractive and imperishable form. He told the story of how a man owed his master a sum totaling twelve million dollars, and of how when his master made a reckoning with him, he fell at his feet and besought him to be patient with him, promising to pay him in full. Moved by the servant's plea, the master freely forgave the full sum of the debt. But the man who had been so magnanimously forgiven of a debt of twelve million dollars went out and had one of his fellowmen cast into prison because he owed him *seventeen dollars.* When the master learned of this dastardly deed, he immediatly had the first man arrsted and cast into prison, "till he should pay all that was due him." Jesus then adds the serious and solemn words, "So, likewise, shall your heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."

It would seem that the story would need no interpretation. Its moral is, or should be clear. Every one of us has been forgiven by God, not only once but again and again, of debts that we could never, never pay. God in Christ has freely forgiven us our sins. And no matter how often we have sinned against him, whenever we have gone to him in sincerity and in penitence and confession, he has forgiven us. There is no limit to his patience or to his infinite forgiving love. The word stands steadfast and sure—if we confess our sins he is faithful and just (or righteous) to forgive us our sins and to cleanse us from all unrighteousness. And, says Jesus, because this is true, we ought to likewise forgive those who sin against us. Indeed, the man who refuses to forgive his fellowman his trespasses does not realize how incongruous and inconsistent his action is. The debt which God has forgiven us is in comparison to anything that we have to forgive our fellowmen as 12,000,000 is to 17. It would be a comedy if it were not such a tragedy.

For it is a tragedy. The man who does not forgive, and forgive from the heart, those who have sinned against him, no matter what they have done, cannot be forgiven of God. God forgives, if and only as, we forgive. This is not because God is arbitrary or spiteful. God does not say, "All right, if you do not forgive, I'll get even with you—I'll not forgive you." It is not like that at all. Forgiveness by God depends upon an attitude of mind and heart in the one who is forgiven. The willingness to forgive is a condition on which God can forgive. As long as a man has the spirit of unforgiveness or revenge or malice or hatred in his heart God will not, because he cannot, forgive. The man who thinks that God has forgiven him when he has bitterness in his heart against another, is fooling himself. There was no note of exultancy in Jesus' voice when he said, "If ye forgive not men their trespasses, neither will your Father which is in heaven forgive you your trespasses." Those were probably some of the hardest words that Jesus ever had to speak.

But why all this exposition about forgiveness? And why so many references to this matter of forgiveness in the Scriptures? The simple but tragic answer is that there is so much of this deadly spirit of unforgiveness in the hearts of so many people. Alas for all those who have arbitrarily cut themselves off from divine forgiveness by refusing to exercise human forgiveness. All sin is deadly, of course. But there is no sin more deadly than the sin of refusing to forgive others. For not only does it spoil life in its horizontal relationships, it kills life in its perpendicular relationships. The man who is on "the outs" with his fellowman, is not and cannot be right with God.

Need it be added that the Lord Jesus practiced what he preached? He forgave from his heart all those that sinned against him. And perhaps the classic example of it was his prayer of forgiveness on the cross. Behold, he has given us an example!

CHRISTIAN ENDEAVOR NOTES.

(Continued from page 10.)

tian Churches, the sermon has a larger part in the service than in most Catholic and Episcopal Churches. That is because we believe that religion must be reasonable, must appeal to the mind. What is a sermon? It is an effort on the part of the minister to help people understand God's will for our lives. It is usually an attempt to explain some part of the Bible in terms of our present needs. But a sermon does not do its work unless people in the pews listen with open minds and sympathetic spirit. YOU help to make the sermon.

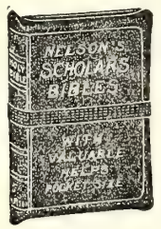
The final five or ten minutes of discussion should be spent in examining your own churchgoing and worship habits, in the light of the evening's discussion. With the pastor's help, work out a plan by which you will try to get the greatest good out of the church services for the next month.

E. R.

AMERICAN STANDARD BIBLES.

Authorized and Edited by American Revision Committee, and Published by Thomas Nelson & Sons.

These Bibles contain the Concise Bible Dictionary which forms the helps to these Teachers' Bibles. It supplies ,in the most condensed and convenient form, all the latest information about the Bible, its writers, its language, the various versions, complete chronology, life of Christ, with harmony of the Gospels, life and travels of St. Paul, etc. The illustrations are reproduced from recent photographs, and truly illustrate the articles. The Combined Concordance is entirely new, and has been made expressly for the American Standard Version. It combines with the Concordance, Subject-Index, Scripture Proper Names, etc. The 12 Maps have been carefully revised and are beautifully colored. In making orders, give the number and price.



135—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold. $3.00

India Paper Edition, Only 16-16 of an inch thick.

. 133X—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold, $4.00

SUNDAY SCHOOL SCHOLARS' BIBLE.

Especially made up for gift or reward Bibles for Sunday School scholars, containing a special series of very practical and useful helps and Bible Questions and Answers, etc. Printed on fine white Bible paper; ruby type; pocket size, 3¾x5⅝ inches, and 1 inch thick, with 31 full-page illustrations in sepia. All bindings are black.

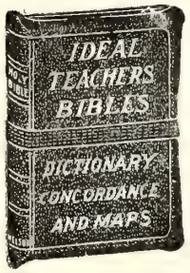
Ruby Type, Size 3¾x5⅜ Inches, and 1 Inch Thick.

65—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on side and back in pure gold; 6 colored maps $2.50

AUTHORIZED VERSION.

RED LETTER TEACHERS' BIBLES.

Brevier Type (8 vo.), Self-Pronouncing, Size 5⅜x8½ Inches and 1⅜ Inches Thick.

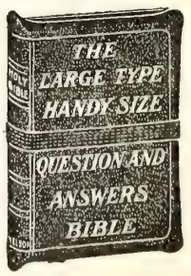


Containing the Bible, with full references. The words of Christ in the New Testament are printed in red; other parts of the book are printed in black. With Concise Bible Dictionary, combined Concordance, and 12 indexed maps.

7852—Genuine Leather, Lavant grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold $4.75

RED-LETTER EDITION.

With All the Words of Christ in the New Testament Printed in Red.



1282—Genuine Leather, Morocco grain, divinity circuit round corners, red under gold edges, register and headbands; title stamped on side and back in pure gold $3.25

60—Bound in Cloth, stiff covers, square corners, red edges, Sunday School Scholars' Bible, stamped in pure gold on cover, no illustrations; special book for Sunday Schools 95c

Any of the above Bibles sent postpaid. Address

THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy

MONDAY.

HIS BLESSINGS.

"Hearken unto me, O ye children; for blessed are they that keep my ways."—Prov. 8:32.

David said, "My cup runneth over." This overflowing cup was to him divine abundance in all good things; truth was divine truth; labor was God's work; every day was the Lord's Day; every home was a house of God, and every person was a temple of the Lord.

Everything that he hath made is beautiful. The earth is a giant cup whose fullness, of the good and the great, the loving and the sweet, the true and the noble, overflows with embarrassing lavishness and delight; and the best of it runs last as in the case of Jesus turning water to wine at the marriage feast. When we shall sit down with him on his throne, have fellowship with him and be like him, then the hosts of glory will all sing:

"All hail the power of Jesus' name,
And crown him Lord of all."

It is not the study of God just to save us, but to save us overflowingly, so that when we look back over the past, we can say, "The Lord God hath blessed us in all the work of our hands."

Prayer—O God, suffer us not to part from thy way. If we have sinned forgive us, Lord. If we have departed from thy way, forgive us, and draw us back to thee. Make us thine this day. We ask it in the name of Jesus.—*Amen.*

TUESDAY.

"He will be very gracious unto thee at the voice of thy cry; when he shall hear it, he shall answer thee."—Isa. 30:19.

We have heard many witnesses to answered prayer. One said, "I never was deeply interested in any object, I never prayed sincerely and earnestly for anything, but it came; at sometime —no matter how distant a day—somehow, in some shape, probably the last I should have devised—it came."

The work began when first your prayer was uttered,
And God will finish what he has begun.
If you will keep the incense burning there,
His glory you shall see sometime, somewhere.
O soul, be patient; thou shalt find
A little matter mend all this;
Some strain of music in thy mind,
Some praise for skill not spent amiss.
—*Robert Bridges.*

As I begin another day,
I pray thee, Lord, to guide my way
To all a loving kindness show,
Thy blessings see, thy mercies know.
And should I fail my part to take,
Teach me thy way for Jesus' sake.—*The Gideon.*
—*Amen.*

WEDNESDAY.

PATIENT OR PROUD?

"The patient in spirit is better than the proud in spirit."—Eccl. 7:8.

"In your patience possess ye your souls."—Luke 21:19.

The blessedness of patience is manifold. "He that endures to the end shall be saved." "He that ruleth his spirit is better than he that taketh a city." "We glory in tribulations also; knowing that tribulation worketh patience."

To come to that patience of being well-balanced in all things, having true and perfect poise of soul, is the one big thing which companionship with Christ gives us.

As we fight on for him, one by one we see the fantastic, the one-sided, the wrongs of life passing away, and taking their place is the true and the real, the straight and the right, the good and the holy. These never lift up in pride.

It is a blessed state to have a spirit that moves with certainty but is never arrogant; that takes things serenely, but never over-enthusiastic; that is rich in the peace that passeth understanding, but is never too proud to stoop in sympathy with the conditions of one's fellowman. This is the life to which men come, through long years of following Jesus.

Prayer—O Lord, our God, we pray for that state where all is loveliness, power and love; for the sublimest qualities which give us possession of our souls, and in which thou hast dominion over us in acts, feelings, thoughts, conditions, qualities, spirit, soul and mind.—*Amen.*

THURSDAY.

CONFESSING CHRIST.

"Whosoever, therefore, shall confess me before men, him will I confess also before my Father."—Matt. 10:32.

Confessing Christ and honoring him before others in our actions and conversations is one of our most difficult tasks. It is literally impossible unless there is an abandonment of self, a dedication to God and a companionship with God that supersedes all our feelings.

Our chief difficulty seems to lie in our self-consciousness, and in our concern in what others may think about it. We are told that "among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue; for they loved the praise of men more than the praise of God." That is just the way so many are; to hold the favor of men and their jobs, they keep their mouths shut.

We are not that way in affairs. Most folks do not mind joining a political party and letting the world know where they stand politically. To do so wins political crowns. If they fail, they at least have the consolation of having stood for something. Why should they be different about Christ? There is no failure with him! Well, it must be due to our own weakness, and to the ruse of the devil to take advantage of that weakness to keep us from confessing him. Someone has aptly said, "The devil will not let you testify for God if he can help it."

On the other hand, we are led to marvel at the ease with which confession is made when we let ourselves go and also we marvel at the blessings of joy that flow into our souls when we open our souls to him.

Prayer—Dear Lord Jesus, we believe thee, help thou our unbelief and forbid that we shall give any quarter to the devil and his wooings. Give us strength to resist him that he may flee from us. In Christ's name, we ask it.—*Amen.*

FRIDAY.

AN EMERGENCY GOD.

"In my distress, I cried unto the Lord and he heard me."—Psalm 120:1.

"God is our refuge and strength, a very present help in time of trouble."—Psalm 46:1.

This Scripture is the witness of the Psalmist regarding the help of God in time of trouble. Taking it alone and referring to our nature to call upon the supreme power in time of trouble, one might lapse into the idea of calling on God only in such times, and overlook how it is that, in such an emergency, God hears us, and how it is, that we are conscious of that help. The secret is: *in every-day living.* To live a saving life every day makes God's help in an emergency possible, natural, normal and most real. It is the full mill pond that turns the wheels when the gates are opened. If the miller has been careless and left the gates open, there will be no water to turn the wheels when grinding is needed. If leaks have been stopped when they appear there is less danger of the breaking of the dam in the flood season. So it is in living with God every day.

It was Martha who said to Jesus, "If thou hads't been here my brother would not have died" (John 11:21). Many of us look back and see wherein certain things would never have happened if we had taken the Lord with us.

We have read the story of a Prince who, when a child, gained for himself the name of "Little Ten Minutes," because always when told to do something, he would say, "Give me ten minutes more," and his mother always indulged him. Who could have dreamed that this habit would one day cost him his life? But it did.

Terrible must be the anguish of a mother to realize that her indulgence has sealed the fate of her child when a little firmness in promptness and obedience might have averted the tragedy.

So the discipline of living for God, with God, and in honor of him, each day, may not only avert soul tragedy, but will put at our disposal heaven's resources in time of emergency.

Salvation is not merely recovery from a wrecked past, but a forestalling of a damaged future. It is living a life that prevents downfall. The sweetest side of any fruit is that toward the sun. After it is dwarfed by shadows, it is hard to be changed. As the sun is to fruit, so Christ is to life.

"Would a man 'scape the rod?"
Rabbi Ben Karsook saith:
"See that he turn to God
The day before his death."

"Ay, could a man inquire
When it will come?" I say,
The Rabbi's eye shoots fire—
"Then let him turn today!"
—*Browning.*

Prayer—(Say the Lord's Prayer.)

SATURDAY.

TEST EARTHQUAKES.

"What is a man, that thou shouldst . . . try him every moment?"—Read Job 7:11-18.

In regions subject to earthquakes the construction of houses that will withstand seismic shocks is a matter of great improtance, and now the physicists are seeking to solve the problem experimentally. Model houses and other miniature buildings are set up on a small steel platform, and then the platform is shaken and rocked and twisted to imitate an earthquake, the effect on the toy building be carefully noted.

Thus God trys us, and thus we are subjected to tests by the events of every day. Let us not repine when men are harsh with us or unjust toward us. The wounds and bruises of this life, the scars and flaws, all have lessons to teach us, if we will be teachable. After every calamity, though it may overthrow our dwelling, we shall rebuild it more firmly until at last it is unshaken and unshakable.

Prayer—Test us, O God, and make severe trial of us. Thou dost not try that for which thou dost not care. Make us ready, our Father, by any means, for thy eternity.—*Amen.*

—AMOS R. WELLS.

(Continued on page 15.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, *Pastor.*

MY UPLIFTING LORD.

By JOHN G. TRUITT.

"He brought me up also from a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings."—Psalm 40:2.

Here is a text couched in the language of the first person. It tells of the uplifting Lord. It is very personal, and is properly found in a book of worship and praise. I like it. It speaks for me. I remember when it was written—that part of it which I know. David had an entrance to the human heart, and can therefore speak the language of a people who love God.

About the first thing I see when I look upon this text is that horrible pit! At night time, when I have driven an automobile all day over mountain roads, I sometimes dream that I have headed straight toward a bottomless precipice. How I push on the brakes! Hold my breath! Wake with a start in time to find I am not in danger! What a blessing if we could awake sometimes and find it was only a dream! For we have stood on the very brink of the pit.

Have you ever been in quicksand? I have. It is an awful feeling. You try to step out, and you sink deeper. But for the turf around I would have been lost. Only by using my hands and knees and my body could I pull myself out. How foul, how soft, how relentless are the sinking sands!

There are several "quick pits" about my father's farm. I remember one day my father told me to take a team and mow a certain meadow. "Be careful not to drive too near the 'soft' places." he said. The weeks had been dry, and the grass was so inviting and green I loathed leaving any of it. I was tempted to drive too near. Down into the mire began to sink the off-horse. I was frightened. I snapped out a quick command, and tightened my other line. No need—the horse was down. I was afraid the other might be pulled into the mire. I assumed calmness, and stepped up on a hill and called a neighbor. We unhitched the horses. I led the free horse away. And then we came to the horse which was down flat on the mire. What would I do? I took the reins and commanded him to arise, which to my great surprise he did. Explanation: When the horse found the quicksand beneath his feet at once he went on his knees, and down on his body. When freed of the load he could lift himself on the thick turf and arise! He had more "horse sense" than the driver!

He went on his knees when he found himself in a horrible pit! One eventide, my younger brother and I went down through the pasture looking for a milk cow. She had not come home. Where was she? Finally we found her. Her head and back were all that was left above a bar mire. There she was fastened, almost submerged. A pitiable sight. A half-score of men with shovels, and logs, and levers soon lifted her from the horrible pit. It was a sight I can never forget. Covered with blue clay, she had to be washed clean and rubbed dry. She was a cow with a history after that. We had brought her up out of a horrible pit.

So when I read this text, there is that pit. The pits I have been describing are nothing to be compared with the pits of sin—moral and spiritual calamity. Coming out of the pits described brought joy; coming out of the pits of sin, and moral and spiritual danger bring worship of the God that can lift from sin! Nothing but God himself can lift one from the miry pit of sin. In scores of places we have been told that by the Book of God, and the book of experience has reaffirmed it many times.

The Psalmist found himself in a horrible pit of miry clay. What was the process of his deliverance? He tells us: "I waited patiently for the Lord; and he inclined unto me, and heard my prayer." There is the secret. The cry of repentant anguish unto a loving God! Having prayed for deliverance, he held on—"I waited patiently," he says, and the Lord bent over to listen! "He inclined unto me, and heard my cry!"

Do you find yourself enveloped in the slough of doubt, or indifference or sin, or sinning? Down on your knees! Cry out to God, and he will hear the anguishing cries of your soul.

Do you know that this old Suffolk Church went to California after a boy once? Yes, it found him on the railroad track of a fast moving train. He had cut every ear-mark of his home town of Suffolk out of his clothing. He was going to commit suicide. But the memory of this old church, his parents of this old church, and the God of this old church lifted his feet out of the miry clay long years ago. Last Sunday, with his lovely family about him, he sat at our communion table with a smile on his lips and a peace in his heart that passes all understanding! He told me the story himself, and we could hardly keep back the tears as he talked.

Our Psalmist has been along that self-same road. He tells us in the psalm which we are studying, about the joy of deliverance: "And he hath put a new song in my mouth, even praise unto our God; and shall see it, and fear (and have reverence), and shall trust in the Lord." Yes, they will see it! They will hear it and fear! I wanted to take off my hat in reverence as my friend told me his story. "I thought of a boy in a far country that my church had told me about," he said, "and I came home."

The Lord had lifted him from the mire of discouragement to a mountain of peace—the eternal hills which tower in the strength of God. Many of us know the joy of deliverance; many of us have been lifted by love; many of us have felt intensely the peace of pardon, and we have sung the new song; but have we allowed it to die upon our lips and forgotten the high resolutions of those holy hours? Will we not sing again that new song that "many may see it, and fear (have reverence), and trust in the Lord." Saved to save others. Delivered to deliver.

One step further. The horrible pit may not always be the horrible pit of sin. You men and women of God may find your need of deliverance from a horrible pit of danger. There was Joseph. He found himself in a pit. A pit that might have easily meant death. Not sin on his part, but circumstances placed him in a pit of real danger. God brought him out. And he brought him out because he needed him. He brought him out that he might serve him. He brought him out to show his great mercy toward the sinners that put him in that pit! He was in a pit of danger, but Joseph's brethren, sons of Israel, were in a far worse pit of sin and selfisness and pride. By the Lord's lifting Joseph from his pit of danger, he would eventually lift his brethren from their pit of sin.

Or there is Daniel thrown into a pit, or dungeon, of lions. Danger lurked, crouching in every corner, but the Lord encamped round about him, and delivered him from them all. He heard his cry: "I waited patiently for the Lord, and he inclined unto me, and heard my cry. He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he put a new song in my mouth, even praise unto our God; many shall see it, and fear, and shall trust in the Lord."

Jesus went into the horrible "pit of sin" in Gethsemane! He, perfect and sinless, bore the sins of many. From that pit he cried, and the Lord sent angels to minister unto him. Into that pit he went that "many should see, and fear, and

(Continued on page 15.)

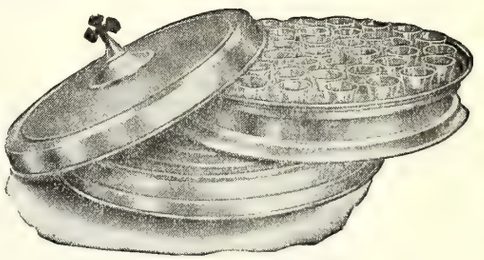
COMMUNION WARE.

Individual Service.

Made in best Silver Plate or Aluminum. Prices low; first-class workmanship and finish.

ALUMINUM.

Aluminum is light in weight, durable, and does not tarnish.



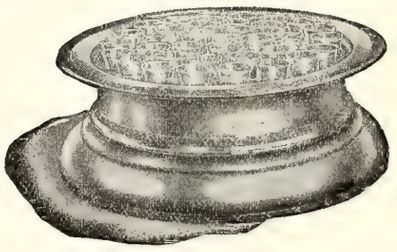
Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses	**$7.00**
Tray No. 6—Interlocking, with 35 plain glasses	**6.75**
Tray No. 10—Interlocking, with 30 plain glasses	**6.50**
Base No. 50-A—Fits Trays 2, 6, or 10.....	**2.25**
Cover No. 50-A—Fits Trays 2, 6, or 10.....	**2.25**
Bread Plate No. 1—Narrow rim.....	**1.60**

SILVER-PLATED.

The Silver-plated Ware is of the very highest grade and best finish; heavily plated on nickel base.

Tray No. 85—Interlocking only, with 36 glasses	**$22.00**
Base No. 1—Silver-plated; fits Silver Tray 85..	**11.00**
Cover No. 5—Silver-plated; fits Tray No. 85...	**16.00**



(For Silver Bread Plates, see under No. 90.)

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	**$22.00**
Base No. 2—Silver-plated; fits Silver Tray 90..	**16.00**
Cover No. 4—Silver-plated; fits Silver Tray 90.	**14.00**

Bread Plate No. 3—Narrow Rim.....	**$ 9.00**
Bread Plate No. 4—Broad Rim.....	**9.00**
Filler—Silver Lined.....	**6.00**

THE CHRISTIAN SUN

1536 East Broad Street, Richmond, Virginia

Christian Orphanage

Dear Friends:

We are very happy that we were able to reach and pass two more rungs in our financial ladder this week. Twenty thousand dollars is our goal for the year. Each thousand represents a rung in our ladder. Let everybody push a little. It will make the climbing easier.

The good women (the best of God's creation), remembered us beautifully at the Easter season. We will publish the list in installments to keep our report from being too long.

CHAS. D. JOHNSTON, *Supt.*

Ladies' Aid Society and Alpha Class, Sanford Christian Church, Sanford, N. C., 1 box of dresses and suits for Easter.

Berg's Bakery, Burlington, N. C., 67 packages rolls.

Woman's Missionary Society, Ingram Christian Church, Ingram, Va., 1 box dresses, suits, bloomers.

Woman's Missionary Society, Turner's Chapel Christian Church, Sanford, N. C., 1 box dresses, suits, etc., for Easter.

Woman's Missionary Society, Chapel Hill Christian Church, Chapel Hill, N. C., 1 box dresses, suit, pants, etc., for Easter.

Woman's Missionary Society, Pleasant Ridge Christian Church, Guilford College, N. C., 1 box dresses, boy's suit, and shoes, for Easter.

Circle No. 3, Elon College Missionary Society, Elon College, N. C., 1 box dresses, hose, pants and shirt.

Woman's Missionary Society, Biscoe Christian Church, Biscoe, N. C., 3 dresses and 1 suit for Easter.

Flint Hill Christian Church, Biscoe, N. C., by Mrs. Minnie Britt, 1 dress for Easter.

Woman's Missionary Society, Pleasant Grove Christian Church, News Ferry, Va., 7 dresses, 1 blouse and skirt, for Easter.

Ladies' Aid Society, Waverly Christian Church, Waverly, Va., 1 box dresses for Easter.

Woman's Missionary Society, Catawba Springs Christian Church, 1 box dresses, pants, suits, for Easter.

Woman's Missionary Society, Leaksville Christian Church, Luray, Va., 1 box dresses, suits, quilt, etc., for Easter.

Woman's Missionary Society, Mt. Carmel Christian Church, Walters, Va., 1 box dresses, suits, pants, etc., for Easter.

Mrs. B. G. Snow, Dyke, Va., 1 dress for Easter.

Sidney Christian Church and Woman's Missionary Society, Sidney, Ind., 1 box dresses and suits for Easter.

Circle No. 4, Woman's Missionary Society, Burlington Christian Church, Burlington, N. C., 1 box soap, washing powder, cleanser, for Easter.

Woman's Missionary Society, Vanceville Christian Church, Tifton, Ga., 3 quilts, 1 pair pillow cases.

Woman's Missionary Society, Majenica Congregational and Christian Church, Huntington, Ind., 1 box dresses for Easter.

Circle No. 2, Woman's Missionary Society, Elon College Christian Church, 4 dresses for Easter.

Junior Girls, Rosemont Christian Church, Norfolk, Va., 1 dress for Easter.

Woman's Missionary Society, United Christian Church, Lynchburg, Va., 1 box dresses, suits, shirts.

REPORT FOR APRIL 12, 1934.

Brought forward	$ 2,359.39

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:

Mt. Bethel	$	1.89
Durham		15.06
Lebanon		.72
United, Lynchburg		12.19
Greensboro, First		9.16
		49.02

Eastern North Carolina Conference:

Damascus	$	1.23
Catawba Springs		9.55
Oak Level		1.00
Plymouth		4.00
Sanford		1.00
		16.78

Western North Carolina Conference:

High Point	$	5.00
Hank's Chapel		3.00
Union Grove		3.00
Ramsour		2.03
		13.03

Eastern Virginia Conference:

Rosemont	$	20.37
Suffolk		25.00
Liberty Spring		7.00
		52.37

Valley Virginia Central Conference:

Dry Run	$	3.80
Linville		5.30
		9.10

Alabama Conference:

Roanoke		1.00

Special Offerings.

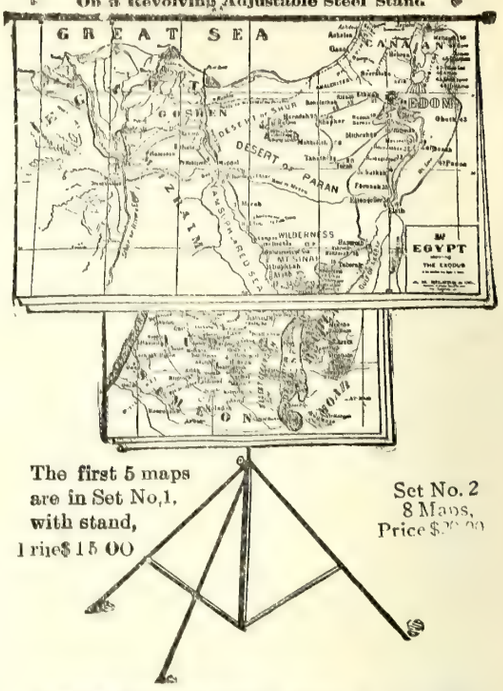
Sale of Calves	$	3.00
Mr. C. Horner, support of Hazel		25.00
A Friend, support Thelma Long		20.00
W. P. Perry, support Billy Perry		10.00
Mrs. Dalton, support children		12.50
Chas. D. Johnston, bal. coal bill		7.42
Mr B. V. May, Burlington		50.00
		127.92

Endowments.

The Duke Endowment		1,829.29
Total for the week	$	2,098.51
Grand total	$	4,457.90

Elders Sunday School Maps.

On a Revolving Adjustable Steel Stand



The first 5 maps are in Set No. 1, with stand, 1 rine $15 00

Set No. 2 8 Maps, Price $20.00

Fine large Maps, in 6 Colors 36x57, on linen finished Cloth. Mounted on a folding steel stand, which can be regulated, so that Maps may be seen to the best advantage. This set contains data for thorough Bible Study. Its large print and Cheerful Colors makes this set very instructive and attractive. Contains the five thoroughly up to date Maps necessary to the study of Bible History.

New Testament Palestine, — Old Testament Palestine, — Roman empire and Bible Lands, showing Pauls Travels by Colored lines. — Lands of the Old Testament, from the Great Sea, to the Persian Gulf.—The Exodus, Egypt, showing by Colored lines the wanderings of the Israelites the

THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

HOLMAN SUPERIOR TEACHERS' BIBLES

Authorized Version—Self-Pronouncing The Best Editions of the World's Best Book

For Adults, Teachers, Preachers, Students, and All Who Would Study the Word of God Intelligently

BOLD BLACK TYPE—COMPACT SIZE 4½x6¾ INCHES—WILL FIT THE COAT POCKET

Part page specimen of Holman Boldblack Type Bible

ST. MATTHEW, 5. *Christ's sermon on the mount.*

13 And leaving Năz'a-rĕth, he came and dwelt in Cā-pēr'na-ŭm, which is upon the sea coast, in the borders of Zăb'u-lon and Nĕph'tha-lim:
14 That it might be fulfilled

A.D. 31. CHAP. 4. [a] Isa. 9. 1, 2.

934 CHAPTER 5.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ inciteth on them a good example, etc.

AND seeing the multitudes, [a] he went up into a moun-

THIS NEW HOLMAN TEACHERS' BIBLE, Pronouncing Text, Bold Black Type is a **PRONOUNCED SUCCESS.** The latest Bible with **NEW HELPS** that are quite comprehensive and consist of an Illustrated Bible Dictionary, Concordance and Helps all under **ONE ALPHABETICAL INDEX.** Also Fine Maps on Coated Paper, and a specially prepared **BIBLE READING COURSE,** intended to stimulate and maintain interest in the Bible. Imported Bible paper is used to improve opacity and keep down bulk. By this means you get the benefit of full Biblical information without the physical discomfort of handling a heavy volume.

STYLES AND PRICES—BIBLE PAPER EDITION

4612. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges..... **$4.00**

4630. Same as 4612, with extra leather lined covers **4.75**

THIN INDIA PAPER EDITION

With Helps as described above. Size 4½x6¾ inches. One inch in thickness

630X. Egyptian Morocco, divinity circuit, leather linings, red under gold edges, silk head bands and silk marker **7.00**

633X. Algerian Morocco, divinity circuit, leather lining to edge, silk sewed, round corners, red under gold edges extra quality binding **8.00**

EXTRA LARGE PRINT TEACHERS' BIBLES

Large 8 Vo. Size—8x5½ inches—1600 Pages, including 400 pages of Bible Study Helps

Part Page Specimen of Print

Extra spacing between words and lines makes this Bible very easy to read.

ST. MATTHEW. 5. *Christ's sermon on the mount.*

15 [k] The land of Zăb'u-lon, and the land of Nĕph'tha-lim, *by* the way of the sea, beyond Jŏr'dan, Gă'li-lee of the Gĕn'tiles;

A. D. 31. [i] Is. 9. 1, 2. [j] Is. 42. 7. [k] Luke 2. 32. [l] Mark 1. 14.

2 And he opened his mouth, and taught them, saying,
3 [b] Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

CONTAINING COMPLETE HELPS TO BIBLE STUDY, INCLUDING ALL OF THE FOLLOWING FEATURES

A New Practical Course in Bible Reading. A Treasury of Biblical Information. The most carefully compiled, thorough and attractive form in which valuable Biblical information has ever been prepared. Illustrated Self-Pronouncing Bible Dictionary Containing 150 illustrations, concise definitions and textual references on nearly 50,000 subjects. A Practical Comparative Concordance, with nearly 50,000 references. Four Thousand Questions and Answers on the Old and New Testaments. A valuable Help to all Bible Readers.

STYLES AND PRICES

4712. **Divinity Circuit** (overlapping covers), French Seal Leather, red under gold edges, silk head bands, and silk marker.. **$5.00**

812RL. **Red Letter Teachers' Bible.** The Words of Christ in the New Testament, Old Testament Passages alluded to by Christ, various prophecies relating to Christ in the Old Testament, etc., all PRINTED IN RED. Binding same as described above on 4712 and same large Self-Pronouncing type **6.00**

733X. **Holman India Paper, Genuine Morocco,** leather lined, silk sewed, divinity circuit, round corners carmine under gold edges, silk head bands and silk marker, same type and helps as above **10.65**

All styles sent Postpaid at above prices—Thumb Index 50 cents extra

EASTER SUNDAY AT ROSEMONT.

Easter Sunday was the greatest day Rosemont ever had. There were more at Sunday School, more at preaching services, and more were received into the church, than on any other one day in the history of the church.

The day began with a great service at 7:30 A. M., conducted by the young people of the Christian Endeavor Society, led by the president, Miss Mary Halstead. This was followed by a quiet hour breakfast.

At 9:45, the Sunday School gathered 314 strong. The Spirit of Christ was evident in the entire school. The pastor visited many of the classes and departments, asking those who were Christians to pray for the morning service, and those who had never become Christians to take their stand for him that morning.

At the morning service, the pastor brought a simple Gospel message, using as subject, "For His Sake." At the close of the message, thirteen took their stand for Christ, and united with the church. At the night service, a message on "Preparing to Meet Jesus," was given by the pastor, and at the close of the message thirteen others took their stand for the Lord, and united with the church. The pastor had asked the people to ask the Lord to give the church twenty-five members on Easter.

Easter Sunday, 1934, will linger in the minds and hearts of our Rosemont people for a long time. M.

THE SUN'S PULPIT.

(Continued from page 13.)

trust in the Lord." He went into that pit for you and me. From that pit to the hill of Calvary was he lifted—lifted by love! He was thus lifted that he might lift others:

I was sinking deep in sin,
Far from the peaceful shore;
Very deeply stained within,
Sinking to rise no more.
But the master of the sea
Heard my despairing cry;
From the waters lifted me,
Now safe am I.
Love lifted me; love lifted me!
When nothing else could help,
Love lifted me!

And he not only lifted our feet from the pit, but he set them upon the solid rock. Some people seem to think that that is as far as the story goes. But he did more than that, according to our Psalm: "He set my feet upon a rock, *and established my goings.*" Have you been lifted to the solid rock? Then travel. Travel for God. Travel for a needy world. Travel for the joy of doing something for others. Travel for the joy of being something worthwhile in God's kingdom. Let your going be for God. We are lifted from the miry pit not to be made pillars of salt, but to be bearers of salvation—singers of "a new song that many may fear, and turn unto the Lord."

Down in Arizona a former missionary to Japan has been at work translating the Gospel of St. Matthew into the language spoken by the Keres Indians. He has discovered so many similarities between the Keres dialect and the Japanese language that he believes these Indians must have their ancestral roots in a group of Japanese migrating many centuries ago to the United States.

Among foreign language Scriptures recently published by the American Bible Society is the Gospel of St. Matthew in a dialect spoken by the Romany Gypsies of Bulgaria, a people numbering about 100,000.

FAMILY ALTAR.

(Continued from page 12.)

SUNDAY.

THE WORST FROM THE BEST.

"The Jews urged on . . . the chief men of the city, and stirred up a perescution against Paul and Barnabas."—Read Acts 13:44-52.

At Thessalonica, Paul's Jewish enemies stirred up a riot by using "certain vile fellows of the rabble," but in the Pisidian Antioch they used the best people.

It is strange how little distance there often is between the so-called best and the so-called worst of a community. A lynching party will have fair samples of both in its make-up. Christ was sent to the cross by the Jewish Senate, the revered Council of Seventy, led by the high priest.

So let none of us rest content in his social position and the honor which men pay him. Nothing counts in the judgment day but spiritual position, the honor which Christ pays us. The question never is, "Is my heart right with the upper four hundred?" but is my heart right with God?" —AMOS R. WELLS.

NOTICE.

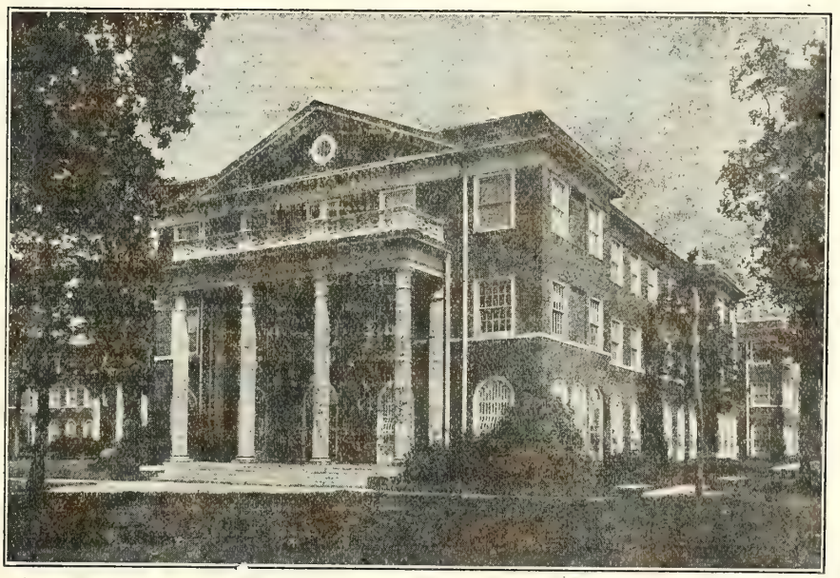
I am selling magazine subscriptions "to help along" and will appreciate a share of your subscriptions. Do any of your magazines expire soon? If so you will receive a special offer from publishers. *Remember,* I will meet *any offer* made. Send me your renewals at their prices, or I will be glad to quote my special prices on any magazine or club.

J. EDWIN HARRIS.

Suffolk, Va.

ELON COLLEGE

AN ACCREDITED COLLEGE
of the
CONGREGATIONAL CHRISTIAN CHURCHES OF THE SOUTHEAST



CHRISTIAN EDUCATION BUILDING.

ELON COLLEGE, founded by the Christian Church in 1889, has fully justified the faith and hope of its founders during its 42 years of operation. Its graduates from the four-year course leading to a bachelor's degree, number 980, now living, 122 of whom are in the Christian Ministry and full-time Christian service. The majority of these are members of our own denomination. In addition, 449 are in educational work and are an active influence in the lay leadership of the Christian Church.

THE CHRISTIAN EDUCATION BUILDING, and the definite religious atmosphere of the College, provide the very best facilities available for training for religious leadership, and offer the Church its finest opportunity to train the young people of the denomination to assume active leadership both in the ministry and laity of the local churches.

Address—

C. M. CANNON, *Registrar*

Elon College, - - - - North Carolina

Home Atmosphere—Reasonable Rates—Clean Athletics—Christian Spirit

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational-Christian Church.

Central Publishing Co., Inc., is complying with the President's Code

BOARD OF EDITORS.

J. O. ATKINSON, D. D.....Editor
E. C. GILLETTE, D. D.....Associate
S. C. HARRELL, D. D.....Contributing
C. R. RAYMOND, D. D.....Contributing
ELISHA A. KING, D. D Contributing
W. C. WICKER, D. D.....Contributing
J. T. KERNODLE....Managing Editor

SUBSCRIPTION RATES.

One Year $2.00
Six Months 1.00

Trial Subscriptions: Five or more new subscriptions sent in at one time by pastor or president of any church organization, three months for 40c each.

PUBLISHED EVERY THURSDAY AT RICHMOND, VIRGINIA.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Change of Address: Be sure to give both old and new address when asking that your address be changed.

All news matter and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsyth Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, **Managing Editor, 1536 E. Broad St.,** Richmond, Va.

Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

Receipts: The change of label is your receipt for money paid. The label shows date of expiration, and change on label will appear the first or second issue of the month following renewal, provided it was received before the 25th. No other receipt will be sent unless requested. Please notify the Richmond Office if label is not changed as above.

OBITUARIES

BEALE.

Whereas, on February 13th, our heavenly Father, in his infinite wisdom and love, called Mrs. Ella Beale, our beloved friend to her eternal home, we, the members of the Franklin Christian Church, offer the following tribute to her memory:

1. That we hold in loving remembrance her faithfulness as a friend to all, and that we pattern our lives after the goodness and brightness of her life, in such a way that our lives may reflect the same Christian sunshine as did hers.

2. That we extend to her family our deepest sympathy and love, realizing that they have lost a faithful, loving mother and grandmother, and the church a loyal member.

3. That a copy of these resolutions be sent to the family, one to "The Christian Sun" for publication, and one spread on the records of the church.

MRS. J. A. WILLIAMS,
MRS. E. P. JONES,
MRS. P. H. HARRELL,
Committee.

STEELE.

Mrs. Mary Alice Steele was born February 17, 1856, and died March 8, 1934, aged 78 years and 19 days. Surviving are two sons, two brothers, two sisters, and five grandchildren. Deceased was a member of our New Hope Church, and was held in high esteem by all who knew her. She lived near Pleasant Valley, Va., and because of the distance from the church, and the condition of her health, was not able to attend the church, but she remained true to it nevertheless.

Funeral services were held at Spader's Lutheran Church, near her home, March 9, 1934. A. W. ANDES.

PATTERSON.

Brother J. W. Patterson died at his home in Opelika, Ala., April 6, 1934. He was 70 years of age. He came to the end of the journey of life very peacefully, expressing confidence in Jesus as his Saviour and heaven as his home.

He leaves one brother and two sisters to mourn his death, besides his devoted children, six of whom survive him. He was a man of large acquaintance and had many friends. He was reared in the community of Pleasant Grove Church, and early in life became a member of that church. He moved from that church many years ago, and his church membership was transferred to Langdale, Ala., and later to North Highlands in Columbus, Ga.

His body was carried back to the cemetery at Pleasant Grove, and placed beside the grave of his wife and daughter.

The Masonic fraternity had charge of the ceremony at the grave. The flowers were beautiful and profuse. A good man has fallen.

Funeral services were conducted by the writer, assisted by Rev. Akin, of the Baptist Church. G. D. HUNT.

Wedding or Gift Bible

FOR THE HOME

Holman Self-Pronouncing Home Study Edition

A BEAUTIFUL PRESENTATION PAGE Marriage Certificate and Family Record makes this special edition **a most desirable Bible for a wedding gift.**

Full Bound size, 8½ x 6 inches; nearly 1800 pages. Authorized Version with Marginal References.

Large Print—Easy to Read

The Helps are the latest and most practical published — prepared by the most reliable and well-known authorities, and consist of a TEACHERS' NEW READY REFERENCE HAND BOOK, which gives the salient and essential information needed in Bible study.

Illustrated Self-Pronouncing Bible Dictionary—Containing 150 illustrations.

Oriental Light on the Bible (Containing over 100 illustrations). A new kind of illuminating Bible help.

Treasury of Biblical Information.

A New Series of Maps. A selection of the most used, with Special Maps, the results of the most recent explorations.

A New Practical Comparative Concordance, with nearly 50,000 references.

Four Thousand Questions and Answers on the Bible.

ABSOLUTELY DURABLE BINDINGS that will not break in the back.

Specimen of the Print. Full size of the page is 5½ x 8 inches.

Specimen of Type.

17 ¶ [m] From that time Jē'sus began to preach, and to say, [n] Repent: for the kingdom of heaven is at

A BEAUTIFUL PRESENTATION PAGE Marriage Certificate and Family Record makes this special edition **a most desirable Bible for a wedding gift.**

No. 4914. French Morocco, flexible limp, gold titles, round corners, red under gold edges, silk head bands and silk marker..... **$5.50**

Postage Paid

PIEDMONT COLLEGE

Located in

"The Blue Ridge Highlands"

SUMMER TERM—JUNE 11th.

An accredited college with an enviable reputation for superior classroom instruction, and wholesome student life.

Fully recognized and accredited in its home State, and in such neighboring States as North Carolina, South Carolina, Alabama, Tennessee and others. Standard courses leading to the A. B. and B. S. degrees.

The Summer Term, continuing for six and nine weeks, affords opportunity for college and professional study and invigorating recreation.

From six to twelve hours of credit may be earned. Special courses in Elementary, Intermediate, High School and Rural Education. Public School Music and Art; School and Playground Games; Athletic Coaching.

For Fall Term or Summer Bulletin, write

DEAN J. C. ROGERS,
DEMOREST, GEORGIA.

Southern Seminary Foundation

(Successor to Atlanta Theological Seminary.)

AFFILIATED WITH

Vanderbilt University

The Foundation and the other Foundations that are affiliated with Vanderbilt University School of Religion comprise the only Interdenominational Theological School in the South. Through this affiliation the students enjoy the rights and privileges of Vanderbilt University.

DEGREES.

Candidates for degrees are required to have completed their college courses.

The degree of Bachelor of Divinity is offered to qualified students who complete the required courses.

Vanderbilt University also offers the degrees of Master of Arts and Doctor of Philosophy, in accordance with the regulations established in its several departments.

MORE THAN A SCHOOL OF THEOLOGY.

Because of our affiliation with Vanderbilt, our relations with other nearby colleges where our students can take courses without tuition, and the cooperation of the American Red Cross and other social agencies in the city, we prepare students for many types of Christian service.

For information write

WILLIAM JAMES CAMPBELL, *President,*
330 BUTTRICK HALL, VANDERBILT UNIVERSITY,
NASHVILLE, TENN.

ELON COLLEGE LIBRARY
ELON COLLEGE

THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

IN ESSENTIALS, UNITY. IN NON-ESSENTIALS, LIBERTY. IN ALL THINGS, CHARITY.

VOLUME LXXXVI. RICHMOND, VA., THURSDAY, APRIL 19, 1934. NUMBER 16.

College Library

THE SUN'S OBSERVATORY

Turn About Fair Play.—

From a press dispatch we glean the following story: A pastor in a western city had been compelled to go to a hospital for a minor surgical operation. After he recovered, he visited the offices of the physician who administered the anaesthetic and delivered himself of the following: "I want to thank you, doctor, for putting me to sleep so quietly and certainly." And he added, "Now, if you'll come to church for the sermon Sunday, I'll do the same thing for you."

A New Assistant President Wanted.—

Roosevelt wants a new Assistant President. He is urging Frank C. Walker, long his right bower and now running the National Emergency Council, to become his chief secretary. Walker does not want the job, but Roosevelt is very persuasive. Roosevelt's need is great because Louis Howe, his alter ego for 20-odd years, cannot continue to work as chief secretary much longer. The condition of his health makes it imperative that he take a long rest. Walker's calibre and his intimacy with the President would make his position at the White House important beyond exaggeration.—*Business Week.*

The Church and Nationalism.—

We felicitate Catholics on the role which their great church plays in the German confusion. The Roman Church possesses an immense moral advantage in Germany. Its pronouncements upon the paganism of the Nazi rule are tonic in these days when German Protestantism has been cudgeled into humiliating silence. The Pope, in combating the encroachments of Hitler upon the freedom of the churches, fights Protestantism's battles as well as those of Catholicism. We join forces with the Pope in insisting that in the final analysis the forces of Christianity cannot truckle to the demands of nationalism.—*Advance.*

The Suspension of Newspapers.—

A copyrighted article from Berlin tells that 350 German newspapers have suspended publication voluntarily during the first twelve months of the Hitler regime. This is in addition to the compulsory suppression of the Socialist and Communist papers. The most noteworthy recent addition to the list of suspended publications is the famous *Vossiche Zeitung,* 230 years old, of a prestige almost equal to that of the *London Times.* Many of the liberals who remain in Germany are forced to obtain the actual news of their homeland from foreign papers. The censorship is so rigid that German papers dare not print the liberal viewpoint or even uncolored news, and Swiss, English and French papers have greatly increased their circulation within German borders. The *London Times* now publishes a special German edition.—*Christian-Evangelist.*

What Business Fears.—

"Congressmen are suddenly industry-conscious, willing to accept the theory that business now has confidence enough, has convalesced to adequate strength, will go ahead to recovery if left unhampered by too many new regulatory measures. There are three causes of business fear. First is further labor trouble, especially if the Wagner bill is pressed, even in modified form. The Connery 30-hour bill seemingly is dead. The second cause of industrial timidity is difficulty in getting money. That explains the demand for relaxing the Securities Act and for less severe stock market regulation. The third fear, most serious because purely psychological, is dread of further drastic action, as in the air-mail case."

Prehistoric Bison Unearthed by Boy.—

A small boy's curiosity resulted recently in the discovery of a prehistoric buffalo head believed to be 20,000 years old. Burnett Day, thirteen, was trying to round up some wayward sheep when he picked up an object to throw. It was too heavy. It looked like an old horn. Some time later, Day began digging into a high bank on the Pit River, near McArthur, California, where the object was found. In the sandstone 20 feet down he discovered the skull of a strange animal. Paleontologists said the skull and horn were remains of a buffalo which ranged the California plains 20,000 years ago. The horns had a spread of 10 feet or more, and were 7 inches in diameter at the base. The skull weighed 100 pounds. Scientists at the University of California began a study of the find.—*Exchange.*

Take a Tip From Detroit.—

On December 1, 1933, the City of Detroit had a treasury nearly bare of cash, while today the same treasury is nearly bursting with funds. The depression, we are told, together with reckless and inefficient spending on the part of city officials, brought on in Detroit what amounted to a taxpayers' strike. The man who paid his taxes was the exception, and 237,000 out of 480,000 pieces of real estate were tax-delinquent. Penalties had piled up till they ranged as high as 48% of the original tax. Then the city decided to put on the following bargain offer: If taxpayers would pay their back taxes in full, the city would be satisfied with the original amount due, plus the first years' interest and a small carrying charge. And there would be a cash discount of 5% from this. Those unable to pay all in cash were offered the option of paying 5% down and semi-annual installments on the remainder over a period of seven years, with a 5% interest charge on deferred payments. The back-tax-collecting plan was advertised by bill-board posters, the radio, and by paid advertisements in local papers and periodicals. Four hundred thousand circulars were printed and were distribtued by school children, banks, etc. And the money began to roll in. By January 10th, over $8 million had rolled in, and more than 100,000 pieces of property had been cleared of back taxes. The bargain period lasted until April 10th, and if the stream of money continued to pour in at the rate at which it started, financial worry for the city fathers is temporarily a thing of the past.

Auto Fatalities.—

The Travelers Insurance Company gives the following information as to automobile accidents during the past year: "During 1933 there were about 29,900 persons killed and about 850,700 injured non-fatally in automobile accidents within the United States. The deaths, exclusive of fatalities from motorcycle accidents, exceeded by 2.5% the 29,196 listed in 1932. Until June of last year, deaths from automobile accidents were under the figure for the corresponding period of 1932. *From June on, however, the fatalities increased at an alarming rate.* Cars decreased around 1.6% in registration in 1933 over 1932, with a corresponding decrease in gasoline consumption. Fatalities increased 5.9% per accident." In this connection, it may be informative to read that Governor Pinchot of Pennsylvania reports an accident occurring every twelve minutes of the highways of his State. "Since 1928," he says, "there have been 250,000 accidents in which 11,300 persons were killed and 226,000 persons injured on our highways. Then property damages since 1928 have totaled $31,000,000, an average of more than $5,000,000 a year. During the first two months of this year accident fatalities and injuries increased 20% over January and February of last year. The Division of Safety estimates that at the present rate, this year will witness 52,000 accidents and 2,000 deaths on our highways." *The American Issue* places the blame for increased automobile fatalities squarely on the shoulders of repeal. It tells us that in eighty-six leading cities of the United States the trend in accidents had been downward for some time before beer was legalized. "Immediately following (the legalization of beer) the reports from the nation's leading cities registered an extraordinary right-about-face. For the record of these eight months instead of a decline, show an average of 42.25 more deaths per month than for the same months of 1932. . . . With repeal, December 5, 1933, came another leap upward. The number of motor car deaths recorded since in some areas, have averaged 110 more per month than in the same months of 1932-33." United States Government reports released in March, show that automobile deaths are being recorded at the rate of twenty-three per 100,000 of population in the areas indicated, as compared with nineteen a year ago.

NOTES-PERSONALS

News from the Churches.

Special attention is called to the notice from Rev. John G. Truitt on the opposite page. It is short but very important. Delegates to the Convention should heed its request immediately.

The many friends of Dr. C. C. Ryan, who was at one time pastor of the old Christian Memorial Temple in Norfolk and later of the Richmond Church, will regret to learn that he has been quite ill recently. We understand, however, that he is slightly improved at this time.

One of our very capable and consecrated pastors writes: "I think I have never seen church people so worldly-minded. God alone knows what the consequences will be." We wonder if the feeling of this pastor is shared generally by other pastors who are in position to know?

Rev. A. R. Flowers, Sims, N. C., has been holding services at Lucama, and finds comfort and promise at the prospect of a permanent work at Newsom's Chapel. Brother Flowers is deeply interested in young people and their training in Christian conduct. To this work he gives much time and effort.

Our Government is making a tremendous effort and, what seems to many to be a hazardous adventure, to recover economically and politically. The church alone has the task of spiritual recovery. There is spiritual depression as well as financial depression, and the great spiritual force in this world is the Church of the Living God.

If the church contributes only to the material and physical wants of mankind, it is on a par only with a benevolent order or a fraternal society. It rises to the high privileges of a church when it seeks, through its missionary effort, to minister to the souls of men and women, boys and girls by giving them the Gospel of the Son of God.

The Mission Secretary was the preacher at the 11 o'clock service, Bethlehem Church, Alamance County, Sunday, April 15th. Rev. G. C. Crutchfield is the devoted and beloved pastor and is deeply concerned in the progress of the church and all that it represents. Bethlehem is one of our large and loyal congregations with whom it is always a joy to worship.

The program of our Christian constituency in its missionary task is that of the once-a-month offering in the Sunday Schools for Missions, the annual offering in the churches, and the collection of funds through Missionary Societies. This is the financial program only of our missionary undertaking, and in this all should have a part, because our Lord knew full well that if we would put some of our treasures into his work, we would love that cause and that work. "For where your treasure is, there will your heart be also."

Has your church taken the annual mossionary offering? That is a question that should be answered by every church. A missionary offering is only asked of the churches once a year. Of course, many churches began the offering on Easter, but there are quite a few rural churches, with preaching once or twice a month, who could not begin on that day but have had the privilege of beginning since. The offering should be continued until every individual member of the congregation has been given an opportunity.

We learn with deep regret of the death of Miss Lydia Dunn, News Ferry, Va. Miss Dunn made her home with Mrs. D. J. Sipe of the Pleasant Grove community and was a faithful and devoted member of our Ingram Church. The funeral services were held Saturday at noon, April 14th, from Pleasant Grove Church, the services being in charge of her pastor, Rev. H. E. Crutchfield. Dr. L. E. Smith, from the College, and Dr. W. C. Wicker, pastor, Pleasant Grove Church, Dr. P. H. Fleming and Miss Nellie Fleming, Burlington, attended the funeral services.

Our Mission cause, at home and abroad, was never in such sore need. Remember that hungry hearts and perishing souls do not cry aloud and do not cry by sound of voice for help. Through our missionary effort, at home and abroad, we are trying to open and sustain Sunday Schools and churches, through which the souls of the most needy people of the earth are reached. Unless the church reaches them, they will never be reached, since the church is the only institution that undertakes to give the Gospel to a heart-hungry and sinning world.

Only one more issue of The Christian Sun before the meeting of the Convention which owns and controls the paper. One of the problems of the Convention will be that of saying what sort of Christian Sun we shall have, certainly, for the next two years. Dr. C. H. Rowland, Greensboro, N. C., is chairman of the Board of Publications, and will deeply appreciate for his Committee suggestions as to how The Sun may be improved for the next two years. The other members of this important committee are Dr. P. H. Fleming, Burlington; Dr. N. G. Newman, Holland, Va.; Rev. Milo J. Sweet, Elon College; Rev. W. T. Scott, Winston-Salem.

Easter at Miami Beach is one of the outstanding events of the country. Sixty thousand people assembled for the sunrise service on the beach. These Easter services were started by Dr. Elisha A. King, who delivered the address at this service and repeated the Easter message which he gave at the first service eight years ago. For the Easter service in the Community Church (Congregational) the church was filled and many people were seated out of doors around the church. Twelve new members were received. Through the kindness of a friend printed copies of Dr King's Easter sermon were presented to members of the congregation.

Pastor R. T. Grissom reports two missionary offerings for Easter that are, indeed, gratifying. He writes: "We are proud of our offering from Rocky Ford, $8.67, and Elk Spur, $5.00. We feel that Easter has been more real to our people this year than ever before. Our services Easter Sunday were fine. We conducted five services that day and enjoyed every one of them. April 8th was also a fine day with us. We had about one hundred present in our services." And then this note of sorrow comes: "Wednesday of last week we were made sad over the death of Mrs. Iola Meredith's youngest boy, eight years old. The entire community felt the shock and all extended sympathy to the bereaved." (Many Sun readers remember Mrs. Meredith, who, as "Miss Iola Hedgepeth," pioneered in our Carroll County work.)

Missionary Rallies were held the past week at Wake Chapel, on Tuesday, Mrs. C. H. Stephenson, superintendent; at Haw River, on Wednesday, Mrs. W. P. Lawrence, superintendent; and at Parks Cross Roads, Saturday, Mrs. Roy Caviness, superintendent. In these Rallies of the past two weeks it is safely estimated that a thousand of our women, and the majority of our pastors, and some of our interested laymen, have gathered and spent a day in considering problems that eprtain to Missions at home and abroad. In these districts the women are seeking to face their problems intelligently and to work out plans and programs for advancing the cause of righteousness in the churches and building up the Kingdom of God. These women, representing their Missionary Societies, should have our earnest cooperation, prayers and support.

The Blue Ridge Conference Committee met at Nashville in connection with the Rural Church School and perfected plans for the annual Blue Ridge Leadership Conference. Dr. W. A. Harper, Chairman of the Program Committee, and Dr. E. C. Gillette, Chairman of the Executive Committee, presided at these meetings. The date was set for July 3rd-11th. The program will be announced later. There was also a meeting of the "Staff" of extension workers in the Southeast and the Student Summer Service workers were selected and recommended to the Administrative Committee for commissioning for work this season in the Southeastern area. In connection with this meeting and with the Rural Church School a supper was served at Kissam Hall for Congregational and Christian delegates. There were forty present. President Campbell acted as the Toastmaster, and among the speakers were Dr. W. A. Harper, Rev. Lucien J. Marsh, Superintendent of Texas and Oklahoma; and Rev. Edwin C. Gillette, who was called upon to pay a tribute to W. Knighton Bloom.

CONVENTION ANNOUNCEMENTS.

The Southern Convention of Congrgegational and Christian Churches is to convene in its thirty-first regular session, Tuesday, May 1, 1934, with the Suffolk Christian Church. This will be one of the most important sessions of the Convention ever held. It is earnestly hoped that every delegate will be making plans to attend.

The financial stringency of the past few years has sorely depleted our resources. Perhaps the greatest strain has been that upon our faith and loyalty. There are signs that indicate that a better day is at hand. But regardless of what the future may hold in store for us, the time has come for us to adjust our plans to changed conditions. If better conditions are at hand, we must be prepared to meet them with greater zeal and a stronger determination.

The Woman's Missionary Convention will meet at 10 A. M., on Tuesday, May 1st, and will be in session through the morning and afternoon. The Woman's Convention always puts on a great program. Perhaps it wuld be helpful for all members of the Convention to attend the Woman's meeting, and profit by their splendid faith and loyal efforts.

The Young People will meet on Thursday. They, too, are planning a great program. Their work is making a tremendous contribution at the present time; and gives promise of still greater things for the future.

The first regular session of the Southern Convention will meet at 3 P. M., Tuesday afternoon. All delegates should plan to be on hand for the opening session, and make their plans to stay until the Convention closes. The program in detail will appear in next week's issue of The Christian Sun.

Stanley C. Harrell, *President.*

LYNCHBURG CHURCH ON HONOR ROLL.

Early this morning (Saturday) the Rev. B. H. Watkins, pastor of our Lynchburg Church, came into my office smiling. He said, "I am glad to see you, and wish you success in your efforts for the College. We have done the best we could for the College. We took the offering, which amounted to only $4.00. When I thought of this offering for the institution that means so much to the Church, I was ashamed of it. I called my officials together and told them that we could not afford to send that amount of money to Elon College from our church, that our quota was a little less than $50.00 and that it was our duty to raise it some way. The church voted some out of its treasury, and one of our interested members went out and got the rest. Here is a check from the Lynchburg Church for $50.00."

Think of it—a pastor asking his church to raise the required amount for the College, working with them to see if the quota was raised, and then taking the check and riding many miles to deliver it in person! This is characteristic of duty well done. When we do our part and when we make a sacrifice to do it, we feel so proud of ourselves that we will make another sacrifice to carry through to the end.

What a wonderful thing it would have been if all the churches in the Convention could have succeeded in their efforts and brought their offerings to the College. Surely, it would have meant a new day for the College and for the church as a whole.

Thanks to you, Mr. Watkins, and to the Lynchburg Church, for this splendid offering and consecrated interest that you have shown in your College. L. E. Smith, *President.*

A LETTER FROM CHAPLAIN ROUNTREE.

We believe the letter below, while personal, will be of as much interest to Sun readers as it was to us. We are taking the liberty of printing it.—*Managing Editor.*

"Dear John T.:

"It might be of some interest to know of my movements. With the fleet, I am sailing for the east coast, leaving here the ninth of April. Our first stop will be at Panama, where we expect to be engaged in the fleet problem for about two weeks. From there we go to Guantanamo Bay, Cuba, for two weeks where more problems will engage us. From there we go to New York for the first of June. We expect to be there seventeen days for recreation and liberty, and grand fleet review by the President of the United States. From the seventeenth of June for about three weeks we expect to be at Hampton Roads, Va. After that we will be at Provincetown, Mass. Then we expect to be in Newport for a month, from which port we expect to sail about the last of August for Panama again, and back to the west coast. This is a gist of the published itinerary.

"Church Going Day will be held on the 3rd of June in New York. All ships will be represented in one big grand service ashore.

"Mrs. Rountree is leaving here the ninth of Apirl, travelling by automobile, and expects to make some stops at ports of anchorage for the ship during the summer. She will return to this coast when the ship does.

"I cannot keep from telling you that I have been devoting much time and study to vocal music since I have been here, and, strange as it may seem, I have really been making progress. I was on the air KFSD San Diego this morning for fifteen minutes. This study is with a view to making the best possible of my voice and sing the balance of my life as a companion service to my ministry of preaching. I already have a couple of speaking engagements for the east when I am there, and if they don't invite me to sing, I will just hook it up with a sermon as Gospel in song, and that will be some satisfaction, even if I never get invited to that place again.

"Best wishes to you all, your father and mother and any mutual friends.

" H. E. Rountree."

IMPORTANT NOTICE.

Persons desiring entertainment by the Suffolk Christian Church during sessions of the Southern Convention, May 1st-4th, will please send notice at once to Rev. John G. Truitt, pastor of the church. If you are not coming yourself, please see that your alternate complies with this request. J. G. T.

If you see and appreciate greatness in others, you may be assured that you have the seeds of greatness within yourself.—*Young People.*

HAVE YOU COUNTED THE COST?

Two young soldiers were talking about the service of Christ. One of them said, "I cannot tell you all that the Lord Jesus is to me, or what he has done for me. I do wish you would enlist in his army."

"I am thinking about it," answered the other young man, "but it means giving up several things—in fact, I am counting the cost."

A Christian officer, just passing, heard the last remark, and, laying his hand on the shoulder of the young soldier, said:

"Young man, you talk of counting the cost of following Christ, but have you ever counted the cost of not following him?"

For days that question exercised the mind of that young man, and he found no rest until he trusted the Lord Jesus Christ, the Saviour of sinners.—*Selected.*

The Sun needs your renewal—NOW!

SPECIAL ANNOUNCEMENT

To Sun *Subscribers Who Are in Arrears:*

In an effort to get the subscription list on a current basis, we are making these special offers, good until January 31st, to Sun subscribers who are in arrears:

(The Offer Is Continued Until Further Notice.)

Offer No. 1—If you are in arrears as much as two years, send us Money Order or Check for $5.00, and we will give you credit for three whole years' subscription.

Offer No. 2—If you are a year or more in arrears, send Money Order or Check for $3.50, and we will extend your subscription two years.

Offer No. 3—If you are as much as three years in arrears, send us $6.00, and we will extend your subscription to July 1, 1934, giving you full credit for your back account.

Letters have been sent out during the past six months to all who were as much as three years in arrears, trying to induce them by special offers, to pay up their arrearages. Quite a few have responded. Others have paid no attention at all to these letters. If by any chance you were in this class, and did not receive our letter, Offer No. 3 will enable you to put yourself back on a current basis at a nominal cost. Even if you are unable to avail yourself of this offer at present, won't you write the undersigned, explaining the situation?

If at all possible, won't you take advantage of one of these offers, thereby not only saving yourself money, but helping your Church Paper?

All Money Orders and Checks should be made payable to The Christian Sun, and letters should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

Renewal Subscription Blank.

Name..... Special Offer No.....

Street No. or R. F. D.....

City..... State.....

Amount enclosed, $.....

If sent in by another than the subscriber, please give name and address below:

Name..... Address.....

E-D-I-T-O-R-I-A-L

EDITOR
J. O. ATKINSON, ELON COLLEGE, N. C.
ASSOCIATE EDITOR
E. C. GILLETTE
117 W. Forsyth Street, Jacksonville, Fla.
CONTRIBUTING EDITORS
W. C. WICKER C. REXFORD RAYMOND
S. C. HARRELL ELISHA A. KING

THE PRINCIPLES OF OUR CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF OUR CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE CONVENTION.

The Southern Convention meets in regular biennial session, Suffolk, Va., May 1st-4th, inclusive. This body, incorporated, is composed of seven Conferences, to-wit: The Eastern Virginia, the Valley of Virginia, the Eastern North Carolina, the Western North Carolina, North Carolina and Virginia, the Alabama and the Georgia and Alabama Conferences, and includes, also, as an Auxiliary, the Woman's Missionary Convention. Those who are to assemble in the Convention as delegates will have the interests of a wide area and a broad fellowship, as well as large property interests, to consider and care for. These features of the coming session have to be considered not only in themselves, but in the light of the decision already made by the Convention to merge with the churches and interests of our Congregational constituency in the area served by the Convention. We face the fact of the Southeast Convention of Congregational and Christian Churches, and our high resolve to merge in a manner that will conserve and develop the good work of both constituent bodies.

The contacts formed during the past two years, since the Convention voted to merge, have proven that our Congregational fellowship, as well as our Christian constituency, are willing and anxious to enter into a real, practical working program that will be promotive of the best interests of all the churches in the area under consideration. And our problem now is, and will be, at the Convention that of discovering and working out a program of mutual helpfulness and progress for the churches, institutions and enterprises involved.

Our Congregational constituency have shown their willingness and anxiety to become one with us in the task and program of union. Our Christian constituency in Convention assembled have voted their willingness and anxiety to enter into the union. Now comes the task of setting up housekeeping, of placing our house in order, of arranging the furniture and the fixtures, of adjusting the affairs of a well ordered household and a united family. This will require grace and patience, willingness to bear and forbear, for the common good of the whole household of our faith. If we go to the Convention with open mind and the firm resolve, under the leadership of the divine mind, we can solve our practical problems and accomplish a great task in the name of our Lord and the church which he is building in the world. Above all, in going to the Convention, we need to pray, pray, pray, that God will guide us so that his will and not ours shall be done. Our Lord prayed that his followers should be one, even as he and the Father are one. Toward this high and holy achievement we set our faces in this Convention. J. O. A.

DEAN WEIGLE MAKES AN ADDRESS.

At the recent session of the Quadrennial Convention of the International Council of Religious Education in Chicago, Dean Weigle, of the Yale Divinity School, delivered a notable address on "Christian Education for the Needs of Today." In this address, we have the conclusions of a great mind, with a broad outlook, dealing with a very comprehensive problem. There are approximately twenty-two million persons affiliated with church schools of Protestantism throughout the country, with which the International Council is seeking to deal and direct. Having in mind such a wide constituency, Dean Weigle would naturally have to deal with principles of broad application. He is speaking for all mankind when he says: "The need of mankind today is open, confessed, acutely felt." With that statement, we have no doubt all CHRISTIAN SUN readers will agree. We readily make confession of needs, which needs are acutely felt and which needs are open and apparent to all. In developing this declaration, the Dean says: "We live in a world today which is not only in need of salvation, but which is in search of salvation. There have been times when prophets and evangelists had to awaken a sense of need and provoke a conviction of sin. It is not so now." We most heartily agree with Dean Weigle that there was a time when "evangelists had to awaken a sense of need and provoke a conviction of sin," but we differ from him in the conclusion that the prophet and the evangelist do not now have to "provoke a conviction of sin." "We know our need of salvation" (quoting the Dean) "at least, in the economic, industrial, social and political fields." With that we heartily agree. Also with the following: "We have a new sense of human sinfulness." We have most truly. We can look about us and see the wreckage of human sinfulness and feel most keenly the sense of human sinfulness. But when all that is said, we are still a long way from *an individual conviction of sin.* It is easy for our age to look at sin in the other fellow, sin in society, sin in the abstract. But to look at sin in the concrete, sin in the individual, when that individual happens to be self, well now that is a different proposition. It is easy to see that society is going wrong, that the social order is all out of joint, and that "ignorance, folly, mismanagement, unrestrained competition and unbrilled greed have brought the world to its present sorry state." But to make an individual matter of it, to think in terms of individual frailty, individual weakness, individual stupidity, individual sin, here, indeed, as we see it, is the supreme need of our time. We are too ready and too willing to think in terms of "the social order" and too little inclined to think in terms of ordering the individual life according to the Way of Life as revealed to us through Jesus Christ.

Dean Weigle declares that "our generation has come to believe in original sin because we so clearly see its fruits." We do see the fruits of original sin, but how many of our generation feel that they have in them the seeds and the fruits of original sin? That is quite a different question.

And all of us will agree, because it is a fact that none can deny, that "we have taken even of God's gifts—grain and cattle—and because of our bungling systems of distribution, we have destroyed them while people are starving." That, indeed, is a sin that must rest on somebody's shoulders and should strike home to somebody's heart and provoke in somebody's soul a sense of sin. To destroy food, while hundreds of persons, made in the image of God, are starving, is sin, whether it be of society or of the individual. The Dean goes further and declares: "We have even mortgaged the lives and the labor of our children and of our children's children in order that we may spend the money which they may sometimes earn. This is the kind of world in which we live. It is a world of tragic sinfulness. Men have failed one another and have been disloyal to God. We could have wished the Dean had said: "We as individuals have been disloyal to God, and on that account, we have failed one another." As long as individuals and mankind remain loyal to God, they will not fail one another, and it is only when men rule God out, or give him second place in their thought and life, that they fail one another. We have, in large measure, lost our sense of sin because we have forgotten God, forgotten that he is our Creator and "He is a rewarder of them that diligently seek him." When the Dean came to his conception "of the power of the Spirit of God which is available for salvation," there is something moving, mighty and majestic in what he says. We have not found a more satisfying and clarifying declaration than that of the Dean when he refers to Jesus Christ in his relationship to God, the Father:

"In Jesus Christ we catch a vision of the heart of God. When we try to conceive what God would be like if he were to put on flesh and be as one among men, we cannot get away from Jesus Christ. *God was in Christ reconciling the world unto himself.* What does that mean? Does it mean that Jesus was the supreme human genius who discovered a waiting, passive God, as Columbus discovered America, or do we see in the life of Christ the supreme act of God's self-disclosure to man? Christ is the supreme instance of human religious genius. But he is more than that. His life is the supreme act of God's self-disclosure. How de we know? Because the conception of God which Jesus discloses is the conception of a Being who takes the initiative and does not wait. That is the good news, the gospel, that Christianity has to offer in a time as hard as this—the faith that we are living in a world where we have available not only the good gifts of God for our material welfare, but the love of God that will empower us to escape from evil if we trust ourselves to him."

J. O. A.

THE CHURCH AND THE PRESENT CRISIS.

We are told on every hand that what is needed most in this or any other country to solve its muddled problems is character. The most prominent men in America today are studying the causes and cure of crime and after all is said they

conclude that the major hope for the prevention of lawlessness is the home, the school and the church. So far as I am able to understand their meaning they emphasize the value of the church as an agency in the social fabric as a character forming influence. Of course, the emphasis is placed upon the Sunday Schools and the Young People's Societies for these are the chief points where the church faces her task with the young. And it is true that the church has accomplished something. It certainly means much when Warden Lawes says that ninety-nine per cent of the criminals in Sing Sing were not interested actively in any church. He further says that ninety-seven per cent of the prisoners were never associated with any Boys' Clubs, or any other juvenile associations where boys learn how to spend their leisure time. In spite of all the criticism of the church's efforts in the direction of character building, it does seem as if the church has succeeded very well. Her failure is in not doing more.

We know that the crime of this nation is committed largely by boys and young men, but they arise from that strata of society not touched by Christian or other religious influences. In a recent survey of foreign missionary fields it was concluded that a very wise action would be for the various religious agencies, Christian and pagan, to unite in opposition to secularism. And it would be a wise thing to do in America. The church and synagogue might well combine to oppose secularity, for here is the crux of our situation as religionists. Liberality and kindly generosity toward all forms of material emphasis may have disastrous results. This machine age may run itself into a suicidal jam unless it recognizes the supremacy of spirit. I read recently of a man who built a Robot that could shoot a pistol. One day when he was fooling with the big iron man it leveled its gun directly at him and shot its maker! It was not a fatal shot, but it frightened the editor who told the story. He warned us all not to go too far in creating machines to kill us before we collected our senses. If I am right in drawing conclusions I would say that a great many of our business and political leaders in America are beginning to realize, as they have not ever before, that we cannot continue as we have been going without social disaster and they know full well that nothing can prevent that but downright honesty, uprightness, loyalty and sacrificial unselfishness. These qualities are moral qualities and they have to be grown, developed, cultivated in the home, school and the church. So they turn to us and urge us to be more faithful, to do more, to reach out further and to help build up a great rising tide of moral worth. Only the other day President Roosevelt said that if every American were to make "fair play" his objective in his dealings with others, most of the nation's problems would disappear.

In one way or another this is a great compliment to the church and if it were accompanied with sufficient funds to provide adequate budgets so that trained workers could be put into the field there would be a new sense of value and enthusiasm in the church today. But as a matter of fact the reverse is the case. Instead of providing adequate budgets, instead of backing the efforts of trained and worthy workers there has been a serious cutting down until the churches that the country must depend on for moral and spiritual inspiration are unable to produce it. And yet, the miracle of service is being performed. Without budgets, with inadequate equipment and reduced personnel our churches throughout the country are "carrying on" and are actually pouring into the blood stream of political and social life the very life-blood of spiritual vitality that may yet save the nation. All honor to the noble workers at home and abroad that stand by their churches, welfare societies and moral agencies everywhere. E. A. K.

THE NEW RURAL AMERICA.

By Timothy Thomas.

We are to have a new rural America. Without thinking so, we set the stage for it a few years ago when there was introduced into our graded schools the study of plant life and agriculture. The youth of twenty years ago who shared the beginning of this new program of education are to be foremost among the leaders in the development of the new rural America. As an addition to and graduation of this leadership, we have today more than 300,000 of our male youth receiving the most practical experience in country life through the Civilian Conservation Corps.

During the past decade attention has been focused on the marvelous developments in and around our cities. The hum of modernized industry, expansion in construction, dream of fortune, rapid transportation, advancement in every phase of literary and social education, and the innovation of the spectacular that amaze and amuse, have been the allurements that have made rapid and extensive drains on our rural population. Millions of our boys and girls turned their faces toward the cities, not because of any lack of appreciation of the rural, but because it did not afford them the advantages for which their natural desires were inclined. To blame them is to acknowledge our failure to understand the desires of youth.

Genius led the way in all these developments. Genius will likewise lead the way in the development of our rural areas. Architects and landscape gardeners have given the best of their energies, the wealth of their thoughts, and centered their achievements almost exclusively in and about our cities. Attention is now being directed to a practical planning and ideal development of our rural areas.

Why our cities have made a constant drain on our rural areas there is a deep-seated reason. Industries grew up in towns and cities because of transportation facilities, fuel for motor-power, and assembling of man-power. An adequate number of workers could not be conveniently brought together otherwise due to distance or lack of adequate transportation facilities.

There is no longer the necessity of many of our industries being located near railroad or steamship lines. Modern motor facilities now make it possible for a rapid distribution of incoming and outgong freight, the matter of distance being a minor consideration. Railroads are now making an experiment with a pick-up and door-delivery service. The permanence of this is assured, and the manufacturer may now choose a location irrespective of old line transportation facilities. Distance meaning nothing to the transmission and force of electricity, idustrial plants a hundred miles from the power station may be served as efficiently as if only a few feet away. Hydro-electric plants far removed from cities are rapidly absorbing the fuel-generated stations for the production of electricity. With a completed network of modern highways America has motorized herself. No reasonable distance is now a barrier to travel, millions of workers in every line of endeavor commuting many miles by modes of modern transportation. Every problem of transportation has been solved; only adequate control is now left for judicial handling.

The movement toward this new rural America is now well under way. Relief stations throughout the land have inaugurated gardening programs for this season. A back-to-the-land movement is shaping itself into a national organization. Subsistence homestead experiments are being made by our National Government, looking to an ultimate solution of redistributing our population. Millions of workers who are now circumscribing their social and educational life by living in crowded quarters will find new places of abode and a new outlook in the new adjustment. The shorter work week now on trial, but certain of adoption, will fit happily into this rural industrial-educational development, since millions will find it possible to have gardens and small farms to supplement the family food need. The whole atmosphere is charged with a rural idea, and it is to be America's next great move. The city fifty years hence will be looked upon as the Nation's work-shop. Rural areas will be the ideal living places and be the means of assuring a more contented population.

This movement toward a new rural America will help to bring land values back to a level in keeping with tax burdens. Rural schools will have a more adequate support and a more efficient supervision. The new rural America is to give a new physical and educational freedom that heretofore has never been enjoyed. The decline in rural church membership in recent years, over which religious leaders have become so vitally concerned, will be checked, and rural churches will become the great social and religious centers and enjoy a new support, provided they awaken to a new leadership, rise above the spirit of dogmatism, and forsake a program of inertia.

With the new and better support for the rural school and the rural church will be the introduction of the rural theater. Too long the church has opposed the theater as an institution, rather seeking to guide its educational force and control its influence. The fact is too often overlooked that the first theater was a child of the church, and because the church failed to change its methods to meet a changing time, it lost the theater, the greatest force in visualized education. The rural church in the new rural America is to have a chance to regain her losses—and more.

The new rural America is not to come in a day; it is not to be an over-night development. It will come, however, through a long and tedious process of patient and wise planning. The development of this new mode of living by our present leaders is to be one of their major contributions to generations yet unborn.

WITHIN THE LIVES OF YOUTH.

Within our youthful lives, dormant lies;
Power to eradicate self-conscious ties.
Give those possibility germs a chance to grow;
They'll cause the world, your work to know.
Awaken that hidden power to a sense of duty;
It'll make lives of usefulness and beauty.
Bestir those hidden qualities, unknown to mankind;
By cultivating your talent and training your mind.
Let Christ awaken your spiritual senses;
Before you commit too many loathsome offenses.
Rely on him as you journey the pathway of life;
He'll strengthen your wills and help you overcome strife.
Mothers, don't scorn the little lassies because they are prissy.
Perhaps, in your girlhood days, you were just as sissy.
Within their lives is the prospective motherhood of tomorrow.
Help them their problems to solve, ere you are enveloped in sorrow.
Be patient with the self-conscious giggling girls;
They are living in the twentieth century societies' whirls.

CONTRIBUTIONS

SUFFOLK LETTER.

The last session of the Southern Convention provided that "Item 7 of the charter be amended so as to provide that any Conference or Association of the Congregational Churches within the State of Virginia, the Carolinas, Georgia, Alabama, or elsewhere, may be entitled to representation in this Convention on the same basis as Conferences of the Christian Churches, and are hereby invited to so affiliate with this Convention." According to this action, Section I, item 1, as recorded on page 31 of the last edition of "Principles and Government of the Christian Church," should be amended to read as follows: "The Convention should be composed of representatives from all Christian Conferences, Congregational Conferences, or Associations, and Congregational and Christian Conferences admitted into membership, shall bear the title, The Southern Convention of Congregational and Christian Churches, Incorporated."

The phrase, "Congregational Conferences, or Associations," implies that Associations may be entitled to representation in States where there are no State Conferences. The "Conference" is the unit of membership. But "Associations" may become members if there is no "Conference" organization. Where Congregational and Christian Conferences have already been united in a joint body, provision is made for the membership of the united Conference.

Item 2, in Section I, would also read, "The Convention shall consist of all the officers of the Convention, the Presidents and Secretaries of the Conferences, or Associations having membership herein, the Chairmen of all Boards of the Convention, the Presidents of all church institutions, and an equal number of elders and laymen, chosen by the Conferences or Associations in annual session, in the proportion of one delegate to every two hundred members; but every Conference, or Association, shall have the right to send two delegates, one elder and one layman."

Up to this date no Congregational Conference or Association has actually been admitted to membership in the Convention. Congregational ministers and laymen were enrolled at the last session and given all the privileges of participation in the deliberations of the Convention, but the Conferences or Associations which they represented have failed to apply for membership in the body. Such Conferences or Associations as may desire to become members of the Convention, should make formal application for membership, elect delegates in the required manner, and be admitted to membership by a vote of the Convention.

Membership in the Convention should not, in any way, interfere with any existing or future relationship to the General Council, or its constituent bodies. It should, on the other hand, supplement any existing plans with a stronger fellowship and a more definite effort towards building up a self-supporting work in the Southeast. Steps have already been taken to unite the scattered churches in several places within the bounds of the Convention.

This Convention does not include the Conferences or Associations of the colored people in its membership. The colored brethren of the Congregational and Christian Churches of the Southeast are working out a plan of a Southern Convention similar to our own Convention. The leading ministers of the Christian Churches in Virginia and North Carolina began work among the colored people before the Civil War, and continued their efforts diligently after the War, with great acceptance to the colored people. The colored people of the Christian Churches organized a Southern Convention several years ago, and the relationship between the two Conventions has been very cordial, and they have been enriched by a fraternal fellowship and a spirit of cooperation. The Afro-Christian leaders prefer to have their own Convention organization in the Southeast.

I. W. JOHNSON.

THE CONVENTION.

The Southern Convention of the Congregational and Christian Churches will meet in biennial session, with the First Christian Church, Suffolk, Va., May 1, 1934. Attention has already been called to this meeting, but we cannot be reminded too often of the approaching session of our Convention. There are many problems confronting our church. The future of the church is dependent more or less upon the proper solutions of these problems. However, I trust that no one will be unduly alarmed about conditions that will confront us at Suffolk. Whatever may be the issues involved and however important, the church, in convention assembled, will be equal to the tasks confronting it.

The success of our efforts to find the proper solutions for our problems will depend largely upon the spirit and attitude with which we approach them. Previously conceived and carefully worked-out programs will hardly achieve the desired end. We should be apprised of the issues involved, conversant on all angles that have to do with the same; but we should realize that ours is a religious gathering, and not a political convention; that our problems will find their solution not only in human wisdom and shrewd planning, but in submission and trust. The Spirit himself must be our guide and our wisdom. Egotistical attitudes have never been conducive to spiritual leadership. Through humility and trust, we find him whom the Master sent and who, he said, would guide us "into all truth."

Let every minister, every delegate, and every visitor come to the Convention with an open mind and a trustful spirit, seeking to know the will of God, and trusting in him to guide us, to find for us proper solutions for our problems, and to give to us the consciousness of achievement in our cooperative efforts.

One of the most essential problems that will claim our attention, and which awaits our action is the adoption of plans for the United Church. As I review the history of the merger of the Congregational and Christian Churches, it seems to me that there is no longer a question of merging; the merger has already been formed. It now remains for the United Church to weld itself in a bond of unity. Let our march of success, in Christ's name, continue! Let no one have a contentious spirit, but everyone a desire to know the will of God and to see his purpose accomplished in our Church and in our Convention.

The Convention will also face the necessity of evolving a satisfactory plan for the adequate support of the Convention and of all her agencies and institutions. It is difficult to say that one department of our work is more important than another. It is even more difficult to carry one department of the Church forward without carrying all departments. You cannot lift one corner of a structure irrespective of the other three without wrecking the structure itself. Through the years, we have sought to build the Kingdom of God in the hearts of our people. We have sought to achieve in this spiritual undertaking through the departments of Missions, Benevolences, Publications and Education. It is impossible for us to succeed in one of these departments at the expense of one or all of the others. Let no one among us feel that as a church we can go forward with either one of these departments lagging behind. To lift either one of these interests and to leave the others must eventually result in the wreckage of the whole.

So far as I am able to read the history of the Christian Church, we as a people have gone forward in those sections, and only in those sections, immediately served by a church paper and a church college. Our greatest growth in the former General Convention of the Christian Church was in Ohio, served directly by Defiance College and by *The Herald of Gospel Liberty*. The section in the South where our development, as a church, has been more significant is in Virginia and North Carolina, the territory served directly by THE CHRISTIAN SUN and Elon College. Missions and benevolences have been the outgowths of these two enterprises of our Church.

We must give our attention to the needs of publication and education. If we are to accomplish our mission in kingdom service, we must have a trained leadership and an informed brotherhood. Our College is our training school, and our church paper is our medium of information. If these two departments can be adequately supported and enabled to function effectively, the other departments will be amply cared for. A trained leadership and an informed church will be ill content not to carry on its missionary program or to fail to provide for its benevolent interests.

It seems to me that THE CHRISTIAN SUN and Elon College should claim the prayerful attention of the entire Church and of the heart of the Convention itself. Surely, there is some way to put our church paper in the homes of our people; and there must be some way to relieve the College of its financial burdens, that she may feel free to continue her service of training and guidance for those who will fill positions of trust and leadership in our midst.

May we be in much prayer for guidance and help through the entire session of the Convention.

L. E. SMITH.

MT. ZION CHURCH.

The work here is going along nicely. The second Sunday in March we started raising money to cover the church. When we went back the second Sunday in April the new roof was on and paid for. Also the Sunday School rooms were framed, weather-boarded and covered—all paid for as we go.

I have never served a more willing and responsive people. Just let them know what you want done and they are with you. The outlook for the future is very encouraging. May the Lord bless these good people for carrying on in his kingdom.

J. FRANK APPLE.

POUNDING.

On the third Sunday in March, the writer was twice surprised as he received a bountiful pounding at his two services that day, at Beulah and Mt. Gilead.

After each service, upon going to our car, we found it loaded with good things to eat, such as sugar, coffee, potatoes, meal, canned fruit, preserves and many other useful things.

Words fail to express my appreciation, but may the Lord bless and prosper each giver.

H. C. HILLIARD, *Pastor.*

A Story for the Children

PUT YOUR HEART IN IT.

Nan was fond of studying the dictionary; she always wanted to understand what she was reading and would often ask her mother the meaning of an unfamiliar word. Her mother wished her to learn to depend on her own efforts, when possible, so she would say, when asked the meaning of a word, "I think I have a good idea what it means, but suppose you get the dictionary and see if my memory serves me right," and Nan, instead of saying, "Oh! if you don't want to tell me, never mind," would get the dictionary and read the definition of the word and her mother by illustration helped her to understand it perfectly.

One evening in her Bible reading, she came upon the verse, "And whatsoever ye do, do it heartily, as unto the Lord," and said, "Mother, what does heartily mean?"

"Dictionary," said mother briefly, with a smile.

"I might have known," laughed Nan, "I never get any help from you about a word, until I have helped myself."

Down came the dictionary from the shelf and Nan studied it for a little. "Worse than ever."

"How?" asked mother.

"It says, 'Cordially, enthusiastically'," read Nan, trying to get her tongue around the word.

"Enthusiastically," suggested mother.

"Yes, that's it," returned Nan.

"Doesn't help you much, Nan, does it? Suppose I define heartily as meaning putting your heart into every atcion?"

Nan looked bewildered and then broke into a merry laugh.

"I only have one heart, and that's inside of me where it belongs. I don't see how I can put it into things that I do."

"I thought you were putting it into your own romp with the kitten before supper; you led him quite a chase after the scrap of paper tied to the string."

"Oh! it was fun," beamed Nan, as she thought of it. "But how was my heart in it, mother?"

"It means, Nan, that you are to do things with all your thought upon what you are doing; to be earnest in work or in play, to be glad and happy and faithful in everything, because it pleases the Lord to have you do so. Aren't you happier because you love God and are trying to do the things that please Jesus, than you would otherwise be?"

"Yes," said Nan, "lot's happier; but does it mean even playing with the kitten?"

"Why not?" smiled mother. "If you did not play with the kitten just as hard as you could, would you be apt to study as hard as you could, or weed the garden as though you liked to do it?"

"Perhaps not," admitted Nan.

"And," continued mother, "don't you think you enjoyed having the kitten have a good time, as well as having one yourself?"

"Oh, yes! I just love to play with him, he enjoys it so."

"So, just as you played heartily with the kitten, that he might have a good time, so, when you do things for others, you want to put your heart in it, that it may be a blessing to them. Do it heartily as unto the Lord, for you know the Saviour said what we do for others in his name he accepts as done to him."

"I didn't put my heart in it, when I carried Mrs. Jacobs the Thanksgiving dinner. She said, 'Your mother is a good woman, and whatever she does she never does by halves.' I might have said I was glad to bring the food to her, for I really was, but I just didn't," said honest Nan.

"But you enter into your studies heartily," was mother's encouraging word, "and you know God is interested to have us know all we can, so we can do more good in the world."

"I try to do my best," said Nan humbly, "but I never thought much about the Lord's being interested in it."

"He is interested in everything that concerns us. You are doing it 'heartily as unto the Lord,' when you seek to find out just what his words mean, as you did this verse, instead of just reading it and not stopping to understand it."

"It must make a big difference in people's lives when they think about this, mustn't it, mother?" said Nan, seriously. "I hope I'll always think of it. I think I will enjoy doing things more, if I do."

"I'm sure you will, Nan, for now the dishes are ready for you to do."

Nan closed her Bible with a comical expression on her face. "I most wish I hadn't found that verse."

Mother laughed and so did Nan. "Well, here goes," and she went to her task so heartily that mother said, "Save the pieces, Nan," and while she worked she kept repeating to herself, "Heartily as unto the Lord." "It's pretty hard on you, poor heart, to be inside of me and in everything I do, but I guess you can do it."—*The Southern Churchman.*

LIGHT WITHOUT UNDUE HEAT.

With fire, but without venom, C. F. Andrews, beloved friend of India, gave the municipal councillors of Sholapur a jolt the other day in an address at the laying of the corner stone for a hospital to serve Harijans. It seems he had visited the Harijans in their hovels where they lived like animals and crawled through holes into their huts, before he made the speech. "It is splendid for you to erect this hospital for the Harijans," he said, gently, eyeing the doctors, councillors and influential citizens, "but your first duty is to clean up the abominable quarters and give these people a decent place to live." He further added that there was little gain in building a hospital to cure disease while leaving human beings in the conditions that created this disease. These Christians will be practical!

OXFORD BIBLES *for* EVERY NEED

"The Oxford Bible is the Bible par excellence *of the world"*

THE HOME BIBLE

A Family Bible in Handy Size

An extra large type Oxford Text Bible, containing also, a family register and 12 beautifully colored maps. Size 9 x 5½ inches.

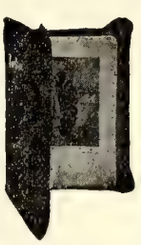
Specimen of Type

16 The LORD *is* King for ever and ever: the heathen are perished out

Nos.
01600 **Superior Cloth,** round corners and red edges ---------- $2.75
01603 **French Morocco,** limp, round corners, red under gold edges, headband, book-mark ---------- $4.75

The JUNIOR'S Bible

Self-Pronouncing



With 4,000 Questions and Answers, carefully selected "Aids to Bible Study," 16 beautifully colored and 15 black full-page illustrations, 6 colored maps and a presentation page. Children may readily pronounce correctly difficult Scripture names, as this Bible is self-pronouncing. Size 7 x 4⅞ x 1¼ inches.

Type in Junior's Bible

2 Take the sum of all the of the children of Is'ra-el, years old and upward, thro

No.
1815 **French Morocco** leather, overlapping cover, round corners, red under gold edges, headbands and book-mark. Make some child happy with one of these fine Bibles ---------- $2.95

Child's ILLUSTRATED Bible

The beautifully colored illustrations in this new Bible are a delight to the children. It has clear, readable type and yet it measures only 5⅛ x 3⅜ inches.

Specimen of Type

2 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.
10 Mercy and truth gether; righteousness kissed *each other.*
11 Truth shall sprin

No. 02112. **French Morocco** leather, overlapping cover, round corners, gold edges ---------- $2.50

Pocket REFERENCE Bible

Has over 50,000 center column references. Measures only 6¾ x 4⅝ inches. (A splendid gift for a young lady.)

Specimen of Type

9 Behold, [a]O God our shield, and look upon the face of thine anointed.
10 For a day in thy courts *is* better
[a] Gen. 15. 1. [b] Ps. 56. 1. & 57. 1. [z] or, *all*

No. 07523x **French Morocco** leather, overlapping cover, round corners, red under gold edges---------- $3.25

Concordance Edition

Type and size as No. 07523x, but with a Concordance, subject index and dictionary of Scripture names. An excellent edition for students and Christian workers **No. 03272x**--- $5.00

OUR LEADER

Oxford Concordance Bible

Self-Pronouncing

This beautiful Oxford India paper edition is indeed the ideal Bible for the student, preacher and evangelist. Each proper name and difficult word is divided into syllables and accented, and though printed with large clear type, the volume measures only 8½ x 5½ x 15/16 inches.

Specimen of Type

8 ¶ [18]Jŏ-hŏi'-ă-chĭn *was* years old when he began t

No. 03671x. **Fine Grain Morocco** leather, overlapping cover, leather lined to edge, silk round corners, red under edges, silk

hea

A UNIQUE GIFT BIBLE

With Basket Weave Binding

The Antique brown calf leather binding has a basket-weave grain, and button clasp. Has overlapping cover, art silk lined, with red under gold edges. With references. Printed on Oxford India paper. *Type as Pocket Reference Bible.* $5.50
No. 03255x---------

As No. 03255x, with concordance.
No. 03276x ---------$6.50

Oxford TEACH. les

Have over 50,000 center column , , and 300 double-column pages of up-to-date helps, conveniently arranged in alphabetical order. Also 32 full-page illustrations, and an indexed atlas of the Bible with 15 beautifully colored maps of Bible lands.

Easy-to-Read-Edition

Size 7¼ x 5 x 1⅜ inches

Specimen of Type

14 Like sheep they are laid in grave; death shall feed on th

Nos.
04453. **French Morocco** leather, overlapping covers, round corners and red under gold edges. A durable and handsome Bible ---------- $4.35

Oxford India Paper Edition

Only one inch thick.

0773x. **French Morocco** leather, overlapping covers, round corners, red under gold edges, headbands and book-mark. A beautiful gift edition ---------- $7.00

RED LETTER Edition

Same size and type as style No. 04453, with same references and helps, but with all the words of Jesus Christ printed in red. White paper edition **No. 05453.** **French Morocco** leather, overlapping cover, round corners, red under gold edges ---------- $5.00

The Oxford imprint in a Bible guarantees satisfaction

MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary*

DIVINE LOVE.

On the one side of us we are intensely human. On the other side of us we are divine. The conflict within us is that between the divine and the human. Our Lord realized this fact in all his ministry and teaching on earth, and sought to make clear the distinction, and to show the necessity, of having the divine permeate and control the human. He himself was the Son of God, also the Son of Man, and in himself was reconciling man to God and thus making new creatures of us. We become new creatures in Christ Jesus when the divine in us possesses and controls the human in us. A notable example of this distinction was that of Christ's dealing with the woman in Bethany while he was in the house of Simon, the leper. In breaking the alabaster box of precious ointment and pouring it on his head, this woman showed a love that was more than human. She expressed a devotion to her Lord that was and is divine. Even the disciples rebuked her for this, declaring that she should have been more human; that she should have remembered the poor and not have wasted her substance in making a love-offering to her Lord. And then our Lord rebuked the disciples and showed them that they would always have an opportunity of doing the human deed, and showing kindness to human beings, for he knew full well that if she cultivated her divine nature by making a love-offering to her Lord, she would not fail in her duty and privilege of caring for the poor.

That same principle obtains until this day. We make an offering to our Lord when we give to Missions, since it is out of our devotion to him that we are seeking to share him with others. His is the name above every name; his is the love that is sufficient, and in making known his name to those who do not know him, and in sharing his love with those who do not consciously know his love, we do the divine act through faith. Paul also was making this distinction when he said: "We walk by faith and not by sight." In all our dealings of the human type, "we walk by sight." We can see and know and comprehend. But our Lord desires to develop in us faith that sweeps us out into the realm of the divine, and lifts us up to things that are high and holy.

On this account, our Lord instituted Missions that he might provoke our faith, challenge us to the divine task of revealing him to a world, of cultivating in us the divine side of our natures; that on occasions, at any rate, we might be willing to make a love-offering to our Lord and glorify him, even as the woman in Bethany did, although the disciples of that day, as well as many disciples of our day, declare that this is waste and that we have enough to do if we look after the poor.

Be it said that we cannot develop the divine without caring for the human; but we can very easily develop and care for the human, and forget, ignore and deny the divine. We may remember mankind and forget God, but we cannot remember God and forget mankind. We may serve men and not serve God, but we cannot serve God and not serve fellowman. We may love men and hate God, but we cannot love God and hate men. Jesus was eminently human and divine when he said: "The first and greatest commandment is, 'Thou shalt love the Lord thy God with all thy heart'." and the second commandment, and the like unto it, but not superior, is that "We shall love our neighbor as ourselves." Again we may love our neighbor and not love God, but if we love God, we will love our neighbor.

In our missionary offerings, prayers and service, we are seeking to pour out a token of love upon the head of our Lord that his name may be glorified to the uttermost parts, and that the message of his saving power and grace may be given to those who are hungry of heart and whose souls are perishing. J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING APRIL 14, 1934.

Sunday Schools.

Previously acknowledged	$ 1,852.67
Winchester, Va.	16.20
Elon College, N. C.	3.25
Young People's Class, Mt. Auburn Sunday School, Manson, N. C.	2.00
Mt. Auburn, Manson, N. C.	2.86
Carolina, Burlington, N. C.	3.34
Berea, Elon College, N. C.	6.00
Glendon, Hallison, N. C.	1.50
First Christian, Portsmouth, Va.	8.34
South Norfolk, Va.	7.03
South Norfolk Va.	12.22
Pleasant Grove, News Ferry, Va.	5.70
Pleasant Grove, News Ferry, Va.	5.15
Morrisville, N. C.	2.95
Morrisville, N. C.	2.00
Henderson, N. C.	3.63
Mayland, Broadway, Va.	1.00
Berea (Norfolk), Norfolk, Va.	6.40
Turner's Chapel, Sanford, N. C.	.55
Mt. Gilead, Louisburg, N. C.	1.50
Union Grove, Seagrove, N. C.	1.06
Haw River, N. C.	7.06
Leaksville, Luray, Va.	2.04
Total	$ 1,954.45

Individuals and Churches.

Previously acknowledged	$ 807.36
New Lebanon, Summerfield, N. C.	21.00
Miss Stella Sharp, Summerfield, N. C. (New Lebanon Church)	10.00
United Christian, Lynchburg, Va.	9.09
Biscoe, N. C.	2.90
Pleasant Grove, News Ferry, Va.	4.69
Rock Springs, Malone, Ala.	1.50
Rev. G. H. Veazey, Wadley, Ala. (Cragford Church)	.50
Burlington, N. C.	32.09
Ebenezer, Morrisville, N. C.	4.66
Rocky Ford, Fancy Gap, Va.	8.67
Elk Spur, Fancy Gap, Va.	5.00
Miss Emma W. Atkinson, Washington, D. C.	4.00
Cragford, Ala.	.53
First Christian, Portsmouth, Va.	25.00
Rev. J. F. Apple, Elon College, N. C.	5.00
Mrs. Nannie L. Hawkins, Cedar Grove, N. C. (Mt. Zion Church)	1.00
Mt. Zion, Mebane, N. C.	3.05
Total	$ 946.04

Specials.

Previously acknowledged	$ 806.34
Class No. 7, Shallow Ford Sunday School, Elon College, N. C.	2.00
Woman's Missionary Society, Mt. Auburn Church, Manson, N. C.	2.10
Total	$ 810.44

Summary.

Previously acknowledged	$ 8,947.32
Sunday Schools, Regular	101.78
Individuals and Churches	138.68
Specials	4.10
Total to date	$ 9,191.88

We sincerely trust every church that has not done so will take the missionary offering. Many churches have made a beginning and are trying to give every member an opportunity to contribute something. J. O. Atkinson, *Sec'y.*

TREASURER'S REPORT.

Of the N. C. C. Woman's Mission Society for the second quarter, April, 1934:

Women's Societies.

Antioch	$ 1.00	
Biscoe	3.00	
Burlington	312.92	
Chapel Hill	15.00	
Catawba Springs	9.66	
Christian Light	2.00	
Durham	67.22	
Elon College	99.69	
Greensboro	64.50	
Hank's Chapel	5.10	
Haw River	12.00	
Hebron	4.15	
Henderson	28.00	
Howard's Chapel	10.00	
Ingram	3.65	
Liberty Vance	25.00	
Lynchburg	7.30	
Mt. Zion	5.00	
New Lebanon	4.25	
New Hope	2.50	
Palm St., Greensboro	5.00	
Parks Cross Roads	6.00	
Pleasant Grove	12.50	
Pleasant Hill	5.75	
Pleasant Ridge	7.00	
Pleasant Union	2.00	
Piney Plains	6.66	
Providence Memorial	10.00	
Ramseur	15.50	
Rocky Ford	3.80	
Sanford	13.50	
Shallow Well	20.00	
Turner's Chapel	11.80	
Union, N. C.	20.00	
Union, Virgilina	3.90	
Wake Chapel	3.90	
		$ 842.05

Young People's Societies.

Durham	$ 10.60	
Elon College	2.97	
Greensboro	7.50	
Greensboro, Jr.	6.00	
Ramseur	10.00	
Sanford	1.10	
		38.17

Willing Workers.

Burlington	$ 5.70	
Durham	5.33	
Durham, Jr.	5.33	
Greensboro	3.00	
		19.36

Cradle Roll.

Durham	$ 3.13	
Greensboro	2.00	
		5.13

District Meetings.

Alamance	$ 7.31	
Guilford	7.14	
Durham, Wake	10.45	
Vance, Warren	3.00	
		27.90
Total		$ 932.61

Mrs. W. R. Sellars, *Treasurer.*
Burlington, N. C.

CLOSED DOORS.

By Mrs. W. P. Lawrence, *Supt.,*
Alamance District Woman's Missionary Rally,
April 11, 1934.

Many loyal friends of the Mission cause have asked the reason for the present difficulties of our work. Much of the trouble may be said to be in the divided house at home. Christianity runs through many channels; and our own channel of Protestantism divides into a myriad of smaller streams. This division of Protestantism is not confined to denominational lines. Within the fold of each sect there are sharp divisions in matters of belief and practice.

Perhaps the most acute of these differences is from the fact that much of our Mission work was founded in a spirit of exclusiveness. We who have the only true way of salvation went abroad to tell the heathen the story so they, too, might be saved. At present, a vast number of Christians see the whole question from a new angle. They have found that Jesus has pointed them to a saving relationship with God; but they believe that many men in other lands have also approached near to God in their own way.

Another source of our difficulty in Mission work is found in the skepticism about Christianity which has arisen in the pagan world. A few years ago they saw the so-called Christian world in the Great War. Such fury and hatred was a veritable hell on earth, nor were the pagan nations slow to draw the inevitable conclusion, "So, you are Christians? Well, if that is Christiaity, we don't want it." And once Christianity had been challenged, other cries of doubt and defiance arose from those we sought to evangelize.

The cause of Christianity was not made easier by the development in Soviet Russia. Russia is the sworn foe of all religions. Yet, not withstanding the cruelties she has inflicted upon individuals, her ideals of justice for poor and rich alike sound to many ears like a new and worthy gospel. The question may be raised as to how we may meet the challenge or remedy the troubled situation. How can we so Christianize our own land that our example will lend authority to the gospel in all the earth? Should our churches require a stronger allegiance to Christ from their members on the theory that a smaller, but more Christian church, would have a leavening influence in the land?

These are questions that call for answer. Surely our cause never needed friends more than now. And surely we are called to more prayer, and a more intelligent study of our work. As we set ourselves to better understanding of the entire Mission question, we may, under the guidance of God, find an answer to our problems, and a new motive that shall lend success to the work we love. One of the tragedies of our today, is the lack of organization and seeming indifference of our young people. May we not throw out a challenge to them to heed the call and join forces with us in this great world-wide movement?

Mission agencies in all denominations are faced with depleted treasuries. The burden of debt has weighed heavily and in many places has paralyzed the missionary activities of our church. Today we need a conquering faith so that his will and his work may be done through us. We need not only faith, but a vision and courage—a courage that comes from the presence of the Master. Are there any faint-hearted among us? Are there any discouraged? Let us draw near to Him, and with new zeal catch a vision of the task before us and we shall conquer in His name.

Then we need to heed the call of prayer. It is said that an athletic coach in one of our leading universities sent to each man on his team a New Year's card on which were the words: "Close Your Door." His players understood that their instructor was urging them to concentrate. There would be times when a player, if he would win, must shut out all things from his life which would weaken or hinder him. He must not waste his time nor his energy on anything that would sap his strength. Concentration on the rules of the game, or at practice on the field would mean much during the athletic season. In this incident, busy women may find a worth-while lesson. Closed doors of preparation and prayer are essential to any good missionary meeting. Good programs do not just happen. The missionary women must know what to shut out that we may open wider the door of sympathy and service for our Master. We must close the door on self if we would be a real leader in his work. Christ, the world's greatest leader, shut the door on an easy life that he might walk the way that led to the redemption of the world. So must we, in this age, shut the door on all amusements or social activities that would sap our spiritual power and strength. May we, as missionary women, heed the call and measure up to the opportunity that is ours, for

Among the things that this day brings
Will come to you a call,
The which, unless you're listening,
You may not hear at all:
Lest it be very soft and low,
Whate'er you do, where'er you go,
Be listening.

Then whatsoe'er the call may be,
To service small or great,
To cross the seas and speak God's love,
To smile, to rule a state—
When God shall come and say to you,
"This is the work that you must do,
Be listening!"

POULTRY AND POVERTY IN INDIA.

By Miss Dorothy Cushing,
News Editor, The American Board.

What connection is there between "India's starving millions" and the humble hen? Rev. Robert Winthrop Fairbank, of Vadala, India, believes there is a real link. Rural work, such as the kind in which Mr. Fairbank specializes, is being stressed more and more as a natural part of the Christian program around the world. In India the farmers make up 85 per cent of the population, and poultry raising, better and varied crops, as well as animal husbandry, are being taught by the agricultural missionaries like Mr. Fairbank.

Chain hotels, caterers and markets in India send to China for the most part to secure frozen or dried eggs for Indian consumers, declares Mr. Fairbank, who spent the greater part of his furlough in 1932 at Rutgers taking special work to increase his knowledge along agricultural lines. Why should India go to China for eggs, asks Mr. Fairbank, when she might well raise them herself and benefit the Indian farmer. So he has started a poultry association for cooperative marketing.

Mr. Fairbank, who comes from a famous missionary family, being the son and grandson of India missionaries, was born in Sholapur. He is a graduate of Amherst College and Hartford Seminary. He began his work in India in 1920 as an associate missionary for three years, and was appointed for life service in 1925.

Mr. Fairbank is head of a Vocational School at Vadala, where the children are given useful training in simple agriculture, carpentry, masonry, chicken raising, bookbinding, tin work, and so on down the line of trades that will enable them to earn a decent living. The school also teaches the three R.'s and Mrs. Fairbank has specialized in religious education. There is no definite religious instruction in the school, but classes are provided for each grade at the church next door, and although the children are not compelled to go, there has *never been a student* who has not chosen to attend the classes. There are Mewardis, Mohammedan, and Hindus, as well as Christians, in the school. One of the first problems brought up by the native people themselves was that of religious education.

A Hindu inspector passing through Vadala said, "I want to see a Christian school. I have visited many government or local boarding schools, but I have not yet seen a Christian school." So Mr. Fairbank escorted him through the schools, the church, and lastly, to a class in religious education. As he left the church, the inspector was heard to say, as though thinking aloud, "Yes, there is a difference."

Robert Fairbank has organized a short course in rural reconstruction for village teachers and workers to which he asked leaders of high order, both Christian and non-Christian. The watchword was "Cooperation." His villagers were exhorted to provide their children with more milk, to raise more fresh eggs, to look out for health and the education of their boys and girls. It told them how to organize into cooperative societies and develop cottage industries to tide them over the non-farming season. It did not leave out such character building work as that done by the Girl Guides and Boy Scouts. Last, but not least, it presented the value and necessity of spiritual things cultivated through religious education, drama, and music.

"I was very informal," confesses Mr. Fairbank in a recent letter, as he told of an agricultural exhibit at which His Excellency, Governor Sykes, paid particular attention to the bee stalls set up by the Vadala people. In fact, so great was his enthusiasm over his work that he forgot that he was addressing the King Emperor's representative, and the aides often found it necessary to hold up their handkerchiefs in order to conceal their grins. His Excellency, however, was too deeply interested and appreciative of the efforts of the missionaries to speed up his program of village reconstruction to take any offense, even if he had been conscious of any lack of formality on the part of the zealous young missionary.

NOTICE.

The Eleventh Biennial Session of the Woman's Missionary Convention of the Southern Christian Convention of Congregational and Christian Churches, will meet with the Suffolk Christian Church, Tuesday, May 1st. The morning session will open at 10 o'clock. All Presidents of Conferences, Superintendents of Departments, and Chairmen of Standing Committees are requested to have complete reports. A full delegation is urged as this session is to be one of unusual importance, due to the many things of interest relating to our future work that will be brought before the Convention.

Rev. R. R. Shrader, Missionary to China, will be the principal speaker.

Mrs. J. A. Williams, *President,*
Mrs. L. W. Stagg, *Secretary.*

NOTICE.

To the Pastors of the Southern Christian Convention:

The Woman's Missionary Convention of the Southern Christian Convention will convene in Suffolk, Tuesday, May 1st, at 10 o'clock. Rev. R. H. Shraeder will be our speaker.

We wish you to make this announcement in your church and try to have as many of your members present as possible. We hope you are planning to be present at this meeting, for we need your presence and wise counsel.

Very truly yours,
Mrs. E. L. Beale.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

Rev. F. C. Lester, *Editor*, 505 S. Main St., Norfolk, Va.

IF I WERE A CONGREGATIONALIST.

If I were a Congregationalist I should be tremendously interested in the matter of uniting my church with the Christian Church. For forty years this idea has been discussed and recently both Congregationalists and Christians representing all sections of the United States have voted to unite.

If I were a Congregationalist in the East, I would be a member of the big church. But if in the South, I would be a member of the little church, comparatively. Sometimes big boys like to show their strength by picking up little boys. There are some big boys who make it a point to see that the little boys are treated fairly, and there are some little boys who put up a pretty stiff howl when they are being tramped upon. If I were a Congregationalist in the East I should want to be generous, but if in the South I should insist upon my rights.

The time is now come when plans must be perfected for uniting the work of Congregational and Christian Churches in the South. All we have to do now is to unite. The Suffolk Convention brings us to the point where we must actually do the thing we have voted to do.

If I were a Congregationalist I should weigh carefully the arguments of members of the Christian Church to the effect that all the enterprises, plans and programs of the Southern Christian Convention should be carried on as heretofore with little or no regard to what Congregationalists have been doing. It seems to me that I could see certain values in the Southern Convention with its organization and historic background. It has boards and institutions which seem to be worthy to live. As a Congregationalist I would be interested in preserving the history, institutions and forward-moving program of the Christian Church.

But I would not forget that my own Congregational Church also has a history, plans, programs and institutions. I might be the little boy in a crowd of bigger boys, but I would stand up for my rights. A merger is an entirely different thing from one group surrendering to another. I would note the Southern Convention has a program that does not fit into the United Denominational program. I would also note that it has extra institutions to support and that it does not support the denominational enterprises.

If I were a congregationalist in the South, it would be my joy to join hands and heart, with members of the Christian Church in a united program, provided the members of the Christian Church would accept from my church as much as they expect me to accept from theirs. I should insist that we have a united budget worked out along denominational lines so that all of us could share in contributing to all of the enterprises of the united church. I should also insist that if The Christian Sun is to represent the united church in the South, it fit into the work of the Congregational as well as the Christian Church people. I should insist that representatives from my church share with representatives from the Christian Church on all boards, committees and institutions. I should insist that we face frankly the history and progress of both former churches, that we seek to preserve all that is worthy, and make united plans for a progressive forward-moving church in the South.

Since the Eastern Virginia Conference and the Southern Christian Convention have been voting since before I was born to unite with the Congregational Church, since I have voted in the General Convention of the Christian Church at Piqua, Ohio, and Seattle, Washington, to unite Congregational and Christian Churches, perhaps I am a Congregationalist. I am certainly in favor of a united program which will conserve all of the good things in the Congregational and Christian Churches of the South. I am in favor of the big boy being generous and the little one getting a square deal. There are no problems connected with this union which are too big for Christian people to solve.

A BIG BANQUET.

When Congregationalists and Christians banquetted in Seattle, Washington, three summers ago, that progressive city let the news get out that this church banquet was the largest ever served in Seattle. It was a real thrill to sit with that crowd around the festive board. I travelled across the continent to be there, and have been happy about it for three years.

The program in Seattle was no better than the one will be in Suffolk, Virginia, on May 3rd, when the Youth Fellowship of the Southeast will dine together. I sincerely hope that young people from every part of the Southeast will crowd the banquet hall until Suffolk can say that the young people of the church staged the biggest banquet in the history of that great city. Come on, young people, let's pack the biggest banquet hall in Suffolk.

You can secure reservations for fifty cents each from Mr. Robert Speight of Suffolk. The Key Worker in each church in the Eastern Virginia Conference will have tickets for sale also. Get your ticket early, lest there should be no room when you apply for admission.

"YOU CAN'T WIN THAT WAY."

The above statement is one of a number of excellent things said in a moving picture which has recently been in our city. "Death Takes a Holiday" is one of the finest sermons which I have heard (seen) in a long while. The story is too long to tell in detail here, though the picture is a study of why people fear death, and it makes death seem to be a thing of beauty and fulfillment rather than the destruction of high hopes.

One of the characters had bumped into difficulties in his love affair and was trying to drown his troubles with drink when his mother said to him, "You can't win that way!"

Young people today have to face the public sale of intoxicating liquors, and in some States will be constantly confronted with enticing advertisements of the various kinds of drink. Sometimes they may feel inclined to solve their troubles by dissolving them with alcoholic beverages. If you who read these lines ever feel such an impulse, just remember that you cannot win anything worth winning by drinking. It isn't being done!

QUALITIES THAT MAKE FOR SUCCESS.

Christian Endeavor Topic, April 29, 1934.

I. Chron. 22:11-13.

A Worship Program.

Theme—"Purposeful Living."

Call to Worship—

"Follow the Christ, the King,
Live pure, speak true, right wrong,
Follow the King.
Else wherefore born?

—*Tennyson.*

Response (to be sung).

"Jesus calls us; by thy mercies,
Saviour, may we hear thy call:
Give our hearts to thy obedience,
Serve and love thee best of all."

Scripture Lesson—I. Chron. 22:11-13.

Prayer—For guidance along the way. For a wide view of life.

Hymn—"My Faith Looks Up to Thee."

Reading—"He who would master life should wear it lightly, even as Jesus wore his mantle knowing it to be all one piece and woven from above."—Glenn Clark.

Response (softly)—"I Would Be Like Jesus."

Choose the approach which will arouse the keenest interest in your own group. It may be:

1. A quest for the right answer to the question "What Is Success?" The answer given either by definition or illustration or both.

2. Occasional debates are popular in some societies. The young people might debate on the following subjects: Resolved, That it was easier for a young man to have a successful career twenty-five years ago than it is today. Resolved, That a girl has more chance for success today than she had fifty years ago.

What is success? A list of current ideas of success may reveal some of the following:

(a) Wealth, or ability to have the things that money can buy.

(b) Education, or the highest development of the powers of mind and ability to appreciate the best in literature, art, music.

(c) Happiness, in terms of friends and a satisfying home life.

(d) Prestige, with appreciation and recognition of one's efforts.

(e) Influence which has helped others to live on a higher level.

When you have worked out your definition of success, it is important to think how it may be attained. What are the qualities which help to make one successful? If you were marking the Road to Success, what guide-posts would you erect? Here are some which have been suggested—can you think of others?

(a) *Have a high purpose.* True success does not happen. The successful person has a recognized, worthy aim.

(b) *Seek a true sense of values.* One of the most important things in life is to choose those things upon which one will place the greatest value.

(c) *Pay the price.* Comparatively few are willing to pay the price of the success they might enjoy.

(d) *Keep your self-respect.* No individual, no matter how wealthy nor how well educated or how popular he may be, is successful unless he maintains his own self-respect.

(e) *Do your part.* Make your contribution to the world in which you live. Someone has said: "Would you make your life great? Attach it to a great cause."

Solomon had many advantages, but none greater than that he could receive advice from so good and wise a father as David. To find success is to prosper, and David gave the best recipe: "Observe the statutes and ordinances of God; be courageous; fear not."

Sunday School Lesson

By Rev. H. S. Hardcastle.

OUR ALL FOR THE KINGDOM.

LESSON IV—April 22, 1934.

Golden Text: *"It is more blessed to give than to receive."*—Acts 20:35.

Lesson Text: Matt. 19:1-30.

A Young Man's Question.

"One came and said unto him, 'Good Master, what good thing shall I do, that I may have eternal life'?" It was rather a suggestive question. Here was one who was young, one who was rich, one who was educated and cultured, one who had social position, one who probably had political power, one who was clean and upright, who had kept the commandments—that is, commandments dealing with one's relationship with one's fellowmen—here is such a young man asking what he must do to inherit eternal life. On the surface of it, one would think that that young man had about everything that would make life worth-while. The question seems foolish as judged by the standards of the world.

The young man was in earnest. He was sincere. He was reverent. He was eager. There is no reason to believe that he was posing. It is this fact that makes the question so significant.

His question reveals two interesting facts. First of all, the young man bore witness to the eternal fact that things, position, power, culture in themselves, do not satisfy the insistent hunger of the human heart, the deeper needs of life. His question, "What lack I yet?" was a frank confession that in spite of all his money and his morals, there was an unsatisfied longing in his heart for life itself. He did not have, and he knew he did not have "eternal life." And when he used the term "eternal life," he was not thinking in terms of quantity or length, but in terms of quality. He stated what we all know—man cannot live by bread alone; he must have God if he is to have life in its fullest meaning.

The young man's question also revealed the fact that he thought of eternal life as something that he could merit by his good works, something that he could earn. "What good thing shall I DO, that I may inherit eternal life?" as Mark and Luke have it. And in asking this question he was simply speaking the thoughts of many people today who think that one does something to get eternal life. The plain fact is that we cannot do anything to earn eternal life. Eternal life is the *gift* of God. We are saved not by works, says Paul, lest we should boast; we are saved by grace through faith in Jesus Christ.

The Master's Answer.

The Master first of all tried to give the young man an understanding of the deeper meaning of the word "good" by which he had addressed him. To call Jesus good in the deeper meaning of the term, meant to call him God.

Because the young man sought life by doing, Jesus sent him to the law. He told the young man to keep the commandments, and was specific. Jesus even added the general commandment, "Thou shalt love thy neighbor as thyself." The young man immediately said—and we may believe he was telling the truth—that he had kept these commandments from his youth up. And then he added these suggestive and significant words, "What lack I yet?"

It should be noted that when Jesus listed the commandments, he listed only those which dealt with a man's dealings with or relationship with his fellowman. Jesus intentionally omitted the commandments dealing with man's relationship with God. He thus made the young man see that mere morality was not enough. There is more to life than horizontal relationships. Life has its perpendicular relationships, also. Jesus then proceeded to bring this truth home to the young man.

"If thou wouldst be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow me." The young man had a god before God. He loved gold more than he loved God. He thought that he had possessions; the fact of the matter was that his possessions had him. Jesus knew that that young man could never find life in the better sense until he abandoned himself utterly to God. It was only as the young man "cut off and put away from him that which caused him to stumble" that he could enter into life, could find life. This does not mean that a man must always sell all that he has in order to be a Christian. It does mean that a man must get out of his life and keep out of his life, anything and everything that comes between him and God. Treasures on earth are often hindrances to treasures in heaven.

The Young Man's Response.

"He went away sorrowful." The first three words are among the most tragic in the entire New Testament. The fourth word follows as a matter of course. Whenever and wherever a man comes face to face with the call and claims of Jesus and turns away from them, he always turns away sorrowful. What a momentous decision it was! Every thing was at stake! And the tragedy of it all was that when the young man turned away from Jesus to his possessions, he was turning to that which inevitably he must give up anyway. Jesus asked him to give up his possessions for eternal life. And Jesus offered him true treasures. The young man lost eternal life and he also lost his treasure, too. An ominous silence falls forever upon this young man so far as the New Testament is concerned.

The Master's Warning.

"How hardly," said Jesus, "shall they that have riches enter into the kingdom of heaven." An abundance of material things have a tendency to make men self-sufficient. So many men try to get possessions only to find that possessions get them. So many men who try to serve God and mammon end up by serving mammon. There is inherent in riches, in material things, that which makes it difficult for a man to preserve the qualities of mind and heart which are prerequisites for entrance into the kingdom.

It is difficult, but not impossible. The grace of God can save even a rich man. But nothing but the grace of God can save him.

But he who gives Christ first place, even though he be poor, yet is he rich, for godliness is profitable unto all things, having the promise of the life which now is, and of that which is to come.

IN THE "GOOD OLD (LIQUOR) DAYS."

Here's what the interested parties got:

From a bushel of corn, in the "good old days," the distiller got four gallons of whiskey. This retailed at $16.50. Here's what the others got out of it:

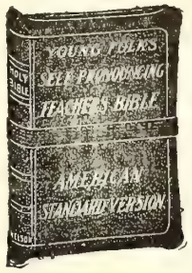
The farmer got	$ .25
The United States got	4.40
The railroad got	1.00
The manufacturer got	3.70
The drayman got	.15
The retailer got	7.00
The consumer got	Drunk
The wife got	Hungry
The children got	Ragged

Will there be much difference in "these days"?

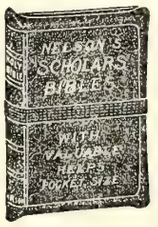
—*Exchange.*

AMERICAN STANDARD BIBLES.

Authorized and Edited by American Revision Committee, and Published by Thomas Nelson & Sons.



These Bibles contain the Concise Bible Dictionary which forms the helps to these Teachers' Bibles. It supplies ,in the most condensed and convenient form, all the latest information about the Bible, its writers, its language, the various versions, complete chronology, life of Christ, with harmony of the Gospels, life and travels of St. Paul, etc. The illustrations are reproduced from recent photographs, and truly illustrate the articles. The Combined Concordance is entirely new, and has been made expressly for the American Standard Version. It combines with the Concordance, Subject-Index, Scripture Proper Names, etc. The 12 Maps have been carefully revised and are beautifully colored. In making orders, give the number and price.



135—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold. $3.00

India Paper Edition, Only 16-16 of an inch thick.

. 133X—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold, $4.00

SUNDAY SCHOOL SCHOLARS' BIBLE.

Especially made up for gift or reward Bibles for Sunday School scholars, containing a special series of very practical and useful helps and Bible Questions and Answers, etc. Printed on fine white Bible paper; ruby type; pocket size, 3¾x5⅜ inches, and 1 inch thick, with 31 full-page illustrations in sepia. All bindings are black.

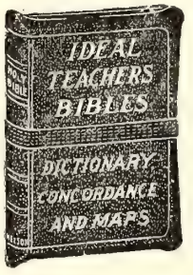
Ruby Type, Size 3¾x5⅜ Inches, and 1 Inch Thick.

65—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on side and back in pure gold; 6 colored maps $2.50

AUTHORIZED VERSION.

RED LETTER TEACHERS' BIBLES.

Brevier Type (8 vo.), Self-Pronouncing, Size 5⅜x8½ Inches and 1⅜ Inches Thick.

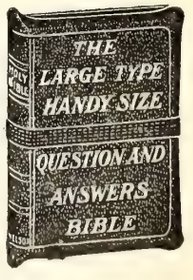


Containing the Bible, with full references. The words of Christ in the New Testament are printed in red; other parts of the book are printed in black. With Concise Bible Dictionary, combined Concordance, and 12 indexed maps.

7852—Genuine Leather, Lavant grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold $4.75

RED-LETTER EDITION.

With All the Words of Christ in the New Testament Printed in Red.



1282—Genuine Leather, Morocco grain, divinity circuit round corners, red under gold edges, register and headbands; title stamped on side and back in pure gold $3.25

60—Bound in Cloth, stiff covers, square corners, red edges, Sunday School Scholars' Bible, stamped in pure gold on cover, no illustrations; special book for Sunday Schools 95c

Any of the above Bibles sent postpaid. Address

THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy

MONDAY.

ANGELS EVERY DAY.

"He shall give his angels charge over thee, to keep thee in all thy way."—Psalm 91:11; Matt. 4:6. (Read the whole 91st Psalm.)

There are people who have a sense of God's presence with them every day, guiding them, blessing them and protecting them. We are told that Roosevelt, the President of the United States, feels that presence. To have this sense and to realize that it is a fact, is the grandest feeling in the experience of man.

If this experience is possible to some—even one—it is possible to all, and that means you. The secret of it is, humble submission to God, committing our way unto him, and following him. For every advance that we make toward him this way, there is an immediate and corresponding advance on his part. It is the old law of "seeking and finding," of "knowing and opening," of "calling upon him and hearing the voice" in answer, of loving faith met by faithful love. If a man dwells "in the secret place of the Most High," he shall abide "under the shadow of the Almighty." Here is the condition, the promise and the fulfillment. We do not need guns and armored cars in living his life and doing his bidding.

Prayer—Dear Father, we desire to find thee a conscious presence in our lives today. We humbly bow before thee seeking that presence. Grant us thy loving favor and protecting care in all our walks of life. In Christ's name, we ask it.—*Amen.*

TUESDAY.

GOD'S INNER CIRCLE.

"Delight thyself also in the Lord, and he shall give thee the desires of thine heart."—Psalm 37:4.

Those who know the inner circle of God are those who know the fellowship which comes by venturing one's all upon him; who gives himself with steadfast trust and unwavering faith unto God's keeping; who surrenders himself to God and by that act is taken near to him where he attains that state which the Apostle Paul describes in stronger terms, when he says, "Ye died, and your new life is hid with Christ in God."

Failure to realize this fellowship may be due to many things, but it is mainly due to our failure to pursue a growing knowledge of God on our own account. We may be religious, but if we grow cold and inactive we cease to become sensitive of spiritual enrichment, and the result is that we reach a time when we say "I have no more desire. Religion does not appeal to me any more. I got nothing out of it. God is not." This is a pathetic state for any soul to reach; and one does not have to be a wilful sinner or deny him, to come to this; just stop seeking, let God alone, even if he is a habit in our life, when faith runs on a level, and is only a habit, it dies.

As an astronomer gives himself seriously, deliberately and continuously, to the study of the heavens, so we must give ourselves to God and his blessed presence. We must knock at his door until we find "the secret of the Most High is with them that fear (study) him."

Prayer—Dear Father, we believe that it is in thee we live and move and have our being. Forbid that we shall ever forget thee. We come to thee daily in prayer, seeking thee and thy grace. We pray for growth in that grace and knowledge that shall make us pleasing in thy sight and music forever.—*Amen.*

WEDNESDAY.

FINDING GOD.

"Be still and know that I am God."—Psalm 46:10.

It was in silence that Elijah heard the voice of God and became aware of him and his will.

It was in silence that Job heard the voice of God and was inspired to believe steadfastly in him.

It was in the silence of the night that David communed with his own heart and he found the way to become a "man after God's own heart."

It was Jehovah's plea with Israel (Isa. 23:2) to be still and see the judgments of the Lord as he "stretched his hands out over the sea" and "shook the kingdoms" of the world.

The necessity for an inward stillness is clear. In true silence strength is renewed. In silence the mind is able to draw away from the world, its rush and glamour, and perceive the divine will. In silence one may see the heart of things as opposed to the superficial. Without that silence one is prevented from perfect attention, his ears are made deaf to the voice of God, and the rush and glamour of the world blind him to the divine light. Without that silence the fruits of the spirit are clouded to the perceptions.

Do not be too much taken up with the excitements of business, social relations, and studies. Without God these things are wanton and their fruit must pass with a wanton breeze. Do not be too much taken up with the material things of life, lest when we are weary with the wanton world, we will have no satisfying place to go. Life, to be worth anything, must have a moral and God-conscious basis. If this is not true the universe is only a jest.

Prayer—Our Father in heaven, and our Father in earth, be thou in us the motive of all our actions, words and thoughts. We dedicate ourselves this day to thee.—*Amen.*

THURSDAY.

A NEW CREATION.

"A new heart also will I give you, and a new spirit will I put within you."—Ezk. 36:26.

"If any man be in Christ, he is a new creature."—II. Cor. 5:17.

Divine protection, as represented in the above Scripture, is only one of the blessings we receive from God. Behold, in Christ we are new, and all things are new.

Life is something different to every person, at least to every thought-group. A poem of unknown origin reminds us, that to the joker it is a jest; to the miser it is money; to the lawyer it is trial; to the doctor it is a patient; to the teacher it is a school; to the engineer it is a long heavy grade; to the gambler it is all a gamble; but to the man who loves his work it is a delightful trip, and to the Christian it is a "story new" with every day, and, the author says, after all, "Life is what we make it. Brother, what is life to you?"

The readers of this page do not have to be reminded what regeneration does for a sinner. What a new man he is! Old things have passed away. Behold, all things are become new"—a new faith, a new vision, new motives, new objectives, new determination, new powers to obtain those objectives, new loves, a new peace, a new day—and so on. God bless us!

Prayer—O Lord, our God, it is a new day for us, and the whole new day lies before us. Do thou give us the heart and mind to see what it means to us and what we can make of it for ourselves, for others and for thee, and make us new from day to day. We ask it for Jesus' sake.—*Amen.*

FRIDAY.

COLOR-BLIND SALESMEN.

"The eyes of the wicked shall fail."—Read Job 11:13-20.

An investigation of three hundred and seventy-five salesmen handling colored cloth disclosed the fact that twenty-seven were color-blind, and unable to match any sample of goods sent in by a customer. It would seem to be necessary to test all such salesmen for color-blindness.

But the percentage of color-blindness is about the same among men and women in general. Most of see far less than we think we are seeing, and what we see, we see with far less accuracy than we think we are displaying. The average person has a very imperfect notion of his own imperfections.

So much more charitable, then, should we be toward others. Society has little room for the cocksure individual. It behooves all of us to practice humility.

Prayer—Forgive our pride and vainglory, thou meek and lowly Saviour! Help us to deal justly and kindly with all around us.—*Amen.*

AMOS R. WELLS.

SATURDAY.

"DANGER" TOO LATE.

"Now therefore let the fear of Jehovah be upon you; take heed and do it."—Read II. Chron. 19:1-7.

The most dramatic feature of the tragic and fatal explosion of the movie ship, the *Viking,* off Newfoundland, was the fact that the cameraman, Director Fissell, was actually, when the awful explosion occurred, engaged in lettering a "danger" to warn the men on the ship that gunpowder was stored in various portions of it. But the warning came too late.

So it is with us, when we postpone our attention to the perils around us. Souls are in danger far more frequently than bodies, but we take little pains to letter "danger" signs, and pay little heed to them if they are displayed. How often our Lord bade his followers to be on their guard!

Prayer—Help us to be alert against sin, O God, for our own sake and for the sake of comrades. May we not wait for the explosion. May we begin our watchfulness now.—*Amen.*

AMOS R. WELLS.

SUNDAY.

GOD AT CHURCH.

"Come unto me; hear and you shall live; and I will make an everlasting covenant with you."—Isa. 55:3.

You are asked to go to church today; what for?

The church has many functions. It is called "the assembly of the saints;" it is called the "revelation of God in the world;" it is called the "expression of man toward God;" God commissioned it to carry his Gospel to "all creation;" it is the working unit of his people in his world; it is his "household of faith."

But among the many things which it is, in God's idea, it is a house where his children recover from fatigue and effort, where they may get inspiration to take a new hold on high pur-

(Continued on page 15.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, *Pastor.*

THE CHRUCH AND THE MINISTRY.

By DR. F. W. BURNHAM.

[This sermon, which is reprinted from *The Christian-Evangelist,* is by one of the outstanding ministers of the Disciples of Christ in Richmond, Va., and indeed of the entire country. Dr. Burnham is a powerful speaker as well as a forceful writer.—*Mg. Ed.*]

"Lay this before the brotherhood, and you you will be an excellent minister of Christ Jesus, brought up on the truths of the faith and on the lessons of the good doctrine you have already followed."—I. Tim. 4:6. (Moffatt.)

The prosperity of a church depends in no small degree upon the efficiency of its ministry, that is upon the value and effectiveness of the service which it renders to the community and the world; and the efficiency of the ministry rests upon the "excellency" of its minister.

Now the relation of pastor and people is one of the most beautiful and most delicate of the relationships which we as human beings sustain one to another. Beautiful because, like the relation of members of an orchestra to their director, if all play together under the leader's direction the most inspiring harmonies result; and delicate, because if any instrument gets out of tune or any player loses the tempo discord and disharmony are produced.

The preacher's task is a difficult one, perhaps more difficult than that of any other leader in a community. The preacher must specialize in the interpretation and application of the principles of the everlasting word of God; yet he cannot be a mere specialist. The range of his thought and his activities must be as wide as the needs of humanity.

For one thing, the minister must be an administrator. The church organization is somewhat of a machine, and, like every other machine, it needs attention. Its bearings must be lubricated, otherwise they will heat and squeak. Its parts must be kept functioning efficiently and harmoniously. The minister must guide and manage the machine; but he must not become a mere master-mechanic; for the church is also something better than a machine.

The church and the minister together hold a very sacred trusteeship. Says the Apostle Paul to Timothy: "Keep the securities of the faith intact." Something has been entrusted to our keeping which is not for ourselves alone. It is the gospel of Christ. It is both for us and for all the world. Ours is a trusteeship to preserve it and to pass it on. Securities may be enhanced by the proper handling of them; but faithful stewards must see that they are not depleted thereby.

The preacher, also, must be a prophet. True the message is not originally his own; but it comes to utterance through his brain and voice and charged with the dynamic of his personality. Its effectiveness will depend upon him. He is a herald, not a theorist, a messenger, not a sophist. But he must win acceptance for his message and secure voluntary compliance with its terms. The pulpit is not the preacher's pedestal. It is his audition-chamber whence he pours out his message and the music of his soul upon a listening world.

But most of all, I think, the relation of a minister and his church is that of a father and his family. Isn't that what the Apostle Paul implied when he wrote to the Corinthian Church: "Who is weak, and I am not weak? Who is caused to stumble, and I burn not?" The achievements of his members are the joy and pride of a minister, and their losses and their sufferings are his sorrow. He is a shepherd and the welfare of the flock is his chief concern. I think it was Dr. Charles Edward Jefferson who once said that a minister usually becomes "either the shepherd of the church or its pet lamb." Don't make a pet lamb of your minister.

What shall we consider the measure of the church's and the minister's success? Large audiences are good. Increasing membership and multiplying activities for kingdom advance are praiseworthy; but these are not the final test. The development of Christ-like personalities is the ultimate goal. For the minister this means sharing with Christ, on the one hand, and with the congregation, on the other. He is a partaker of both the joy and of the sufferings of his Master, and of his members. Your minister has a right to share with you the best that comes into your lives. We ministers do so share with our people, and that is a privilege; but if we share your good things we must also share your trials and your heartaches. We lighten our own burdens by helping to carry yours.

Up in the north of Japan, I met a Christian Japenese carpenter. He told me that, in his region, craftsmen wore on the back of their jackets the insignia of their craft. Being a Christian carpenter and proud of the fact that his craft was that in which the Lord labored, he wore upon his back the symbol of the cross. It seems to me that unless we ministers are willing to carry a cross upon our backs we have no right to have it upon our lips. We dare not preach the cross unless we are willing to carry it also. But do not let your minister bear the cross alone, while all the rest go free. Take up your cross too and follow where Christ shall lead you both.

PARAGRAPHS TO PONDER.

[Honorable Henry A. Wallace, Secretary of Agriculture, has recently contributed to the public press a series of articles on "America Must Choose." These articles were written at the request of the Foreign Policy Association and the World Peace Foundation. The following salient paragraphs are taken from the series.]

Much as we dislike them, the new types of social control that we have now in operation are here to stay, and to grow on a world or national scale.

* * *

We must not only find a new leadership, but a common will to support a planned and statesmanlike purpose. Our old leaders stand discredited.

* * *

No sane and conscientious man will count lightly the risk of another great war, nor fail to do all in his power by every means possible to lessen that tragic risk.

* * *

Business men operating as individuals on the animal plane can destroy us no matter how great our scientific discoveries. As a matter of fact, the greater the discoveries, the more certain the destruction, with things as they are.

* * *

Our people on the street and on the soil must change their attitude concerning the nature of man and the nature of human society. They must develop the capacity to envision a cooperative objective and be willing to pay the price to attain it.

* * *

The religious keynote, the economic keynote, the scientific keynote of the new age must be the overwhelming realization that mankind now has such mental and spiritual powers and such control over nature that the doctrine of the struggle of existence is definitely outmoded and replaced by the higher law of cooperation.

* * *

When cooperation becomes a living reality in the spiritual sense of the term, when we have defined certain broad objectives which we all want to attain, when we can feel the significance of the forces at work not merely in our own line, not merely in our own class, not merely in our own nation, but in the world as a whole—then the vision of Isaiah and the insight of Christ will be on their way toward realization.

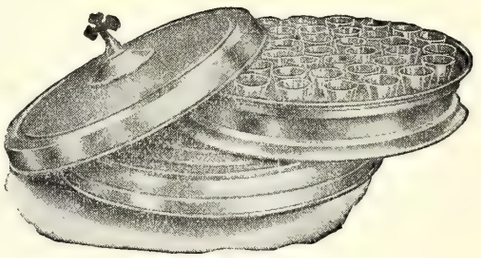
COMMUNION WARE.

Individual Service.

Made in best Silver Plate or Aluminum. Prices low; first-class workmanship and finish.

ALUMINUM.

Aluminum is light in weight, durable, and does not tarnish.



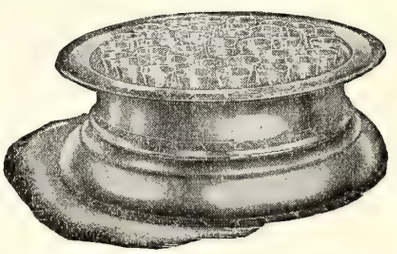
Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses $7.00
Tray No. 6—Interlocking, with 35 plain glasses 6.75
Tray No. 10—Interlocking, with 30 plain glasses 6.50
Base No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Cover No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Bread Plate No. 1—Narrow rim..... 1.60

SILVER-PLATED.

The Silver-plated Ware is of the very highest grade and best finish; heavily plated on nickel base.

Tray No. 85—Interlocking only, with 36 glasses $22.00
Base No. 1—Silver-plated; fits Silver Tray 85.. 11.00
Cover No. 5—Silver-plated; fits Tray No. 85... 16.00



(For Silver Bread Plates, see under No. 90.)
Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling) $22.00
Base No. 2—Silver-plated; fits Silver Tray 90.. 16.00
Cover No. 4—Silver-plated; fits Silver Tray 90. 14.00

Bread Plate No. 3—Narrow Rim.....$ 9.00
Bread Plate No. 4—Broad Rim..... 9.00
Filler—Silver Lined..... 6.00

THE CHRISTIAN SUN
1536 East Broad Street Richmond, Virginia

Christian Orphanage

Dear Friends:

The following completes the list of articles of clothing sent in for our children. My heart is full of gratitude.

CHAS. D. JOHNSTON, *Supt.*

Woman's Missionary and Ladies' Aid Societies, Durham Christian Church, Durham, N. C., 1 box dresses, suits, etc., for Easter.

Mrs. J. H. Shane, Franklinville, N. C., 1 suit for Easter.

Ladies' Aid Society, Berea Nansemond Christian Church, Driver, Va., 1 box dresses and suits.

Miss Maggie Nelson, High Point, N. C., 1 dress and 1 suit for Easter.

Mr. B. P. Moffitt, High Point, N. C., 2 suits.

Miss Josie Mann, R. 2, Apex, N. C., 1 dress.

Woman's Missionary Society, Wake Chapel Christian Church, Fuquay Springs, N. C., 1 box dresses.

Woman's Missionary Society, Hank's Chapel Christian Church, Pittsboro, N. C., 1 box dresses, suit, shirt, sweaters, etc., for Easter.

The Dorcas Society Congregational-Christian Church, North Manchester, Ind., 1 box dresses, suits, underwear, for Easter.

Mrs. Wilbur J. Naylor, President Dorcas Society, Congregational-Christian Church, Goshen, Ind., 1 box dresses and suits for Easter.

Woman's Missionary Society, Providence Memorial Christian Church, Graham, N. C., 1 box dresses.

Woman's Missionary Society, Circles 1 to 5, Burlington Christian Church, Burlington, N. C., 1 box dresses, suits, coats, etc., for Easter.

Misses Birdie and Sallie Wilson, Virgilina, Va., 5 dresses for Easter.

Woman's Missionary Society, First Christian Church, Roanoke, Ala., 1 box dresses, suit, shirts, pants, etc., for Easter.

Mrs. R. D. Thompson South Boston, Va., 1 boys' suit, socks and shoes, for Easter.

Woman's Missionary Society, Ramseur Christian Ch., Ramseur, N. C., 1 box dresses and suit for Easter.

F. O. Sunday School Class, United Congregational-Christian Church, Columbus, Ga., 1 box dresses and underwear, for Easter.

Mr. Sam Long, Mebane, N. C., 6 dresses for Easter.

Woman's Missionary Society, Mt. Zion Christian Ch., Mebane, N. C., 1 box dresses for Easter

Young People's Christian Endeavor Society, Newport News Congregational-Christian Church, Newport News, Va., 1 box dresses, suits, skirts, etc.

Woman's Missionary Society, Union Christian Church, Alamance Co., N. C., 1 box dresses

Misses Fay Simpson and Edith Walker, Burlington, N. C., 5 dresses, 1 hat.

Congregational Church, Urbana, Ill., per Mrs. Lou Miller, 1 box dresses and suits for Easter.

Ladies' Aid Society, Dendron Christian Church, Dendron, Va., 1 box dresses and suits for Easter.

Woman's Missionary Society, Randleman Christian Church, Randleman, N. C., 1 box dresses and suits.

Circle No. 3, Woman's Missionary Society, Elon College Christian Church, 1 dress for Easter.

Circle No. 4, Woman's Missionary Society, Elon College Christian Church, 1 sweater, skirt, 3 suits.

Mrs. C. E. Cornell, Goshen, Ind., 1 box clothing for Iola Brown, for Easter.

Woman's Council, Christian Temple, Norfolk, Va., 1 box dresses, coats, shoes, etc. for Easter.

Young Woman's Class Liberty Vance Christian Sunday School, Henderson, N. C., 8 dresses for Easter.

Mrs. L. A. Daniel, Driver, Va., 1 dress for Easter.

Young People's Missionary Society, Burton's Grove Christian Church, Wakefield, Va., 4 dresses, 2 pair socks, for Easter.

Members First Christian Church, Norfolk, Va., 1 box dresses, suit, coat, shoes etc., for Easter.

Mrs. R. B. Williams, High Point, N. C., 2 dresses.

Christian Endeavor Society, Holland Christian Church, Holland, Va., 1 box candy Easter eggs for children.

Woman's Missionary Society, Linville Christian Ch., Harrisonburg, Va., 2 quilts.

Woman's Missionary Society, First Christian Church, Greensboro, N. C., 1 box dresses, 1 pair shoes.

Mrs. Bertha Hammond, Durham, N. C., 4 dresses, 2 sweaters, for Easter.

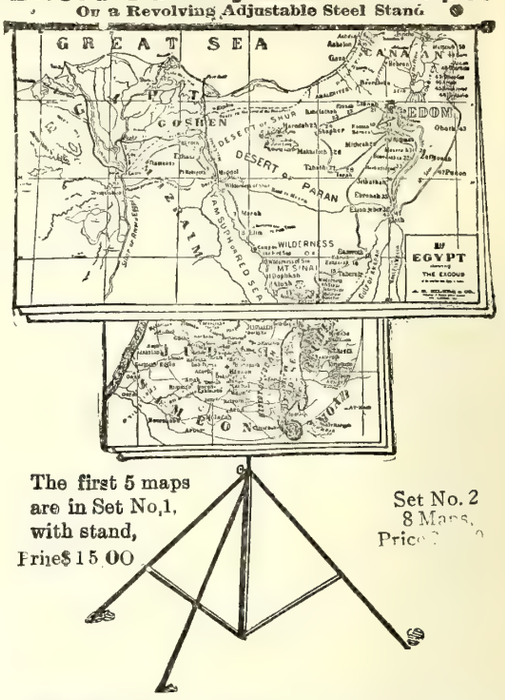
Woman's Missionary Society, Pleasant Ridge Christian Church, Guilford College, N. C., 1 box dresses, suit, for Easter.

REPORT FOR APRIL 19, 1934.

Brought forward		$ 4,457.90
Sunday School Monthly Offerings.		
North Carolina and Virginia Conference:		
Mt. Zion	$ 1.50	
Bethlehem	3.12	
Greensboro, Palm St.	8.19	
New Lebanon	7.00	
Berea	6.00	
Union, Va.	6.75	
		32.56
Eastern North Carolina Conference:		
Mt. Auburn	$ 2.87	
Turner's Chapel	1.42	
Youngsville	2.00	
		6.29
Western North Carolina Conference:		
Ether	$ 2.00	
Pleasant Cross	3.00	
Burlington	30.07	
Shiloh	1.00	
Pleasant Ridge	2.85	
Needham's Grove	2.33	
Pleasant Hill	3.58	
		44.83

Eilers Sunday School Maps.

On a Revolving Adjustable Steel Stand



The first 5 maps are in Set No.1, with stand, Price $15.00

Set No. 2 8 Maps, Price

Fine large Maps, in 6 Colors 36x57, on linen finished Cloth. Mounted on a folding steel stand, which can be regulated, so that Maps may be seen to the best advantage. This set contains data for thorough Bible Study. Its large plain and Cheerful Colors makes this set very instructive and attractive. Contains the five thoroughly up to date Maps necessary to the study of Bible History.

New Testament Palestine, — Old Testament Palestine, — Roman empire and Bible Lands, showing Pauls Travels by Colored lines. — Lands of the Old Testament, from the Great Sea, to the Persian Gulf.—The Exodus, Egypt, showing by Colored lines the wanderings of the Israelites the

THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

HOLMAN SUPERIOR TEACHERS' BIBLES

Authorized Version—Self-Pronouncing The Best Editions of the World's Best Book

For Adults, Teachers, Preachers, Students, and All Who Would Study the Word of God Intelligently

BOLD BLACK TYPE—COMPACT SIZE 4½x6¾ INCHES—WILL FIT THE COAT POCKET

Part page specimen of Holman Boldblack Type Bible

ST. MATTHEW, 5. *Christ's sermon on the mount.*

13 And leaving Năz'a-rĕth, he came and dwelt in Cā-pĕr'na-ŭm, which is upon the sea coast, in the borders of Zăb'u-lon and Nĕph'tha-lim:
14 That it might be fulfilled

A.D. 31.

CHAP. 4.

n Isa. 9. 1, 2.

934 CHAPTER 5.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.

AND seeing the multitudes, a he went up into a moun-

THIS NEW HOLMAN TEACHERS' BIBLE, Pronouncing Text, Bold Black Type is a PRONOUNCED SUCCESS. The latest Bible with NEW HELPS that are quite comprehensive and consist of an Illustrated Bible Dictionary, Concordance and additional aids all under ONE ALPHABETICAL INDEX. Also Fine Maps on Coated Paper, and a specially prepared BIBLE READING COURSE, intended to stimulate and maintain interest in the Bible. Imported Bible paper is used to improve opacity and keep down bulk. By this means you get the benefit of full Biblical information without the physical discomfort of handling a heavy volume.

STYLES AND PRICES—BIBLE PAPER EDITION

4612. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges..... $4.00

4630. Same as 4612, with extra leather lined covers..... 4.75

THIN INDIA PAPER EDITION

With Helps as described above. Size 4½x6¾ inches. One inch in thickness

630X. Egyptian Morocco, divinity circuit, leather linings, red under gold edges, silk head bands and silk marker..... 7.00

633X. Algerian Morocco, divinity circuit, leather lining to edge, silk sewed, round corners, red under gold edges, extra quality binding..... 8.00

EXTRA LARGE PRINT TEACHERS' BIBLES

Large 8 Vo. Size—8x5½ inches—1600 Pages, including 400 pages of Bible Study Helps

Part Page Specimen of Print

Extra spacing between words and lines makes this Bible very easy to read.

ST. MATTHEW, 5. *Christ's sermon on the mount.*

15 [k] The land of Zăb'u-lon, and the land of Nĕph'tha-lĭm, *by* the way of the sea, beyond Jôr'dan, Gă'lĭ-lee of the Gĕn'tiles;

A. D. 31.

k Is. 9. 1, 2.
l Is. 42. 7. Luke 2. 32.
m Mark 1. 14.

2 And he opened his mouth, and taught them, saying,
3 [b] Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

CONTAINING COMPLETE HELPS TO BIBLE STUDY, INCLUDING ALL OF THE FOLLOWING FEATURES

A New Practical Course in Bible Reading, A Treasury of Biblical Information. The most carefully compiled, thorough and attractive form in which valuable Biblical information has ever been prepared. Illustrated Self-Pronouncing Bible Dictionary Containing 150 illustrations, concise definitions and textual references on nearly 50,000 subjects. A Practical Comparative Concordance, with nearly 50,000 references. Four Thousand Questions and Answers on the Old and New Testaments. A valuable Help to all Bible Readers.

STYLES AND PRICES

4712. Divinity Circuit (overlapping covers), French Seal Leather, red under gold edges, silk head bands, and silk marker.. $5.00

812RL. Red Letter Teachers' Bible. The Words of Christ in the New Testament, Old Testament Passages alluded to by Christ, various prophecies relating to Christ in the Old Testament, etc., all PRINTED IN RED. Binding same as described above on 4712 and same large Self-Pronouncing type..... 6.00

733X. Holman India Paper, Genuine Morocco, leather lined, silk sewed, divinity circuit, round corners carmine under gold edges, silk head bands and silk marker, same type and helps as above..... 10.65

All styles sent Postpaid at above prices—Thumb Index 50 cents extra

Eastern Virginia Conference:		
Berea, Nansemond	$ 5.00	
Mt. Zion	4.60	
Cypress Chapel	5.20	
Waverly	20.00	
Berea, Norfolk	6.40	
South Norfolk	7.03	
Barrett's	.64	
First, Richmond	5.29	
Windsor	20.78	
Wakefield	2.10	
		77.04
Valley Virginia Central Conference:		
Mt. Olivet (G.)	$ 5.21	
Leaksville	2.25	
		7.46
Special Offerings.		
Alamance County	$ 45.00	
A. J. Morgan, support Morgan girls	40.00	
Burlington Drug Co., Burlington Burlington, N. C., by Dr.	5.00	
Roanoke S. S., Roanoke, Ala.	5.00	
W. J. Carter, Greensboro, N. C., on Thanksgiving pledge	37.50	
Miss Nannie L. Hawkins, Cedar Grove, N. C.	1.00	
Union, Va., S. S., birthday offering	1.25	
		134.75
Total for the week		$ 302.93
Grand total		$ 4,760.83

PROGRAM.

Ministers-Laymen Association to be held at Pisgah Christian Church, Pisgah, Ala., April 28-29, 1934.

Theme: "Rural Church Problems."

SATURDAY.

P. M.

2:00—Devotion and Welcome, Rev. J. H. Hughes.
2:15—Spirituality in the Sunday School, Miss Iva Hughes.
Spirituality in Christian Endeavor, Rev. J. P. Bean.
Spirituality in Song and Praise, Miss Nellie Sledge.
Spirituality in the Church, Rev. J. D. Dollar.
7:30—Devotion, Rev. W. T. Meacham
Special Music.
7:45—Efficient Leadership, Prof. J. N. Howell.
8:05—Sermon, Rev. J. P. Bean.

SUNDAY.

A. M.

9:30—An Ideal Sunday School (in action), W. H. Stevens.
10:30—Missions, Mrs. F. P. Ensminger and Others.
11:10—Sermon, Dr. F. P. Ensminger.
12:00—Adjournment for lunch

P. M.

2:00—Devotional, Rev. Olin Sheppard.
2:15—Working for the Master in Turkey, Miss Jeanette Odell.
General Discussions.
Miscellaneous Business.
6:45—Christian Endeavor, Local Leadership.
8:00—Sermon, Rev. G. H. Veazey.

H. P. BEAIRD, President.

NOTICE.

I am selling magazine subscriptions "to help along" and will appreciate a share of your subscriptions. Do any of your magazines expire soon? If so you will receive a special offer from publishers. *Remember,* I will meet *any offer* made. Send me your renewals at their prices, or I will be glad to quote my special prices on any magazine or club.

Suffolk, Va. J. EDWIN HARRIS.

FAMILY ALTAR.

(Continued from page 12.)

poses from which the hand has slackened; it is a place of spiritual compensation from which we see our lives more truly. At the church, in his house, one may feel God coming between him and the many things which would dishearten him and work despair. Under the spell of faith and thought there, we may come under the rebukes and deliverances of high and unworldly considerations; to go to church and seek God in worship "is the instinct of a soul which has become aware of itself and its surroundings," says Hastings. Foundations of life and life's cleansing power and sure support is from him. But these things can come to us only by searching for him, and it is at the church we may find him; not that it is impossible to find him elsewhere, for if we don't find him elsewhere it is certain that we will not find him at the church; but it is at the church that we find that God is searching for man. Whatever place one may find him, there is still need for the church where his soul and our souls meet; where the warmth of fellowship is found; where the great body of saints unite and march on, for God is in the world.

Prayer—Our Father, we thank thee that thou hast made our devotions at home a sanctuary of thy presence, but give us the glorious light of the larger fires of the church, and make there our joys complete.—*Amen.*

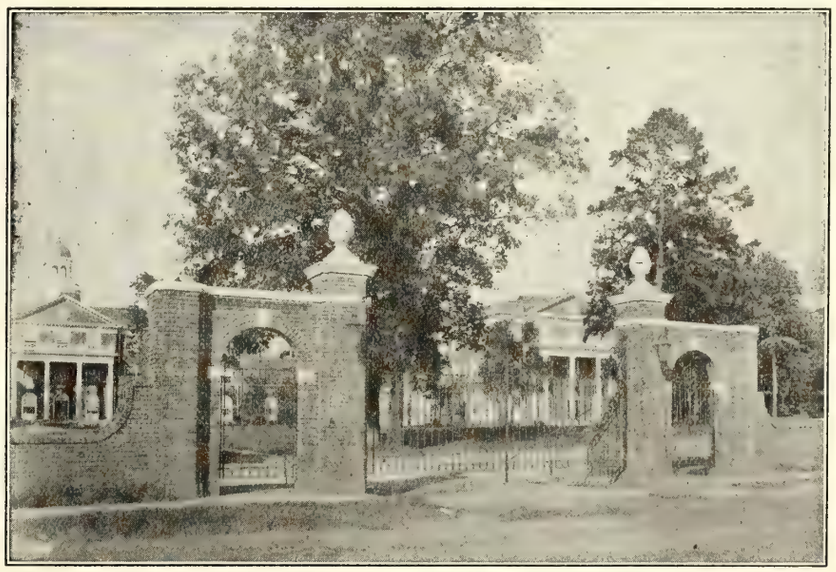
A man is out of place in his own home when he stays there at such times as he ought to be in church.—*Christian Evangelist.*

ELON COLLEGE

AN ACCREDITED COLLEGE

of the

CONGREGATIONAL CHRISTIAN CHURCHES OF THE SOUTHEAST



South Entrance to the Campus

ELON COLLEGE, founded by the Christian Church in 1889, has fully justified the faith and hope of its founders during its 42 years of operation. Its graduates from the four-year course leading to a bachelor's degree, number 980, now living, 122 of whom are in the Christian Ministry and full-time Christian service. The majority of these are members of our own denomination. In addition, 449 are in educational work and are an active influence in the lay leadership of the Christian Church.

THE CHRISTIAN EDUCATION BUILDING, and the definite religious atmosphere of the College, provide the very best facilities available for training for religious leadership, and offer the Church its finest opportunity to train the young people of the denomination to assume active leadership both in the ministry and laity of the local churches.

Address—

C. M. CANNON, *Registrar*

Elon College, - - - - North Carolina

Home Atmosphere—Reasonable Rates—Clean Athletics—Christian Spirit

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational-Christian Church.

Central Publishing Co., Inc., is complying with the President's Code

BOARD OF EDITORS.

J. O. ATKINSON, D. D.....Editor
E. C. GILLETTE, D. D.....Associate
S. C. HARRELL, D. D.....Contributing
C. R. RAYMOND, D. D....Contributing
ELISHA A. KING, D. D...Contributing
W. C. WICKER, D. D.....Contributing
J. T. KERNODLE....Managing Editor

SUBSCRIPTION RATES.

One Year $2.00
Six Months 1.00

Trial Subscriptions: Five or more new subscriptions sent in at one time by pastor or president of any church organization, three months for 40c each.

PUBLISHED EVERY THURSDAY AT RICHMOND, VIRGINIA.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Change of Address: Be sure to give both old and new address when asking that your address be changed.

All news matter and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsyth Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, **Managing Editor, 1536 E. Broad St.,** Richmond, Va.

Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

Receipts: The change of label is your receipt for money paid. The label shows date of expiration, and change on label will appear the first or second issue of the month following renewal, provided it was received before the 25th. No other receipt will be sent unless requested. Please notify the Richmond Office if label is not changed as above.

MARRIAGES

WILSON—HILLIARD.

On Easter Sunday, in Cary, Miss Ella Hilliard became the bride of Mr. J. B. Wilson, the writer officiating.

The chancel was attractively decorated with pines and spring flowers.

Music was rendered by Mrs. W. L. Hilliard. The bridesmaids were first to enter, these being Miss Laura Hilliard and Mrs. H. C. Hilliard. Both wore shoulder corsages of sweetpeas and lilies of the valley.

The bride entered on the arm of her brother, Fleming Hilliard. She was attired in blue with gray accessories, and wore a corsage of rose-buds showered with lilies of the valley.

The groom and his best man, Mr. William Stanback, entered and took their places at the altar.

H. C. HILLIARD.

OBITUARIES

ALLEN.

Mrs. Margaret E. Allen was born November 9, 1848, and died March 22, 1934. She was the mother of thirteen children, three of whom preceded her to the grave. Ten children 42 grandchildren and 29 great-grandchildren survive her. She had been a resident of Lanett, Ala., for 38 years.

She was a very familiar saint of God, her name being a household word to hundreds of people in this community.

She was left a widow several years ago, since which time she has spent her life serving her children and friends. Her life was one continual ministration of mercy, and how we all miss her since her going away. All people rise up and call her blessed.

Her manly sons and noble daughters stood watch around her bed in the days of her last sickness, with the sweet assurance that "Mother was ready to go," for she loved the Lord and rejoiced in the accomplishment of his will.

She had been a member of the Baptist Church since early in life. Ever true and faithful to all obligations placed upon her, she goes out peacefully to meet her Lord.

Weep not, dear ones, for in due season you will reap your reward if you faint not, and your mother's joy will be perfected in finding her children saved.

From one who loved her and appreciated her life. G. D. HUNT.

MORTON.

Mr. John Stadler Morton was born January 27, 1866, and fell asleep March 11, 1934, at the age of 68 years, 1 month and 12 days. Brother Morton's death was sudden.

October 12, 1890, he was united in marriage to Miss Eliza Lamm, and to this union were born four children, all of whom, with his wife, survive.

Early in life he professed faith in Christ and united with Bethlehem Christian Church, where he remained faithful until death called him home. Burial services were conducted by the writer in Bethlehem Church, and interment was in the church cemetery.

May God bless the family.

G. C. CRUTCHFIELD.

PERRY.

Mrs. Annie Perry, wife of the late Mr. Burl Perry, died at her home, Wake Forest, N. C., March 14, 1934. The funeral was conducted by the writer, assisted by Rev. S. E. Madren.

Mrs. Perry leaves two children, Grover Perry and Mrs. Jones.

She was a faithful and loyal member of Beulah Christian Church, and an outstanding Christian in her community. May her loved ones be comforted by our Father, the Giver of Peace.

H. C. HILLIARD.

GARRIS.

Mrs. Ella G. Garris, aged 75, a loyal and faithful member of the Christian Church, passed to her eternal reward on March 31st, at the home of her daughter, Mrs. L. S. Dunn, with whom she had made her home for many years.

Mrs. Garris loved her church and during the time of my work as her pastor, she was ever loyal and faithful in attendance. Before becoming a member of the First Christian Church, Portsmouth, she was a member of the Church in Newport News.

The funeral was held in the church, April 2nd, and burial was in Oak Grove cemetery.

R. A. WHITTEN.

PIEDMONT COLLEGE

Located in

"The Blue Ridge Highlands"

SUMMER TERM—JUNE 11th.

An accredited college with an enviable reputation for superior classroom instruction, and wholesome student life.

Fully recognized and accredited in its home State, and in such neighboring States as North Carolina, South Carolina, Alabama, Tennessee and others. Standard courses leading to the A. B. and B. S. degrees.

The Summer Term, continuing for six and nine weeks, affords opportunity for college and professional study and invigorating recreation.

From six to twelve hours of credit may be earned. Special courses in Elementary, Intermediate, High School and Rural Education. Public School Music and Art; School and Playground Games; Athletic Coaching.

For Fall Term or Summer Bulletin, write

DEAN J. C. ROGERS,
DEMOREST, GEORGIA.

Southern Seminary Foundation

(Successor to Atlanta Theological Seminary.)

AFFILIATED WITH

Vanderbilt University

The Foundation and the other Foundations that are affiliated with Vanderbilt University School of Religion comprise the only Interdenominational Theological School in the South. Through this affiliation the students enjoy the rights and privileges of Vanderbilt University.

DEGREES.

Candidates for degrees are required to have completed their college courses.

The degree of Bachelor of Divinity is offered to qualified students who complete the required courses.

Vanderbilt University also offers the degrees of Master of Arts and Doctor of Philosophy, in accordance with the regulations established in its several departments.

MORE THAN A SCHOOL OF THEOLOGY.

Because of our affiliation with Vanderbilt, our relations with other nearby colleges where our students can take courses without tuition, and the cooperation of the American Red Cross and other social agencies in the city, we prepare students for many types of Christian service.

For information write

WILLIAM JAMES CAMPBELL, *President*,
330 BUTTRICK HALL, VANDERBILT UNIVERSITY,
NASHVILLE, TENN.

THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

IN ESSENTIALS, UNITY. IN NON-ESSENTIALS, LIBERTY. IN ALL THINGS CHARITY.

VOLUME LXXXVI. RICHMOND, VA., THURSDAY, APRIL 26, 1934. NUMBER 17.

THE SUN'S OBSERVATORY

Sensitive.—

The World Tomorrow is authority for the statement that under a former viceroy, any British soldier in India singing "Onward Christian Soldiers" was liable to punishment because the hymn says, "Thrones and crowns may perish." If this is a correct statement, it is only another illustration of the proverbial English insensibility to humor. During the war, it was a penal offense to read the Sermon on the Mount from a soap box, although the same words could be intoned by the Dean of St. Paul's properly clad in his vestments, without interference from the law. Most nations and individuals lacking the saving grace of comedy are unduly sensitive. The Nazi absurdities furnish the best contemporary evidence of this truism.—*The Christian-Evangelist.*

Brotherhood Day.—

Sunday, April 29th, has been designated as "Brotherhood Day," by leaders among American Protestants, Catholics and Jews. The churches throughout the country have been urged to observe this day wherever possible. According to Dr. S. Parkes Cadman, Chairman of Brotherhood Day, it "will be one of the most significant events making for closer understanding among those of various faiths in the history of this country." We are told that it will not be a day set aside to discuss denominational differences, or suggest a watering down of anyone's religious convictions, but a time when plans may be made to turn away from prejudices toward constructive cooperative efforts. It is time that Protestants, Catholics and Jews "rise above old suspicions and prejudices, look for ways of effectively working together in this crisis as citizens of American Democracy, and maintain and safeguard the American ideal of religious freedom and brotherhood."

An Excessive Emphasis.—

J. Norwood Sheridan, as quoted in an exchange, makes this observation: "We find among us a false worship of the Utilitarian—an excessive emphasis of the practical side of religion at the expense of its devotional life. Today we are manifestly substituting propaganda for prayer; organization for spiritual culture; the committee-room for the Holy of Holies. We are engaged in 'running the church' rather than 'seeking the kingdom.' We are maintaining an institution rather than finding God. We are, in fact, ecclesiastics rather than saints; and so we are strangers to that rapture of experience which led Paul on one occasion to wonder whether 'he was in the body or out of it'; or Thomas Erskine to say once, 'That night I got my head out of time into Eternity'; or Charles Kingsley to cry joyously as he lay dying, 'How beautiful God is!' We are missing these experiences because we are missing God, and all our outward busyness can never atone for the thinness and poverty of our inner life."

Codes and Progress.—

In an editorial with the above caption, *Business Week* raises the question: "Is there adequate justification for limiting output by handicapping efficiency?" It continues: "With NRA, the government stretches out a restraining hand. The output of the efficient plant is deliberately restricted, by the device of limiting the hours a week that it can be used. Is this justified? Or is economic mediaevalism, and suicide? The question is vital. . . . Alarmed philosophers are sounding warnings against the fallacious theory of 'solving the paradox of poverty in the midst of plenty by destroying the plenty'." Our contemporary does not think the answer is as glib as that. It contends that there must be a distinction between temporary and permanent policies, and believes that social consideration will hereafter govern to a great extent economic policy; also that the present restrictions placed upon output are justifiable to some extent, but purely from the social point of view, and only so long as an emergency exists. The question, however, persists, and we "must not attempt permanently to evade it. That is, indeed, economic suicide. It would freeze standards of living at present levels. The greatest welfare demands the greatest possible outputof goods, produced with the minimum of human effort. Subject only to socially desirable standards of wages, hours, and honest trade practices, economical production must be encouraged. The restrictive clauses ought to be removed from the codes, one by one, as each industry reaches the point where it can stand the shock. We are not so naive as to suppose that will come without a fight, but it is a fight that must be made and won."

The Southern Convention.—

When the next issue of THE CHRISTIAN SUN reaches many of our readers, the sessions of the Southern Convention of Congregational-Christian Churches will have become history. The Convention will not have adjourned, probably, but the greater part of the work will have been finished and recorded. The women of the church will hold their missionary meeting on the morning of Tuesday, May 1st, and the Convention will be called to order by President S. C. Harrell on the same afternoon, at 3 o'clock. No session of the Convention ever held has been of more vital importance than the coming session will be. The statement may be rather surprising to some of our laity, but it is nevertheless true—the present session will either initiate the beginning of a new and larger era of usefulness for the Convention, or it will sound its death knell. Propaganda by those who may be well-meaning, but nevertheless destructive propaganda, has had its effect, and there will go to the Convention representatives that will honestly believe that their particular Conference may have more to gain by smashing the organization. They are forgetful of the fact that if they pull down the underpinning, the whole superstructure of our work throughout the Southeast is bound to fall. History bears out the fact of the necessity of a body in which the work of the South may culminate. It can be made flexible enough in its set-up to include Congregational and Christian (ultimately Congregational-Christian) Churches, but it must continue as a body through which our work can be co-ordinated and carried forward. It is incumbent upon every delegate selected to attend this session of the Convention, and to give earnest and prayerful consideration to the work in hand.

How We Are Employed.—

The Methodist Protestant Recorder has compiled the following interesting information from the United States census: "The number of different occupations in the United States is usually placed somewhere between 2,000 and 3,000. The United States census lists 500 different occupations, comprising some 100,000 separate kinds of jobs. In 1931, 28.9% of the working population, or more than 14,000,000, were engaged in manufacturing and mechanical industries; 21.9%, or 10,700,000, were in agriculture, forestry and fishing; 12.5%, or 6,000,000, were in trade. Almost 5,000,000 were in domestic and personal service; 4,000,000 in clerical occupations; 3,800,000 in transportation and communication; 3,250,000 in professional service; less than 1,000,000 in extraction of minerals, and 856,000 in public service. The largest single professional class (1930 figures) is that of school teachers, with 1,044,016, of whom 854,000 are women. Trained nurses are next with 294,189, of whom 96% per cent are women. Musicians and music teachers number 165,128; lawyers, judges and justices, 160,605, with 3,385 of them women; physicians and surgeons, 153,803, of whom 6,825 are women; clergymen, 148,848, women number 3,276. Other figures are: Actors, 37,993; architects, 22,000; artists, sculptors and teachers of art, 57,265; authors, 12,449; editors and reporters, 51,844; chemists, assayers and metallurgists, 47,068; college presidents and professors, 61,905; dentists, 71,055; designers, 20,508; draftsmen, 79,922; inventors, 2,300; ostopaths, 6,017; photographers, 39,529; teachers of dancing, athletics, etc., 18,599; civil engineers and surveyors, 102,086; electrical engineers, 11,863; other professional pursuits, 114,403; county agents, farm demonstrators, etc., 5,597; librarians, 29,613; social and welfare workers, 31,241; other occupations, 49,942. The agricultural population is more than 10,000,000."

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

A good conscience—what a priceless possession it is! It is a conscience whose fears and alarms have been quieted. It sees and knows its Saviour. It rejoices that he has set it free. The tumult is changed into a calm. The black indictment is obliterated by a pierced hand. The sorrowful years of banishment are over.—*Alexander Smellie, in Moody Bible Institute Monthly*

This is a personal note for every delegate to the meeting of the Southern Christian Convention at Suffolk, May 1st-4th: "Your Conference, in electing you, showed its faith in your wisdom and loyalty, and laid upon you its responsibility of representing your church, your Conference and its interests at this Convention." It, therefore, behooves every elected delegate to attend, if possible.

Reports are that the Woman's Missionary Rally at Pleasant Grove Church (Halifax County), Va., Tuesday, April 16th, Mrs. L. E. Carlton, superintendent, was well attended and was a very happy and successful day. There were eight of the Rallies in all—three in the Eastern Virginia Conference, five in the North Carolina Conference, and the cause of Missions was discussed by more than one thousand of our good women.

We learn with sorrowof the death of Brother J. J. Reynolds, a long time and faithful member of our Christian Chapel Church, Merry Oaks, N. C. Brother Reynolds died early on the morning of April 16th, and the funeral was at Christian Chapel on the 17th, conducted by the pastor, Rev. Geo. M. Talley, assisted by Rev. J. E. Franks, a former pastor, and Rev. J. Lee Johnson and Brother Joe McIvor. Brother Reynolds is survived by 4 sons and 2 daughters, to whom, with other relatives, we extend sympathy.

"Rev. A. R. Flowers spent the first week in April in Durham, N. C., in the interest of some worthy young people who have been corresponding with him in regard to their education and to their life work. Mr. Flowers is certainly to be commended for the splendid work he is doing among the young people of the country, who have real worthy objectives but who have limited means. He has many friends in our city and a goodly number of old pupils, all of whom accept a visit from him with great delight." So writes a Durham correspondent.

Maybe if one of our consecrated ministers had said it from his pulpit, as many are saying it, the following from the voice of Dr. L. P. Jacks, of London, world-known figure and author, would have received little attention and would have been called crude, but here, at any rate, is what Dr. Jacks says of us: "America strikes me as a country where a terrific struggle is going on between God and the devil for the possession of the soul of the people. . . . Over the country God and the devil are going at each other hammer and tongs, and make no end of noise about it."

The Mission Secretary spoke briefly on "Missions" to our Hanks' Chapel Sunday School, Sunday, April 22nd, and preached at the 11 o'clock hour in Pastor Talley's pulpit. It was, indeed, a joy to be at Hank's Chapel once more, with a church and congregation of historic origin, growth and tradition. They worship in a beautiful and adequate bulding now, which, in addition to the main auditorium, has five Sunday School rooms. Brother H. C. Farrell is the superintendent of the live and active Sunday School; Rev. Geo. M. Talley, Carbonton, N. C., is the consecrated and energetic pastor. The church is to observe Memorial Day with all-day services, the fourth Sunday in May.

After some forty years of service as our faithful missionary in Japan, our beloved friend and brother, Dr. A. D. Woodworth has earned and richly deserves all that this paragraph, in a letter from him, dated Merom, Ind., April 10th, indicates: "How I wish you could make us a visit in our new home, like Jerusalem, delightful in situation, the joy of the whole earth. Especially in the morning, all the birds sing for us and a robin is building her nest in an apple tree close to our kitchen door." We are hoping to have Dr. Woodworth come to our South before many more moons, where the birds sing a little sweeter, the flowers are a little more fragrant, and the robins build their nests a little more securely than any where else on this good earth.

The Executive Committee of the Southern Convention and the committee appointed at the last session of the Eastern Virginia Conference, with two or three invited brethren, met in the Suffolk Christian Church, Tuesday, April 17th, and devoted a busy session to discussion of recommendations from the Committee of Ten to be presented by the Executive Committee at the session of the Convention to convene at Suffolk May 1st-4th. The fact of merging our Congregational and Christian work within the scope of the Convention was voted two years ago. What deeply concerns us now is to adopt plans, measures and methods that will do violence to the wisdom and feelings of none, but will construct and go forward on a basis of what we have and what has already been done. We are faced with a great challegne—that of working ut in detail and in actual practice that which we have preached through all the years, and that which in Convention assembled we have decided by the help of God we will do.

Our Baptist brethren, true as they ever are to the cause of Foreign Missions, the foundational work of any progressive and growing church, give evidence of financial and spiritual recovery as reported by the Associated Press from Richmond, Va., April 20th: "The Foreign Mission Board of the Southern Baptist Convention tonight announced that it examined, accepted and appointed 12 new missionaries at its regular monthly session here yesterday afternoon. This number of appointments, the Board said, exceeds any record since June, 1925, and marks the break in the long financial drought which prevented the reinforcement of the thinning line of missionaries. Five of the new missionaries will go to Africa, three to Japan, two to Brazil and two to China; two other re-appointments for China were made in March, making a total of 14 to sail for Southern Baptist mission fields within the near future." It will be of interest and inspiration to our Christian women to know that "eight of these missionaries will be fostered and supported by the Woman's Missionary Union of the Southern Baptist Convention."

INGRAM REVIVAL.

On Sunday morning, April 8th, the series of revival services began at the Ingram Christian Church. These services were conducted by the pastor, Rev. H. E. Crutchfield.

Mr. Young, of Roxboro, N. C., assisted in the song services. Each of these song services was wholly inspirational and paved the way for the pastor's message.

Each evening, at 7:30, continuing for eleven evening services, the pastor brought to a large audience of attentive hearers an inspiring message.

The prayers of the Christian people, who upheld the pastor in his deep devotion, and and in his sermons, were manifested in God's power to save the lost, and a number were converted and several added to the church, both by professions and by letter.

The revival came to a close on Wednesday evening, April 18th. At this closing service a large number made resolution to try to live the example of Christ a little more fully than ever before.

Each member of the church feels inspired by this series of services.

The earnest prayer of the entire church is for God's abiding blessing and presence, that each may go out and win more souls to his kingdom.

C. E. F.

EASTER IN RICHMOND, VA.

On Sunday before Easter we had an unusual experience at the First Christian Church, Richmond, Va. The ground was covered with snow, the weather was disagreeable, but our attendance was very good at both the Sunday School and the church services.

Dr. John R. Scotford had promised to be with us that night. He was to speak in Washington that morning, but the weather cleared and he drove to Richmond in the afternoon. We had a good attendance that night to hear Dr. Scotford, who brought an inspiring and instructive message on the subject, "The Human Side of Missions." Our people enjoyed hearing him and having Mrs. May D. White and Mrs. D. E. Brown who were traveling with him, in our service.

On Thursday night before Easter, we had a Candle-light Pageant, "The Seven Sayings of Christ on the Cross." This pageant was under the direction of Mrs. Inez Woodward. It was both inspiring and beautiful. Immediately after the pageant a candle-light communion service was observed. For three years the silent candle-light communion service has been observed. The interest and attendance has been rapidly growing. Last year the attendance was twice as large as it was the first time it was given. This year more than twice as many communed as the register showed were present last year. When we meet and worship silently around the Lord's table with the soft glow of the candle-lights, there is a sacredness that you cannot soon get away from. The impressions are lasting.

On Easter Sunday morning we celebrated the fourteenth anniversary of the organization of our church. At this service we ordained four new deacons, as follows: Brothers J. T. Kernodle, C. E. Savedge, F. M. Webb and J. H. Newman. These brethren were duly elected by the church a few weeks ago, together with Brother P. J. Carlton, but owing to Brother Carlton's inability to attend the services, he asked that his ordination be postponed. We hope and pray that he will soon be able for that service so that his brother deacons and the church may have the benefit of his counsel also. We are expecting to do even greater things for the Master than we have in the past.

We did not take our offering for Missions at Easter. Owing to the illness of the pastor, the campaign for the College had not been over long. The church in its regular quarterly conference voted to try to get each family to use the penny-a-meal system from Easter until Pentecost for Missions. We hope this will bring in more than we have been raising.

JOSEPH E. MCCAULEY.

FINAL REPORT.

We are herewith presenting the final report showing the results of the campaign through the churches to raise $25,000 for the College.

We have not succeeded as well as we had hoped, but many of the churches have been generous and cooperative in this effort. Reports have been submited from time to time showing the amounts asked for from the churches on a basis of fifty per cent per member, also showing the amounts contributed by the indivdual churches.

The period for this campaign has already passed. However, to the churches making contributions, we are making this final report. The report first will show the churches on the Honor Roll, that is those churches that have raised the amounts asked for. Then the churches are listed according to Conference, showing the quota and the amount raised. These figures indicate all contributions received from the churches for the College since last November, including Fifth Sunday Offerings, Dollar-a-Month Club dues, individual gifts, and church collections.

We have been as careful as we could in receiving and crediting these amounts. It is quite possible that mistakes have been made. Should there be any errors in the amount credited to you, will you please be good enough to call attention to the error, and the correction will be cheerfully made.

There may be others who will send in their contributions. All such instances will be reported through The Sun. This, however, will be the last complete list to be published this year.

You will perceive that the total amount received during this period is less than $6,000.

We wish to take advantage of this oppotunity and express to the people, churches and societies our appreciation for any and all contributions.

L. E. Smith, *President.*

HONOR ROLL.

Church and Conference	*Quota*	*Raised*
Wake Chapel, Eastern N. C.	$104.50	$155.08
Catawba Springs, Eastern N. C.	103.50	103.50
Seagrove, Western N. C.	18.50	32.00
First Church, Graham, Western N. C.	11.50	13.50
Elon Community Ch., N. C. & Va.	241.00	805.00
Ingram, N. C. & Va.	83.00	116.11
Carolina, N. C. & Va.	15.50	15.50
Mebane, Eastern N. C.	10.50	12.00
Durham, N. C. & Va.	221.50	264.17
Windsor, Eastern Virginia	38.50	76.25
Franklin Church, Eastern Virginia	129.50	266.15
Waverly Church, Eastern Virginia	122.00	195.50
Dendron, Eastern Virginia	24.00	31.25
Burton's Grove, Eastern Virginia	25.50	33.00
Ambrose, Georgia & Alabama	30.00	59.00
Antioch, Valley Virginia	45.50	63.55
Lynchburg, N. C. & Va.	49.00	50.00
CONTRIBUTING CHURCHES.		
Plymouth, Eastern N. C.	$ 36.00	$ 8.50
Pleasant Union, Eastern N. C.	55.00	12.50
Mt. Hermon, Eastern N. C.		2.00
Moore's Union, Eastern N. C.	45.00	3.00
Christian Light, Eastern N. C.	59.00	2.21
Liberty Vance, Eastern N. C.	183.00	57.50
Wentworth Church, Eastern N. C.	46.50	23.73
United Church (Raleigh), East. N. C.		8.00
Hayes' Chapel, Eastern N. C.	32.00	6.00
New Elam, Eastern N. C.	140.50	11.68
Shallow Well, Eastern N. C.	97.50	1.00
Pleasant Hill, Eastern N. C.	46.00	4.26
Youngsville, Eastern N. C.	23.50	1.00
Lebanon, Eastern N. C.	17.00	8.86
Oak Level, Eastern N. C.	66.00	50.00
United Ch. (Chapel Hill), East. N. C.	31.50	8.10
Mt. Auburn, Eastern N. C.	87.00	53.10
Morrisville, Eastern N. C.	12.50	1.45
Mt. Gilead, Eastern N. C.	80.00	.35
Fuller's Chapel, Eastern N. C.	54.50	6.60
Sanford Church, Eastern N. C.	102.50	14.00
Damascus, Eastern N. C.	28.50	3.20
Turner's Chapel, Eastern N. C.	34.50	5.60
Piney Plain, Eastern N. C.	48.50	25.00
Antioch (R.), Western N. C.	30.50	2.50
Randleman, Eastern N. C.	39.00	3.20
Big Oak, Eastern N. C.	89.00	5.38
Smithwood, Western N. C.	80.50	12.50
Ether, Western N. C.	47.50	3.00
Grace Chapel, Western N. C.	73.00	7.00
Ramseur Church, Western N. C.	56.00	33.00
Hank's Chapel, Western N. C.	80.50	5.00
Burlington, Western N. C.	340.50	194.57
Parks Cross Roads, Western N. C.	86.50	12.00
Liberty Church, Western N. C.	14.00	2.03
Graham Prov.-Mem., West. N. C.	30.50	1.52
Zion, Western N. C.	93.50	6.06
Bethel, N. C. & Va.	76.50	1.60
Shallow Ford, N. C. & Va.	79.00	.25
W. S. Ch. Church, N. C. & Va.	11.00	2.50
Bethlehem, N. C. & Va.	150.50	16.05
Union Church, N. C. & Va.	151.50	59.16
Pleasant Ridge, N. C. & Va.	44.50	2.52
Reidsville, N. C. & Va.	175.50	10.20
Hopedale, N. C. & Va.	35.50	6.28
Mt. Zion, N. C. & Va.	73.50	50.00
Pleasant Grove, N. C. & Va.	150.00	72.87
Elk Spur, N. C. & Va.	38.00	2.50
Rocky Ford, N. C. & Va.	32.50	2.50
Hines' Chapel, N. C. & Va.	128.00	85.25
Monticello Church, N. C. & Va.	41.00	13.00
Long's Chapel, N. C. & Va.	90.00	30.00
Lebanon, N. C. & Va.	63.00	21.73
Berea, N. C. & Va.	60.50	8.70
Liberty Church, N. C. & Va.	84.00	5.00
Hebron Church, N. C. & Va.	72.50	12.00
Mt. Bethel, N. C. & Va.	59.00	42.66
Happy Home, N. C. & Va.	109.50	9.31
New Lebanon, N. C. & Va.	88.50	60.18
Apple's Chapel, N. C. & Va.	178.50	7.32
First, Greensboro, N. C. & Va.	250.00	130.09
Haw River, N. C. & Va.	96.00	48.77
Union, N. C. & Va.	151.50	65.76
Christian Temple, Eastern Va.	407.00	235.47
Portsmouth, Eastern Va.	112.50	79.73
Holland Church, Eastern Va.	209.00	181.50
Berea, Norfolk, Eastern Va.	93.00	22.10
Eure, Eastern Va.	184.50	56.15
Oak Grove, Eastern Va.	48.00	5.00
Bethlehem, Eastern Va.	180.50	17.43
Spring Hill, Eastern Va.	32.00	5.75
Barrett's Chapel, Eastern Va.	37.50	8.55
Wakefield, Eastern Va.	46.50	35.75
New Lebanon, Eastern Va.	35.50	5.00
Richmond, Eastern Va.	78.00	26.74
Suffolk, Eastern Va.	670.50	514.57
Liberty Springs, Eastern Va.	171.50	65.00
Centerville, Eastern Va.	37.00	4.00
Cypress Chapel, Eastern Va.	130.00	10.00
Damascus, Eastern Va.	89.50	10.00
Hopewell, Eastern Va.	88.00	2.37

(Continued on page 7.)

SPECIAL ANNOUNCEMENT

To Sun *Subscribers Who Are in Arrears:*

In an effort to get the subscription list on a current basis, we are making these special offers, good until January 31st, to Sun subscribers who are in arrears:

(The Offer Is Continued Until Further Notice.)

Offer No. 1—If you are in arrears as much as two years, send us Money Order or Check for $5.00, and we will give you credit for three whole years' subscription.

Offer No. 2—If you are a year or more in arrears, send Money Order or Check for $3.50, and we will extend your subscription two years.

Offer No. 3—If you are as much as three years in arrears, send us $6.00, and we will extend your subscription to July 1, 1934, giving you full credit for your back account.

Letters have been sent out during the past six months to all who were as much as three years in arrears, trying to induce them by special offers, to pay up their arrearages. Quite a few have responded. Others have paid no attention at all to these letters. If by any chance you were in this class, and did not receive our letter, Offer No. 3 will enable you to put yourself back on a current basis at a nominal cost. Even if you are unable to avail yourself of this offer at present, won't you write the undersigned, explaining the situation?

If at all possible, won't you take advantage of one of these offers, thereby not only saving yourself money, but helping your Church Paper?

All Money Orders and Checks should be made payable to The Christian Sun, and letters should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

Renewal Subscription Blank.

Name..... Special Offer No.....

Street No. or R. F. D.....

City..... State.....

Amount enclosed, $.....

If sent in by another than the subscriber, please give name and address below:

Name..... Address.....

E-D-I-T-O-R-I-A-L

EDITOR
J. O. ATKINSON, Elon College, N. C.
ASSOCIATE EDITOR
E. C. Gillette
117 W. Forsyth Street, Jacksonville, Fla.
CONTRIBUTING EDITORS
W. C. Wicker C. Rexford Raymond
S. C. Harrell Elisha A. King

THE PRINCIPLES OF OUR CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF OUR CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

HISTORY OF MISSIONS.

A very interesting document of twenty pages, entitled "History of the Home Mission Work in the Eastern Virginia Christian Conference," was handed to The Sun's editor by Brother J. J. Faison, Waverly, Va. The document was prepared by the late, lamented Rev. Robert A. Ricks, and printed by order of the Conference, the print being from The Christian Sun office, Raleigh, N. C., 1889. The booklet now rests in the historical department of our Elon Library, where all of our important church documents should be gathered. From the opening page of this historical treasure-house, we quote the following:

"Systematic mission work was begun in the Eastern Virginia Christian Conference during the Conference year 1876-77. True, there was an effort made a few years previous to this to establish a church in the city of Norfolk, and some funds were collected and expended for that purpose; but the effort was local and spasmodic, rather than general and systematic; and the failure of this enterprise can be attributed, to a great extent, the unwillingness of our people in Norfolk and adjacent towns to again embark in a similar enterprise.

"This, and other experiences of a like nature, ought to be sufficient to impress upon our Conference the necessity of putting forward no effort at any proposed mission point, until the matter has been thoroughly considered, and the practicability of the effort be settled almost beyond the shadow of a doubt; and then the work should be prosecuted with a determination that 'laughs at difficulties,' and makes opposing influences aids to success. Nothing is a greater barrier to success at a mission point, than a former failure at the same point."

When we look today at our churches in Norfolk, Portsmouth and Berkley, we are reminded that, though the first effort to establish Christian Churches in this city failed, the Conference did not give up, but pressed forward in the face of failure and brought victory from defeat.

A subsequent paragraph from the booklet is of exceeding interest and significance:

"At the Conference held in Suffolk in 1876, the ExecutiveCommittee, in its report, stated that it had taken into consideration some resolutions passed by the church at Spring Hill, suggesting a centennial work for our church, and had decided that the centennial work of our church should be Home Missions. That committee was composed of Revs. R. H. Holland, M. B. Barrett and J. T. Kitchen. Bro. Holland did not arrive until after the report had been submitted, and hence his name does not appear. Soon after the adoption of this report, a series of resolutions was adopted, the substance of a part of which is as follows: That a committee on Home Missions, consisting of five members, be appointed, who, in addition to the duties imposed by the Form of Government, should devise, and carry into effect, plans for the raising of a permanent missionary fund, and look up, and report to Conference inviting fields for missionary work. The committee appointed at that session of Conference consisted of Revs. E. W. Beale, J. P. Barrett and M. B. Barrett, and lay brethren D. B. Dunbar and Jno. M. Gay.

"Soon after the adjournment of Conference this committee organized for work, by electing Rev. E. W. Beale, president, Bro. Jno. M. Gay, recording and corresponding secretary, Rev. M. B. Barrett, soliciting agent, and Rev. J. P. Barrett and Brother D. B. Dunbar, a sub-committee on Mission Stations."

Space forbids further quotations, other than to say that beginning in 1876-77, with a collection for Home Mission work of $450.00, the document shows that in 1886-87 the amount collected was $1,180.61. And then this paragraph follows:

"Thus was systematic mission work begun in the Eastern Virginia Conference; and this very successful beginning is due, to a great extent, to the devotion and energy of the Soliciting Agent, Rev. J. P. Barrett, who was the leading spirit in this great work of our Conference."

We think it a matter of note and merit that the Home Mission work in the Eastern Virginia Conference had its origin at Spring Hill Christian Church, and from this church came Col. J. E. West, now and for several years past the president of the Board of Missions for the Southern Christian Convention, and who, through the years of his church membership, has shown a very marked interest in both Home and Foreign Missions. So much for the beginning of Home Mission work in which our Eastern Virginia Conference led the other Conferences of the South.

However, the North Carolina and Virginia Conference led the other Conferences in the matter of beginning the work of Foreign Missions. In the annual session of this Conference, on Saturday, November 17, 1883, the following is recorded:

"Rev. P. T. Klapp moved that the subject of Foreign Missions be made the special order for 11 o'clock Monday."

Accordingly, on Monday, November 19, 1883, in the proceedings of said Conference, we find the following:

"Whereas, the cause of Foreign Missions is a work of such gerat magnitude that it demands the cooperation of the various branches of the Christian Church; therefore we recommend the following resolutions:

"1. That our ministers be authorized to raise funds for Foreign Missions in or before the month of April and pay the same to the Treasurer of Conference to be used for the above purpose; and that a continued effort be made by us as a Conference and people to raise funds for the aforesaid object.

"2. That a committee on Foreign Missions be appointed by this Conference, and that this committee be authorized to correspond with the Secretary of Missions in the Christian Church, North, with the view of uniting our efforts and sending out one or two missionaries as soon as possible.

"P. T. Klapp,
"D. F. Jones,
"S. B. Klapp,
"J. A. Jones,
"J. D. Wicker,
"W. T. Herndon,
"Committee."

The following were appointed Committee on Foreign Missions (which, as far as we know, was the first Committee on Foreign Missions to be appointed by any Conference in the South): "P. T. Klapp, M. L. Winston, J. W. Wellons, Dr. W. T. Herndon and A. Moring."

Without following in detail the report of this committee, we find in the proceedings of the North Carolina and Virginia Conference, in session at New Elam, Chatham County, N. C., on November 17, 1887, the following:

"We, your Committee on Foreign Missions, would report that we are thankful that we have the privilege of reporting to this body that which no other committee ever did in the Christian Church, South:

"1. That we have accepted the full commission of preaching the Gospel in all parts of the world.

"2. That we now have two missionaries, Bro. Jones and wife, in Japan, from the beautiful South, sent and supported by the Christians North and South.

"3. That our beloved missionaries have already, in the providence of God, organized a Christian Church in that far-off land, Japan."

The Brother Jones referred to was Rev. D. F. Jones, who had been a pastor of some of our churches in the Conference and had become well known and much beloved amongst us, though he was a native of Great Britain, who found his way to the United States and joined the Christian Church.

We have not gone far, it is true, but when we consider how far we have come in Home Missions since 1867 and in Foreign Missions since 1883, we have much to be thankful for. Our Lord himself instituted the missionary work, and the church he is building in the world goes forward only in proportion to the zeal and the consecration and the wisdom manifested in carrying forward a work in his name, for his glory and to share his love with the most needy of this earth, viz., those who have not had the privileges of his Gospel. J. O. A.

FINALLY BRETHREN.

When the next issue of The Sun appears our Convention will be in biennial session at Suffolk. This Convention is a creation of the church, growing out of the needs, the experiences and the wisdom of the past. Its chief function has been the founding and the fostering of institutions and enterprises, which, because of their common task have united us in a common and beloved fellowship. The Conferences, composing the Convention and the churches composing the Conferences, have come to be one in aim and purpose, because their tasks, their burdens, their failures and their successes have been one. We shall go to the

Convention with open mind, willing hands and ready hearts in order that we may under the guidance of the Holy Spirit find a way to perform the tasks assigned us by our Lord and to share with each other and the world the burden of helping to reach an unreached world, and thus make our contribution through our Lord to the salvation of mankind. We shall not forget our high aim and noble purpose—that of helping to bring about in the world a spiritual re-birth in the hearts and souls of men and women everywhere, and in the task we shall need all the help we can secure through consecration and prayer and through the united wisdom of all our fellowship.

We shall go to the Convention mindful of the genius of our churches (Congregational and Christian) so well expressed and comprehended in the plea of the Proverb: "In essentials, unity; in non-essentials, liberty; in all things, charity."

J. O. A.

CONVENTION PROGRAM.

Following is the program of the Southern Convention of Congregational-Christian Churches, meeting in Thirty-First Regular Session, held with the Suffolk Christian Church, Suffolk, Va., Rev. J. G. Truitt, pastor, May 1-4, 1934.

The Woman's Missionary Convention will be in session Tuesday, May 1st, with a morning session beginning at 10 o'clock, and afternoon session, and a banquet open to all members of the Convention at 6 P. M.

The Youth Fellowship will have an afternoon program, Thursday, May 3, with a banquet at 6 P. M.

The Southeast Convention of Congregational and Christian Churches will have the evening program, beginning at 8 o'clock, Wednesday, May 2nd:

FIRST DAY—TUESDAY, MAY 1st.

Afternoon Session.

3:00—Convention called to order.
Song Service, Rev. J. F. Morgan.
Devotional, Dr. C. H. Rowland
3:25—Enrollment and Organization.
3:40—Adoption of Program.
Report of Executive Committee.
Report of Treasurer, Dr. W. C. Wicker.
Appointment of Special Committees.
4:00—Address, "The Challenge of Difficult Tasks," Dr. Stanley C. Harrell.
4:30—Adjournment.
6:00—Banquet Sponsored by the Woman's Missionary Convention.

Evening Session.

8:00—Service of Worship by the Church Choir and Rev. J. G. Truitt.
Convention Sermon, Dr. N. G. Newman.
Communion Service administered by. Dr J. H. Lightbourne.

SECOND DAY—MAY 2nd.

Morning Session.

9:30—Song Service, Rev. J. F. Morgan.
Devotional, Rev. R. A. Whitten.
9:55—Reading of Minutes and Enrollment.
10:10—Miscellaneous Business.
10:30—Report of Convention Historian, Mr. W. E. McClenny.
10:45—Report of Mission Board, Col. J. E. West, Chairman.
Address, "An Adequate Missionary Dynamic," Dr. J. O. Atkinson, Mission Secretary.
Address, "Our World-Wide Missionary Program," Dr. W. P. Minton, Dayton, Ohio.
Report of Woman's Board, Mrs. J. A. Williams, President.
Discussion and vote on report.
12:30—Luncheon.

Afternoon Session.

2:00—Song Service—Rev. J. F. Morgan.
Devotional, Rev. A. W. Andes.
2:20—Orphanage Report, Mr. C. D. Johnston, Superintendent.
Address, "Our Orphanage," Mr. J. M. Darden.
Address, "Our Opportunity for Service," Mr. C. D. Johnston.
3:20—Report by the Executive Board relative to merging Congregational and Christian interests within our borders.
Address, Dr. J. O. Atkinson.
General discussion and vote on report.
4:30—Adjournment.

Evening Session.

8:00—Session of the Southeast Convention of Congregational and Christian Churches, Dr. L. E. Smith, President.
Address, "The Challenge of Comradeship," Rev. F. C. Lester.
Address by Rev. Perceval Huget, D. D.,Brooklyn, N. Y.

THIRD DAY—MAY 3rd.

Morning Session.

9:30—Song Service, Rev. J. F. Morgan.
Devotional, Rev. J. E. McCauley.
9:50—Reading of Minutes.
Miscellaneous Business.
10:10—Report of Nominating Committee.
10:25—Report of Committee on Temperance, Dr. W. M. Jay, Chairman.
General discussion and vote on report.
11:15—Report of Committee on Finance, Col. E. E. Holland, Chairman.
General discussion and vote on report.
12:30—Luncheon.

Afternoon Session.

2:00—Song Service, Rev. J. F. Morgan.
Devotional, Rev. T. E. White.
2:20—Report of Committee on Social Service, Rev. H. S. Hardcastle, Chairman.
General discussion, led by Chairman, and vote on report.
3:00—Report of Board of Education, Dr. L. E. Smith, Chairman.
General discussion led by Dr. Smith, and vote on report.
4:30—Adjournment.
6:00—Banquet sponsored by Youth Fellowship.

Evening Session.

8:00—Devotional, Rev. E. W. Jones.
Address, Dr. Erwin L. Shaver, Waltham, Mass., "Leadership for the New Day."
Address, "The Place of the Church School in Our Present Educational System," Dr. Sidney B. Hall, Richmond, Va.

FOURTH DAY—MAY 4th.

Morning Session.

9:30—Song Service, Rev. J. F. Morgan.
Devotional, Dr. J. E. Kirbye.
9:50—Reading of Minutes.
Miscellaneous Business.
10:20—Report of Board of Publications, Dr. C. H. Rowland, Chairman.
(a) Report of Editor, Dr. J. O. Atkinson.
(b) Report of Managing Editor, Mr. John T. Kernodle.
General discussion and vote on report.
11:15—Report of Board of Christian Education, Rev. F. C. Lester, Chairman.
Address, Dr. H. Shelton Smith.
General discussion and vote on report.
12:10—Report of Committee on Memoirs.
12:30—Luncheon.

Afternoon Session.

2:00—Song Service, Rev. J. F. Morgan.
Devotional, Rev. W. T. Scott.
2:20—Report of Board of Superannuation, Dr. J. O. Atkinson.
Discussion and vote on report.
3:00—Report of Committee on Evangelism, Rev. H. C. Caviness, Chairman.
3:30—Report of Committee on Resolutions.
Report of all other Special Committees.
Miscellaneous Business.
Reading of Minutes.
Final Adjournment.

PROGRAM.

Eleventh Biennial Session Woman's Missionary Convention of the Southern Christian Convention of Congregational and Christian Churches, Suffolk, Va., May 1, 1934:

Morning Session—10 o'Clock.

Called to Order by President, Mrs. J. A. Williams.
Devotionals—Mrs. B. D. Jones.
Roll Call of Delegates.
Greetings—Mrs. John King.
Fraternal Message—Mrs. Lee Britt, President Methodist Woman's Missionary Council of Virginia.
Announcement of Committees—
Nominations.
Recommendations.
Report Forms.
Resolutions on Courtesy.
Programs.
Finance.
Presentation of Visitors.
Treasurer's Report—Mrs. H. S. Hardcastle.
Report of Finance Committee—Mrs. L. W. Stagg.
Reports of Conferences, by Presidents—
Alabama—Mrs. G. L. Stephens.
Virginia Valley Central—Mrs. A. W. Andes.
North Carolina—Mrs. C. H. Rowland.
Virginia—Mrs. J. E. Cartwright.
Discussion and vote on reports
"After Twenty-Two Years"—Mrs. C. H. Rowland.
Vocal Solo—Mrs. J. R. Vann.
Address—"Women of the Orient Today," Rev. R. R. Shrader, Congregational-Christian Missionary to China.
Noon Recess—Luncheon served at the church.

Afternoon Session—2 o'Clock.

Called to Order.
Hymn—"Lead On, O King Eternal."
Invocation.
Address—"What I Saw On Our Mission Fields," Mrs. Mary D. White, Secretary Commission on Missions, New York City.
Vocal Solo—Mrs. Vernon Holland.
Departmental Reports—
Convention Editor—Mrs. W. M. Jay.
Cradle Roll—Mrs. I. W. Johnson.
Spiritual Life—Mrs. W. H. Carroll.
Young People—Miss Priscilla Chase.
Reply—Mrs. Mary Lee Williams Bryant.
Literature—Mrs. A. R. Van Cleave.
Reply—Mrs. D. E. Brown, Literature Department, Commission on Missions, New York City.
Life Memberships and Memorials—Mrs. M. J. W. White.
Reply—Mrs. R. B. Wood.
Discussion and vote on reports.
Reports of Committees.
Miscellaneous Business.
Minutes.
Benediction.

A Turkish New Testament has recently been published by the American Bible Society in the Roman alphabet in compliance with a recent edict of the President of Turkey that printing in Arabic must cease. Before the printing was done the New Testament was entirely revised.

CONTRIBUTIONS

SUFFOLK LETTER.

A plan of finance for the next two years will engage the attention of the Southern Convention next week. Various objections have been raised to the present financial plans. It is generally believed that all the enterprises should be included in the Apportionments for Convention Funds. For several years Home Missions and Foreign Missions have been omitted from these Apportionments. A Special Offering for Missions was authorized at Easter for these enterprises, in lieu of an Apportionment from the Conference Apportionments.

The Special Committee on Finance has been called to meet in Suffolk, Virginia, Monday, April 30th, at 8 P. M. Many suggestions will be made at this meeting of the Committee. As an approach to this important matter it may be in order to make some suggestions in this letter. The Convention adopted the following Apportionments in 1924: Convention Missions, $5,000; Foreign Missions, $5,000; Convention Fund, $10.000; Schools and Colleges, $5,000; Religious Education, $1,250; Total, $26,250. This amount was apportioned to the various Conferences. At the 1926 Convention the following Apportionments were adopted: Publications, $5,000; Convention, $5,000; Superannuation, $3,000; Total, $13,000. The balance of $12,000 be distributed, 40 per cent to Colleges, 32 per cent to Missions, 20 per cent to Orphanage, and 8 per cent to Religious Education. Grand total, $25,000. The same total was adopted by the 1928 session of the Convention, with changes in distribution. At the 1930 session of the Convention the following was adopted: "We recommend the following annual distribution of the funds for the next biennium: Superannuation, $3,000; Publications, $4,000; Convention, $2,000; Convention obligations or Elon College, $12,750; Piedmont Junior College, $2,000; Board of Christian Education, $1,250." This was practically the same order of distribution as adopted in 1928, when Missions was dropped from the Apportionment, and a Special Easter Offering for Missions was authorized.

There is an apparent desire, on the part of many people, that "Missions" be included again in the Conference Apportionments. The Convention should make an attempt to put all the Convention enterprises upon the same fundamental basis. For several years there has been, to some extent, a feeling of rivalry, or competition, existing between the various Convention enterprises. Because of this uncertain element of support, the Convention Committee on Finance should be relieved of all responsibility as to the division of funds after they are paid to the Convention Treasurer. Every Conference should have the right to designate the funds sent from the Conference to the Convention. That was the plan until it was changed in 1926. It was very much better than the plan of sending up the money in a lump sum to be divided by a Convention Finance Committee. Each Conference should be requested to send a sufficient amount for Convention Fund and Publications to take care of the Convention contracts for Convention expenses and publishing THE SUN. These are fixed charges and cannot be overlooked. The Convention contract for publishing THE SUN should be divided among the Convention, the Orphanage, Elon College and the Mission Board. Home Missions, Foreign Missions, Superannuation, College, Convention, Religious Education should be included in the Conference Apportionments, with the Orphanage remaining on its present basis of support, which to date has been very satisfactory and successful. On this basis the following amounts could be considered for the next two years: Home Missions, $5,000; Foreign Missions, $5,000; Elon College, $5,000; Superannuation, $2,500; Religious Education, $1,000; Convention, $5,000; Total, $23,500.

I. W. JOHNSON.

SUPPORT OF OUR SCHOOLS IN THE NEW ERA.

By TIMOTHY THOMAS.

Every possible attention has been given to the stimulating of all lines of industry during the period of our economic break-down, knowing that out of our business endeavors the Nation receives its daily bread. Working hard to pump new life into business, we have neglected to give a deserved attention and adequate support to our educational institutions. This neglect can no longer continue if we are to depend—and depend we must—upon these institutions for intelligent citizenship and to provide a leadership so vital and necessary to carry the banner of this Nation through the new era.

Long before any alarming number of men in other fields of endeavor had been separated from their positions, the teaching profession suffered drastic reductions in personnel, in salaries, and in teaching time. During the past four years 25,000 teachers have been dropped from pay rolls of our schools, although our pupil enrollment has increased nearly 1,000,000. More than 250,000 teachers received less than $700.00 per year during the last two. More than fifty per cent of our teachers during the past four years have not received their salaries on schedule time, while many today are still unpaid in whole or in part. Teachers separated from their positions were left in further precarious situation for the reason that few other positions were vacant, and when other avenues of support were open many teachers lacked sufficient training to fill the positions tendered them.

Our school system has been thought of too long as a local problem, and because of this the Nation at large has not taken full cognizance of the alarming situation. One-half of our schools have been compelled to eliminate one or more important services. The subjects of art, health and physical education, and home economics have been reduced or eliminated in one-seventh of our schools. Although the United States already had the shortest school term of any great Western nation, one-fourth of our schools have reduced the length of the term. Funds for the support of schools have dropped fifty per cent. Last December more than 750 schools were closed because of financial conditions, leaving approximately 200,000 pupils without educational advantages for the remainder of the school year. These are alarming signals of a future reward which we shall regretfully reap.

Budget makers with few exceptions place the pruning knife first on the item for schools. Gifts to colleges and universities for the most part come from a surplus rather than from a sacrifice. Tax-supported colleges and universities have not suffered quite so badly as private and church-controlled institutions. This latter class in particular is in the throes of a desperate financial condition. Support for this class of educational institutions, with few exceptions, is limited to a single constituency. The financial support from that constituency has been greatly reduced through a diminishing of personal incomes.

A more adequate support of our schools and their teaching force must be provided. A new interest must be awakened, new sources of revenue must be found. The school that produces a better citizenship, trains leaders for the State or the Nation, richly deserves a public support irrespective of class lines.

We cannot close the doors of our schools and maintain that standard of citizenship so necessary for the new era. We cannot demand the best educational standards of our teachers and hand them out a paltry sum and call it a salary. Our teachers cannot put their best into their work when financial worries are eating at their hearts. We dare not lower the flag on any deserving school. The future of America's well deserving and enterprising youth cannot be jeopardized without entailing a future cost far in excess of an adequate support of our every school, college, and university deserving of the name and whose record shows a contribution to a higher citizenship and a better leadership.

Our fortunes we can rebuild, but the lost opportunity of an education by our youth cannot be recalled. It will be a sad commentary on our intelligence, on our stewardship, and on our foresight, if fifty years hence millions of our youth of today point back with a sad yet indisputable truth that their educational hopes were blighted in an age of great material wealth and industrial expansion.

The educational hopes of our young people must not be shattered. Making possible the opportunities which they richly deserve is an invisible pledge we cannot forfeit.

FLORIDA CONGREGATIONAL CONFERENCE.

The fiftieth annual meeting of the Florida Congregational Conference was held with the church at St. Petersburg, April 17th-18th. The meeting was well attended and the program was regarded as most satisfactory. The general theme of the Conference was "The Fellowship of Christ-like Men—the Ideal for Our Church." The sermon was preached by Dr. George D. Owen of Ormond. Other addresses were given by Dr. Trevor Mordecai, Dr. Elisha A. King, Dr. Rex Raymond, Rev. Walter Metcalf, Rev. Frank Atkinson, Rev. O. T. Anderson, Dr. J. Delman Kuykendall and Dr. George Henry Bradford. The Conference elected Rev. Frank Atkinson of West Palm Beach as Moderator for the coming year, and Dr. Charles H. Beale of St. Petersburg was elected preacher, with Rev. O. T. Anderson, of Fort Myers, as alternate.

The Conference passed some strong resolutions with regard to peace and war, opposing military training in public schools and urging that conscientious objectors be excused from military training in the universities, urging temperance education and the retention of the prohibition amendment in the State of Florida, condemning lynching and urging the election to office of integrity and character.

The First Church at Tampa and the church at Winter Park extended invitations for the next meeting and the invitations were referred to the Exeuctive Committee. The pastors present took steps for the organization of preaching missions in the churches during the next winter season. In the meeting of the Woman's Federation, Mrs. Robert G. Williams, of Lake Worth, was re-elected president. Mrs. Mary D. White, associate secretary of the Extension Boards, was a speaker both at the Federation meeting and the Conference.

A Story for the Children

TRAPPED!

Pete Merritt tumbled the coins out of his toy bank and counted them. At last there was enough to buy a dozen traps from the mail-order house. He turned to the page in the catalogue:

"Boys! Make Money
Trapping Animals!"

And there were the traps the mail-order house had for sale. Before night, Pete's order was in the mails. Four days later the traps arrived. Eagerly Pete tore the wrappings off. "Lightning action! Powerful jaws!" the catalogue said.

"Ouch!" With a yell, Pete tried to shake off the trap that snapped upon his hand as he tried it. Then he pried the jaws open and drew out a bruised and madly scratched hand and went to get it bound up.

"They're dandies!" he told his friend, old John Hubbard. "I thought my hand was broken when they snapped on it."

"I guess they're liable to hurt the little animals, too," said John, "and they can't get loose so easily."

"I'll clear the traps every morning, John, so they won't suffer—I mean they won't be in the traps long."

"Have the animals been annoying you?"

"No."

"Don't need 'em for food, do you?"

"No; most of them are not fit for food, anyway."

"Catchin' 'em for what you call sport?"

"No. There's no sport in just taking them out of the traps."

"Doin' it for the money you figure on gettin' for their hides, eh?"

"Yes."

"You're not figurin' on shootin' me some day so you can take my clothes and sell 'em to a second-hand dealer, are you?"

Pete stared. "You're not serious, are you John?"

"Well, if you'd steal the hide off an animal that never harmed you—

"That's different, John!"

"It's accordin' to how a feller thinks. The animals are our friends. They all have their use in Nature. Kill 'em off, and we'd be eaten up with grubs and insects in no time. I wouldn't murder a friend for the few pennies I could get out of it!"

"It's not murder!" Pete protested angrily. "It's—it's business."

"I guess that the way a feller called Judas must've figured when he sold his Friend for thirty pieces of silver. If I had them traps, I'd dump 'em in the lake afore I'd—What? Goin' A'ready?"

"Yes,' Pete snorted, slamming the door after him.

He was angry. So angry that picking his way up the mountain to start his trap line, he forgot to be careful. His foot slipped on a mossy log.

"Crash!" Down he went, grabbing at another log to stop his fall, but it jerked loose and swung over knocking him backwards and pinning him there. Panic stricken, he struggled furiously, until, panting and scared, he realized he was trapped.

"I must keep calm," he told himself. "My ankle is caught, and this log pins me down. Maybe I can cut through it with my knife." But in half an hour he had cut only a small nick in the hard log, and his hand was blistered and bleeding.

"I'll starve to death before I get free this way," he muttered. "Gee, I'm thirsty. I wish my ankle would stop hurting. Say, it's getting awful dark, and nobody knows I'm here." Desperately Pete kept cutting, and then, in the dark, his knife suddenly slipped and was gone.

There were eerie noises around him now. Something crept along the log that held him. He shouted, and it crashed away through the bushes. And then he heard something big crashing towards him.

"A bear?" he wondered. "A wolf?" "Pe-ter." Pete gave a huge sigh of relief.

"Yee-hocooo! Up here, John!" he called. "Yoo-hoooo!"

And presently there was John Hubbard with a lantern.

"When your folks telephoned you was lost, I figured you'd be up here," John said, as he freed Pete. "Sprained ankle, eh? How does it feel to be trapped—alive?"

"Awful!" Pete groaned. "Ouch, I can't stand."

"Suposin' I'd waited till morn?" John said. "Up on my back you go. I'll have to carry you home. How about all these traps?"

"I'll come for them when my ankle's better, John," Pete said. "I—I'll dump them in the lake—just so nobody else can use them, either."

We and the beasts are kin. Man has nothing that the animals have not at least a vestig of it; the animals have nothing that man does not in some degree share.—*Earnest Thompson Seton, in Our Dumb Animals.*

FINAL REPORT.

(Continued from page 3.)

Newport News, Eastern Va.	152.00	60.43
Holy Neck, Eastern Va.	181.00	85.51
Oakland, Eastern Va.	156.00	13.30
First, Norfolk, Eastern Va.	147.00	37.70
South Norfolk, Eastern Va.	324.00	6.81
Rosemont, Eastern Va.	171.00	155.53
Sarem, Eastern Va.	20.50	18.50
Berea, Nansemond, Eastern Va.	44.50	12.00
Union (Surry), Eastern Va.	24.50	5.00
Mt. Carmel, Eastern Va.	88.00	46.65
Ivor, Eastern Va.	14.00	4.25
Union (Southampton), Eastern Va.	76.00	3.00
Timber Ridge, Valley Virginia	108.50	12.75
Bethel, Valley Virginia	70.00	3.00
Leaksville, Valley Virginia	84.00	10.00
Winchester, Valley Virginia	105.00	6.21
Linville, Valley Virginia	77.00	17.78
Newport, Valley Virginia	78.00	1.00
Bethlehem, Valley Virginia	44.00	9.73
Mayland, Valley Virginia	56.00	2.00
Total		$5,453.17

OXFORD BIBLES *for* EVERY NEED

"The Oxford Bible is the Bible par excellence *of the world"*

THE HOME BIBLE

A Family Bible in Handy Size

An extra large type Oxford Text Bible, containing also, a family register and 12 beautifully colored **maps.** Size 9 x 5½ inches.

Specimen of Type

16 The LORD *is* King for ever and ever: the heathen are perished out

Nos.
01600 **Superior Cloth,** round corners and red edges ---------- $2.75
01603 **French Morocco,** limp, round corners, red under gold edges, headband, book-mark ---------- $4.75

The JUNIOR'S Bible

Self-Pronouncing

With 4,000 Questions and Answers, carefully selected "Aids to Bible Study," 16 beautifully colored and 15 black full-page illustrations, 6 colored maps and a presentation page. Children may readily pronounce correctly difficult Scripture names, as this Bible is self-pronouncing. Size 7 x 4⅞ x 1¼ inches.

Type in Junior's Bible

2 Take the sum of all the of the children of Is'ra-el, years old and upward, thro

No.
1815 **French Morocco** leather, overlapping cover, round corners, red under gold edges, headbands and book-mark. Make some child happy with one of these fine Bibles ---------- $2.95

Child's ILLUSTRATED Bible

The beautifully colored illustrations in this new Bible are a delight to the children. It has clear, readable type and yet it measures only 5⅛ x 3⅜ inches.

Specimen of Type

2 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.	10 Mercy and truth gether; righteousness kissed *each other.* 11 Truth shall sprin

No. 02112. **French Morocco** leather, overlapping cover, round corners, gold edges $2.50

Pocket REFERENCE Bible

Has over 50,000 center column references. Measures only 6¾ x 4⅛ inches. (A splendid gift for a young lady.)

Specimen of Type

9 Behold, "O God our shield, and look upon the face of thine anointed. 10 For a day in thy courts *is* better | a Gen. 15. 1. b Ps. 56. 1. & 57. 1. 1 2 or, *all*

No. 07523x **French Morocco** leather, overlapping cover, round corners, red under gold edges---------- $3.25

Concordance Edition

Type and size as No. 07523x, but with a Concordance, subject index and dictionary of Scripture names. An excellent edition for students and Christian workers **No. 03272x**-- $5.00

OUR LEADER

Oxford Concordance Bible

Self-Pronouncing

This beautiful Oxford India paper edition is indeed the ideal Bible for the student, preacher and evangelist. Each proper name and difficult word is divided into syllables and accented, and though printed with large clear type, the volume measures only 8½ x 5½ x 15/16 inches.

Specimen of Type

8 ¶ [21]Jĕ-hō'-ă-chĭn *was* [e] years old when he began t

hea

No. 03671x. **Fine Grain Morocco** leather, overlapping cover, [le]ather lined to edge, silk round corners, red under edges, silk

A UNIQUE GIFT BIBLE

With Basket Weave Binding

The Antique brown calf leather binding has a basket-weave grain, and button clasp. Has overlapping cover, art silk lined, with red under gold edges. With references. Printed on Oxford India paper. *Type as Pocket Reference Bible.* $5.50
No. 03255x--------

As No. 03255x, with concordance.
No. 03276x ---------$6.50

Oxford TEACH[ers] Bible

Have over 50,000 center column [references], and 300 double-column pages of up-to-date helps, conveniently arranged in alphabetical order. Also 32 full-page illustrations, and an indexed atlas of the Bible with 15 beautifully colored maps of Bible lands.

Easy-to-Read-Edition

Size 7¼ x 5 x 1⅜ inches

Specimen of Type

14 Like sheep they are laid in grave; death shall feed on th

Nos.
04453. **French Morocco** leather, overlapping covers, round corners and red under gold edges. A durable and handsome Bible -------- $4.35

Oxford India Paper Edition

Only one inch thick.

0773x. **French Morocco** leather, overlapping covers, round corners, red under gold edges, headbands and book-mark. A beautiful gift edition ---------- $7.00

RED LETTER Edition

Same size and type as style No. 04453, with same references and helps, but with all the words of Jesus Christ printed in red. White paper edition **No. 05453.** **French Morocco** leather, overlapping cover, round corners, red under gold edges ---------- $5.00

The Oxford imprint in a Bible guarantees satisfaction

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary*

GOD'S FOOL.

Saint Paul, in writing to the church in Corinth, asked:

"Where is the wise? Where is the scribe? Where is the disputer of the world? Hath not God made foolish the wisdom of the world?

"But we preach Christ crucified, unto Jews a stumbling-block, and unto Gentiles foolishness; but unto them that are called both Jews and Greeks, Christ the power of God and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. . . . Now the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; and he cannot know them, because they are spiritually examined."

Saint Luke records that Jesus on one occasion burst into a prayer of thanksgiving to his Father the "Lord of heaven and earth," because he had revealed certain truths "unto babes."

But we are also expected to grow up unto the stature of Jesus Christ. Where then is the foolishness? Where is the wisdom? The foolishness lies in man's proneness to dispute about the mysteries of God. Once when Jesus seemed nigh distraught that his closest friends were arguing about rank in the Kingdom of God, he placed a child in their midst and spoke quite sternly the Truth. The child is teachable.

Recently a Christian said to the writer, "Don't let us consider the meaning of the Cross; it is too difficult to understand, or folks argue about it. Let it remain a mystery." And yet it is within human experience to know that often babes and fools perceive the Truth of mysteries and speak the Truth.

The wise man wrote long ago, "The fear of God is the beginning of wisdom." Where then is wisdom? The Cross, if spiritually examined, becomes the symbol of the Way of Eternal Life, so that the sad fool asks to praise God through merriment, and the weary troubled world of men rejoices in the promise of the more abundant life as symbolized on Easter Day, achieved through death on the Cross.

"Therefore, let us also, seeing we are compassed about with so great a cloud of witnesses . . . run with patience the race that is set before us, looking unto Jesus . . . who for the joy that was set before him endured the Cross, despising the shame, and hath set down at the right hand of God."

It was he who told us that "the pure in heart shall see God."—*Missionary Review.*

MISSIONARY OFFERINGS.

WEEK ENDING APRIL 21, 1934.

Sunday Schools.

Previously acknowledged	$ 1,954.45
Ebenezer, Cary, N. C.	2.00
Happy Home, Ruffin, N. C.	3.00
Berea (Nans.), Driver, Va.	5.00
Randleman, N. C.	2.50
Flint Hill, Star, N. C.	.63
Ocean View, Va.	4.07
First Christian, Norfolk, Va.	2.50
Holland, Va.	8.00
High Point, N. C.	2.20
Barrett's, Sedley, Va.	1.28
Liberty (Vance), Henderson, N. C.	3.45
Antioch, Windsor, Va.	1.50
Newport News, Va.	11.00
Biscoe, N. C.	3.21
Total	$ 2,004.79

Individuals and Churches.

Previously acknowledged	$ 946.04
Mrs. J. J. Lincoln, Lawrenceville N. J. (Linville Christian Church)	3.50
Randleman, N. C.	8.00
Hines Chapel, McLeansville, N. C.	26.50
"A Friend," Burlington, N. C.	20.00
Sarem, Gates, N. C.	1.95
Bethlehem, Burlington, N. C.	11.00
Wake Chapel, Fuquay Springs, N. C.	33.13
First Christian, Norfolk, Va.	37.02
Mt. Olivet (G), March, Va.	11.84
Apple's Chapel, Brown Summit, N. C.	7.24
Caroleigh, Raleigh, N. C.	7.00
Total	$ 1,113.22

Woman's Board, S. C. C.

Previously acknowledged	$ 5,223.85
Received of Mrs. H. S. Hardcastle, Treas.	2,649.16
Total	$ 7,873.01

Summary.

Previously acknowledged	$ 9,191.88
Sunday Schools, Regular	50.34
Individuals and Churches	167.18
Woman's Board, S. C. C.	2,649.16
Total to date	$12,058.56

J. O. ATKINSON, *Sec'y.*

TREASURER'S REPORT.

Receipts of the Woman's Mission Board of the Eastern Virginia Christian Conference, quarter ending April 16, 1934:

Women's Societies.

Berea, Nansemond	$ 22.92
Berea, Norfolk	2.50
Bethlehem	75.12
Christian Temple	130.50
Cypress Chapel	23.00
Damascus	9.00
Dendron	22.90
Elm Ave.	10.89
First, Norfolk	20.00
Portsmouth	24.50
Richmond	12.00
Franklin	64.00
Holland	63.00
Holy Neck	40.00
Hopewell	4.00
Isle of Wight	15.00
Liberty Spring	72.40
Mt. Carmel	23.50
Newport News	25.00
Oakland	10.00
Ocean View	5.00
Rosemont	43,56
Suffolk	300.00
South Norfolk	15.00
Wakefield	18.00
Waverly	12.50
Windsor	28.50
Total	$ 1,092.79

Young People's Societies.

Bethlehem	$ 38.00
Burton's Grove	8.00
Christian Temple	44.00
Cypress Chapel	15.00
Dendron	5.57
First, Norfolk, C. E. Society	2.50
First, Portsmouth	15.00
Franklin	42.00
Holland	6.45
Holy Neck	5.00
Hopewell	1.00
Liberty Spring	30.00
Mt. Carmel	11.30
Newport News C. E. Society	1.17
New Lebanon	2.80
Oakland	8.75
Rosemont	4.32
Suffolk	100.00
Spring Hill	10.00
Waverly, C. E. Society	5.00
Waverly, Sarah Harris S. S. Class	2.00
Windsor	5.15
Total	$ 363.01

Juniors.

Berea, Nansemond	$ 5.00
Bethlehem	10.00
Burton's Grove	1.25
Christian Temple	7.00
Cypress Chapel	7.00
First, Portsmouth	1.00
Franklin	15.00
Holland	7.00
Holy Neck	5.00
Liberty Spring	11.40
Mt. Carmel	5.50
Newport News	10.00
Rosemont	2.41
Suffolk	20.00
Spring Hill	5.00
Windsor	6.28
Total	$ 118.24

Cradle Rolls.

Cypress Chapel	$ 1.00
First, Norfolk	2.13
Hopewell	.30
Liberty Spring	8.50
Total	$ 11.93

Rally Offerings.

Norfolk District	$ 14.78
Nansemond, Gates and Franklin	12.10
Waverly	7.50
Total	$ 34.38

Summary.

Women's Societies	$ 1,092.79
Young People's Societies	363.01
Junior Societies	118.24
Cradle Rolls	11.93
Rally Offerings	34.38
Total	$ 1,620.35

MRS. W. V. LEATHERS, *Treas.*

TREASURER'S REPORT.

Report of the Woman's Board of Missions, Southern Christian Convention, quarter ending March 31, 1934:

Receipts.

Valley Virginia Central Conference:		
Women's Societies	$ 32.25	
Young People's Societies	8.49	
		$ 40.74
North Carolina Conference:		
Women's Societies	$ 869.95	
Young People's Societies	38.17	
Willing Workers' Societies	19.36	
Cradle Roll Societies	5.13	
		932.61
Eastern Virginia Conference:		
Women's Societies	$1,148.00	
Young People's Societies	400.00	
Willing Workers' Societies	116.00	
Cradle Roll Societies	12.00	
		1,676,00
Total		$ 2,649.35

Disbursements.

Home Missions:		
Ocean View Church	$ 200.00	
Mountain Work	200.00	

South Norfolk Church	270.00	
Raleigh Church	500.00	
Porto Rico:		
Kindergarten	$ 8.57	
General Work	291.01	
	$299.58	
		$ 1,469.58
Foreign Missions:		
Japan, General Work	$1,165.93	
Dr. M. J. W. White's Hospital Phlippine Islands	13.65	
		1,178.58
Total		$ 2,649.16

MRS. H. S. HARDCASTLE, *Treas.*

HEEDING THE CALL—WHEN AND HOW.

By MRS. R. L. ROSS, *Superintendent, Chatham-Lee District Rally, April 13. 1934.*

As we have come together in another meeting to discuss and make plans for the work of our Master, we, as members of our Missionary Societies, are organized, earnestly seeking the extension of Christ's Kingdom in all the earth. We are banded together to carry out his great command: "Go ye." "For we are laborers together with God; ye are God's husbandry" (I. Cor. 3:9). Then, "Lift up your eyes and see; lift up your eyes and look on the fields, for they are white already to harvest" (John 4:35). "And Jesus saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd" (Mark 6:34).

The fidelity with which Jesus ministered in Galilee and Judea is an indication of how the church today should minister in the whole world. Not only every nation, but every creature is to be told the Gospel message. This is only possible in so far as the church and every Christian therein devote their whole energy to this God-given task. Let us not be hindered in this ministry by the failure of earth's resources, but let us remember that heaven gave its choicest gift for the salvation of men, and thus we may be assured that God will not withhold any good thing which is needed for the carrying out of the great commission and accomplishing the task.

Let us look on the fields. As we read of the struggle between Japan and China, let us think of it not in terms of warfare and strife, but let us think of the multitudes in these lands who have never heard the message of salvation, and who do not know that Christ came that men might have salvation and peace. When we think of strife between nations in the jungles of South America, let us remember that right nearby there are Indian tribes to whom no one has taken the story of Calvary. Names of far-away places frequently mentioned in the news reports should stir our interest to learn of other tribes and places awaiting the light of the Gospel.

"The harvest is truly plenteous, but the laborers are few; pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest" (Matt. 9:37, 38). The Lord Jesus sought to awaken in his own a compassion for these straying, shepherdless sheep. He told them the harvest was great and the workmen but few. How true this is today! How few of God's children seem to have any concern and to put forth any effort to reach with the Gospel the millions in the world who are lost and dying without any knowledge of Jesus Christ as Saviour. One of the greatest needs of the hour is laborers for the harvest. What of the crowds that throng our streets today? The millions upon millions in heathen lands who have never heard of Jesus the Saviour? Surely, they move the heart of our Lord with compassion. They should move our hearts, too, and they do move our hearts if we live in fellowship with the Lord.

Now as we, as Missionary Societies and individuals, go back to our homes, let us enter into vital partnership with the living Christ through intercession and by consecration of personality and possessions in carrying out this glorious task. Let's strive to do more this year than ever before.

"The great world's heart is aching, bleeding in the night, and God alone can heal it, and God alone can give new light; and the one to bear that message, and to speak the living word, are you and I, and those who have heard. We grovel among trifles, and our spirits fret and toss, while above us burns the vision of the Christ upon the Cross; and the blood of Christ is streaming from his broken hand and side; and the lips of Christ are saying: 'tell my brothers I have died'."

THE BANTU ARE COMING.

By MISS DOROTHY CUSHING, *News Editor of the American Board.*

"Heathenism is no joke. It is the most hopeless, deadening, damnable kind of life that mankind has evolved for itself. It is written plainly on the cruel, brazen, inhuman faces of millions who have reached middle age. A fear cloud covers heathen Africa. Witchcraft blots out the sun. African heathenism is hell!" So states Ray E. Phillips of Johannesburg, South Africa, Christian social worker, author, and authority on interracial relations in that great African mining city where racial antagonism is continually seething.

From his arrival in Johannesburg back in 1918, Ray Phillips has been connected with the Bantu Men's Social Center, an organization where a well-founded program is carried on for Bantu men and boys. When he discovered that the black laborers who came by the thousands from the kraals to dig in the mines were without any recreational facilities, he got in touch with the employers and obtained permission to set up a circuit of motion pictures with a portable movie machine. On this circuit are shown in the compounds not only entertaining, but educational and religious films. The area covered extends as far as from Boston to Miami.

"It must not be forgotten," continuer Mr. Phillips, "that the native people have a strong instinct for social expression, as strong, if not stronger, than the Europeans. If this instinct is not guided along legitimate lines, it will manifest itself in ways that are illegitimate, an unfortunate condition for the native people themselves, and even constituting a danger to all town dwellers, black and white alike."

Mr. Phillips was born in Wisconsin, educated at Carleton College and Yale School of Religion. His book, "The Bantu Are Coming," is a fast-moving and thrilling picture of the people among whom he has worked for those 16 years. Mr. Phillips has been a contributor to the Johannesburg newspapers on questions of racial relations, and in 1932 was a member of the commission appointed by the International Missionary Council, of which J. Merle Davis was supervisor, to investigate the conditions of the great Katanga copper mines.

It is not now simply a problem of the uneducated native either in the kraal or as a worker in the great mines, Mr. Phillips points out. Many of the natives have tasted civilization, finding it good, and want more of it. "Hundreds of educated cultured natives are today living on a highly civilized plane," says Mr. Phillips. "More are speedily qualifying as civilized people. They want a place in the sun, a share in the good things of civilization. They want a better future for their children." It is in this difficult situation that the Christian missionary is working, for it is only Christianity, Phillips believes, that can light what times seems the inky darkness of interracial ill-will and ignorance.

LIST OF DELEGATES.

Following is a list of the delegates to the Woman's Missionary Convention, Suffolk, Va., Tuesday, May 1, 1934:

Eastern Virginia—Mesdames E. L. Gray, A. P. Beale, J. M. Rabey, P. A. Hines, P. H. White, John King, O. S. Mills, B. G. Harrell, Willie Moore, J. J. Baker, W. H. Baker, Elisha Bradshaw, R. E. Parker, M. R. Whitley, M. F. Hall, J. H. Harrison, Nell Langston, A. J. Holland, E. L. Beale, J. E. McCauley, John Holland, J. H. Haynes, S. W. Phillips, W. S. Barrett, J. E. Corbitt, Roy Parker, C. W. Rountree, C. L. Dawson, A. M. Johnson, J. M. Byrd, F. M. Nelson, C. D. Marr, Edna Waterfield, E. P. Harrell, B. B. Barker, O. D. King, R. E. Brittle, Garland Spratley, O. M. Cockes, E. T. Atkinson, Louise Scott, J. R. Darden, Frank Johnson, H. V. Miles, J. C. Picot, P. N. Gay, D. I. Tuttle, W. B. Williams, A. L. Gay, R. T. Bradford, W. T. Brinkley, E. P. Jones, L. B. Norfleet, C. J. Heath, Holland Ballard, Elwood Gayle, Eldon Fulgham, J. L. Byrd, B. D. Jones, W. V. Leathers; Misses June Joy Hyatte, Doris Joyner, Louise Pitman, Doral Matin, Mary Halstead, Allie Lee Norfleet, Edna Fulcher, Lillye Holland, Bessie Lee Byrd, Gladys Yates, Carolyn Gort, Sarah Norfleet Daughtrey.

Alabama—Mesdames G. L. Stephens and V. E. Kitchens.

Virginia Valley Central—List of delegates not yet received.

North Carolina—Mesdames C. H. Stephenson, Luther Carlton, W. P. Lawrence, D. E. Mitchell, J. R. Foster, O. H. Paris, Grace Stewart, W. R. Sellars, C. C. Fonville, J. P. Barrett, W. H. Boone, S. C. Harrell, J. P. Avent, L. L. Vaughan, J. E. Kirbye, E. H. Boshart, E. M. Carter, J. Lee Johnson, W. T. Dunn, C. E. Newman, Roy Caviness, J. W. Patton, S. R. Gay, A. B. McFarland, R. J. Kernodle, W. B. Truitt, K. B. Johnson, J. A. Kimball, J. W. Johnson, George McCullers, Charles Clark, Daniel Stephenson, J. B. Montgomery, Doyle McFarland, S. F. Coghill, W. T. Scott, Sam White, J. L. Neese, J. W. Dixon, J. B. Lynch, T. W. Chandler; Misses Margaret Alston, Frankye Marshall, Sadie Fonville, Avis Dunn.

NOTICE.

The Missionary Rally of Wadley and New Hope Districts will be held at Lanett Christian Church, Lanett, Ala., Sunday, May 6th. We trust that it may be well attended by the pastors and their people.

MRS. V. L. CARTER, *Wadley, Ala., Leader, Wadley District.*
MRS. OLIVE HIGGINS, *Roanoke, Ala., Leader, New Hope Disrtrict.*

NOTICE.

The Eleventh Biennial Session of the Woman's Missionary Convention of the Southern Christian Convention of Congregational and Christian Churches, will meet with the Suffolk Christian Church, Tuesday, May 1st. The morning session will open at 10 o'clock. All Presidents of Conferences, Superintendents of Departments, and Chairmen of Standing Committees are requested to have complete reports. A full delegation is urged as this session is to be one of unusual importance, due to the many things of interest relating to our future work that will be brought before the Convention.

Rev. R. R. Shrader, Missionary to China, will be the principal speaker.

MRS. J. A. WILLIAMS, *President,*
MRS. L. W. STAGG, *Secretary.*

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

Rev. F. C. Lester, *Editor*, 505 S. Main St., Norfolk, Va.

FORWARD TOGETHER.

Congregationalists and Christians throughout America have voted to merge and work into one united church. The denominational boards have already been merged. Many conferences have completed the merger. The Southern Convention is face to face with working out details for the complete coordination of the work in the Southeast. This we must face at Suffolk, Virginia, next week.

Whether we like it or not, we must choose between going backward or going forward together. The movement goes forward. For us to stop would mean that we lose the past and thus go backward. So far as I know, there is not a person among us, Congregationalists or Christian, who is willing to put any hindrance in the power of progress of the church of the living God. There may be difference of opinion about what is the next step, but surely no one is willing to turn back the army of God which faces to the future with expectant heart. There is something challenging and enticing about the idea of moving forward together. Both Congregationalists and Christians may well be proud of their history. We each have something worth preserving but not worth preserving if it costs the loss of what the other group possesses. We may well question whether the next generation will be proud of the history which we are making today. If we diligently seek, in a Christian fashion, to move forward together, we may make mistakes in methods of procedure, but that will be forgiven by future generations because of the sweet spirit and eagerness with which we joint hands and hearts, plans and programs to carry forward our united work.

When we leave Suffolk next week, our work should be so arranged that Congregationalists can share in the promotion and preservation of Christian boards and institutions, and members of the Christian Church can share in like manner with Congregationalists in the work which they have been doing. If we do this, then we move forward together. If we do not, we bring confusion into the craft and hinder the work of the entire denomination as well as the cause of the Christian union. My personal hope, prayer and expectation is that we shall move forward together.

N. C. AND VA YOUTH FELLOWSHIP CONFERENCE

Christian Church, Greensboro, N. C.
April 28, 1934.

Theme—"Thy Kingdom Come."

Conference Hymn—"I Love Thy Kingdom, Lord."

1:30—Conference of group leaders—Miss Priscilla Chase.

1:45—Worship Service led by Rev. W. T. Scott.

2:00—Report on Defiance Holiday Conference, by Rev. J. Everette Neese.

An introduction of Dr. Judd's book, "A Philosophy of Life that Works," by Miss Priscilla Chase.

2:45—Discussion Groups—Based on "A philosophy of Life that Works."

1. "All People are Essentially the Same," led by Dr. Linden S. Dodson; Counsellor, Miss Florence Crutchfield.
2. "All Stand or Fall Together," led by Rev. D. M. Spence; Counsellor, Mrs. C. H. Rowland.
3. "No Solution of the World Problem Except in Man," led by Rev. W. T. Scott; Counsellor, Miss Frankye Marshall.
4. "The Way of Love Works," led by Dr. C. H. Rowland; Counsellor, Miss Ophelia Morris.
5. "The Way of Love Leads to the Cross," led by Rev. F. Erwin Hyde; Counsellor, Miss Lydia Dickens.
6. "God Gives Strength for Every Need," led by Rev. G. C. Crutchfield; Counsellor, ...

3:45—Recreational Period, led by Rev. J. Everette Neese.

4:15—A summary of "The Philohopsy of Life that Works."

4:35—Discussion Groups—"Ways of Applying the Philosophy of Life that Works."

1. "How Can We Help Young People to Live the Christian Life?" led by Rev. Robert M. Kimball; Counsellor, ...
2. Thinking of the fundamental principles taught by Dr. Judd, "How May They Affect the Building of the Program of the Local Church Groups?" led by Rev. D. M. Spence; Counsellor, Mr. Billy Andes.
3. "How May Our Youth Fellowship Organization Carry Into Program Effectively the Christian Ideals Taught by Dr. Judd?" led by Miss Priscilla Chase, Counsellor, Miss Frankye Marshall.
4. "Our Place in the World Program of Our Church," led by Dr. Linden S Dodson; Counsellor, Mr. Aubrey C. Todd.

5:35—Vesper Service. An interpretation of Henry Stanley Todd's picture, "The Nazarene," Miss Priscilla Chase.

6:00—Dinner. (25c per plate.)

7:00—Hymn.

7:05—Reports of Discussion Groups.

7:30—Open Forum.

8:00—Address, "Youth's Place in the Church of Today."

8:30—Communion Service.

SOUTHEAST YOUTH FELLOWSHIP.

Christian Church, Suffolk, Va.
May 3, 1934.

Program.

2:00—Worship Service, led by Mrs. W. B. Williams.

2:30—Business. Reports of superintendents of departments, officers, conference groups; appointment of committees; plans for the future.

4:00—Address, Miss Eunice Thomas, missionary from Foochow, China.

6:30—Banquet. Rev. H. S. Hardcastle, toastmaster. Greetings by Conference presidents. Address by Dr. W. P. Minton.

8:00—Share in Convention Program. Address by Dr. Irwin L. Shaver.

Be Sure to Come.

Every young person in Congregational and Christian Churches, who can reasonably do so, should be sure to attend this biennial meeting of the young people of the Southeast. The program will be fine. Here is a chance to get a new vision of what young people can do in kingdom service.

Some of us are eager to have at least five hundred at the banquet table on Thursday night of next week. Eastern Virginia young people, I am challenging you to help make this the biggest event in the history of our church in Eastern Virginia. Meet me in Suffolk on Thursday of next week for the biggest banquet ever held in the city of Suffolk and you will always be glad that you were there.

HOW SHOULD A CHRISTIAN CHOOSE HIS LIFE-WORK?

Christian Endeavor Topic, May 6, 1934.

Worship Service.

Theme—"Working."
Piano Prelude—"Something for Jesus."
Hymn—"My Master Was a Worker."
Scripture—Ephesians 2:10; Hebrews 10:7.
Prayer.
Talk.

In one of Alice Louise Lee's stories there is a dialogue between a miner and a motherly woman. The miner came with the request: "Say, Ma, we want you to tell what you think'll make a fellow the happiest in life—happiest right along for a spell of years—not just for one day." The boys had been arguing the matter, and no two thought alike. Ma's answer came in one word: "Work!" The miner was puzzled. He confessed that everything else had been in mind except that. Henry Van Dyke said the same thing in a little different way in his lines:

"The blessing of heaven is perfect rest,
But the blessing of earth is toil."

Hymn—"Work, for the Night is Coming."

Planning This Meeting.

Here is a topic which is so important that the leader should give most careful thought to the preparation for its consideration. Perhaps your minister, or a high school teacher, or some professional man or woman in your community, will be willing to come to this meeting, not to make a speech primarily, but to talk the question over with you, answering your questions with the information which he or she possesses. This may be announced as "A Conversation About Our Life Work," with the opportunity to present personal problems in writing before the meeting or in the discussion of the hour. Encourage the most frank facing of the most perplexing questions. There will be no one cut-and-dried answer for them all at once, but it is possible to help every member who is anxious about his life work, if you plan thoughtfully.

How does work contribute to one's highest happiness? How is toil a blessing? How important is one's choice of his life work? Answers to such questions as these in the talk of the leader, or in the ideas of the group, will stress what an important place work has in life, and how the highest satisfaction comes to one who has chosen and is able to follow a life work through which he does some one thing well. Theodore Roosevelt declared that the one thing supremely worth while in life is to have something worth doing, and to be able to do it well.

A Christian Choice.

A summer conference group in the East recognized the importance of a wise choice of one's life work, and then the matter of a Christian's duty was brought into the picture. "Christianity and the church have nothing to say about what I shall do, unless I am to be a minister or a missionary," declared one high school girl. Was she right? Why?

(Continued on page 11.)

Sunday School Lesson

By Rev. H. S. Hardcastle.

CHRIST'S STANDARD OF GREATNESS.

LESSON V—April 29, 1934.

Golden Text: *"The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many."*—Matt. 20:28.

Lesson Text: Matt. 19: 17-28.

The Shadow of the Cross.

The shadow of the Cross had fallen across the path of Jesus. He knew what was in store for him. And as he went up to Jerusalem for the last time, he tried to prepare his disciples for what was about to happen. As always he was solicitous for them. As always he was tender and considerate and self-forgetful. He told them that the chief priests and the scribes would condemn him to death and then deliver him to the Gentiles to mock, to scourge, and to crucify. He knew this, but as one of the Gospel writers puts it, he set his face steadfastly to go to Jerusalem, or he set his face as a flint to go to Jerusalem. Jesus courageously walked in the path of obedience to the will of God regardless of the consequences. "He went before them"—He leads here as everywhere.

It is to be noted, too, that Jesus predicted that he would rise again. Of course, this Gospel was written long after the events of Jesus' life. And as the story of the first Easter indicates, the disciples apparently had forgotten for the time being the Master's confident assertion that he would rise again. But when Matthew came to write his Gospel he remembered how on this, as well as on other occasions, the Master had told them before it came to pass that they might believe on him when it did come to pass. There was a great deal at stake in the resurrection of Jesus. His word, his integrity was at stake. But he kept his word. And because he kept his word here we can believe that he can keep his word everywhere. Jesus speaks with unique authority because of his resurrection from the dead.

The Ambitious Disciples.

"Then came to him the mother of Zebedee's children, with her sons, worshipping him, and desiring a certain thing of him." The word then is significant. Even as the Master was talking about his suffering and his crucifixion, his disciples were thinking about their selfish ambitions. And they were too of his best disciples, at that. It would be interesting to know what some folks are thinking about in high moments of life, for instance during the communion service. It might be disconcerting to speak our thoughts out loud during a service of worship. Alas, how little we sometimes, and perhaps usually, enter into the spirit of the Master and share his passion!

This mother, or these two sons, for the mother and sons were undoubtedly involved in the thing, were seeking places of preferment and prestige. They were looking out for Number One, regardless of anything else. If this Man was going to set up a kingdom, they might as well speak for the "soft jobs." They were perhaps the distinguished ancestors of that great host of political office seekers, a great many of whom have few if any qualifications for responsible positions. And Salome, the mother of these two disciples, is undoubtedly the ancestress of that long line of rattle-brained and empty-headed mothers who are so ambitious for their children in such a misguided way. The tragedy of many a young person's life has been written largely in terms of some loving, but foolish, mother who sent their children off on some fool's errand, some false road to what seemed success and greatness.

"What Wilt Thou?"

TheMaster wanted these three to realize just what they were asking. He wants us to analyze our petitions and our motives. We would be silent many times if we really realized what we were asking. As James says in his epistle, "We have not because we ask amiss."

"Are Ye Able?"

In the Master's Kingdom, places of distinction and honor are not to be had for the asking or for the seeking. They are for those who, without thinking anything about them, pay the price of devotion and sacrifice to Christ and his cause.

"We Are Able."

They glibly replied that they were able. How little they knew what they were saying. How little we realize the deeper meaning and implication of some of our professions and our avowals of readiness to pay the price.

"Ye shall drink of and be baptized with the baptism I am baptized with."

Jesus took them at their word. We had better be careful about our professions; Jesus may take us at our word. As a matter of fact, both James and John did pay the price of martyrdom in fulfillment of these words: "It is not mine to give."

Jesus was no "ward-leader" or "postmaster-general, distributing soft jobs to relatives and friends. He was not engaged in giving places of preferment or power. He was calling men to the way of a Cross. In proportion as they entered into his suffering would they share in his glory. If we suffer with him we shall also reign with him.

The Indignant Ten.

James and John were not the only ambitious disciples. The other disciples "got hot" when they learned that James and John had beat them to it. A great deal of trouble in the church of Christ today is due to the ambitions and scheming of those who want prestige and place and power in the church for selfish reasons.

The Ministering Master.

"Even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." The glory of Christ was his spirit of humility and service. He came not to be an over-lord, but to be a minister, a servant, and a ransom for all.

CHRISTIAN ENDEAVOR NOTES.

(Continued from page 10.)

This brings you face to face with three questions:

1. Does being a Christian have anything to do with your choice of a life work? Illustrate your answer.

2. Does being a Christian help one in his choice of a life work? How?

3. Does being a Christian add handicaps and place difficulties in the way of a choice? How?

Perhaps the discussion which will bring out the ideas which fitted together will give your answers to these questions out some very definite life situations which your members face. The following may remind you of others:

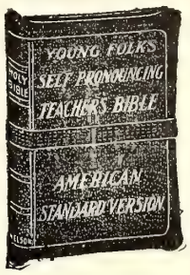
(a) Tom has been out of work for some time. His family really needs the money which he would like to earn. There is an opening in a hotel, and he is interested in learning the hotel business. The hotel advertises and sells alcoholic drinks, which he believes degrade the young men whom he knows. Tom is a Christian and is facing a decision. What would you advise him to do?

(b) What is the attitude of a Christian young person when his cherished life work plans seem interrupted, or just about completely upset?

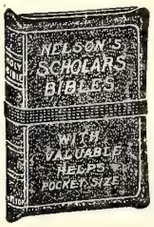
(Continued on page 15,)

AMERICAN STANDARD BIBLES.

Authorized and Edited by American Revision Committee, and Published by Thomas Nelson & Sons.



These Bibles contain the Concise Bible Dictionary which forms the helps to these Teachers' Bibles. It supplies in the most condensed and convenient form, all the latest information about the Bible, its writers, its language, the various versions, complete chronology, life of Christ, with harmony of the Gospels, life and travels of St. Paul, etc. The illustrations are reproduced from recent photographs, and truly illustrate the articles. The Combined Concordance is entirely new, and has been made expressly for the American Standard Version. It combines with the Concordance, Subject-Index, Scripture Proper Names, etc. The 12 Maps have been carefully revised and are beautifully colored. In making orders, give the number and price.



135—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold. $3.00

India Paper Edition, Only 16-16 of an inch thick.

133X—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold, $4.00

SUNDAY SCHOOL SCHOLARS' BIBLE.

Especially made up for gift or reward Bibles for Sunday School scholars, containing a special series of very practical and useful helps and Bible Questions and Answers, etc. Printed on fine white Bible paper; ruby type; pocket size, 3¾x5⅜ inches, and 1 inch thick, with 31 full-page illustrations in sepia. All bindings are black.

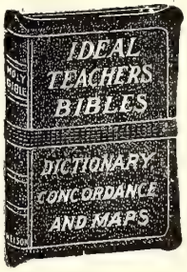
Ruby Type, Size 3¾x5⅜ Inches, and 1 Inch Thick.

65—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on side and back in pure gold; 6 colored maps $2.50

AUTHORIZED VERSION.

RED LETTER TEACHERS' BIBLES.

Brevier Type (8 vo.), Self-Pronouncing, Size 5⅜x8½ Inches and 1⅜ Inches Thick.



Containing the Bible, with full references. The words of Christ in the New Testament are printed in red; other parts of the book are printed in black. With Concise Bible Dictionary, combined Concordance, and 12 indexed maps.

7852—Genuine Leather, Lavant grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold $4.75

RED-LETTER EDITION.

With All the Words of Christ in the New Testament Printed in Red.

1282—Genuine Leather, Morocco grain, divinity circuit round corners, red under gold edges, register and headbands; title stamped on side and back in pure gold $3.25

60—Bound in Cloth, stiff covers, square corners, red edges, Sunday School Scholars' Bible, stamped in pure gold on cover, no illustrations; special book for Sunday Schools 95c

Any of the above Bibles sent postpaid. Address

THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy

MONDAY.

"HE CALLED ME FRIEND."

"Ye are my friend if ye do whatsoever I command you."—Jno. 15:14.

It was the custom of Jesus to address persons as "friend," also in his stories he spoke of folks as "friend." It is a characteristic word of the kingdom, never discussed, but always used in describing Christian relations.

But the greatest compliment Jesus ever paid his people was to own them as his friends; and he never left them without an assurance of this regard. He said, "I call you not servants; for the servant knoweth not what his Lord doeth; but I have called you friends; for all things that I have heard of my Father, I have made known unto you." "A friend to the Lord"—what fellowship! Sweet are the words of Longfellow:

I breathed a song into the air,
It fell to earth, I knew not where;
Long afterward the song, from beginning to end,
I found again in the heart of a friend.

Prayer—Our Father in heaven, create within us a clean heart and renew a right spirit within us, and make us a friend to man. We pray that we may know thy friendship and that we may not be called friend amiss by thee.—*Amen.*

TUESDAY.

FRIENDS AND EACH OTHERS' MIRRORS.

"Give and it shall be given to you, good measure pressed down, and shaken together, and running over, shall men give into your bosom. For with what measure that ye mete withal it shall be measured to you again."—Luke 6:38.

Friendship is an abstraction of this noble flame,
'Tis love refined and purged of all its dross,
'Tis next to angels' love, if not the same,
As strong in passion is, though not so gross.
Thick waters show no image of things;
Friends are each others' mirrors, and should be
Clearer than crystal, or the mountain springs,
And free from clouds, designs, or flattery.
—*Catharine Phillips.*

Man's needs are satisfied only by persons, and only as we give to man the best that we have, will we find the best coming back to us. When Christ said, "Give and it shall be given unto you," he was not talking about putting money in the collection plate, or making contributions to charity; he was talking about giving love, giving strength to the needy, giving faith, giving the good and the best in everything, and in doing this, the same things, he said, will be found flowing back to you.

If anything is obvious in everyday experience, both secular and religious, it is that the facts of life are not abstract truths, but they are living, thinking, loving, kindly things of our lives acting and reacting on others, mind on mind, heart upon heart, life upon life. Such is the influence at work at all times and in all directions, moulding character and making men, and shaping destiny, and it is all the reflection of others. The home is a splendid instance, in which every person is a reflection of his home training, where every day counted in determining natures and the making of a future man.

Question—What sort of reflection of ourselves do we find in others?

Prayer—Our Father, we seem to be caught up in thy spirit this morning and find ourselves a part of the great circle of thy influence in the world. We thank thee and praise thy name. Make us good reflectors of thy spirit and shining lights along the way of men. We ask it in Christ's name.—*Amen.*

WEDNESDAY.

THE VALUE OF FRIENDSHIP.

"I am distressed for thee, my brother, Jonathan; very pleasant hast thou been unto me; thy love to me was wonderful."—II. Sam. 1:26.

Like as in almost everything, there are friends and there are friends—if you know what I mean. The most of us have a great many friends of the casual type; friends who are closer to us than mere acquaintances; but friends who are a comfort in times of need and distress, who give unselfish counsel, who give their lives in a comradeship that is trustworthy and inspiring, are few. They may be more than we think, and we might realize this if we were more friendly ourselves; but still they are few.

However, it remains a fact that "no receipt," says Wister, "openeth the heart, but a true friend; to whom you may impart comfort in griefs, in joys, in fears, in hopes, in suspicions, and counsels, and whatsoever lieth upon the heart, to oppress it."

What is the best a friend can be
To any soul, to you or me?
Not only shelter, comfort, rest—
In most refreshment unexpressed.
The best friend is an atmosphere,
Warm with all inspiration dear,
Wherein we breathe the large free breath
Of life that has no taint of death.
—*Lucy Larcom.*

Prayer—O Lord, our God, our friend, and our life; make us not only thine but a friend to man.—*Amen.*

THURSDAY.

CHRISTIAN FRIENDSHIP.

"And Jonathan . . . arose, and went to David in the wood, and strengthened his hand in God."—I. Sam. 23:16.

The thing that kept David's and Jonathan's friendship alive midst all the difficulties and dangers that arose was their recognition of God in their friendship, and they did it by reminding one another of God's promise and by declaring their faith in that promise. This friendship was not a mutual liking of two gallant young men of congenial temper, it was a sympathy of a common faith. Hastings comments, "If Jonathan loved David, it was because David was true to a divinely appointed destiny and followed it unshakenly through peril and pain and discouragements. If David loved Jonathan, it was because he, too, saw in his friend a lofty and pathetic obedience to a fate which was a fate which God had chosen for him."

If this be true, we must conclude that love is the only permanent relationship among men, and that is a relationship that is born of God, and it places us where we can say with John, when he would not use his own name, but did identify himself as the "disciple whom Jesus loved."

The Lord Jesus himself stands in every true friendship, and since he laid so much stress on friendship, and often referred to individuals by claiming them as a private friend, shows us how entirely he was as we are in wants and feelings.

Quoting Hastings again, he says, "The only perfect friendship is a friendship which is inward and spiritual," and, if we would make lasting friendships, we must bring them under the law of Christ and make them instruments of righteousness. It is our bounden duty to strengthen the hand of our friends in God.

Prayer—Our Father, today we dedicate ourselves afresh to thee and Christ's friendship to our fellowman. Be thou our strength and perfect in us thy way and will. In his name we ask it. —*Amen.*

FRIDAY.

"Rejoice not when thine enemy falleth."—Prov. 24:17.

"Love your enemies and do good to them which hate you."—Luke 6:27.

"If thine enemy hunger, feed him; if he thirst, give him drink."—Romans 12:20.

"Do good, and lend, hoping for nothing."—Luke 6:35.

Christian living is all-embracing. It covers our attitude toward all people; the wicked as well as the righteous, enemies as well as friends. It is a life of service for good, which good extends to enemies as well as those whom we love.

To do one harm is a mortal sin, because it is destructive to a soul, and it is obscuring to spiritual vision. One of the fundamental principles of the Kingdom, as taught by our Lord, is to be "harmless as doves," be "blameless and harmless, the sons of God," says Paul.

Have you this love for your enemies? It is a hard lesson. It runs counter to our very natures. Yet Jesus, who came to "seek and to save the lost," threw his life into unlimited friendship for his enemies, a friendship that included them in the entire plan of salvation. This is why he gave us this law of loving enemies, and the experience of history is, that to be born again means that we may possess somewhat of that nature ourselves, at least to the extent of imitating it unil we actually possess it.

But what of those who sought you harm—
Who joyed at your mistaking,
What place have they in this, your chant,
In these your prayers partaking?
And your pure souls—your tender hearts—
With love and laughing breaking,
For God, and your neighbor and your enemy.
—*Margarette Blackie.*

Prayer—Our Father help us. We are weak. We know that we deserve no thanks for loving only those who love us. Give us, dear Lord, to see further than this, yea, give unto us somewhat of the Christ-love that extends unto all.—*Amen.*

SATURDAY.

NOTHING ELSE TO DO.

"The way of him that is laden with guilt is exceeding crooked."—Read Prov. 21:1-8.

A young woman who had won a prize in a famous beauty contest turned bootlegger, was caught, fined $500, and sent to jail for a year and a half. Her excuse was that she could find no other work to do.

In these days of frequent unemployment, that excuse is often given for turning to evil employment. But "no other work to do" is never an excuse for doing the devil's work. "The only way I can make a living" does not palliate a base way of making a living, for it is not necessary to make a living at all.

Any honorable man or woman would die rather than do a dishonorable act. "The soul that sinneth, it shall die"; and how much better death of this perishable body than death of the immortal soul! Work—honorable work—should be found for everybody; but if it is not to be found, then find starvation!

Prayer—Dear God, pity the poor. Teach us to pity the poor. But most of all dear God, teach the poor in what real poverty consists.

AMOS R. WELLS.

(Continued on page 15.)

THE CHRISTIAN SUN'S PULPIT

Rev. John G. Truitt, *Pastor.*

THE COMMAND OF CHRIST.

By John G. Truitt.

"Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world.—Amen."

The acid test of religion is its unselfishness. Selfishness lies like a sharpened axe at the very root of Christianity. And if Christianity cannot get above selfishness it is doomed always. The Christianity is an anonym of selfishness. A person cannot be thoroughly and logically selfish and be a Christian. Christianity moves from self like perfume from a rose. No more can a person be a Christian and be at the same time selfish than a rose can be sweet-smelling and fail to give off its fragrance. Show me a church that constantly gives to itself alone, and I will show you a church that is dying. The church that runs its Sunday School just to teach religion to its pupils that they may be religious only might as well close its doors, for all people are religious to start with. But the church which teaches religion to its pupils in order that the pupils in turn may do something about it is justified in teaching.

I have stood in the presence of a great forest and been handed a new, sharpened axe. The axe was not given me in order that I might possess a curio, nor to simply add an axe to my collection of things; but that axe was given to me to cut trees down with. A roadway was needed. There was work to be done across the wood. Teams and wagons must travel across the forest, and I held the axe in my hand. But not for long because there was a mighty challenge to break a trail, and at it I went.

Jesus had been doing something to a group of loving followers. He had been putting a power in their hands that was mighty. He had been placing a memory in their hearts which could never be erased. They had seen Jesus heal bodies. They had been given power to transform lives. They had seen Jesus raise the dead. They had been given power to inspire men and women. They had seen Jesus die nobly upon the cross. They had been given power to live mightily for him in the field of conflict and world need. They had seen Jesus resurrected. They had been given power to overcome doubt, fear, persecution, fire, sword, stake, scaffold.

And a memory had been meted out to them. Taking bread one night, Jesus brake it in their presence, teaching them that thus would his own body be broken for them; and taking a cup of wine he gave thanks, and assured them that thus his own blood would be spilled for them. He asked them to eat a bit of the bread, and to take a sup from the cup; and begged of them that as oft as they should do it, it should be in remembrance of him. And then when there came the commencement day that closed that marvelous school, and graduated that class of ordinary men, now made extraordinary by their great Teacher, Jesus standing before them said, "Go, teach, baptize."

And the church was off. Off to run its mighty course of converting, blessing, saving, healing across a sore and needy world. One disciple stood up one day and preached the things that he had been given in the glory and power and strength of that message, and three thousand souls were converted. Souls they were gathered from every quarter of that civilization. Peter had obeyed his Lord. He was using the Gospel he had been given. Another disciple tried it and they bound him, and stoned him; stoned until he was dying. Things had not gone so well with him as with Peter. They were taking his very life from him. But I told you that they had been given power to overcome doubt, and fear, and persecution; and consequently Stephen prayed one of his Lord's prayers, "Father, lay not this sin to their charge. . . . Lord, Jesus, receive my spirit," and thanks be unto God who gives victory, there was one young man standing by, who seeing the strange beautiful spirit of the dying martyr, never rested until he had preached the same Gospel in many lands, and written a large portion of the New Testament for good measure. Thus it comes about that if we use the salvation which God has placed in our hands whether we win our three thousand by living, or our one by dying. He is with us alway, to richly reward our efforts, even unto the end of the world;

Jesus had told his followers to do three things in three Names. The three things are three sides of the same thing, and the three Names are One. "Go. . .teach. . .baptize; Father,. . .Son,. . .and Holy Ghost." How the three work together in parallel. It has been the Father's will to create the possibility of going and to go; it has been the Son's to teach both by precept and example so that he is known everywhere as the Great Teacher; and it has been the Holy Ghost's to baptize with inspiration and power! The three are one. And the three will be with that person, or church which undertakes to carry out the command of Christ.

In what power and moment this command of Christ was given! Out before the Calvary lensed eyes of Christ was a world needy, and sore, and sin-cursed, and hardened, and hungry. And in the heart was a passion and a love that would bring them succor and peace. "Come unto me all ye that are weary and are heavy laden, and I will give you rest." Standing there in the power and glory of his resurrection, with a perfect life behind him, with expectant disciples looking up to him, he says, "Go ye. . .unto all nations." And did they go? They went! And it took sacrifice, means, time, life, all; but they had heard his command and they failed him not. Through fear of the Jews; through prisons of the Romans; through dungeons of the earth; through storms at sea; and stonings in cities; here and there they left one beheaded, or crucified; but on they marched, never really considering seriously turning back. It was at great cost. But the world is still repaying them in gratitude, and saints unnumbered in heaven still sing the praises of their God, who gave them power and grace to go.

Furthermore, they were commanded to teach. This, too, they did. Whether it be an Ethiopian servant, or a gathered multitude from the very ends of the earth; whether it be in a prison in Jerusalem, or a dungeon in Rome; whether it be a magnificent reception room of a great Cornelius, or a sinking ship of the Mediterranean; whether it be with the beasts of Ephesus, or the boy Timothy, son of Eunice; whether it be with King Aggrippa, or the cowardly coppersmith, they taught the life, death, and resurrection of Jesus! They told what they had seen, and heard, and felt, and handled as good witnesses of the Christ. In Jerusalem, Judea, Samaria; in Athens, in Cyprus, and Rome; in Phillippi, Galatia and Macedonia, they taught until the few first persecuted Christians of the first century became the victorious millions of the third century. Christ had given them a message for a purpose, and they had fulfilled that purpose.

And further still, they were commanded to baptize. No doubt they obediently went through the outward form of this sacred rite, but better still their converts were baptized with the Holy Spirit after they had believed. Did their converts "stick"? Their heroism and fidelity has blessed civilization beyond all words to portray. Fathers, mothers and children died in dungeons, at the stake, and by the mouths of hungry beasts before they would deny their faith, or turn away from their Lord. They were baptized. They

(Continued on page 15.)

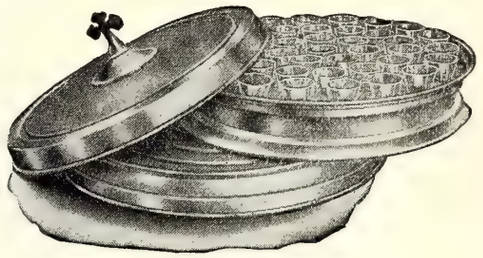
COMMUNION WARE.

Individual Service.

Made in best Silver Plate or Aluminum. Prices low; first-class workmanship and finish.

ALUMINUM.

Aluminum is light in weight, durable, and does not tarnish.



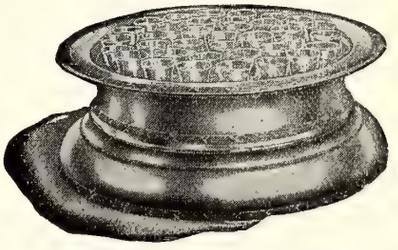
Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses	$7.00
Tray No. 6—Interlocking, with 35 plain glasses	6.75
Tray No. 10—Interlocking, with 30 plain glasses	6.50
Base No. 50-A—Fits Trays 2, 6, or 10.....	2.25
Cover No. 50-A—Fits Trays 2, 6, or 10.....	2.25
Bread Plate No. 1—Narrow rim.....	1.60

SILVER-PLATED.

The Silver-plated Ware is of the very highest grade and best finish; heavily plated on nickel base.

Tray No. 85—Interlocking only, with 36 glasses	$22.00
Base No. 1—Silver-plated; fits Silver Tray 85..	11.00
Cover No. 5—Silver-plated; fits Tray No. 85...	16.00



(For Silver Bread Plates, see under No. 90.)

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	$22.00
Base No. 2—Silver-plated; fits Silver Tray 90..	16.00
Cover No. 4—Silver-plated; fits Silver Tray 90.	14.00

Bread Plate No. 3—Narrow Rim.....	$ 9.00
Bread Plate No. 4—Broad Rim.....	9.00
Filler—Silver Lined.....	6.00

THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

Christian Orphanage

Dear Friends:

We find that children are always happy when they do something worthwhile. We have two girls who have led the entire Orphanage family this school year in making the highest grades made—Ruth Duke, who came here a small girl from Suffolk, Va., some years ago, has always made good grades in school, and is in the graduating class this year. For the entire year she has made A's on all her subjects except one, and duringing the year she has made only four B's, and in our grading system here Grade "B" means 90 or more. "A" is the highest grade given.

Gladys Horne, who is in the 9th grade, has run her a close race and made only five "B's" on her report card. Both girls have "A" in deportment during the entire year. It always fills our hearts with joy to find our girls standing at the top.

The children at the Christian Orphanage have the opportunity to and do attend the Elon Consolidated School, and have the same advantages that any other child has in our State school system. It is a fine arrangement and gives our children an opportunity to mingle with other children in the communities that make up our school. The most of our children have made good grades this year and stand with the average in the school. We are glad to report that our scourge of sickness has abated and the children are all back in school.

We have had lots of sickness in the Orphanage family since the first of the year. A number had to go to the hospital for operations and treatment, which has made our expense account run up.

As the pretty warm days come on, we trust our Sunday Schools will take on new life and increase their offerings to help us meet the extra expense.

The Christian Orphanage is doing a splendid service for the fatherless. Help it in its work of love and charity.

Each of us has an individual part to perform in life's drama; each has a duty incumbent upon him; each has a responsibility to meet.

CHAS. D. JOHNSTON, *Supt.*

REPORT FOR APRIL 26, 1934.

Brought forward		$ 4.760.83
Sunday School Monthly Offerings.		
North Carolina and Virginia Conference:		
Ingram	$ 6.00	
Pleasant Grove	5.16	
Kallam Grove	.45	
		11.61
Eastern North Carolina Conference:		
Wake Chapel	$ 7.44	
Bethel	3.13	
Shallow Well	2.00	
Clayton	1.00	
Liberty Vance	3.90	
		17.47
Western North Carolina Conference:		
Pleasant Grove		1.00
Eastern Virginia Conference:		
First, Norfolk	$ 5.63	
Holland	10.00	
Spring Hill	2.88	
Johnosn's Grove	1.60	
		20.11
Valley Virginia Central Conference:		
Newport	$ 1.41	
Winchester	3.93	
		5.34
Alabama Conference:		
Mt. Zion		1.54
Special Offerings.		
R. O. Strange, News Ferry, Va....	$ 1.00	
Miss Celeste Penny, Chapel Hill, N. C.	6.80	
J. Spencer Love, Greensboro, N. C. support of a child	60.00	
Mrs. Thelma Hines, support of children	10.00	
Waterford Christian Sunday School Goshen, Ind.	2.00	
Junior Philathea Class, Suffolk, Va., support of girl	2.50	
		82.30
Total for the week		$ 139.37
Grand total		$ 4,900.20

NOTICE.

To the Pastors of the Southern Christian Convention:

The Woman's Missionary Convention of the Southern Christian Convention will convene in Suffolk, Tuesday, May 1st, at 10 o'clock. Rev. R. H. Shraeder will be our speaker.

We wish you to make this announcement in your church and try to have as many of your members present as possible. We hope you are planning to be present at this meeting, for we need your presence and wise counsel.

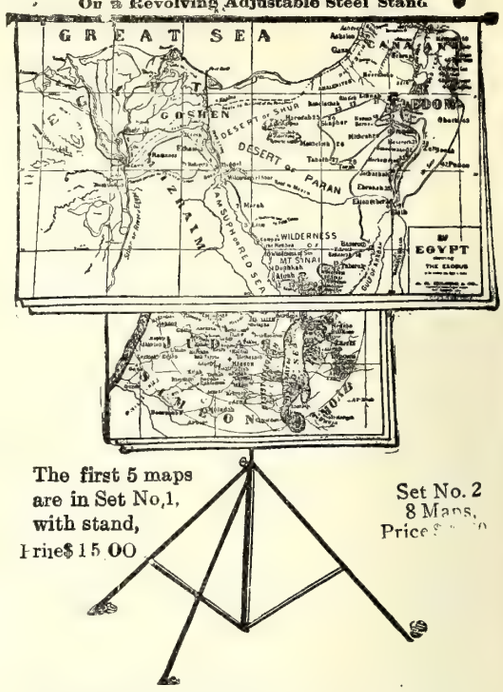
Very truly yours,

MRS. E. L. BEALE.

The Jordan River in Palestine has never been navigable. No important towns exist along its banks and it empties into a salty inland sea. Its valley was the Wilderness of Hebrew times, and today is thickly forested.

Eilers Sunday School Maps

On a Revolving Adjustable Steel Stand



The first 5 maps are in Set No.1, with stand, Price $15.00

Set No. 2 8 Maps, Price

Fine large Maps, in 6 Colors 36x57, on linen finished Cloth. Mounted on a folding steel stand, which can be regulated, so that Maps may be seen to the best advantage. This set contains data for thorough Bible Study. Its large print and Cheerful Colors makes this set very instructive and attractive. Contains the five thoroughly up to date Maps necessary to the study of Bible History.

New Testament Palestine, — Old Testament Palestine, — Roman empire and Bible Lands, showing Pauls Travels by Colored lines. — Lands of the Old Testament, from the Great Sea, to the Persian Gulf.—The Exodus, Egypt, showing by Colored lines the wanderings of the Israelites the

THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

HOLMAN SUPERIOR TEACHERS' BIBLES

Authorized Version—Self-Pronouncing The Best Editions of the World's Best Book

For Adults, Teachers, Preachers, Students, and All Who Would Study the Word of God Intelligently

BOLD BLACK TYPE—COMPACT SIZE 4½x6¾ INCHES—WILL FIT THE COAT POCKET

Part page specimen of Holman Boldblack Type Bible

ST. MATTHEW, 5. *Christ's sermon on the mount.*

13 And leaving Năz'a-rĕth, he came and dwelt in Că-pĕr'na-ŭm, which is upon the sea coast, in the borders of Zăb'u-lon and Nĕph'tha-lim:
14 That it might be fulfilled

A.D. 31. CHAP. 4. n Isa. 9. 1, 2.

934 CHAPTER 5.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.

AND seeing the multitudes, a he went up into a moun-

THIS NEW HOLMAN TEACHERS' BIBLE, Pronouncing Text, Bold Black Type is a PRONOUNCED SUCCESS. The latest Bible with NEW HELPS that are quite comprehensive and consist of an Illustrated Bible Dictionary, Concordance and additional aids all under ONE ALPHABETICAL INDEX. Also Fine Maps on Coated Paper, and a specially prepared BIBLE READING COURSE, intended to stimulate and maintain interest in the Bible. Imported Bible paper is used to improve opacity and keep down bulk. By this means you get the benefit of full Biblical information without the physical discomfort of handling a heavy volume.

STYLES AND PRICES—BIBLE PAPER EDITION

4612. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges..... $4.00
4630. Same as 4612, with extra leather lined covers..... 4.75

THIN INDIA PAPER EDITION

With Helps as described above. Size 4½x6¾ inches. One inch in thickness

630X. Egyptian Morocco, divinity circuit, leather linings, red under gold edges, silk head bands and silk marker..... 7.00
633X. Algerian Morocco, divinity circuit, leather lining to edge, silk sewed, round corners, red under gold edges, extra quality binding..... 8.00

EXTRA LARGE PRINT TEACHERS' BIBLES

Large 8 Vo. Size—8x5½ inches—1600 Pages, including 400 pages of Bible Study Helps

Part Page Specimen of Print

Extra spacing between words and lines makes this Bible very easy to read.

ST. MATTHEW, 5. *Christ's sermon on the mount.*

15 k The land of Zăb'u-lon, and the land of Nĕph'tha-lim, *by* the way of the sea, beyond Jôr'dan, Găl'i-lee of the Gĕn'tiles;

A. D. 31. k Is. 9. 1, 2. l Is. 42. 7. Luke 2. 32. m Mark 1. 14.

2 And he opened his mouth, and taught them, saying,
3 b Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

CONTAINING COMPLETE HELPS TO BIBLE STUDY, INCLUDING ALL OF THE FOLLOWING FEATURES

A New Practical Course in Bible Reading, A Treasury of Biblical Information. The most carefully compiled, thorough and attractive form in which valuable Biblical information has ever been prepared. Illustrated Self-Pronouncing Bible Dictionary Containing 150 illustrations, concise definitions and textual references on nearly 50,000 subjects. A Practical Comparative Concordance, with Nearly 50,000 references. Four Thousand Questions and Answers on the Old and New Testaments. A valuable Help to all Bible Readers.

STYLES AND PRICES

4712. Divinity Circuit (overlapping covers), French Seal Leather, red under gold edges, silk head bands, and silk marker.. $5.00
812RL. Red Letter Teachers' Bible. The Words of Christ in the New Testament, Old Testament Passages alluded to by Christ, various prophecies relating to Christ in the Old Testament, etc., all PRINTED IN RED. Binding same as described above on 4712 and same large Self-Pronouncing type..... 6.00
733X. Holman India Paper, Genuine Morocco, leather lined, silk sewed, divinity circuit, round corners carmine under gold edges, silk head bands and silk marker, same type and helps as above..... 10.65

All styles sent Postpaid at above prices—Thumb Index 50 cents extra

THE SUN'S PULPIT.

(Continued from page 13.)

were different. Something had happened to them. And their's was a faith that had set out to preach the Gospel to all nations. What ignorance, cruelty, superstition, hunger, and want stalked the earth in their day; and how it needed the baptism which it was getting from the command of Christ!

From this same Christ who gave the command there was also a promise of power, and his presence with them alway, even unto the end of the world. That brings us up to the present in one sweep. That says his command is for us; that his power will be with us; and that his presence is with us; and that we are the followers of those who first followed him. Is there need for Jesus to look with bleeding heart, and wounded hands upon our world today, and issue the same command to "Go"? Let me read you just one paragraph of one letter I received recently: "Several hundred thousand people of various creeds and races have been torn from their homes and sent into exile as the result of the Soviet 'Five-Year Plan for the Liquidation of Christianity.' The unfortunate victims are herded into rough barracks, unsanitary and overcrowded, compelled to labor in swampy forests or in mines, without sufficient clothing where there is winter for nearly ten months in the year, and with barely enough food to keep body and soul together. The scanty ration of flour is 'stretched' ground bark. Pitiful letters reflect the unutterable distress in such sentences as this, 'They say typhus has broken out in one of the barracks. Thank God! At last the end comes'."

Refugees are fleeing from Russia into poverty-stricken, famine-ridden China. They arrive destitute, with their dying families upon a government already overwhelmed with poverty and unemployment. If we could turn the globe-map of the world tonight we would find it needing the things that real and true Christianity has to offer. And not only that, we would see many brave, heroic ones in every quarter of that globe doing their sacrificial best to revive hope and relieve suffering. Our church here, and not one single member of it, can afford to whine and putter about what we are asked to do in obeying the the command of our Christ. Let us recognize that we have a Christ and a Lord. Let us show our allegiance to him. And let us show his spirit is within us by our compassion and love for the needy world. And thus shall we have the joy of Jesus within!

CHRISTIAN ENDEAVOR NOTES.

(Continued from page 11.)

(c) What help does our Christianity offer to one who seriously desires to make the best choice of a life work?

Henry Drummond gave this advice to one who asked, "How can we know God's will concerning us in any given circumstances, or indeed, in all circumstances?"

Pray, think, talk to wise people, but do not regard their decision as final; beware of the bias of your own will, but do not be too much afraid of it; meanwhile do the next thing, for doing God's will in small things is the best preparation for doing it in great things! when decision and action are necessary, go ahead, never reconsider the decision when it is finally acted upon; you will probably not find out till afterwards, perhaps long afterwards, that you have been led at all.

Discuss these suggestions. How far do they outline a procedure whereby a Christian may be helped in choosing his life work?—*Adapted from The Sunday School Herald.*

FAMILY ALTAR.

(Continued from page 12.)

SUNDAY.

NATION-LEADERS.

"Thou leadest thy people like a flock, by the hand of Moses and Aaron."—Read Psalm 77: 16-20.

When we think of the many evils in our land, it is difficult indeed to think of our nation as in any sense God's people; but then, how many evils ran rank in ancient Israel! Ours may be in some respects a different set of evils, but certainly they are no worse.

Also it is hard to think of ourselves as in any way comparable to those majestic figures, Moses and Aaron, as if God would commune with us or work miracles through us, or through us guide a nation to its destinies. Yet even here we remember the sins of these two heroes, and how patient God had to be with them.

Nay, God has some nation-leading to be done by every one of us. No one of us but can reach out and grasp some good. No one of us but can communicate of that good to his fellows.

Prayer—Our Father, when we are led by thee, we can lead others. Not ours to say how far our influence may reach; only to make sure that it is thy influence.—*Amen.*

AMOS R. WELLS.

So large a crowd of the curious gathered when a butterfly put in its appearance at 42nd and Lexington Avenue, New York, that police reserves had to be called to control the situation.

ELON COLLEGE

AN ACCREDITED COLLEGE

of the

CONGREGATIONAL CHRISTIAN CHURCHES OF THE SOUTHEAST

South Entrance to the Campus

ELON COLLEGE, founded by the Christian Church in 1889, has fully justified the faith and hope of its founders during its 42 years of operation. Its graduates from the four-year course leading to a bachelor's degree, number 980, now living, 122 of whom are in the Christian Ministry and full-time Christian service. The majority of these are members of our own denomination. In addition, 449 are in educational work and are an active influence in the lay leadership of the Christian Church.

THE CHRISTIAN EDUCATION BUILDING, and the definite religious atmosphere of the College, provide the very best facilities available for training for religious leadership, and offer the Church its finest opportunity to train the young people of the denomination to assume active leadership both in the ministry and laity of the local churches.

Address—

C. M. CANNON, *Registrar*

Elon College, - - - - - North Carolina

Home Atmosphere—Reasonable Rates—Clean Athletics—Christian Spirit

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational-Christian Church.

Central Publishing Co., Inc., is complying with the President's Code

BOARD OF EDITORS.

J. O. ATKINSON, D. D.....Editor
E. C. GILLETTE, D. D.....Associate
S. C. HARRELL, D. D.....Contributing
C. R. RAYMOND, D. D....Contributing
ELISHA A. KING, D. D...Contributing
W. C. WICKER, D. D.....Contributing
J. T. KERNODLE....Managing Editor

SUBSCRIPTION RATES.

One Year $2.00
Six Months 1.00

Trial Subscriptions: Five or more new subscriptions sent in at one time by pastor or president of any church organization, three months for 40c each.

PUBLISHED EVERY THURSDAY AT RICHMOND, VIRGINIA.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Change of Address: Be sure to give both old and new address when asking that your address be changed.

All news matter and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsyth Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

Receipts: The change of label is your receipt for money paid. The label shows date of expiration, and change on label will appear the first or second issue of the month following renewal, provided it was received before the 25th. No other receipt will be sent unless requested. Please notify the Richmond Office if label is not changed as above.

OBITUARIES

NEWBOLD.

Marjorie Ellen, the 14-year-old daughter of Grover C. and Mrs. Nonie Newbold, died following a brief illness in a local hospital, March 27th.

Funeral services were conducted in the First Christian Church, Portsmouth, Va., March 29th. The large congregation attending her funeral, and the many beautiful flowers bore testimony to her wide circle of friends.

Marjorie was a loyal member of the church and active in our young people's work. She was faithful in attendance and one of our sweetest Christian girls.

To the bereaved family we offer our sincere sympathy and point them to Jesus Christ who comforts the hearts of his believing children in every sorrow.

R. A. WHITTEN.

ADAMS.

Charles H. Adams, 62 years of age, died at his home near Claytonon Saturday,March 17th, following a paralytic stroke. Mr. Adams had been in declining health for several months, but was confined to his bed for only about one week before his death.

Mr. Adams had long been a resident of this section and had endeared himself to a wide circle of friends. He was one of the county's most prominent farmers.

Funeral services were conducted on Sunday afternoon at 3:30 o'clock at Amelia Christian Church, by Rev. B. J. Howard of Chapel Hill, a former pastor of the deceased. Interment was made in the church cemetery.

Surviving besides his widow is one son, Eunice H. Adams, of near Clayton, and one sister, Mrs. Sarah Peden, of Kenly.

B. J. H.

GARRISON.

Mrs. Sallie Jane Garrison, daughter of the late Mary Waynack and George Kernodle, was born September 28, 1853, and departed this life March 25, 1934, age 80 years, 5 months and 25 days. August 31, 1870, she was united in marriage to Gustavus Adolphus Garrison, and to this union were born seven children, four of whom survive, as follows: G. R. T. Garrison, R. 2, Burlington; Mrs. Fuqua, Union Ridge, N. C.; W. L. Boston Garrison, Burlington; W. Holt Garrison, R. 2, Burlington.

Since early girlhood, Mrs. Garrison has been a member of Bethlehem Christian Church. Burial services were conducted from the church by the writer, assisted by Dr. P. H. Fleming. Interment in the church cemetery.

May God bless the family.

G. C. CRUTCHFIELD.

KERNODLE.

Mr. D. F. Kernodle was born July 31, 1853, and departed this life April 5, 1934, at the ripe age of 80 years, 8 months and 5 days. He had been in failing health for a number of years. He is the fifth one of this family who has left us for a while in the last year and a half.

On April 13, 1876, he was united in marriage to Miss Lydia Margaret Garrison, who preceded him to the grave many years ago. To this union were born four children, all of whom, with one brother, Mr. R. T. Kernodle, Burlington, N. C., survive. The children are: Mr. W. A. Kernodle, Brown Summit, N. C.; Dr. C. E Kernodle, Elon College, N. C., R.F.D. 1; Mrs. T. F. Faucett, Brown Summit, N. C.; Dr. J. F. Kernodle, Greensboro, N. C. There are 19 grandchildren and 5 great-grandchildren.

Early in life Brother Kernodle professed faith in Christ and united with Bethlehem Christian Church, where he remained faithful until death removed him from among us. He had served his church well, acting as superintendent of the Sunday School for many years. Many are the words of appreciation for the loyalty and efficient service he rendered, always punctual and manifesting a deep interest in the growth of the work. For many years he had served as a senior deacon of the church. Failing health severed his active relationship, but no one can doubt the fact that the old church was still dear to his heart.

He was held in high esteem by all who knew him, lifting up a high standard of living for his immediate family, for well have they applied their lives to their day and generation. A good man has gone from among us.

Burial services were conducted by the writer, assisted by Rev. F. E. Hyde, of the Monticello Christian Church. Interment was in the church cemetery. May God bless the family.

G. C. CRUTCHFIELD.

PIEDMONT COLLEGE

Located in

"The Blue Ridge Highlands"

SUMMER TERM—JUNE 11th.

An accredited college with an enviable reputation for superior classroom instruction, and wholesome student life.

Fully recognized and accredited in its home State, and in such neighboring States as North Carolina, South Carolina, Alabama, Tennessee and others. Standard courses leading to the A. B. and B. S. degrees.

The Summer Term, continuing for six and nine weeks, affords opportunity for college and professional study and invigorating recreation.

From six to twelve hours of credit may be earned. Special courses in Elementary, Intermediate, High School and Rural Education. Public School Music and Art; School and Playground Games; Athletic Coaching.

For Fall Term or Summer Bulletin, write

DEAN J. C. ROGERS,
DEMOREST, GEORGIA.

Southern Seminary Foundation

(*Successor to Atlanta Theological Seminary.*)

AFFILIATED WITH

Vanderbilt University

The Foundation and the other Foundations that are affiliated with Vanderbilt University School of Religion comprise the only Interdenominational Theological School in the South. Through this affiliation the students enjoy the rights and privileges of Vanderbilt University.

DEGREES.

Candidates for degrees are required to have completed their college courses.

The degree of Bachelor of Divinity is offered to qualified students who complete the required courses.

Vanderbilt University also offers the degrees of Master of Arts and Doctor of Philosophy, in accordance with the regulations established in its several departments.

MORE THAN A SCHOOL OF THEOLOGY.

Because of our affiliation with Vanderbilt, our relations with other nearby colleges where our students can take courses without tuition, and the cooperation of the American Red Cross and other social agencies in the city, we prepare students for many types of Christian service.

For information write

WILLIAM JAMES CAMPBELL, *President*,
330 BUTTRICK HALL, VANDERBILT UNIVERSITY,
NASHVILLE, TENN.

THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

IN ESSENTIALS, UNITY. IN NON-ESSENTIALS, LIBERTY. IN ALL THINGS, CHARITY.

VOLUME LXXXVI. RICHMOND, VA., THURSDAY, MAY 3, 1934. NUMBER 18.

THE SUN'S OBSERVATORY

The Sidestepping League.—

When advised that Colombia and Peru are preparing for war over the Leticia border, the League of Nations advisory committee "sidestepped positive action in hope that the two nations might conciliate their dispute." The League has always shown considerable agility along that line.—*Exchange.*

Christianizing a Custom.—

Typically Japanese is the ancient custom of placing offerings on the "god-shelf" in memory of the departed, and of repeating the gifts at frequent intervals. A Christian woman in Sendai, whose little daughter died three years ago has an offering box in which from time to time she places money she would have spent for a toy or some other article of entertainment for the little girl if she had lived. On the anniversary of her daughter's death she presents the whole amount to the church as a memorial offering.

Bishop Cannon Acquitted.—

After several years of persecution and approximately three weeks of prosecution, the Southern Methodist churchman has finally been declared innocent of the misuse of election funds in the anti-Smith campaign of 1928. If the trial did nothing else it gave the daily press a last chance to hurl abuse at the Bishop under the guise of quoting the prosecution lawyers of the trial. Bishop Cannon has given the larger part of his life toward the fighting of the liquor traffic, and one might hazard a guess that he is not through fighting yet.

Getting Rid of Her Slums.—

England is clearing her slums. Plans already provisionally accepted by the government provide for the demolition of 266,851 unfit houses, inhabited by 1,240,182 people, and for the building of 285,189 new houses to replace those demolished, and it is anticipated that the program will be further extended. The capital cost is estimated at 165 million pounds, equivalent to an annual payment of over 3 million pounds by the government and of over 1 million pounds by the local authorities concerned. Manchester proposes to clear 15,000 slum dwellings, and Liverpool, 11,000. Leeds has the largest program, involving 30,000 houses. The government proposes to introduce a further Housing Bill this fall, giving local authorities new powers to acquire compulsorily property for reconditioning.—*Advance.*

The Babists.—

Dean Frederick D. Kershner, of the School of Religion in Butler University, tells us that the latest of "the messiahs of history is the Bab." He says: "We in America are familiar with the Bahaist species of reformed Mohammedanism, which claims to be the ultimate religion of mankind. It has no ritual, no theology, and no priesthood. It is devoted to universal peace, universal brotherhood, and universal religion. Its adherents are all ultra-pacifists—which contrasts somewhat strangely with the fiery sword of the original prophet, Mohammed." Our writer believes that while Bahism is rather vague and is enshrouded in an atmosphere of ethereal moonshine, yet "the Babists are worth learning about and are certainly an improvement upon the old-fashioned Musselman, who believed in killing his enemy first and talking peace afterwards."

Repeal at Its Worst.—

When Irving Fisher wrote his book, "Prohibition at Its Worst," a few years ago, he developed the theme that conditions in the first decade of liquor outlawry were bound to be bad, but that they nevertheless offered some improvement over previous liquor control, and that they would undoubtedly get better as time went on. As a theory it was a plausible one, and under normal conditions might have proved itself a sound analysis. What we are concerned with now, however, is repeal at its worst. And what we mean is not that this is the early year of repeal and that we may expect conditions to improve, but that this is the worst kind of repeal that we could possibly have gotten—this repeal which throws the entire control of the liquor problem back to the state governments and the politically powerful brewers and distillers. And we do not think conditions will get better until the system is entirely changed. We are not among those who felt prohibition had established itself as the only feasible form of liquor control—indeed, we believe a serious restudy of the whole question is needed—but we said a year ago and we repeat now that President Roosevelt made a tragic blunder, an inexcusable mistake when he took liquor control away from the Federal Government. Liquor control is a federal problem, the liquor industry needs rigid federal supervision, and until the people are convinced by experience of this fact, we have but little improvement to expect in the chaotic, confused, and uncivilized conditions we are enduring today.—*The Christian-Evangelist.*

Who Buys New Automobiles?—

Statistics from Washington show that people with incomes under $3,000 a year account for the sales of 62% of the new automobiles sold in the United States each year. According to these figures which are furnished by the National Automobile Chamber of Commerce, persons with incomes of between $2,000 and $3,000 buy slightly over 30% of all new cars; while those with incomes between $1,400 and $2,000 account for nearly 25% of the new car purchases. People with incomes of between $3,000 and $4,000 buy 23%, while those with incomes above this amount account for approximately another 10%. Those with incomes between $1,200 and $1,400 a year buy about 5%, while those with incomes under $1,000 a year are mostly contented to buy in the second-hand market. Second-hand purchases are not included in the statistics just given, and their inclusion would greatly increase the percentage of automobiles bought by people in the lower earnings brackets. There has been a continuous drop in the price of automobiles since 1925 until within the last few months. For example, in 1925, the wholesale price of over 25% of the cars sold was between $750 and $1,500, while in 1932, less than 10% were in this price range. In 1932, recognized as the motor industry's worst year, there were 3,026,000 persons directly engaged in automotive work, while 875,000 more were indirectly given employment because of the automobile. The largest groups under the last item were those engaged in the refining and sale of gasoline, 410,000, and people employed on highway work, numbering 350,000 more.

Unemployment and Immigration.—

At a time when there are several millions of unemployed people in the United States, *The Saturday Evening Post* raises the pertinent question as to the advisability of adding further to the twelve million or more foreign-born of over twenty-one years of age who are in this country today. Several years ago a quota law was enacted which permitted the admission of only 150,000 immigrants from the Eastern Hemisphere annually, fixing no limits on our neighbors to the north and south. Yet there are so many exceptions in the law, that but for executive order denying admission to those without visible means of support, there would have been admitted more than one and a half millions during the past three years. Even at the height of the depression, we are told, nearly 800,000 foreigners were trying to get into the country each year. But, not satisfied with the present quota laws, the aliens in our midst are clamoring for laws less stringent, and are apparently making themselves heard, for there have been introduced into the present Congress no less than 50 bills which would modify our present immigration laws. "Few of these," we are told, "would punch very large holes in our existing codes," but we are reminded that if we take an already leaky basin and "punch fifty holes in it, the thing ceases to be a basin and becomes a colander." Many of our foremost citizens have come as immigrants, but this does not change the fact that the attitude of the nation at this time should be to discourage the coming of rather than of inviting the alien to our shores. This is in fairness to him as well as to ourselves.

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

Has your church taken the annual offering for Missions? If not, why not? Can a church disobey by neglect or indifference the command of our Lord to give the gospel to the world, and through such disobedience, hope to succeed and prosper? Only by and through obeying our Lord, who founded the church, can we hope to build with him and for him.

Rev. Albert Godley, a constant reader of THE CHRISTIAN SUN and a minister of righteousness, deeply interested in the church, with all of its enterprises, changes his address from Tenafly, N. J., to No. 10 Marion Road, Upper Montclair, N. J. Brother Godley is now in his 88th year and retains his youthful zeal and vigor for the cause of purity and righteousness. He will appreciate a line from any SUN reader.

The Mission Secretary attended the parish meeting of our Congregational constituency at Flint Hill, near Sophia, N. C., Rev. S. H. Penn, pastor, on Sunday, April 29th. There were representatives in the meeting from the churches of the parish, and the day was given to mission study, review and addresses. Brother Penn is seeking to interest the people of his parish in Missions by inducing them to use study books and other devices that will help to a more comprehensive understanding of the great subject of Missions at home and abroad.

A reader of THE CHRISTIAN SUN and loyal friend of all our church enterprises, writes: "I am convinced that too many of the members of the churches fail in keeping the command of the Lord, 'Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it' (Mal. 3:10)." If all our members would obey this command and prove the Lord, the support of Elon College, our Mission work and the other church benevolences would be made easy. Tithing is truly a great Christian law and principle that has been too long neglected.

One of our deeply interested and loyal members of a small church which has preaching only once a month, said to THE SUN'S editor recently: "We like our pastor and regard him as a good man and a good preacher, but for some reason he does not mention, or says very little about, the enterprises of our church—Missions, the College, the Orphanage, THE CHRISTIAN SUN and the others. We, of the church, regret this very much and often wonder why our pastor neglects these enterprises." Just put it down that that pastor is headed for a smaller church and pastorate unless he mends his ways. The enterprises of the church are vital to the life of the local church, and none know and feel this more than intelligent and consecrated laymen of the church who often wonder why pastors do not tell them and the local church more about these enterprises.

The 50th Annual Commencement of Pleasant Hill Academy, our mountain school at Pleasant Hill, Tenn., is to be held May 11th-14th. Rev. F. Q. Blanchard, pastor, Euclid Avenue Congregational Church, Cleveland, Ohio, preaches the sermon to the graduates on Sunday, May 13th, and Mr. Fred L. Brownlee, Executive Secretary, American Missionary Association, delivers the literary address to the graduating class, Monday, May 14th. Our Congregational constituency, through fifty years, has made a tremendous contribution to the cause of righteousness and the kingdom in the Tennessee mountains, just as we Christians, since beginning a few years ago, are seeking to make a real contribution to human betterment and spiritual uplift through education and preaching in the mountains of North Carolina and Virginia at Fancy Gap, Carroll County, Virginia.

From the Troy (Ohio) *Daily News,* April 23rd, comes the following: "In impressive, but simple, services, Rev. A. H. Hook was formally installed Sunday evening as pastor of the First Christian Church of this city, succeeding Dr. J. H. Lightbourne, who resigned some months ago to accept the pastorate of the Congregational-Christian Church, Burlington, N. C. The services were in charge of Rev. L. C. Grant, Cincinnati, moderator of the Southwestern Ohio Association of Congregational-Christian Churches, and were attended by an audience which filled the church auditorium. Rev. Mr. Hook is a graduate of Elon College and the Yale School of Divinity. For the last five and a half years he has been pastor of the church at Goshen, where he has accomplished a work which attracted attention throughout the denomination. Previous to accepting the work at Goshen, Rev. Mr. Hook had been engaged in pastoral work for some years in connection with his college and university work." We note with peculiar pleasure that Rev. Upton B. Thomas, Rector of Trinity Episcopal Church, extended a welcome to Brother Hook on this occasion in behalf of the Ministerial Association of the city. Rector Thomas' father was one time rector of St. Paul's Church of Norfolk, and he was once assistant of Christ Church, Norfolk, and is a graduate of William and Mary. We felicitate our good friends, Rev. and Mrs. Hook, in their fine and favorable initiation at Troy. Brother Hook, while a student at Elon College, was pastor of our Henderson Church, and his good wife, Mrs. Hook, was stenographer and assistant in the office of our Mission Secretary at Elon College.

FROM THE STICKS.

By REV. A. R. FLOWERS.

I don't know who was first to use the term, "In the sticks," as often applied to the more remote sections of our rural districts, but I dare say that there are many praiseworthy things that can be said about many of those people that he little thought of.

I am just back from a visit of five days among the people living in the sticks. I spoke to them from the pulpit in their little church in the evenings, and visited their homes in the day, and if any pastors in the towns or cities have any better attention in your services than I had in that little church, you have been a success in that part of your ministry, and if you have received more hospitality from your parishioners than I received from those people in the sticks, you are in nowise "cast out."

I think I came as near having one hundred per cent of the people to hear me each evening as I have ever had in any of the hundreds of places I have spoken in several different States. You can't be too "townish" in the sticks and get anywhere, unless you go back home. You must be useful. Show them how to do things and if you don't know how, you ought to know. I am sorry for the preacher who thinks his job begins and ends in the pulpit.

I have learned, by actual experience of more than thirty years, that my greatest chance of rendering a fruitful service to humanity lay in the youth of our rural districts. I am fearful that many of our preachers, as an old Baptist deacon told me not long ago, have become "town gentlemen," and have left our rural district people to their own keeping. It has not been a year since I visited a little town of nearly three thousand people; and I was told that there were seven preachers at that time living in that town; five were white and two colored, and only three, two white and one colored, had any work in the town.

To me, there is a wise distribution of preachers as much as in other things. Too many people, in many professions, have forgotten that a rural district failure means a total failure—even in the production of great men. If you want to know how much the pulpit is indebted to the rural districts, just ask for a show of hands at your next State Convention, of all those ministers who were born and reared in the country. I am often asked why I spend so much of my time with the boys and girls of the rural districts. My answer, so far, has been satisfactory.

APRIL SUBSCRIPTION PAYMENTS.

We are publishing this week a list of those who have made payments on their suscriptions to THE CHRISTIAN SUN during the month of April. The labels for these will be changed for next week's mailing. Notify us if yours is not correct.

While we are deeply appreciative of the cooperation and loyalty of those listed, yet it is a pathetically small showing, in view of the cost of publishing THE SUN. Labor, paper, ink, and all elements of the publishing business show a steady trend upward; therefore, it is imperative that subscriptions be renewed promptly.

Mrs. Dottie E. Armentrout, Harrisonburg, Va.
H. P. Baldwin, Archdale, N. C.
J. T. Bland, Marengo, Va.
J. I. Branch, Route 2, Garner, N. C.
Mrs. T. L. Chandler, Route 2, Durham, N. C.
Mrs. J. F. Colquitt, Thomaston, Ga.
Mrs. W. H. Floyd, Abanda, Ala.
Miss Bertha Foushee, Route 6, Burlington, N. C.
Mrs. R. L. Hancock, 846 26th St., Newport News, Va.
Mrs. Joel E. Harrell, Route 1, Box 212, Suffolk, Va.
J. L. Harward, 716 Burch Ave., Durham, N. C.
S. T. A. Kent, Ingram, Va.
Mrs. B. M. Maness, Star, N. C.
Miss Nonnie Moore, Burlington, N. C.
A. F. Marshall, Walnut Cove, N. C.
W. S. Matthews, Route 2, Jonesboro, N. C.
Mrs. W. C. Nelson, Rout 1, Box 47, Guilford College, N. C.
W. J. Pierce, News Ferry, Va.
Mrs. J. M. Raby, Windsor, Va.
Capt. F. T. Ricks, Raleigh, N. C.
Mrs. Alice G. Rhodes, Lakemont, N. Y.
Mrs. E. B. Rascoe, Hall Ave., Burlington, N. C.
Rev. Myron Tyler, c|o J. P. Milner, Route 3, Cartersville, Ga.
Mrs. W. K. Wagner, Route 4, Suffolk, Va.
Mrs. G. A. Wilson, Route 3, Box 138, Norfolk, Va.
Mrs. J. P. Sanford, Route 1, Box 90, Stem, N. C.
Miss Lillian Johnson, Fuquay Springs, N. C.
Mrs. D. W. Gilliam, Route 6, Box 258, Reidsville, N. C.

NOTICE.

I am selling magazine subscriptions "to help along" and will appreciate a share of your subscriptions. Do any of your magazines expire soon? If so you will receive a special offer from publishers. *Remember,* I will meet *any offer* made. Send me your renewals at their prices, or I will be glad to quote my special prices on any magazine or club.

Suffolk, Va. J. EDWIN HARRIS.

CONSECRATION.

(Phil. 1:21.)

"For me to live is Christ."

I want to give my heart unto my Saviour,
Till every thought of selfishness is slain;
I want to shine for him through my behaviour,
That I may for his crown, some jewels gain.

I want my life both now and ever
To bear some fruit along the way,
And trust my Lord and doubt him never,
Led by his spirit every day.

I want my feet to follow where he leads me,
Through desert sands or climbing mountain height,
That some lame, footsore, weary traveler,
May, by my footprints, find the way of right.

I want my hands to toil be given,
As willingly I work each day,
To guide some soul from earth to heaven,
That my own hands may point the way.

I want my eyes to see his jewels
Oft hidden from the eyes of men;
That I may find and bring them to him,
And save them from a life of sin.

I want my ears to hear his whisper,
Through broken hearts, and tears of grief,
That, through his love, I may help lift them
Unto my Lord for sure relief.

I want my tongue to tell the story,
The sweetest story ever told,
About my Lord in all his glory
Who gave his life for every soul.

I want my prayers in few words spoken,
For others who have missed the road,
Or some poor soul whose heart is broken
And crushed beneath a heavy load.

I want my mind alert and growing
To think of duty every hour,
Kind thoughts, in deeds forever sowing,
Unfolding truth with love and power.

I want my faith both pure and holy,
Purged of all fear and doubt each day,
That I may serve in stations lowly,
And follow him who leads the way.

I want my loyalty to ever measure
In proven service for my Lord,
That even in the hour of leisure
I'll be found faithful to his word.

I want my soul to be a blessing
To every soul that I shall meet,
That they, my Saviour's love confessing,
May lay their trophies at his feet.

I want my love so pure and holy,
That not a trace of self shall live
Within my heart, but Jesus only,
The noblest, purest love to give.

R. A. WHITTEN.

Portsmouth, Va.

AN ANOMALY.

An interesting and informing article is published in the Boston *Evening Transcript,* which is from George H. Spencer, secretary of the Massachusetts Bible Society, on the eve of the 125th anniversary of the beginnings of that society. Taking a more general view of the distribution of Bibles, he says that Bible societies were instituted and maintained by men and women who "believe the Bible has a message of inestimable value for all mankind." From the beginning it has been the aim of the societies to place a Bible in every home and have everyone capable of reading it to personally own a Bible. Naturally the goal will never be reached, but the work done by Bible societies is remarkable.

When the Massachusetts Bible Society was organized, "the Bible had been printed in seventy-seven different languages. Today the figure exceeds nine hundred and fifty." The British and Foreign Bible Society was founded five years earlier than that of Massachusetts. During its years of service it has distributed 442,471,067 volumes. The American Bible Society, founded twelve years after the British and Foreign, and seven years after the Massachusetts, has distributed 246,046,560 volumes.

Even today, despite all adverse teaching, the Bible is the best seller. And yet, here is the anomaly: Mr. Spencer concludes, "Is the Bible being read? Can we conclude from the story of translation and circulation that the Bible is being read as widely as it is being distributed? The answer must be in the negative. . . . People are not reading the Bible devotionally as they once did. The family altar is largely a reminiscence—hallowed in some minds, ludicrous in others."—*The Christian-Evangelist.*

NEVER!

Beer never built a cottage. It never stuffed a hungry little stomach. It has never inspired a kiss of purity. It never planted a garden or sent a happy little girl to swing upon the gate in anticipation of father's return. It never made a contented hearthstone or bred a yeomanry to inspire their country with sturdy pride. It deals in mortgages and evictments. It wrenches bread from the fingers of childhood. It triumphs in blows and hate, in suspicion and fear, in lust and disease. It tramples upon the flowers, strikes the hinges from the gate and sends the little one flying from the father's approach. Selfishness, hopelessness, decay smite the land in which it rules.—*Free Will Baptist.*

SPECIAL ANNOUNCEMENT

To SUN *Subscribers Who Are in Arrears:*

In an effort to get the subscription list on a current basis, we are making these special offers, good until January 31st, to SUN subscribers who are in arrears:

(The Offer Is Continued Until Further Notice.)

OFFER NO. 1—If you are in arrears as much as two years, send us Money Order or Check for $5.00, and we will give you credit for three whole years' subscription.

OFFER NO. 2—If you are a year or more in arrears, send Money Order or Check for $3.50, and we will extend your subscription two years.

OFFER NO. 3—If you are as much as three years in arrears, send us $6.00, and we will extend your subscription to July 1, 1934, giving you full credit for your back account.

Letters have been sent out during the past six months to all who were as much as three years in arrears, trying to induce them by special offers, to pay up their arrearages. Quite a few have responded. Others have paid no attention at all to these letters. If by any chance you were in this class, and did not receive our letter, Offer No. 3 will enable you to put yourself back on a current basis at a nominal cost. Even if you are unable to avail yourself of this offer at present, won't you write the undersigned, explaining the situation?

If at all possible, won't you take advantage of one of these offers, thereby not only saving yourself money, but helping your Church Paper?

All Money Orders and Checks should be made payable to THE CHRISTIAN SUN, and letters should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

RENEWAL SUBSCRIPTION BLANK.

Name..... Special Offer No.....

Street No. or R. F. D.....

City..... State.....

Amount enclosed, $.....

If sent in by another than the subscriber, please give name and address below:

Name..... Address.....

E-D-I-T-O-R-I-A-L

EDITOR
J. O. ATKINSON, ELON COLLEGE, N. C.
ASSOCIATE EDITOR
E. C. GILLETTE
117 W. Forsyth Street, Jacksonville, Fla.
CONTRIBUTING EDITORS
W. C. WICKER C. REXFORD RAYMOND
S. C. HARRELL ELISHA A. KING

THE PRINCIPLES OF OUR CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF OUR CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

RECOVERY.

Have we Christians recovered? Can we recover? Have we lost our dynamic? Is the inner urge gone? These are questions more serious than may at first appear.

Facts are stubborn things, but it helps us to face them and come to grips with them. The writer is of opinion that we, of our Christian household, have lost our zeal for holding up the name and the power of the gospel and the polity of the church we preach and teach. Frankly, we do not seem to have the driving power of evangelism, of winning new recruits, of overcoming the world about us and of increasing the numbers of our fold and flock. Two years ago, according to the statistics of the Southern Christian Convention, our 221 churches had a membership of 31,893. Our reports for last year (1933) show that our 223 churches had a membership of 32,030, an increase in actual church membership for the two years of 137 members, and the addition of only two churches in all our seven Conferences. This writer has often pointed out that about all that the well established churches of a Conference do is to hold their own in total membership, and that increases to Conferences and Conventions come by the addition of churches. Just as a local church increases in number by the addition of individuals, so a Conference increases by the addition of churches or congregations. Now the two churches added the past two years about includes the 137 members of our increase for the biennium.

We seem to have lost our zeal for increase at the home base. We are not planting other churches. It would startle some of our Conferences for a new church to ask for admittance, so long has it been since a new church was added, and in the older and more progressive Conferences seldom is a church added. Have the noble principles upon which we are building lost their grip upon us? Have we, as a church, lost our morale? Isn't there a distinctive work to be done by the church, who, from the beginning, has declared that:

"It is opposed to contentions and schisms in the body. Envying, strife, and divisions are hurtful to the church, and antagonistic to the teachings and spirit of Christianity.

"Its purpose is to propagate the fruit of the Spirit, and to cultivate brotherly love.

"It fosters the essential doctrines of evangelical Christianity, by which the church has been established and maintained.

"It remands to private judgment the peculiar doctrines and tenets which have confused and divided the Christian world, and hence they cease to be matters for debate, when such debate tends to strife.

"It requires no compromise of faith on the part of any follower of Christ in order to have communion or fellowship. In it denominational distinctions cease to exist and Christian love binds the brotherhood together.

"Its mission will be consummated in the conversion of the world, the union of all the followers of Christ, and his reign in human society."

J. O. A.

THE POWER OF THE GOSPEL.

There are events, even spectacular and towering events, in our day that show us, if we needed showing, that the gospel has not lost its power. Because we see on the front pages and in streaming headlines daily the account of so much crime, sin, and lawlessness, we may conclude that the gospel is antiquated. Well, some may preach an antiquated, an incipient or a very complacent gospel, but there are those who are preaching a militant gospel that goes deep at the root of things and cuts and destroys while it builds and constructs.

Turning this very morning from the nauseating and depressing stories of kidnaping, murder and lawlessness, we found relief in contemplating the power of the gospel as manifested just recently in two countries and under wholly dissimilar circumstances. One was an account of George P. Howard, native of Argentina, speaking in a large theatre, packed to capacity, in Lima, Peru, on "Christ, Our Contemporary." The event is described in the *Missionary Review* by one who was present:

"Every seat was taken and people were standing around the sides and in the aisles nearly half way to the platform. It was a never-to-be-forgotten experience as we looked out over that audience of diplomats, business men, university professors and students, working men, women of every class of society, who were listening, many of them for the first time, in conservative Catholic Lima, to a good old-fashioned gospel sermon put in modern language so that they understood it. They got a vision of Jesus as the manifestation of God, interested in every problem of human welfare, and possible as a present-day experience in the life of every man. It was a far different view of Jesus than the ordinary person in this country has, who thinks of him as having been dead all these centuries and as existing only as an image to be worshipped in musty temples or carried in religious processions. It is impossible to measure the far-reaching effects of that lecture, but it is certain to open up a new field of work here in Peru."

The other was of a wholly different situation, with far different surroundings, but with the same message and the same objective. The incident is of E. Stanley Jones and is related by the New York *Christian Advocate:*

"'Stanley Jones was the attraction,' says Frederic Spurr, reporting in *The British Weekly* the meeting of the Free Church Council as Birkenhead. 'Two thousand people were turned away. A second building might easily have been filled. People are here from all over England anxious to see and hear the man who has inaugurated a new era of missions. A struggling mass of people besieged the doors an hour before the time. The address moved its hearers to great enthusiasm, and then to profound silence.'

"In London the great Central Hall, Westminster, was crowded when he spoke. An Anglican bishop introduced the speaker, who had a great reception. *The British Weekly's* report says:

"'He gave a statesmanlike survey of the various objections that are raised in our time against foreign missions. The main charges are those of political or denominational aggressiveness. While he would not wholly exonerate some early workers from such charges, he is convinced that they are now entirely helpless. Cheers broke forth as he said: 'I believe there are no permanently inferior peoples.' There was laughter when he contradicted a newspaper report from America: 'Dr. Stanley Jones does not wish Mahatma Gandhi to become a Christian.' What I did say was, 'that I do not wish Mr. Gandhi to become a Methodist, though if he came amongst us he would be like the new wine breaking all our wineskins'."

Such events stimulate us in the faith of an unfailing, all-powerful gospel. J. O. A.

THE FELLOWSHIP OF THE FAITHS.

During the "World Good Will Week," May 12th-18th, an International Convention is to meet in New York City for the purpose of "uniting the inspiration of all faiths upon the solution of man's present problems," according to Dr. S. Parkes Cadman, national vice-chairman of the Fellowship of Faiths.

It is not possible to predict the value or the outcome of such a Convention, but the fact that it will face vital subjects pertaining to the welfare of mankind is, at least, hopeful and gives promise of something better to come. We are told that in the sessions and conferences, at least, fourteen vital subjects will be discussed. Among the number are: "How to Overcome Racial and Religious Prejudices," "How to Prevent War," "How Man May Conquer Fear," "Religion in Our Scientific Age," "The Need of Spirituality in International Politics," "Spiritual Recovery Administration Necessary for World Recovery."

If, in the light of unprejudiced approach and the open mind, Protestant, Catholic, Jew and Gentile may face together and discuss in a friendly fashion such topics as these, there should be given to the world as the result thoughts and suggestions that will help. The very fact that there is to be an assembly is heartening. As has been so often expressed, Jesus the Christ, is the adequate solution of these problems, but just the tecnique through which his life is to be brought to bear upon their solution, with so many conflicting faiths, furnishes the difficulty of such a Convention. His life, the influence of his teaching and the power of his preaching hold an ever higher and wider place in the world and cannot be left out in any adequate consideration of problems that pertain to the welfare of mankind.

J. O. A.

Japan has caste as well as India. The *eta* consists of 2,000,000 to 3,000,000 persons who are untouchables, or pariahs, tainted not by disease but by the misfortune of having been born into the lowest caste.

BOOKS AND BOOKS.

Of the making of books, there is no end, and many books are a weariness to the flesh. Yet out of the books we get the wisdom of the past, the light of the present, and the prophecy of the future. Columbia University, through its Institute of Arts and Sciences, has issued a list showing the best selling books in the United States since 1875. A religious book, "In His Steps," by Dr. Chas. M. Sheldon, easily leads with the sale of eight million copies. Next in numbers comes "Freckles," a nature story, which gave life and zest to the forests and fields and wide open spaces with two million copies. Third is "Tom Sawyer," million and a half copies; then follows "David Harum," the quaint and homespun philosopher, which has reached the sale of one million, two hundred thousand copies.

Of course, the Bible was not included in the list, since the books listed were of American production. Should we include the sales of the Bible, however, all these popular books would suffer by comparison, for during this same period of a fraction more than one-half century, the American Bible Society itself issued 14,526,438 copies of the Bible in English, and more than 22,000,000 copies of the New Testament. When these figures are added to the sales made by the Oxford University Press, Thomas Nelson, Winston, Holman, National Publishing Company and others, the pre-eminence of the Bible, as the best seller, stands out in monumental proportions. The Book of books yet has its grip upon the mind of the reader and the purse-strings of the purchasers of books. J. O. A.

CRIME.

Both crime and the cost of it are on the increase and grow more appalling daily. United States Senator Copeland, in a recent address pointed out that one-fourth of our national income now goes to pay for crime. The Senator pointed out further that crime in this country is costing three times more than education. That which was most alarming in Senator Copeland's statement was that the average age of our criminals in penal institutions is twenty-three years, and that the largest age-groups are eighteen and nineteen years old. The change of late years from old age to middle age, and from middle age to youth, in the number of criminals, is a revelation that should interest all who care for youth and the safety of society. We are spending now $200,000,000 on the education of 26,000,000 school children and $1,500,000,000 annually to arrest, imprison and keep up half a million prisoners. One of two conclusions is inevitable; either we are not spending enough on the education of our youth, or much of our education is misleading and inadequate. The great cause of education is character building. If we would spend more for that education which means character building, we would certainly have to spend less in apprehending, holding and supporting those who, through breakdown of character, are destroying all that character, law and order stand for. J. O. A.

GOD PLANTED A GARDEN.

A verse from the old story in Genesis reads: "And the Lord God took the man, and put him into the garden of Eden to dress it and keep it." That, surely, was doing the very best that could have been done for him—the first parent of ours according to the old poetic legend. There was no better place to which he might have been sent, and no more wholesome task that might have been given him to do, and that he made a very bad mess of things while there and thus engaged only makes his failure seem all the more inexcusable.

The Providence that put him to work in the garden did well for him, indeed. And the Providence that gives any man a garden to work in is above all things kindly. Dressing and keeping a plot of land is one of the very oldest of human occupations, and one that it is easiest for us to think of as in the divine ordering and planning for every man. To make a garden, and to make it well, would seem to be to cooperate with the great Creator, who makes everything beautiful in its time as no other occupation could possibly do. And in those days of greater leisure which we are assured are ahead of us it seems probable that mankind will learn to save its soul by engaging in such wholesome and health-giving exercise as the making of gardens.—*The New Outlook.*

RELIGIOUS EDUCATION—FOR WHAT? FOR WHOM?

By Harry Thomas Stock.

Is religious education enough? The answer is definitely negative if by that term we mean only the exposition of the Bible, exposure to moral precepts, indoctrination in theological or social creeds, or fellowship in a regularly organized church group. These represent essential phases of a program but they are not enough.

How little young people know about the proposals of Jesus! Children grow into adolescence, within Christian homes and churches, with the vaguest conception of what Jesus said or did. High school students are often better acquainted with European dictators than they are with him upon whom the church is founded. Church school teachers, in training classes, dismiss the central ideals of Jesus as impractical without serious consideration or experimentation. The Sermon on the Mount might well become the curriculum of the entire church for a six-month period. But after we have analyzed that great document—what then? Correct ideas and exalted ideals are not the whole of religion. Even a "good" life is not all that there is to discipleship.

The learning process involves doing as well as thinking. No one learns until he practices. But educational procedure, as it prevails in many churches, begins and ends with the so-called "teaching" of the "lesson." A study of the American religious education program (a survey which is significant and startling in its results as the Laymen's Inquiry has been in the field of foreign missions) proves that the character product from this brief Sunday program is all too meagre. The immediate effects upon the baffling problems of society are practically *nil.*

The objectives of religious education have usually been stated entirely in terms of what the process should do to "growing persons." State and national leaders of young people, gathered at a recent interdenominational meeting, have projected the basis of a five-year or ten-year "program of Christian action" which denies the adequacy of an educational plan aimed only at the character development of youth. Young people need to be enlisted for a crusade of social righteousness. After all, when you encourage a boy to be unselfish and thoughtful to a suffering neighbor, you do it not primarily for the education of the boy; that is a valuable by-product. When a church, aroused by the dangers of the Vinson Bill, proceeds with intelligent strategy to register its opposition, the action is taken not for the education of its members; there is a purpose which is directly social.

Religious education, then, must be committed to social purposes and must be concerned with the improvement of social relationships and institutions. Religious education is not the church school; it is not a course or a collection of materials. It is (or ought to be) an intelligent, organized method by which the whole church seeks to achieve its purpose in the modern world. It has a two-fold function: to help persons to become Christlike, and so to affect the institutions of society that all persons may enjoy a greater abundance of life. The church cannot escape its responsibility for social action. Religious education, as the method of the church, must be employed at the "unfinished tasks of Christianity."

When the young people of the churches, then, are called upon to unite in a confident attempt to "Build a New World," they are challenged not simply to discussion but to action. The word "build" was chosen deliberately. Russian youth have been led to believe that through communism they can usher in the golden age. German youth have given themselves without reserve to Hitler's program of action. Compared with the faith and enthusiasm of those two groups, the faith of Christian youth in the principles of Jesus is weak and wobbly. At that, it is as great as the faith of their Christian elders. It will become at least as strong and active as adult leaders desire. An abundance of material will be available this summer and autumn to aid in this task of making a Christian world. But printer's ink is no substitute for local leadership, conviction, courageous action.

Education which does not issue in consistent conduct is incomplete; social crusades which do not proceed educationally, fail of their greatest possibilities. Mere social revivalism is as dangerous as that tabernacle trail-hitting which is not preceded and followed by a thoughtful consideration of what is involved in being Christian. We cannot harrangue people into Utopia. Nothing is settled by emotional outcries. All social progress, which is not to be interrupted by reactionary setbacks must be grounded in intelligence and must be carried on under constant reevaluation. Mobocracy cannot be justified even if certain of its goals seem to be Christian.

Upon many of the most important issues of life we cannot be said to make up our minds. We act according to snap prejudice. We are "constitutionally" tories or radicals or middle-of-the-roaders. There is no great virtue in being any one of the three. The impulse to help the underdog is humanitarian. To have respect for constituted authority is a mark of good citizenship. But every social situation is complex. It cannot be solved by an impulsive alliance with that class movement which claims to represent the interests of the under-dog; it is not sufficient to make a pious appeal to the traditions of the founding fathers—or those of their daughters. If the vicious sectionalism between East and West, the city and the country, is ever to be overcome it will require more than the adoption of resolutions, and it will not be accomplished by fighting it out. If the economic war which has continuously divided these United States is to be ended, intelligent social action is needed—action which does not spring from a spirit of angry vengeance. Many well-intentioned efforts "to do something about it" create more problems than they solve.

It will be objected, and perhaps rightly, that the deliberative process of education is the way of inaction, or, at best, the way of slow action. The person who balances argument against argument, who tries to understand both sides and to feel a brotherly sympathy for them, is likely to remain a neat fence-sitter while the combatants maul each other. The church is accused of being such a spectator. We discuss academic issues or wars already fought. Instead, we ought to be making it clear to Washington that we want the government to prepare for peace instead of providing a justification for the crazy war prepara-

(Continued on page 15.)

CONTRIBUTIONS

SUFFOLK LETTER.

The meeting of the Southern Convention in Suffolk this week is a distinct honor to the city and community. Two great personalities will loom largely in the thought of those interested in Convention history. Dr. William B. Wellons, the founder of the Suffolk Christian Church, was the guiding genius in the organization of the Convention. To him, more than to any other one man, is due the credit for bringing together the discouraged and scattered churches after the Civil War. His strong personality, his wisdom, deep spirituality and his Christian satesmanship commanded the respect and the support of many capable leaders.

The development of the Christian Churches in the counties nearby Suffolk was largely due to his leadership. He was able to inspire the best people of the community with courage and enthusiasm for the cause he loved and espoused. His influence in the Eastern part of the State of Virginia has never been fully appraised. This extended to the organization of the Farmers Bank of Nansemond, which has made an untold contribution to the business interests of several adjoining States, and has also been a strong friend to the educational institutions of the Convention.

Dr. William W. Staley, for fifty years pastor of the Christian Church, was an outstanding figure in the city and church during his years of service to the church and interests of the Convention. As Dr. Wellons was the leading spirit in the organization of the Convention, Dr. Staley was the guiding and leading spirit in the development of the Convention. He was a clear thinker, broad in his sympathy, liberal in his interpretation and generous in his judgment. The people had confidence in his ability and in his leadership. His great life was devoted to the interests of the church and the kingdom of God in the earth. He was able to lay aside all selfish ambition and self interest to promote the unity, growth and development of the kingdom. The Convention has not fully appraised the measure and the value of this great man of God.

Suffolk rejoices in sponsoring a movement to erect a memorial to this man who spent the best years of his life in the city. Plans are under way to establish a public library in the city as a memorial to Dr. Staley. The daughters of our deceased leader have already donated his personal library to the Christian Church as a memorial to their father. He collected one of the best libraries, for ministerial use, in the State. This will be left intact in the room used for his study, for the use of the pastor of the church and other Christian ministers of the city and community. This gift of his daughters will be a perpetual help to the ministers of the Christian Church who may have access to this valuable library. The Convention will approve the honor conferred by the city in seeking to establish a public library as a memorial to this beloved saint.

The Convention delegates and visitors will be inspired by the influence of these two leaders who have passed on to their reward. Their consecration, their work and their influence should encourage the United Fellowship to carry on the work so well planned and so worthily executed in the past. The Suffolk Church should be a shrine to which many may come for inspiration and spiritual encouragement. For many years it has been the embodiment of unity and fraternity among other churches and all races. Hundreds of colored ministers and leaders have counted it a joy and a benediction to seek the counsel and encouragement of the pastors of the Suffolk Christian Church. They have found friendship and brotherly love within the walls of the pastor's study. Surely, it is a privilege for a Convention to meet for four days in a city and in a church with such outstanding leadership in the past as well as at the present time. I. W. JOHNSON.

ELON COLLEGE.

The Christian Churches constituting the Southern Christian Convention in 1887, felt greatly the need of an educational institution for the training of the youths of the church. The Committee on Schools and Colleges for the Convention composed of Dr. W. S. Long, Dr. J. Pressley Barrett, Rev. J. W. Holt, Dr. J. U. Newman and Col. J. W. Hardin, finding it impractical to continue the educational work of the church through the Graham Normal College, then located at Graham, N. C., requested an extraordinary session of the Convention at old Providence Christian Church for the purpose of giving further consideration to the educational interests of the church. At this session, a provisional board constituted by Dr. W. S. Long, Dr. J. P. Barrett, Hon. F. O. Mooring, Col. J. H. Hardin and Dr. G. S. Watson, charged with the responsibility of selecting a suitable location, adopting plans and conducting campaigns necessary for the founding and building the first unit of a college for the Christian Church.

Dr. Newman is the only surviving member of the Committee for Schools and Colleges, at whose request the Convention was called in extraordinary session. Dr. Newman was a member of the original faculty and has remained a member of the faculty until this day.

Col. J. H. Hardin, Burlington, N. C., is the only surviving member of the provisional board, and is now a member of the Board of Trustees. The College is unmistakably the child of the Convention and through the years has been a contributing factor to the success of the church. It was founded and built for the purpose of offering superior educational advantages to the young men and young women of the church and to all who might desire higher educational advantages, and further, those who founded the College proposed that educational advantages should be offered to young men and young women under positive religious influences, and that Elon College should not only be a college of first rank, but that it should provide in addition, religious instruction and spiritual guidance for all who might come for instruction and improvement.

The College has kept faith with its founders and remained true to the church's ideals through all the years. It has had its moments of testings and days of trials. It has not yet seen the day when it received ample financial support for its program.

Those in charge of administrative affairs of the College have been compelled to retrench or refrain from advancement that would have been beneficial. It has always enjoyed fair patronage, and does today.

Metriculated students, however, will not and cannot pay the entire cost of a college education. There are some in the average school who can and do pay their pro-rata share of the cost of education. On the other hand, there are many enrolled in the average college who cannot and who do not pay anything like the cost of training received. The average institution of higher learning in this country has to have provided grounds, buildings, furnishings, and in addition, ample endowment, that the cost of conducting its educational program may be adequately subsidized, and make it possible to operate without a deficit.

Elon College has buildings and grounds and equipment that are adequate, but they have not been paid for. It has a fair endowment. Its endowment, however, has been hypothecated in the interest of outstanding debts, so that the College receives very little benefit from its invested funds.

The present administration has spent the past three months in conferring with creditors and probable benefactors in the hope of effecting a settlement of all outstanding indebtedness on a basis agreeable to creditors and to prospective donors.

The Convention that founded Elon College, that owns and operates the institution, is now in biennial session at Suffolk, Va. The Convention is face to face with the problem of higher educatio for the church, just as definitely as it was forty-four years ago. We needed an institution of higher learning for the church then. We need it infinitely more now. If the brave hearts of the church were daring enough to undertake the founding of a college then, certainly we, increased in strength and multiplied in wealth, are sufficiently brave to rescue the college from its present predicament and send it on its mission rejoicing for generations to come.

It is the hope of the Board of Trustees of Elon College, and it is a challenge to the churches of the South in the Convention assembled, to make ample provisions for the safety of the College and to lay plans for its future development which will mean the intelligent and aggressive growth of the church in the years to come.

On September 2, 1934, the 46th annual opening of Elon College will take place. It is now time that all interested, begin to plan definitely to make this the most auspicious opening in the history of the College. A greatly increased enrollment, and an encouragingly increased financial support for the College will make the opening memorable. This can be done with the help and cooperation of the entire membership of the church and the sympathetic assistance of every alumnus. Elon College provides opportunities for ambitious young men and women equal to the best of our educational institutions. Her equipment is second to none. Her faculty meets every requirement. Her curriculum is inclusive, offering a wide range of subjects from which students may select to meet their individual requirements for professions chosen. The climate is ideal, the surroundings are wholesome, the atmosphere is inspiring, and the religious forces on the campus are evident. We specialize in religion, art, music, business and in foundational work for law and medicine.

We invite investigation and will answer freely any questions asked. Prospects for the coming year are most encouraging. The best that they have been in many years. Let the friends and supporters of Elon College have no further misgivings, but let them give their inclusive and wholehearted support. There can be no turning back, no unnecessary retrenchment, but in the light of increased demands and an ever widening vision, we must press on until the student body reaches the strength it should have, and the College has the assured financial support that it has a right to. We have these ideals, they were set for us by the great souls of our church who expected us to maintain these ideals, and we will. Let no man despise his ability, and let not one of us fail to bring his gifts, whether they be in effort, or talent. Even as we, individually, have received, so let us give.

Watch Elon College grow!

L. E. SMITH, *President.*

THE SURPLUS OF MINISTERS.

(A Practical Proposal.)

By Harry W. Kimball.

Hubert Herring says that there is "an increasing surplus of ministers because of men being released during the years of depression and because theological seminaries equipped with disproportionate endowments have virtually paid the way of men who have turned to their halls."

With the growing consolidation of churches and with the seminaries making it easy for men to take theological courses, this surplus is likely to increase, and it presents a problem which our denomination must face. The Congregational Board of Pastoral Supply tells me that there are in New England at least a hundred ministers fit for work who are eager to have some sort of pastorate. These are men who have no other means of livelihood, and a large proportion of them at least could do good work in fields for which they are suited. They are surely entitled to more consideration than they are getting.

Now one of the simplest and most practical ways by which something could be done would be to provide that any man receiving the assistance of one of our theological seminaries should sign an agreement that after graduation he would spend three years in an assistant pastorate or in a home missionary church.

This is asking no more of our young ministers than any graduate from a four-years' course in a medical school expects to do. The young physician knows that for his proper equipment he must spend a two-year interneship in a hospital, and there is certainly at least another year which he must spend in getting established in any community.

I note in the recent catalogue of Andover Newton Seminary that nine of its graduates of 1933 are located in Congregational Churches. Several of these churches are quite desirable ones, and all of them are churches which some of these one hundred unplaced Congregational ministers of New England would be glad to have. I have no criticism of the young men fortunate enough to obtain these churches. They are eager to try their wings; they want the independence which the pastorate gives. Probably they are ready to be married, and the churches are all too easily persuaded to accept these youthful ministers, who often will come for less salary than other men.

Now the adoption of the standard of service which I have suggested would have at least four results:

1. It would enable our young ministers to get three years of practical training under the direction of a successful pastor or of a state missionary superintendent. They would learn what no seminary can ever teach, and would be much better equipped than they are at the time of graduation to assume the full responsibility of leadership.

2. It would impress upon the churches that youth is not the only, and perhaps not the most desirable, qualification of a minister. It would teach the churches that the denomination expects experience of men who are called to the pastorate and the same practical training that the medical profession assumes the graduate of the medical school will seek. It would also cause the churches to realize the justice of a standard which requires that young men who have received their theological education almost without cost should give to the churches this sacrificial service for a few years as some slight return for all the benefits they have received.

3. It would enable many of the ministers now in New England without a charge to be at least considered for vacant pastorates which are now sought by members of the graduating classes of our seminaries. It would increase considerably the number of those who would be called to these churches and so would lessen the surplus of ministers which is now one of the most unfortunate conditions of the times.

4. If these young graduates were expected to be assistant pastors at a nominal salary it would enable many a minister now verging toward the dead line (wherever that may be) to continue effectively for a few years more. These young men could give that life and lilt to the work among the youth of the church which often the older man can only partially bestow. I can think of nothing which more certainly lengthen the pastorates of older men. The slight experience which a few have had with student aid over the week-end proves this.

Why not, then, require this arrangement from the young men entering the seminaries, both for the good of the church and also as a reasonable return for all the seminaries do for them?—*In Advance.*

The smallest quantity of alcohol seems to scare away the highest scientific thoughts."—*Helmholtz, German Scientist.*

MONTICELLO.

Monticello Christian Church was recently the scene of an interesting church institute. The theme of these services was "Building an Enduring Church." Rev. and Mrs. Fay Le Meadows, ministers of the Shiloh Springs Church, of Dayton, Ohio, were the visiting speakers. Rev. Mr. Meadows is a speaker of great ability, and a splendid pastor. He gave us much to think about and gave us some definite things that any church could accomplish. He did much to "stir up the gifts" that are within us. Mrs. Meadows, a true lady of the Manse, also added a great deal to the conference by her friendliness and her contribution to the women.

The afternoon conferences were held relative to the place of the men, women, children and the young people, showing their part in building an enduring church. In the evening Mr. Meadows brought inspiring messages.

Miss Mary Nichols, a home mission worker, of Roxborough, helped wth the children's groups. The church feels life it is much the better for these days.

F. E. H.

OXFORD BIBLES *for* EVERY NEED

"The Oxford Bible is the Bible par excellence of the world"

THE HOME BIBLE

A Family Bible in Handy Size

An extra large type Oxford Text Bible, containing also, a family register and 12 beautifully colored maps. Size 9 x 5½ inches.

Specimen of Type

16 The Lord *is* King for ever and ever: the heathen are perished out

Nos.
01600 **Superior Cloth,** round corners and red edges ---------- $2.75
01603 **French Morocco,** limp, round corners, red under gold edges, headband, book-mark ---------- $4.75

The JUNIOR'S Bible

Self-Pronouncing

With 4,000 Questions and Answers, carefully selected "Aids to Bible Study," 16 beautifully colored and 15 black full-page illustrations, 6 colored maps and a presentation page. Children may readily pronounce correctly difficult Scripture names, as this Bible is self-pronouncing. Size 7 x 4⅞ x 1¼ inches.

Type in Junior's Bible

2 Take the sum of all the of the children of Is-ra-el, years old and upward, thro

No.
1815 **French Morocco** leather, overlapping cover, round corners, red under gold edges, headbands and book-mark. Make some child happy with one of these fine Bibles ---------- $2.95

Child's ILLUSTRATED Bible

The beautifully colored illustrations in this new Bible are a delight to the children. It has clear, readable type and yet it measures only 5⅛ x 3⅜ inches.

Specimen of Type

2 My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God.	10 Mercy and truth gether; righteousness kissed *each other.* 11 Truth shall sprin

No. 02112. **French Morocco** leather, overlapping cover, round corners, gold edges ---------- $2.50

Pocket REFERENCE Bible

Has over 50,000 center column references. Measures only 6¼ x 4⅝ inches. (A splendid gift for a young lady.)

Specimen of Type

9 Behold, [2]O God our shield, and look upon the face of thine anointed. 10 For a day in thy courts *is* better	[a] Gen. 15. 1. [b] Ps. 56. 1. [c] 57. 1. [2] or, *all*

No. 07523x **French Morocco** leather, overlapping cover, round corners, red under gold edges---------- $3.25

Concordance Edition

Type and size as No. 07523x, but with a Concordance, subject index and dictionary of Scripture names. An excellent edition for students and Christian workers **No. 03272x**-- $5.00

OUR LEADER

Oxford Concordance Bible

Self-Pronouncing

This beautiful Oxford India paper edition is indeed the ideal Bible for the student, preacher and evangelist. Each proper name and difficult word is divided into syllables and accented, and though printed with large clear type, the volume measures only 8½ x 5½ x 15/16 inches.

Specimen of Type

8 ¶ [1]Jĕ-hôi'-ă-chĭn *was* [2] years old when he began t

No. 03671x. **Fine Grain Morocco** leather, overlapping cover, leather lined to edge, silk round corners, red unedges, silk

hea

A UNIQUE GIFT BIBLE

With Basket Weave Binding

The Antique brown calf leather binding has a basket-weave grain, and button clasp. Has overlapping cover, art silk lined, with red under gold edges. With references. Printed on Oxford India paper. *Type as Pocket Reference Bible.* $5.50
No. 03255x--------

As No. 03255x, with concordance.
No. 03276x ---------- $6.50

Oxford TEACH... les

Have over 50,000 center column ... s, and 300 double-column pages of up-to-date helps, conveniently arranged in alphabetical order. Also 32 full-page illustrations, and an indexed atlas of the Bible with 15 beautifully colored maps of Bible lands.

Easy-to-Read-Edition

Size 7¼ x 5 x 1⅜ inches

Specimen of Type

14 Like sheep they are laid in grave; death shall feed on th

Nos.
04453. **French Morocco** leather, overlapping covers, round corners and red under gold edges. A durable and handsome Bible ---------- $4.35

Oxford India Paper Edition

Only one inch thick.

0773x. **French Morocco** leather, overlapping covers, round corners, red under gold edges, headbands and book-mark. A beautiful gift edition ---------- $7.00

RED LETTER Edition

Same size and type as style No. 04453, with same references and helps, but with all the words of Jesus Christ printed in red. White paper edition **No. 05453.** **French Morocco** leather, overlapping cover, round corners, red under gold edges ---------- $5.00

The Oxford imprint in a Bible guarantees satisfaction

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary*

MISSIONARY GIVING.

The spiritual life of the church is marked and measured by missionary giving. "Where your treasure is, there will your heart be also." As we put our treasure, or portions of it, into the wholly unselfish and divine task of revealing our Lord to the world, we are laying up treasures in heaven. A church may, in a measure, be spiritual without being missionary, but, certain it is, that the missionary church will be a spiritual church. This is true, because a missionary church is obeying our sovereign Lord and is promoting his program and carrying out his purpose and plan in the world. Through our missionary giving, we are seeking to share not our name or glory or love with others, but the name and glory and love of our crucified and risen Lord. The church needs a spiritual re-birth. Nothing indicates this more than the fact that the last few years missionaries have been called home by the scores and hundreds, preaching places have been shut up and hundreds, not to say thousands, who could have been saved by the preaching of the gospel, have been lost, and are lost, without the gospel. In our missionary giving, we are breaking the Bread of Life to hungry hearts, supplying the food to souls that are hungry and perishing.

On this account, every church in all our communion should take its annual missionary offering, should insist that its Sunday School make a liberal offering once a month to Missions and should continually keep the idea of Missions in the minds and hearts of church and Sunday School members. If we are to have a spiritual church, a church of dynamic power, a church that goes forward in kingdom building, we will have to have a missionary church, a church that gives to Missions, a church that prays for Missions, a church that practices Missions.

J. O. A.

MISSIONARY OFFERINGS.

Week Ending April 28, 1934.

Sunday Schools.

Previously acknowledged	$ 2,004.79
Hank's Chapel, Pittsboro, N. C.	2.03
Durham, N. C.	10.78
Pleasant Ridge, Ramseur, N. C.	3.28
Youngsville, N. C.	2.00
Palm St., Greensboro, N. C.	6.89
Lebanon, Semora, N. C.	1.03
Wentworth, Raleigh, N. C.	1.27
Holy Neck, Holland, Va.	1.96
Noon Day, Wedowee, Ala.	2.50
Pleasant Hill, Liberty, N. C.	3.55
Hopewell, Va.	1.19
Fuller's Chapel, Henderson, N. C.	3.83
Wakefield, Va.	2.52
Bertie Johnson's Class, Liberty Springs Sunday School, Whaleyville, Va.	3.00
Ether, N. C.	1.39
Ramseur, N. C.	6.00
Mt. Carmel, Carrsville, Va.	1.11
Liberty, N. C.	2.79
Total	$ 2,061.91

Individuals and Churches.

Previously acknowledged	$ 1,113.22
Pleasant Ridge, Ramseur, N. C.	13.65
Lanett, Ala.	25.00
New Center, Seagrove, N. C.	2.50
Dendron, Va.	18.00
Union (N. C.), Burlington, N. C.	8.30
Miss Celeste Penny, Chapel Hill, N. C. (Catawba Springs Church)	10.25
Total	$ 1,190.92

Specials.

Previously acknowledged	$ 810.44
Burlington S. S., Burlington, N. C.	19.34
Pleasant Hill C E. Society, Liberty, N. C.	.35
Total	$ 830.43

Summary.

Previously acknowledged	$12,058.46
Sunday Schools, Regular	57.12
Individuals and Churches	77.70
Specials	19.99
Total to date	$12,213.37

J. O. ATKINSON, *Mission Sec'y.*

JOINT STUDY COURSE.

The Young Peoples' Missionary Societies of the Holland and Holy Neck Churches conducted a joint Missionary Study Course at the Holy Neck Church on the fourth Sunday in April.

The book used was "Builders of a New World," by Robert M. Bartlett. The teachers were chosen from the leaders of the two societies, and the writer, who was present throughout the entire session can vouch for the thoroughness and efficiency with which the work was done. Young people to the number of about forty manifested a real interest in the mission study.

Miss Mary Rawles Jones, of Holy Neck, was in charge of the program, conducted the devotionals and taught the first chapter, "Finding Life." Miss Frances Everett, of Holland, taught the second chapter, "The Blue Print Mind." Miss Lillye Holland, leader of young people's work at Holy Neck, taught chapters three and four, "The Simple Life" and "Communism and the Christian Revolution."

The group then adjourned for lunch. Each one had carried a separate lunch, but while the young people were in session, a number of the church leaders, true to their loyalty to the young people, had assembled these separate lunches into a delightful supper which all enjoyed.

Upon reassembling, the fifth and sixth chapters, "The Patriotism" and "War and Peace" were taught by Miss Theodosia Beachem, of Holy Neck, and the last two chapters were taught by Mrs. J. R. Darden, superintendent of the Holland Society, "Who is Responsible," and "The Miracle of History."

The meeting was very effectively closed by a missionary playlet staged by the Holy Neck Society. Several adults were also present as visitors.

W. M. JAY.

Holland, Va.

DOCTORING SICK SOULS AND BODIES.

By MISS D. P. CUSHING,

News Editor, the American Board.

Where the doctor or nurse in America deals with many victims of industrial life, of the automobile, and the hundred and one forms that our complex civilization assumes, a missionary nurse like Miss Minnie A. Tontz, of Mt. Silinda, East Africa, has patients badly mauled by lions, and small children terribly burned as a result of careless parents allowing them to wander and stumble into the fire that burns in the center of the hut. And always there is superstition—if a lion mutilates or a sharp stick gashes, it is caused by some enemy. There is no natural death or sickness.

"These people do not like for everyone to see their sores or their very sick," says Miss Tontz, "for fear they may be bewitched and then the wound will not heal, or the sick person will not get well. They tie a bit of grass or string around the place where the wound is so it may heal quickly and not be bewitched."

Miss Tontz for some time had charge of the Ireland School where girls came for protection and training. She is also deeply interested in orphan babies which are brought to the mission station and where, at latest reports, the orphanage contains 25 such motherless infants. These pathetic little children who are often puny and ill when taken in, turn out many times to be lively, normal children after proper care. When during one week it fairly rained babies, Miss Tontz humorously suggested that the last one be named "Max," short for "Climax." Elijah was the name given, however.

For a time Miss Tontz was stationed at Chikore, East Africa, and since there was no doctor there, she often found it necessary to perform such services as pulling teeth and conducting obstetrical cases unaided.

Taking her medical bag, Miss Tontz now tours the 24 or more out-station schools, examining not only the school children, but patients who come to see her. There is a hospital called the Helene Stobier Memorial Hospital at Mt. Silinda, where Miss Tontz now works. It was opened in October, 1932, and at the head is Dr. Willis H. Willis. It gives an average of 5,900 dispensary treatments annually and cares for between 500 and 600 in-patients.

Miss Tontz comes from Illinois and is a graduate of Oberlin College. She planned to study medicine, but when she learned of the great need for teachers, through contacts with missionaries home on furlough, she decided to go out as a teacher and general worker. After six years at Mt. Silinda, she came back to America and took up the study of nursing. She was graduated from St. Vincent's Training School, Portland, Oregon, in 1923, and reappointed to Africa for medical service.

HEART OF THE HILLS.

Here in the Elk Spur community we have had three infants' deaths this spring. God is gathering the buds of spring to bloom for him in a brighter clime. The last death was one that touched the hearts of many for he was a boy of eight years of age, and the son of the first mission to the mountains. Little Samuel Matthews Meredith, son of Iola Hedgepeth Meredith, was loved by all who knew him. He loved to go to church and Sunday School. Mrs. Grissom was his teacher in Sunday School, and when she called for his favorite Bible verse, he always gave John 3:16.

He had been to school all winter, well and happy, but got sick one day at school with what seemed to be a simple case of throat trouble. All was done that could be done, but before anyone realized that he was very ill, he was gone. I believe Samuel had filled his mission and was called home. God had a plan and a reason for calling him now. We can't understand fully, but I think God was simply speaking to us here when he took all these tiny buds of life this spring. He has touched the heart of these hills, and there may be something he wants us to do that is very important. For God does not make mistakes.

A little child may be called home to lead others. And little Samuel had pointed out the way to all here. I think now of him in that beautiful land calling all to come. I can hear his childish

voice as he sang, "Everybody ought to love Jesus." Ah, none who knew Samuel can sin easily ever again. I recall once in church when a group of boys became noisy where Samuel was sitting, and he got up and moved to another seat and sat quietly through the rest of the service. This was unusual for a fun-loving boy his age. So I shall ever see a bright face and a tiny hand pointing me to the cross that taketh away the sins of the world. It is not "good-bye" to little Samuel, for I hope to meet him.

I want to say in closing that our Grissoms are proving to be friends indeed to us of the hills. Mrs. Grisson has done lots of nursing this winter and I never knew how to fully appreciate her work until it came home to me. This winter she came to my home and served as special nurse for a long time. Then, of course, she never gets pay here for the work she once got eight dollars per day for.

Of course, we hope to have more money here some day, and want to do something besides simply say thanks to Mrs. Grissom. However, I fear she may get pretty hungry before then if that is all she has to live on. May God help our Grissoms, for we can't.

And I want to say one more word about what we call death. I now think of death as simply passing on to another land. One night last week I reached for my pen, for I wasn't quite sure about my time in this world, and there were just a few words I wanted to say if I were going. I simply wanted to say that I don't want anyone to feel that I should have stayed here longer. I want my people to trust God full and know he never makes a mistake.

Sunset and evening star,
And one clear call for me!
And may there be no moaning at the bar
When I put out to sea.

But such a tide as moving seems a sleep,
Too full for sound and foam;
When that which drew from out the boundless
Turns again home.

Twilight and evening bells,
And after that the dark!
And may there be no sadness of farewell,
When I embark!

For though from out and bourne of time and place,
The flood may bear me far;
I hope to see my pilot face to face,
When I have crossed the bar.

VICTORIA OF THE HILLS.

Fancy Gap, Va.

CHRISTIAN BROADCASTING.

The Chinese Recorder gives an account of the opening of a Christian radio station in Shanghai. The station is located in the heart of the city, its studio being a part of the Christian Literature Society building. At present, the programs can be heard in Shanghai, Hangchow, Ningpo and Soochow. An increase in power to make these broadcasts available throughout Eastern China is to follow. The programs are carefully prepared, and include discussions of social problems, character building talks for children, health talks given by mission doctors, short talks on "World Trends," home betterment talks, sermons, personal testimonies, and much music. Family prayers are broadcast every morning.

Think as little as possible about any good in yourself; turn your eyes resolutely from any view of your acquirements, your influence, your plan, your success, your following—above all, speak as little as possible about yourself. The inordinateness of our self-love makes a speech about ourselves like the putting of a lighted torch to the dry wood which has been laid up in order for burning.—*Bishop Wilberforce.*

A Story for the Children

HOW ANNA FOUND A NEW HOME.

By RUTH MOWRY BROWN.

Kneeling in front of an empty bed, Anna sobbed and sobbed. Her head was bowed upon her arms, which were folded on the white coverlet of the bed. "Oh, mother! mother," she whispered, "can't you come back to me?"

An only child, whose father had died some time before, now that her mother, too, had gone, Anna was left all alone. A kind neighbor had taken the girl to her own home after the death of Anna's mother, but as she was a poor woman and had several children of her own to care for, she could not keep Anna all the time. On hearing that she would have to go to an orphan asylum, she had gone back to the little cottage where she and her mother had been so happy, even though they were poor.

For a long time Anna lay there and cried, then she said to herself, "Mother said I was to be brave, and I'm not being brave! The only way is not to think about it. Perhaps if I went to the church where mother and I have so often been, perhaps God will help me to be brave!" Wiping away her tears, washing her red eyelids with cold water and putting on her wraps, Anna made her way to a nearby church. She and her mother had always loved this little building, and as she slipped inside the door, they were rehearsing the Easter music.

"I'd forgotten that it is almost Easter," said Anna to herself. "Mother did so love this season! I am glad that mother is happy—even—" But before Anna could finish the thought she heard from a nearby pew a voice softly singing, as the organ played:

There is a green hill far away,
Without a city wall.
Where our dear Lord was crucified,
Who died to save us all.

"Oh, please, dear lady," said Anna, "those words shouldn't go with that tune. The other words fit better—listen:

It came upon the midnight clear,
The glorious song of old;
From angels bending near the earth,
To touch their harps of gold;
Peace on the earth, good-will to men,
From heav'n's all-gracious King,
The world in solemn stillness lay
To hear the angels sing."

In the next pew to where Anna sat, knelt a lady dressed in black. When Anna first spoke the woman looked up quickly, startled, but as Anna began to sing she quietly arose and slipped over near the singer. When Anna stopped, a little afraid that she had taken a liberty in correcting a grown person, the lady said, "But your song is a Christmas one and this is Easter."

"Mother always said that we could have Christmas all the year and be glad and happy until the next Christmas," answered Anna, with joy in her voice, having, for the moment, forgotten her own sadness.

"Not if you've lost all that gives joy," answered the lady. "My little girl has gone to be with the angels. I can never again be happy."

"I'm so sorry," said Anna. "My mother has just gone, too."

Then the lady took Anna into her arms and said, "Tell me all about it." Little by little the girl told of her mother's illness and death. But when she attempted to tell of the plan for the future, she broke down and cried. Softly the lady began singing the song being played by the organist, "Christ the Lord is risen today, Alleluia."

Mrs. Taylor, the lady so lovingly holding Anna, was greatly surprised at herself. Never, since the death of her own little Beatrice, had she held a child in her arms, and never had she sung a glad song. She wondered what had happened to her. Anna, nestling closer to her new friend, was surprised to find the lump disappear from her throat and a bit of the ache from her heart.

At last, when the organ was hushed, the lady said, "Your voice is so much like that of my lost little Beatrice that I had to speak to you."

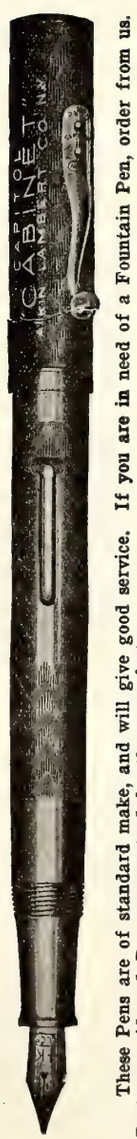
"Not lost," answered Anna. "Mother always said that when people died they just went to heaven ahead of us. You just sang, 'Christ the Lord is risen again'."

With a hug, Mrs. Taylor said, "You brave little girl! Will you go home with me and spend the night? She was surprised at herself as she asked the question, for never once since her own little girl had gone had she asked anyone to her home.

The evening was a happy one for both Mrs. Taylor and for Anna. At last it was time for the girl to go to bed. "Will you sit on my lap, Anna, as Beatrice used to do?" asked Mrs. Taylor.

"I'd love to, if you'll sing to me then as mother did."

As Mrs. Taylor undressed for the night she thought to herself, "She is more like Beatrice than I thought any child could be. She is all alone. I need her and she needs me. I know Beatrice will be glad if I take her to live with me. That's what I will do."—*Exchange.*



SUBSCRIBERS TO THE CHRISTIAN SUN

These Pens are of standard make, and will give good service. If you are in need of a Fountain Pen, order from us. Postage paid and Pens guaranteed by the manufacturer.

MEN'S PENS—Capitol, $2.00; Mercantile, $2.50; Cardinal, $3.00. LADIES' PENS, $2.00.

COMBINATION OFFER—To a new subscriber or for renewal, $2.50, either Gentleman's (Capitol) Pen or Ladies' Pen, with guarantee of manufacturer. And to "Sun" subscribers, not in arrears, any Pen at one-fourth off. Address:

THE CHRISTIAN SUN, - - 1536 EAST BROAD STREET, - - RICHMOND, VIRGINIA

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

Rev. F. C. Lester, *Editor*, 505 S. Main St., Norfolk, Va.

WORDS THAT I REMEMBER.

As I look back over the things that people have said to me along the journey of life there are many things that can be remembered, but three things have been very helpful throughout the years. I pass them along to you, my unseen friends, who chance to read these lines.

When a student in high school, someone came to our school to speak and in the speech told of one who made it a habit to pray about everything. The speaker said we could pray about as small a thing as trimming a pencil. The idea stuck with me and helped to form a habit of prayer that has brought confidence in times of despair, peace into troubles, and courage to labor when everything seemed lost. Prayer brings one into the presence of God.

When in college, I planned to try for the inter-collegiate debating team. But work piled up, and a debate was hard to prepare. About noon of the day of the tryout, I gave up the task and went to the library to read. A conversation ensued, and the sister of one of the professors urged me to try for the team. She said, "You can win." I went back to my room, gathered up my notes, wrote my speech, entered the contest, went to South Carolina, and won the first inter-collegiate debating contest Elon ever entered. She thought I could; and I did! It was just the bit of confidence, the kindly word that I needed for that moment, which was a moment of destiny for me. Since then I have confidence to try—and, sometimes, I have won.

While a student in Yale University, I visited in a fine Christian home in New York State. A conversation between the mother and me turned to the topic of gossip. She said, "The reason people are so suspicious of others is that their own minds are in the gutter. If they would clear their minds of filth they would not say such mean things about others." That sounded like sense to me, although I must admit that it came as a shock. I had thought it was the purity of character which made them think others were bad. But I wonder if that mother was not right. At least it is worth the effort to keep our own minds out of the gutter, and to refrain from slanderous gossip that cuts the heart out of others.

Three words I remember from the millions that have been spoken to me: pray, try, clean. Pray always and about everything. You can win if you try. Keep the mind clean. So may it be with you, and me also, always.

FAR INTO THE NIGHT.

Soon the clock on my office desk will point to the midnight hour. Already traffic has almost stopped and the city is quiet. Only the wind and gusts of April showers furnish music to blend with the click, click, click of my typewriter keys. But I must prepare my copy for The Christian Sun so those who wish may read. Far into the night I spend my energies in order that youth may have its page in the Church Paper. And why not? And why so?

I notice that people get anxious to leave church services—some do. Last night a leader of a Christian Endeavor conference almost apologized for having to hold the meeting until ten o'clock, a meeting that is held only once each month. The movie management never offers an excuse for continuing the picture until eleven, and sometimes they open just after midnight Sundays. Other places of amusement never close until far into the night. The would-be funny papers tell of family arguments that last far into the night. Why should church people be afraid of the night?

Perhaps one should follow the advice received from a friend today and not burn the candle at both ends. "Spring fever," was recommended as having real value. Rest is a delightful and needful thing for all of us. But somewhere I have read of those who toil upward in the night while their companions sleep. They are said to get higher than those who sleep.

And the work of our beloved church needs to move upward. Our fine young people need to climb upward. I, myself, see plenty of distance before me in the path that leads upward. Young people whom I know work all day for their daily bread, and work for the church until far into the night. I am glad to join with those who are anxious to move the upward trail, and sometimes we will climb until far into the night with the hope of seeing the rising sun as it comes from behind the far-away horizon. As we see the new day dawn in our own experience, in the church, and in God's good earth, we shall be well repaid for the toiling even into the night.

WORK.

Let me but do my work from day to day,
In field or forest, at the desk or loom,
In roaring market-place, or tranquil room;
Let me but find it in my heart to say,
When vagrant wishes beckon me astray,
"This is my work; my blessing, not my doom;
Of all who live, I am the one by whom
This work can best be done in the right way."

Then shall I see it not too great, nor small,
To suit my spirit and to prove my powers;
Then shall I cheerful greet the laboring hours,
And cheerful turn, when the long shadows fall
At eventide, to play and love and rest,
Because I know for me my work is best.

—*Henry Van Dyke.*

THREE GATES.

If you are tempted to reveal
A tale to you someone has told
About another, make it pass,
Before you speak, three gates of gold.
These narrow gates: First, "Is it true?"
Then, "Is it needful?" In your mind
Give truthful answer. And the next
Is last and narrowest: "Is it kind?"
And if to reach your lips at last
It passes through these gateways three,
Then you may tell the tale, nor fear
What the result of speech may be.

—*From the Arabian.*

QUALITIES THAT MAKE GOOD MOTHERS.

Christian Endeavor Topic, May 13, 1934.

Matt. 15:21-28.

A Mother's Day tea or reception, with both fathers and mothers as honored guests, is an annual feature of this meeting in some churches. This tea may be held in a home or in the church, with springtime decorations and a special program of music; tableaux showing mothers of the Bible, or mothers of well-known men and women of later times, with appropriate readings accompanying the living pictures; a good story or drama; and tributes to "The Best Mother" by a girl, a boy and a father.

The theme for the worship service may be the words taken from Proverbs 31:31, "Let her own works praise her." Current magazines as well as some of the world's most lasting literature will offer material for enriching this service. Choose your Scripture readings from such passages as: Exodus 20:12; Proverbs 1:8; Proverbs 23:22; Proverbs 31:10-31; Luke 2:19; John 19:26, 27; II. Timothy 1:5; II. Corinthians 13. Choose hymns with a message for the day. Voice prayers of gratitude for the contribution of motherhood which has been constant through all times.

Codes for all sorts of industry have been marked out. If you were to write a "Code for Motherhood," which in ten words should suggest the most important qualities of good mothers, what words would you include? Let each young person think for a few moments and choose the words which he decides must be included. List all the qualities that members suggest. Then decide which merit place in the list of ten, and make a second list of qualities which are highly desirable but not so important. I. Cor. and Proverbs 31 may suggest some ideas.

There are words which will occur to you at once. How many of the following will appear in your code?

(a) Love; (b) Courage; (c) Sense of Humor; (d) Patience; (e) Religion; (f) Intelligence (versus education); (g) Optimism; (h) Understanding; (i) Health; (j) Fairness; (k) Industry; (l) Hight Ideals; (m) Attractiveness; (n) Musical Talent; (o) Friendliness. What others? Give your reasons for the ten you choose. Some may like to arrange the qualities in order of importance.

Lord who ordainest for mankind
Benignant toils and tender cares,
We thank thee for the ties that bind
The mother to the child she bears.

We thank thee for the hopes that rise
Within her heart, as day by day,
The dawning soul, from those young eyes,
Looks with a clear, steadier ray.

And grateful for the blessing given
With that dear infant on her knee,
She trains the eye to look to heaven,
The voice to lisp a prayer to thee.

All Gracious! Grant to those who bear
A mother's charge, the strength and light
To guide the feet that own their care
In ways of Love and Truth and Light.

—*William Cullen Bryant.*

Evelyn Richardson.

DEAR OLD MOTHERS.

I love old mothers—mothers with white hair,
And kindly eyes, and lips grown soft and sweet
With murmured blessings over sleeping babes.
There is something in their quiet grace
That speaks the calm of Sabbath afternoons;
A knowledge in their deep, unfaltering eyes
That far outreaches all philosophy.

Time, with caressing touch, about them weaves
The silver-threaded fairy-shawl of age,
While all the echoes of forgotten songs
Seem joined to lend sweetness to their speech.

Old mothers! As they they pass with slow-timed step,
Their trembling hands cling gently to youth's strength.
Sweet mothers! As they pass, one sees again
Old garden-walks, old roses, and old loves.

—*Charles S. Ross.*

BETRAYAL.

Still, as of old,
Man by himself is priced.
For thirty pieces Judas sold
Himself, not Christ.

—*Anon.*

Sunday School Lesson

By Rev. H. S. Hardcastle.

JESUS ACCLAIMED AS KING.

LESSON VI—May 6, 1934.

Golden Text: *"Wherefore also God highly exalted him; and gave unto him the name which is above every other name."*—Phil. 2:9.

Lesson Text: Matt. 21:1-46.

Jesus was about to announce his Messiahship publicly for the first time. He had told the woman at the well of Sychar that he was the Messiah, and he had made known to his disciples that he was the Messiah, but thus far he had not publicly proclaimed his Messiahship, his Kingship. What we call the Triumphal Entry, was a significant event. Jesus offered himself as the Messiah, the Christ, the King. And he did this at Jerusalem, the political, and the religious capital of the Jewish people. He did it in the full knowledge of what it meant and what it involved. He did it in the light of, and the fulfilment of prophecy. It is interesting to notice what Jesus did and the places he visited in connection with this signficant event.

The King and Material Things.

The Master first laid his hands on a piece of property. "Go into the village over against you, and straightway ye shall find an ass tied and a colt with her; loose them and bring them unto me. And if any man say ought to you, ye shall say, The Lord hath need of them." Jesus was accustomed to walking. He could have walked into Jerusalem. But in fulfilment of propehcy he entered into Jerusalem riding, not on a horse, the symbol of war, but upon an ass, the symbol of peace. There is a deeper meaning to the whole affair. The Master claimed for his use material things. He had need of that property.

There is a great truth here, a truth that needs emphasis in this materialistic age. The Kingdom cannot come merely by material things. But it cannot come without material things. The Kingdom will not come until material things are placed at the disposal of the King, until his spirit governs the acquisition and the disposition of material things. In the building of the Kingdom, the King frankly admits that he needs that which we have. Our modern world has worked miracles in the art of producing things and in amassing wealth, but alas, it has not learned how to use these things in the service of the King and to the glory of God. Jesus not only needs what we have, he needs all that we have. And if we put at his disposal such as we have he will use it as a means of helping to bring in the Kingdom.

The King and the Church.

The first place that Jesus visited when he entered into Jerusalem was the temple. He went straight to the heart of the religious institutions of the people. And he cleansed it, driving out the money-changers and the sellers of merchandise, asserting that the Temple was primarily a place of prayer for all peoples, insisting upon its spiritual ministry.

If Jesus should come in person into our cities and villages today the first thing he would do would be to cleanse the church and to emphasize the spiritual. There is a worldliness, and materialism, and self-seeking, and compromising, and lethargy, and indifference, and sin in the church today. Christ is intolerant of everything that keeps his church from being a house of prayer for all people, a place of spiritual renewal.

The King and the Home.

In connection with his visit to Jerusalem, Christ also went into the home. He probably spent his nights in the home of Mary and Martha, and probably all of Wednesday, the day of silence so far as the record of the gospels are concerned. It is significant. Jesus can never come as King until he is enthroned in the home. Here is the strategic place in his kingdom. Jesus has done much for the home. One of the most striking differences between Christianity and other religions is the difference it makes in the home. One man for one woman, womanhood and childhood respected and their rights safeguarded, the spirit of Christian democracy, the home as the place where heaven itself is incarnated—these and other factors are the results of Christ's influence on the home. As Dean Brown says, "The choicest product of his beneficent rule in human affairs is to be found in the Christian home. Has Mohammedan Turkey or Hindoo India anything worthy to be set beside the Christian home where wife and children find their full honor and opportunity? Let the God who answers by such fair examples of his power as are to be found in the Christian home, be God!"

The King and the School.

Luke says that when he entered the city, "He was teaching daily, and all the people were very attentive to hear him." It was another way of saying that the King was also tremendously interested in the educational factors and forces of his people. And the King would have us understand that the primary function of the school is not merely to impart information as desirable and as necessary as it might be. "The high office of the school is the development, the enrichment, and the maturing of personality. The school which is fully aware of itself comes that men may have life and have it more abundantly. It is quite in line with his vast purpose that Jesus should enter the place where instruction was given and there assert the sovreignty of his own purpose and method."

Pertinent Points.

1. Those who go and do as Jesus commands will find it as he says.
2. Jesus fulfilled all Scripture.
3. Jesus is King not by virtue of material or physical force, but by moral and spiritual constraint.
4. Crowds are fickle—the multitude that hailed Jesus on Sunday, cried "Crucify Him!" on Friday.
5. Jesus' presence in a city would stir the people.
6. The multitudes saw in Jesus only "the prophet of Nazareth."

"MY GOD; IN HIM WILL I TRUST."

(Psalm 91.)

We climbed the stairs of a large building that in more prosperous days had been used as a bakery, but was now forsaken and in a dilapidated state. A knock brought a quick response and we were joyfully welcomed by the two who occupied the rooms. The elder of the two women was a shut-in and for her sake we three had come to hold a prayer and praise service. She joined heartily in the service, adding her prayer and testimony of such victorious trust in God that we who had gone to help were blessed indeed.

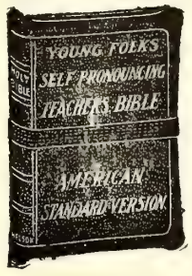
One of our number had known the shut-in for many years; knew her when she was a busy and ambitious woman with such loving attention lavished upon her daughter, who was crippled yet able to hold a position. As the years went by the health of the mother gradually failed, but trustingly, though perhaps faintly, she said, "I'll trust my Lord, and never be afraid."

The disease ever getting a firmer grip upon her and making her more helpless, she learned to

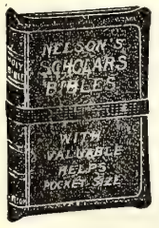
(Continued on page 14.)

AMERICAN STANDARD BIBLES.

Authorized and Edited by American Revision Committee, and Published by Thomas Nelson & Sons.



These Bibles contain the Concise Bible Dictionary which forms the helps to these Teachers' Bibles. It supplies ,in the most condensed and convenient form, all the latest information about the Bible, its writers, its language, the various versions, complete chronology, life of Christ, with harmony of the Gospels, life and travels of St. Paul, etc. The illustrations are reproduced from recent photographs, and truly illustrate the articles. The Combined Concordance is entirely new, and has been made expressly for the American Standard Version. It combines with the Concordance, Subject-Index, Scripture Proper Names, etc. The 12 Maps have been carefully revised and are beautifully colored. In making orders, give the number and price.



135—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold. **$3.00**

India Paper Edition, Only 16-16 of an inch thick.

. 133X—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold, **$4.00**

SUNDAY SCHOOL SCHOLARS' BIBLE.

Especially made up for gift or reward Bibles for Sunday School scholars, containing a special series of very practical and useful helps and Bible Questions and Answers, etc. Printed on fine white Bible paper; ruby type; pocket size, 3¾x5⅝ inches, and 1 inch thick, with 31 full-page illustrations in sepia. All bindings are black.

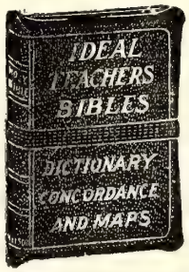
Ruby Type, Size 3¾x5⅝ Inches, and 1 Inch Thick.

65—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on side and back in pure gold; 6 colored maps **$2.50**

AUTHORIZED VERSION.

RED LETTER TEACHERS' BIBLES.

Brevier Type (8 vo.), Self-Pronouncing, Size 5⅜x8¼ Inches and 1⅜ Inches Thick.

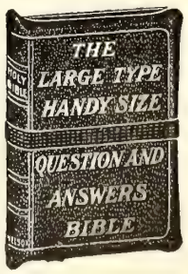


Containing the Bible, with full references. The words of Christ in the New Testament are printed in red; other parts of the book are printed in black. With Concise Bible Dictionary, combined Concordance, and 12 indexed maps.

7852—Genuine Leather, Lavant grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold **$4.75**

RED-LETTER EDITION.

With All the Words of Christ in the New Testament Printed in Red.



1282—Genuine Leather, Morocco grain, divinity circuit round corners, red under gold edges, register and headbands; title stamped on side and back in pure gold **$3.25**

60—Bound in Cloth, stiff covers, square corners, red edges, Sunday School Scholars' Bible, stamped in pure gold on cover, no illustrations; special book for Sunday Schools **95c**

Any of the above Bibles sent postpaid. Address

THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy

MONDAY.

THE SCHOOL OF HARD KNOCKS.

"Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life."—Jas. 1:12.

The question was asked, "Will the cancelling of the air-mail contracts ruin aviation?" The answer was, "No, but what if it should, if we learn that we reap what we sow?"

The football player is given a hard training. In addition to the skill of the game, he must learn how to be hit by another body and avoid being hurt. He must learn how to fall and be able to get up again. He must accustom his body to receive blows without damage.

Paul said, "Let us run with patience the race that is set before us." So it is in withstanding temptation; it reacts to strengthen us against it. This is the secret of living.

There is an oriental story of a contest between two spirits—one from the upper world and one from the lower world. So long as the conflict was in the air the lower was easily mastered, but as soon as the upper touched the earth the lower gained the mastery.

Moral: We cannot well resist temptation on its own ground. It is on the higher level where we gain strength and where evil weakens. In hours of temptation to go astray, if the mind is occupied by better thoughts and purposes, temptation vanishes. If there are vivid apprehensions of God's presence we cannot readily yield. Sin is powerless. That is just why it is said, "Resist the devil and he will flee from you." Before one commits a wrong he must put aside God and descend to the level of the wrong.

Prayer—Our Father, forgive us of our weaknesses and sins, and bless us with thy Spirit and power all the way.—*Amen.*

TUESDAY.

FINDING GOD.

"Oh that I knew where I might find him, that I might come even to his seat."—Job 23:3.

"Seek and ye shall find...Knock and the door shall be opened unto you."—Matt. 7:7.

"Him that cometh unto me I will in no wise cast out."—Jno. 6:37.

"I am the way, the truth and the life, no man cometh unto the Father but by me."—Jno. 14:6.

Much is said about going to church and reading the Bible. This piety is urged with that importance as if it were the only way of finding God. We have listened to eloquent sermons on the subject of finding God, and we frankly admit that often we have been disappointed that we were not told *how* to find God—how, in that real and practical sense which makes it plain and possible in every-day living. Well, how?

Our Scripture today tells us how, but as plain Christ himself said, "Ye search the Scriptures, for to find God, it is doubtful that we shall find him. Christ himself said, "Ye search the Scrptures, for in them ye think ye have eternal life, and they are they which testify of me," as if to say, "I am the life, I am the way."

As much as the church is the bride of our Lord, the organization of the kingdom in this world, and as much as it is the expression of his children toward him, if in the church only we look for God, we doubt the finding of him.

We must find God in ourselves, in others, in life, and life's issues, wherein the claims of Godliness are manifest. "God is love," and we must find him in love. God is peace and harmony, and we find him there. God is justice and mercy, and we find him in these things. Where these spirits reign in every-day life there is God, and these spirits become real to us through their manifestation in others. My first impressions of God came through my mother's love and my father on his knees praying for his son. Such a picture, backed up by a godly life, is the strongest argument for God known to man.

Prayer—Our Father, we are glad that we are thine, and thine we would be. Make life, thy word, and thy church the great triple power of the kingdom to perfect our souls in thy likeness. In his name, we ask it.—*Amen.*

WEDNESDAY.

THE ACID TEST OF ACTION.

"Ye are our epistles written in our hearts, known and read of all men."—I. Cor. 3:2.

From a sermon we heard the other night on "How may I know when a thing is right? How may I know when a thing is wrong? How may I know when not to do something?" we glean the following suggestions:

There are three tests we can give to every question of right and wrong, and the answer will be practically infallible:

First. Apply the test of experience. That is, what does history or the experience of others, or my own experience say as to the way out?

Second. Apply the test of publicity. That is, would I be willing for this thing to be published in the newspapers, or known by anyone? Am I willing for my actions to be "known and read of all men?"

Third. Apply the test of universality. That is, would I be willing for anyone, yea, all the world to follow my example in this?

These are acid tests of actions in life, and to apply them honestly and conscientiously are compelled to impel us in the right, for God is found in them and speaks through them.

Prayer—Our Father in heaven, forgive us of our sins and grant unto us thy spirit for a closer walk with thee and a more careful attention to all conduct that all we may do may be pleasing in thy sight. This we ask for Jesus' sake.—*Amen.*

THURSDAY.

THE WORLD'S COVETED PEACE.

"Therefore, being justified by faith, we have peace with God."—Rom. 5:1.

"All thy children shall be taught of the Lord; and great shall be the peace of thy children."—Isa. 54:13.

"We have peace with God through Christ."—Rom. 5:1.

It is believed that everybody covets peace, happiness and contentment; though it is to be admitted that many have different ideas as to how to obtain it; and many seem indifferent to how much misery they produce in others by their own distorted ideas of peace.

Our texts today are a great promise. God is peace. The characteristics of the kingdom of God is peace; peace is the gift of God through Christ, and it is for all who believe and trust in him. "My peace I leave with you, my peace I give unto you," said Christ. In the upper room Jesus said to the disciples, "Peace be with you," and they had peace. It came. It was in his manifested presence. It was his voice. By every sign they knew it was he, and they fell down and said, "My Lord and my God."

This peace comes to anyone in any question of life. We lie sleepless at night, worrying about things. But, why should we? "What a privilege to carry everything to God in prayer," and, when so doing, to have something say to us, "God will settle all that for you," and you say, "I will leave it to him." Immediately the load is lifted and you turn over and go to sleep.

There is no substitute for personal relations with Christ. "Oh, taste and see that the Lord is good." Only so will our life have banished out of it the bewilderment, the misgivings, the restlessness, which lie at the troubled heart of the half-religious; and have given it the rest, the peace and the satisfaction, of having done right and knowing that what God does is well.

Prayer—O Lord, our Lord, visit us with thy presence, and lend us thy voice alone. Be thou with us, for we need thy love to make us rejoice to live every day. Make thy presence so felt in us that we will not hide from thee when troubles come, but will follow freely thy chosen path for us. Melt our spirits with thine in everlasting peace.—*Amen.*

FRIDAY.

GOD'S JEWELS.

"He that trusteth in the Lord, mercy shall compass him about."—Psalm 32:10.

"And they shall be mine, saith the Lord, in that day when I make up my jewels."—Mal. 3:17.

The majesty of this Scripture strikes us with admiration. It is the force of God's claim upon us and his protection of us has its influence up our hearts.

They who thus discover God are content in him for they find in him the path of happiness. In that path is an enrichment beyond utterance, and we never cease to feel in the words of the poet:

O that the world might taste and see
The riches of his grace!
The arms of love that compass me
Would all mankind embrace.

Prayer—Our Father, endow us with implicit trust in thee, and increase that faith more and more. Give unto us only those desires that make us useful to others, and when difficulties come show us how to ascend to the level of doing thy will, where we can know and act rigthly, live the best life, and have no difficulty in faith.—*Amen.*

SATURDAY.

THE TRUE CHURCH.

"I was hungry, and ye did not give me to eat." Read Matt. 25:41-46.

One of the difficult but necessary decisions that every Christian must make is the proper decision of his gifts between the expenses of his local church and Christian missions and charities. Beautiful and costly churches are ministers of grace, but they must not be allowed to prevent these great works of the church, care for Christ's needy at home and abroad.

The Methodist world service organizations, for example, have suffered during the past few years from sadly deceasing gifts, while during the same period local indebtedness to build new churches has increased two hundred and sixty per cent. We must have the new churches, we must have beautiful churches, but no faster than is parallel to our missionary, evangelistic, and charitable gifts.

The matter lies in the hands of the individual church members. As each of them decides,

(Continued on page 15.)

THE CHRISTIAN SUN'S PULPIT

Rev. John G. Truitt, *Pastor.*

THE BEGINNING OF THE GOSPEL.

By John G. Truitt.

"The beginning of the Gospel of Jesus Christ."—Mark 1:1.

For those who love Jesus it is quite thrilling to contemplate the beginning of his gospel. How like Mark to begin his record of that gospel with the one word "beginning." It sounds something like the opening words of Genesis: "In the beginning." It reminds us of the first words of Luke's "Acts of the Apostles": ". . . all that Jesus began to do and teach." Is it not a thrilling, beautiful word! Beginning! It is a word full of promise and prophecy. It reminds us of autumn and freshman days at college; of the thrilling first weeks and months when a new home is begun; or the first day of a great adventure; or the thoughts one thinks as he contemplates a day-old baby. Beginning! I held my little son in my arms and wondered what he would see if he lived three score years and ten—to 2000 A. D. Well, Mark is talking to us here of the "beginning of the gospel of Jesus Christ, the Son of God."

He does not take time to argue who he is. He simply states that he is the Son of God. And he means to tell us here that when "I have finished this book I shall have only written of the beginning of the gospel of Jesus Christ, the Son of God. For some time it is to be continued, somewhere else it is to be finished. I am recording the beginning."

According to Mark, it had a beginning in the prophets. Gospel goes back to God's own men, and the gospel goes forward through God's own men! "As it is written in the prophets." The prophets wrote its beginning before Bethlehem. God loved men, and gave them to have possession of his most valuable truths; he trusted men and made them but a little lower than angels—or, more correctly translated—than God. To clothe the gospel in light, and life, and love he ordained that his only begotten Son should partake of the form of man and dwell amongst us that we might behold his glory, the glory as of the only begotten Son of God. Therefore, Mark quotes from the prophecies of Malachi and Isaiah; and it is from the prophecy of Isaiah himself preaching once in Nazareth quoted, telling his hearers that that prophecy is now being fulfilled. It was to reveal himself to men, and to prepare the way for the Christ that the prophets were caused to prophecy, and Mark has here indicated the real purpose in the prophets, and their mission. It is a foreshadowing of how the gospel is to be continued, and sets forth the task of ministers and missionaries as they continue that which Jesus began to do and to teach.

Then Mark tells of the "beginning of the gospel" in the predecessor, John the Baptist. He is sent messenger before Jesus. He is not really a predecessor—he is a preparer of the way. "And John was clothed with camel's hair, and with a girdle of skin about his loins; and he did eat locust and wild honey." We might say, upon seeing him, "Not much of a man, after all!" Not much of a man as men see, but a mighty man as God sees—depending on men, neither for style or quality of clothes, nor for any kind nor character of food. Clothed with camel's hair, and fed like ravens, he could look to God alone for his sustenance, and to God alone for his sermons! No wonder the high and low, the near and far, the rich and poor flocked to the Jordan to hear John.

"And there went out unto him all the land of Judea, and they of Jerusalem, and were baptized of him in the River Jordan, confessing their sins." The poor, ignorant country folk throughout Judea, deprived of education and proper food, came; and the city came too, with its sophistication and sin, its wisdom and want, its hope and its hunger. The city, with its education and culture, felt something calling it back—straight back to God, to the days of innocent childhood, to the depths of the sweetness of purity which had been learned in childhood from the psalter of the sweet singer of Israel. What a procession of hearers there was! What an elevation of the lowly! What an humbling of the mighty—a preparing of the way for Jesus to march across the human hearts of Palestine, and into the world-wide hope of humanity itself! John, amenable to God, preached for God—a voice in the wilderness. And what is most significant they did not turn from John, but into the Jordan! "And were all baptized of him in the River of Jordan, confessing their sins."

The beginning of the gospel of Jesus Christ in prophets, in predecessor, and finally in program. The preacher and program is set forth in a single sentence: "John did *baptize* in the wilderness, and *preach* the baptism of *repentance,* for the *remission of sins.*" In other words, just what John did now, Jesus would later tell his disciples to do. It was the beginning of the gospel in its program. It was preaching, repenting, being forgiven, and being baptized. It was a fourfold program. And which fold of it may we submit to the scissors today? Can any of it be left out, or cut off?

Will the church cut out preaching? "It pleased God by the foolishness of preaching to save them that believe." "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." "Go ye," says Jesus, "and preach the gospel to every creature." In John's preaching there was something to look forward to—Jesus! There was something that Jesus would require—repentance.

There is the second point in the program—repentance! How we as individuals need it today! It was Jesus first sermon. And how he hurled it at the self-righteous Pharisees of his day! But he did not preach it to Pharisees only; oh, no! But to all he preached it. To the common, straying one like many of us, and to the "righteous, who need no repentance," alike he preached—"except ye all repent . . .!" There is apparently a need today for a great turning from sin (let the sophisticated call it what they will) and a corresponding great turning to God. A change of mind. That changes the heart in all its affections, and the hand in all its works.

The third point in the "beginning of the gospel" program brings us to the cross itself. "For the remission of sins" is the very essence of the setting forth of the love and mercy of God in Christ Jesus upon the Cross of Calvary. We do not have to defend this point's place in the program—the theories about it may be different—for all of us wish the mercies of God exercised toward us. All of us wish to be forgiven for not being our best selves always. All of us wish love—the unbounded love of God as set forth in Jesus!

In the hour of trial, Jesus plead for me,
Lest by base denial I depart from thee;
When thou seest me waver, with a look recall,
Nor fear or favor suffer me to fall.

The fourth point of the "beginning of the gospel" program played a first place in John's activities. It is commanded by Jesus. Will we disobey Jesus who walked about ninety miles for the express purpose of being baptized by neglecting that ordinance? John says in effect: I baptize with material water; Jesus will baptize with the spiritual; my baptism is confined to place and physical conditions. His baptism will not be confined to place and will be in spiritual conditions. The baptism of Jesus will follow faith and repentance. It may be found at God's altar in the church, or on battlefields where wounds of war are taking life away, or on a ship-wreck at sea where hunger and thirst take their toll, or on beds of pain, or in marts of success, in Palestine or Puerto Rico, in Europe or Africa, in America

(Continued on page 15.)

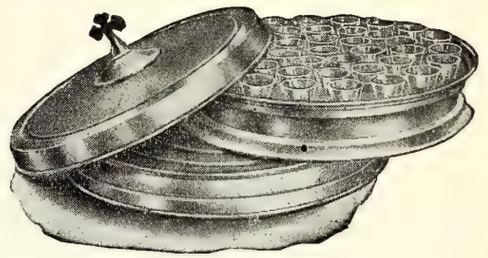
COMMUNION WARE.

Individual Service.

Made in best Silver Plate or Aluminum. Prices low; first-class workmanship and finish.

ALUMINUM.

Aluminum is light in weight, durable, and does not tarnish.



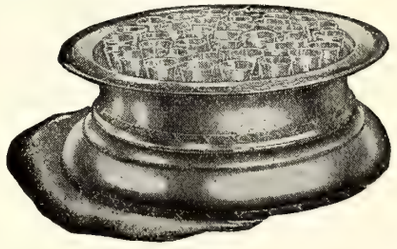
Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses $7.00
Tray No. 6—Interlocking, with 35 plain glasses 6.75
Tray No. 10—Interlocking, with 30 plain glasses 6.50
Base No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Cover No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Bread Plate No. 1—Narrow rim..... 1.60

SILVER-PLATED.

The Silver-plated Ware is of the very highest grade and best finish; heavily plated on nickel base.

Tray No. 85—Interlocking only, with 36 glasses $22.00
Base No. 1—Silver-plated; fits Silver Tray 85.. 11.00
Cover No. 5—Silver-plated; fits Tray No. 85... 16.00



(For Silver Bread Plates, see under No. 90.)
Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling) $22.00
Base No. 2—Silver-plated; fits Silver Tray 90.. 16.00
Cover No. 4—Silver-plated; fits Silver Tray 90. 14.00

Bread Plate No. 3—Narrow Rim.....$ 9.00
Bread Plate No. 4—Broad Rim..... 9.00
Filler—Silver Lined..... 6.00

THE CHRISTIAN SUN
1536 East Broad Street Richmond, Virginia

Christian Orphanage

Dear Friends:

Sometime ago our good and loyal friend, Mr. J. M. Darden, sent us enough paint to repaint our dairy barn and milk house. For the last week we have been putting it on. It looks so new and pretty, when you pay us a visit, you will think we have a bran new barn. A new coat of paint on a building always helps its looks. We certainly are grateful to Mr. Darden for helping us meet a real need. Our income has been so small that we did not have the money to spare, but we had plenty of help to put it on. We got a good job and we feel happy to see our dairy barn all dressed up in its new coat of paint.

The weather has cleared up and farming is the order of the day. The mules and the tractors are turning land for corn and beans. This season of the year is always a busy season till the crops are all planted. The time of the boys is well taken up when they are not in school. Don't think for a minute that the Orphanage is a place of east and rest. It is not. It is a place of activity. We cultivate a large farm. We milk 30 cows. Think what an amount of work it takes to milk and feed 30 cows twice each day. All this work is done with our boys with the help of Mr. Wagner, my assistant.

We are trying to do all we can to assist in carrying on the work and meeting the many needs by producing all we can here. We have so many calls to take little children who ought to come here, or go to some other institution of like kind, that it almost breaks our heart to say "No" to them because the Sunday Schools and churches have not sent in enough funds to meet the expenses this year.

If our church folks could come in touch with the need as I do from week to week, I feel sure offerings would increase, your hearts would be touched as never before, and you would want to lend a helping hand.

Our financial report shows that we have passed the fifth rung in our financial ladder. Let every one push and help us reach the next one quickly.

CHAS. D. JOHNSTON, *Supt.*

REPORT FOR MAY 3, 1934.

Brought forward		$ 4,900.20
Sunday School Monthly Offerings.		
North Carolina Conference:		
Howard's Chapel	$ 1.00	
Apple's Chapel	5.48	
		6.48
Eastern North Carolina Conference:		
Christian Light	$ 2.40	
Henderson	4.82	
Catawba Springs	2.00	
Damascus	1.59	
		10.81
Western North Carolina Conference:		
Smithwood	$ .99	
Liberty	1.75	
		2.74
Eastern Virginia Conference:		
Holy Neck	$ $6.62	
Mt. Carmel	9.07	
		15.69
Valley Virginia Central Conference:		
Mayland	$ 1.00	
Linville	5.91	
		6.91
Georgia and Alabama Conference:		
Vanceville		1.00
Special Offerings.		
Standard Grocery Co., Burlington, N. C., payment of pledge	$ 25.00	
T. B. Roberts, support children	24.00	
Mrs. Dalton, support children	12.50	
Mrs. Marjorie Savage, Portsmouth, Va.	2.25	
		63.75
Total for the week		$ 107.38
Grand total		$ 5,007.53

"MY GOD; IN HIM WILL I TRUST."

(Continued from page 11.)

say with stronger faith, "I'll trust, and never be afraid." But finally other troubles came as the daughter lost her position and soon it was impossible to get the necessities of life, only as they asked for aid. The cherished earthly possessions were only a memory and they moved into this deserted building, the only occupants most of the time, and almost entirely dependent upon others for the necessities of life. Yet they have both learned the lesson of trust, and can say:

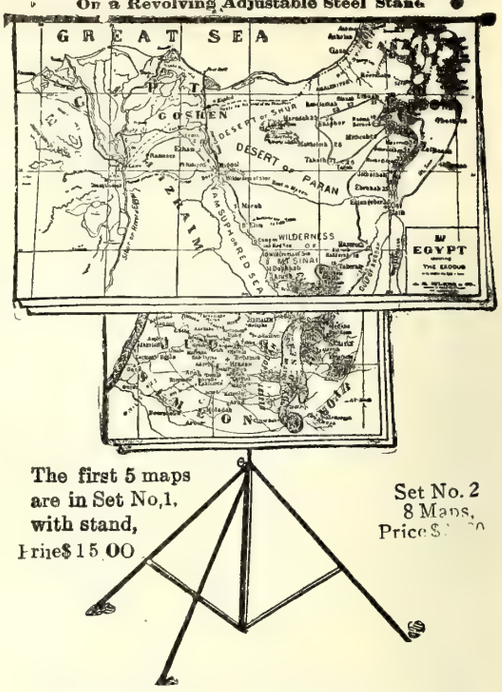
Today, tomorrow, and forever,
Christ Jesus is the same;
His love and promise faileth never,
All glory to his name.

I'll trust and never be afraid,
God's promise are sure,
And forever shall endure;
I'll trust and never be afraid.

"W."

Ancient cavemen stood at narrow entrances to caves and as bears rushed out, they cracked them on the nose with heavy clubs. The bears thus stunned were easily killed. Bones recently discovered gave the clue to the old pastime.

Eilers Sunday School Maps.
On a Revolving Adjustable Steel Stand



The first 5 maps are in Set No,1, with stand, Price $15.00

Set No. 2 8 Maps, Price $...

Fine large Maps, in 6 Colors 36x57, on linen finished Cloth. Mounted on a folding steel stand, which can be regulated, so that Maps may be seen to the best advantage. This set contains data for thorough Bible Study. Its large print and Cheerful Colors makes this set very instructive and attractive. Contains the five thoroughly up to date Maps necessary to the study of Bible History.

New Testament Palestine, — Old Testament Palestine, — Roman empire and Bible Lands, showing Pauls Travels by Colored lines. — Lands of the Old Testament, from the Great Sea, to the Persian Gulf.—The Exodus, Egypt, showing by Colored lines the wanderings of the Israelites the

THE CHRISTIAN SUN
1536 East Broad Street Richmond, Virginia

HOLMAN SUPERIOR TEACHERS' BIBLES

Authorized Version—Self-Pronouncing — The Best Editions of the World's Best Book

For Adults, Teachers, Preachers, Students, and All Who Would Study the Word of God Intelligently

BOLD BLACK TYPE—COMPACT SIZE 4½x6¾ INCHES—WILL FIT THE COAT POCKET

Part page specimen of Holman Boldblack Type Bible

ST. MATTHEW, 5. *Christ's sermon on the mount.*

13 And leaving Năz'a-rĕth, he came and dwelt in Că-pĕr'na-ŭm, which is upon the sea coast, in the borders of Zăb'u-lon and Nĕph'tha-lim:
14 That it might be fulfilled

A.D. 31.
CHAP. 4.
n Isa. 9. 1, 2.

934 CHAPTER 5.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.

AND seeing the multitudes, a he went up into a moun-

THIS NEW HOLMAN TEACHERS' BIBLE, Pronouncing Text, Bold Black Type is a **PRONOUNCED SUCCESS.** The latest Bible with NEW HELPS that are quite comprehensive and consist of an Illustrated Bible Dictionary, Concordance and additional aids all under ONE ALPHABETICAL INDEX. Also Fine Maps on Coated Paper, and a specially prepared BIBLE READING COURSE, intended to stimulate and maintain interest in the Bible. Imported Bible paper is used to improve opacity and keep down bulk. By this means you get the benefit of full Biblical information without the physical discomfort of handling a heavy volume.

STYLES AND PRICES—BIBLE PAPER EDITION

4612. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges..... $4.00
4630. Same as 4612, with extra leather lined covers..... 4.75

THIN INDIA PAPER EDITION

With Helps as described above. Size 4½x6¾ inches. One inch in thickness

630X. Egyptian Morocco, divinity circuit, leather linings, red under gold edges, silk head bands and silk marker..... 7.00
633X. Algerian Morocco, divinity circuit, leather lining to edge, silk sewed, round corners, red under gold edges, extra quality binding..... 8.00

EXTRA LARGE PRINT TEACHERS' BIBLES

Large 8 Vo. Size—8x5½ inches—1600 Pages, including 400 pages of Bible Study Helps

Part Page Specimen of Print

Extra spacing between words and lines makes this Bible very easy to read.

ST. MATTHEW, 5. *Christ's sermon on the mount.*

15 k The land of Zăb'u-lon, and the land of Nĕph'tha-lim, *by* the way of the sea, beyond Jor'dan, Gă'li-lee of the Gĕn'tiles;

A. D. 31.
k Is. 9. 1, 2.
l Is. 42. 7. Luke 2. 32.
m Mark 1. 14.

2 And he opened his mouth, and taught them, saying,
3 b Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

CONTAINING COMPLETE HELPS TO BIBLE STUDY, INCLUDING ALL OF THE FOLLOWING FEATURES

A New Practical Course in Bible Reading, A Treasury of Biblical Information. The most carefully compiled, thorough and attractive form in which valuable Biblical information has ever been prepared. Illustrated Self-Pronouncing Bible Dictionary Containing 150 illustrations, concise definitions and textual references on nearly 50,000 subjects. A Practical Comparative Concordance, with nearly 50,000 references. Four Thousand Questions and Answers on the Old and New Testaments. A valuable Help to all Bible Readers.

STYLES AND PRICES

4712. Divinity Circuit (overlapping covers), French Seal Leather, red under gold edges, silk head bands, and silk marker.. $5.00
812RL. Red Letter Teachers' Bible. The Words of Christ in the New Testament, Old Testament Passages alluded to by Christ, various prophecies relating to Christ in the Old Testament, etc., all PRINTED IN RED. Binding same as described above on 4712 and same large Self-Pronouncing type..... 6.00
733X. Holman India Paper, Genuine Morocco, leather lined, silk sewed, divinity circuit, round corners carmine under gold edges, silk head bands and silk marker, same type and helps as above..... 10.65

All styles sent Postpaid at above prices—Thumb Index 50 cents extra

FAMILY ALTAR.

(Continued fom page 12.)

thoughtfully and prayerfully, the decision of the whole church will perforce be made.

Prayer—Our Saviour, teach us thy divine sense of proportions. May we love the temple, as thou didst, but may we also, as thou didst, go about doing good.—*Amen.*

AMOS R. WELLS.

SUNDAY.

GETTING EVEN.

"Vengeance is mine, and recompense."—Read Deut. 32:35-43.

A section hand in Oklahoma was discharged, and in order to "get even" with his foreman he threw a switch which wrecked a passenger train, thinking that the disaster would be laid to his former boss, who would be discharged in his turn. Thirteen persons died in horrible agony, being scalded with escaped steam. Undoubtedly the section hand will be convicted of murder.

Vengeance is of God. If we feel ourselves to be wronged, we can with confidence leave our case in the hands of the infinite Judge. No man is skillful enough to take revenge on a foe—no nation of men, either, for that matter.

Christ's prayer for those who were nailing him to the cruel cross must be made our prayer. Forgiveness, and that alone, heaps coals of fire on the heads of those who have wronged us.

Prayer—May we never, our Father, seek to lay hold of any of thy prerogatives. Shall not the Judge of all the earth do right?—*Amen.*

AMOS R. WELLS.

RELIGIOUS EDUCATION—FOR WHAT? FOR WHOM?

(Continued from page 5.)

tions of other nations. Let *Advance* present the facts, opposing points of view, criteria for judgment, its own vigorous conviction and possible programs for Christia naction with reference to the "hot spots" of our life today. Are there hundreds of pastors and leaders of young people who will make such materials the basis of study and intelligent action—action by the whole church, old and young? But let it be realized that such action, upon the Tugwell Bill or the Child Labor Amendment, can hardly be intelligent if it be taken after a fifteen-minute discussion of a thousand words of prophetic enthusiasm. The educational process demands more than that.

What, then, shall religious education contribute to the church's program of Christian action? It must awaken us to an awareness of the crucial issues of our time—local, national, international. It must acquaint us with sure facts and with honestly divergent points of view. It must bring to bear, upon these issues, the attitudes of Jesus and must challenge us to experiment with his proposals. It must use and develop leaders who have a prophetic sense of justice and who also possess love and sympathy and the spirit of forgiveness. It must provide a means of self-expression and self-discipline so that we may be Christlike in success or defeat. It must help us to discover how to make an effective protes against injustice and ho wto make effective a strategy for social reconstruction.

It cannot be expected that all Christians will agree upon the details of any social program. No social creed will satisfy the total membership of our churches any more than one theological statement will express our deepest faith. But the motives and purposes and attitudes with which all Christians should proceed should be clear. And upon many courses of action we can unite. Within the church there may develop fellowships of disciples committed to principles and programs for peace, for economic reconstruction, for community service. The church itself should thus become a demonstration of how many persons of many minds may continue in a process of continuous growth while they work by different methods to achieve the central aims to which all are committed.—*Advance.*

There is a difference between fault-finding and honest criticism. It is often necessary to criticise in order to rescue the truth from error, and for the purpose of improvement. But fault-finding is usually a habit that increases as people grow older. There is nothing more disagreeable than to have our lot cast among those who have become fault-finders.—*Selected.*

THE SUN'S PULPIT.

(Continued from page 13.)

or the isles of the sea. Compared to his baptism mine is little, John would say; and compared to him I am but a mere signboard signalling the way—a mere voice in the wilderness.

Yes, it is only the "beginning of the gospel" found in that old Book—even to the cross, it is only the beginning. You and I are in the continuing. You and I shall find our cross, too; and please God, take it up daily and follow him for the continuing of the gospel of Jesus Christ, Son of God!

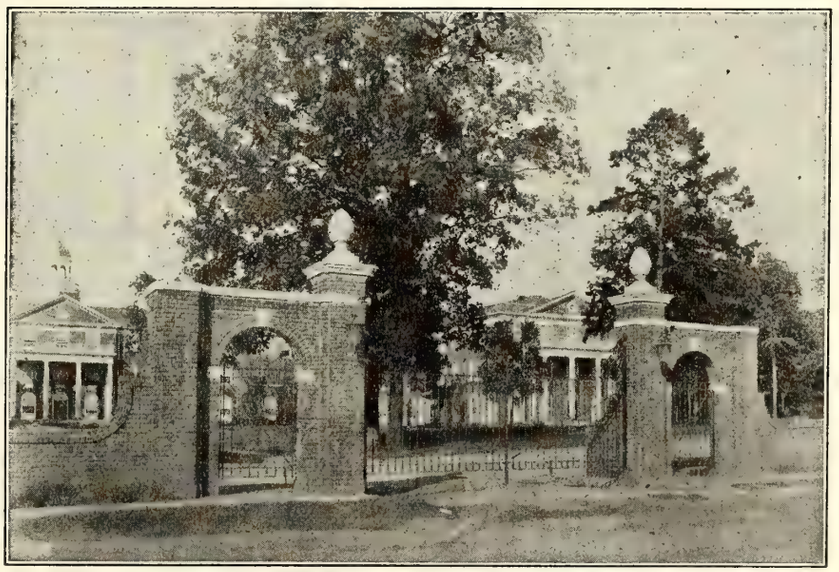
The dusty road is far more likely to be trodden by angel feet than remote summits of the mountains where we sometimes fain would go.—*Ex.*

ELON COLLEGE

AN ACCREDITED COLLEGE

of the

CONGREGATIONAL CHRISTIAN CHURCHES OF THE SOUTHEAST



South Entrance to the Campus

ELON COLLEGE, founded by the Christian Church in 1889, has fully justified the faith and hope of its founders during its 42 years of operation. Its graduates from the four-year course leading to a bachelor's degree, number 980, now living, 122 of whom are in the Christian Ministry and full-time Christian service. The majority of these are members of our own denomination. In addition, 449 are in educational work and are an active influence in the lay leadership of the Christian Church.

THE CHRISTIAN EDUCATION BUILDING, and the definite religious atmosphere of the College, provide the very best facilities available for training for religious leadership, and offer the Church its finest opportunity to train the young people of the denomination to assume active leadership both in the ministry and laity of the local churches.

Address—

C. M. CANNON, *Registrar*

Elon College, - - - - North Carolina

Home Atmosphere—Reasonable Rates—Clean Athletics—Christian Spirit

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational-Christian Church.

Central Publishing Co., Inc., is complying with the President's Code

BOARD OF EDITORS.

J. O. ATKINSON, D. D.....Editor
E. C. GILLETTE, D. D.....Associate
S. C. HARRELL, D. D.....Contributing
C. R. RAYMOND, D. D.....Contributing
ELISHA A. KING, D. D...Contributing
W. C. WICKER, D. D.....Contributing
J. T. KERNODLE....Managing Editor

SUBSCRIPTION RATES.

One Year $2.00
Six Months 1.00

Trial Subscriptions: Five or more new subscriptions sent in at one time by pastor or president of any church organization, three months for 40c each.

PUBLISHED EVERY THURSDAY AT RICHMOND, VIRGINIA.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Change of Address: Be sure to give both old and new address when asking that your address be changed.

All news matter and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsyth Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

Receipts: The change of label is your receipt for money paid. The label shows date of expiration, and change on label will appear the first or second issue of the month following renewal, provided it was received before the 25th. No other receipt will be sent unless requested. Please notify the Richmond Office if label is not changed as above.

OBITUARIES

SMITH.

Mrs. Julia Ann (Collier) Smith was born May 9, 1859, and died March 21, 1934, age 74 years, 10 months, 12 days. She was united in marriage to Mr. George S. Smith, and to this union were born seven children: Mr. Alson C. Smith, Burlington; Mrs. Fannie E. Sykes, Haw River; Miss Martha J. Smith, deceased; Miss Pearl Smith, Haw River; Mrs. T. S. Purcell, East Durham; Mr. Eugene Smith, Burlington; Mr. Herbert Smith, Haw River. One half-sister, Mrs. Brandenbury, Burlington, 17 grandchildren, 2 great-grandchildren survive her.

Many years ago, she was left a widow with all her children small. She held them together and raised them to young womanhood and young manhood. Great has been her faith in her Lord and Master, as well as in her church, neighbors and friends.

Early in life she professed faith in Christ and united with Providence Memorial Christian Church, Graham. When the church in Haw River was organized, she transferred her membership, becoming a charter member, in which church she remained a faithful and devout member until death. A good mother and neighbor has gone home.

Burial services were conducted in the Methodist Protestant Church, Haw River, N. C., by the writer, assisted by Rev. J. Edward Neese. Interment was in the church cemetery. May God bless and comfort the bereaved.

G. C. CRUTCHFIELD.

KECK.

Mr. George Thomas Keck was born October 3, 1872, and died March 27, 1934, age 61 years, 5 months and 24 days. He was a life-long resident of Alamance County. August 26, 1895, he was married to Miss Helen Burch, and to this union three children were born, as follows: Mrs. R. C. Kernodle, Altamahaw; Mr. J. B. Keck, Burlington; Miss Polly Keck, of home; three grandchildren; one sister, Mrs. C. M. McRay, Altamahaw, all of whom, with his wife, survive. Early in life, Brother Keck professed faith in Christ and united with Bethlehem Christian Church, to which he remained a faithful member until death called him home.

He was devoted to his home, wife and children, always manifesting a deep interest in his community as well as his church affairs. His last words were that he was ready and willing to go.

Burial services were conducted from Bethlehem Christian Church by the writer, assisted by Brother Abernathey of the M. P. Church. Interment in the church cemetery.

May God bless the sorrowing family.

G. C. CRUTCHFIELD.

TILLITSON.

Hamlin Mayze Tillitson, son of Rufus and Pattie Tillitson, was born in Mecklenburg Co., Va., in the year 1871, and died at his home near Clarksville, Va., February 28, 1934, age 63 years, 4 months and 2 days. When a young man he married Miss Puryear, of Mecklenburg Co., by whom he is survived together with nine children and four grandchildren. There are also two brothers and three sisters, as follows: Mr. Lee Tillitson, of Buffalo Junction; Mr. Ollie Tillitson, of New York; Mrs. R. C. Overby, of Buffalo Junction; Mrs. J. F. Puryear, of Virgilina, and Mrs. F. C. Person, of Oxford, N. C.

Brother Tillitson was a good neighbor and a kind and sympathetic husband and father. In early life he united with the Hebron Christian Church, where he remained a member until his death.

The funeral was held from the home on the afternoon of March 1st, and the burial was in the family cemetery of the Tillitson home. The writer and Rev. Mr. Lee of the Baptist Church conducted the services. Brother Tillitson suffered long and intensely. His faith grew stronger and he left a testimony that all was well for the future.

C. E. NEWMAN.

BARBER.

William A. Barber was born July 29, 1869, and departed this life February 15, 1934, age 64 years, 6 months and 16 days. He had been an invalid for many years. He leaves to mourn his going his wife and seven children, three brothers and three sisters, with a large number of friends.

He had been a member of Bethlehem Christian Church for many years. The burial services were conducted from the church by the writer, assisted by Rev. J. P. Pegg, of the M. P. Church. May God comfort all these loved ones.

G. C. CRUTCHFIELD.

PIEDMONT COLLEGE

Located in

"The Blue Ridge Highlands"

SUMMER TERM—JUNE 11th.

An accredited college with an enviable reputation for superior classroom instruction, and wholesome student life.

Fully recognized and accredited in its home State, and in such neighboring States as North Carolina, South Carolina, Alabama, Tennessee and others. Standard courses leading to the A. B. and B. S. degrees.

The Summer Term, continuing for six and nine weeks, affords opportunity for college and professional study and invigorating recreation.

From six to twelve hours of credit may be earned. Special courses in Elementary, Intermediate, High School and Rural Education. Public School Music and Art; School and Playground Games; Athletic Coaching.

For Fall Term or Summer Bulletin, write

DEAN J. C. ROGERS,
DEMOREST, GEORGIA.

Southern Seminary Foundation

(Successor to Atlanta Theological Seminary.)

AFFILIATED WITH

Vanderbilt University

The Foundation and the other Foundations that are affiliated with Vanderbilt University School of Religion comprise the only Interdenominational Theological School in the South. Through this affiliation the students enjoy the rights and privileges of Vanderbilt University.

DEGREES.

Candidates for degrees are required to have completed their college courses.

The degree of Bachelor of Divinity is offered to qualified students who complete the required courses.

Vanderbilt University also offers the degrees of Master of Arts and Doctor of Philosophy, in accordance with the regulations established in its several departments.

MORE THAN A SCHOOL OF THEOLOGY.

Because of our affiliation with Vanderbilt, our relations with other nearby colleges where our students can take courses without tuition, and the cooperation of the American Red Cross and other social agencies in the city, we prepare students for many types of Christian service.

For information write

WILLIAM JAMES CAMPBELL, *President,*
330 BUTTRICK HALL, VANDERBILT UNIVERSITY,
NASHVILLE, TENN.

THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

IN ESSENTIALS, UNITY. IN NON-ESSENTIALS, LIBERTY. IN ALL THINGS, CHARITY.

VOLUME LXXXVI. RICHMOND, VA., THURSDAY, MAY 10, 1934. NUMBER 19.

THE SUN'S OBSERVATORY

A "No More War" Parade.—

On Saturday, May 19th, there is planned for New York City a mammoth "No More War" parade, under the sponsorship of church federations and peace organizations of that city. An invitation has been issued to all Protestant and Catholic Churches and to Jewish synagogues to participate. Delegations from the high schools and various colleges throughout Greater New York are also expected. Banners, floats, posters and slogans against war will be featured in the parade.

Sweden at War.—

An exchange tells us that "Sweden has opened war on the drunken driver." According to a recent issue of *Motorforaren,* a motor magazine published there, 6,933 drivers' licenses out of 8,546 that have been revoked in the past few months, were revoked because of insobriety. Persons repeatedly arrested for drunkenness have had their licenses taken from them even if they were never found drunk at the steering wheel. This action was taken because of the fact that one under the influence of alcohol could not be trusted to keep out of his car while in such condition.

Another Christ of the Andes.—

Another Christ of the Andes is being erected on the mountain border between Chile and Peru. It will commemorate the end of a 50-year-old dissension between the two countries which began with the War of the Pacific in 1879 and ended with an arbitration in which the United States had an important part in 1929. No official announcement has been made as to what inscription the statue will bear, but it will probably express a sentiment similar to the one on the original Christ of the Andes. This statue was erected in 1904 to mark the settlement of a boundary dispute between Chile and Argentina, which had lasted 55 years. It is a bronze statue 26 feet high and stands on a granite pillar.—*The Methodist Protestant-Recorder.*

The Jewish Passover.—

In the Boston *Evening Transcript* is a brief account of the Jewish Passover Feast, which began on the 30th of March, in which an unbiblical cause is advanced for its origin. The celebration of the feast began at sundown on Friday. It was begun with an elaborate dinner, "unsurpassed by beauty of symbolism, known in Hebrew as the 'Seder'." The Reform Jews celebrate for seven days, the Orthodox for eight days. The writer of the paragraphs makes the statement that the Passover has a twofold background. First, "it dates back to the time when the ancestors of the Jewish people dwelt in Palestine and occupied themselves primarily with agriculture. To them the advent of spring marked the most joyous period of the year. Then was the harvest reaped, and its first fruits were brought into Jerusalem and offered at the temple with great joy and singing. Hence, Passover was instituted as a nature festival to celebrate the arrival of spring." Second, this agricultural background of Passover was almost entirely lost as time passed away. "Then there came the emphasis that Passover marked the deliverance from Egypt—an episode in Jewish history of tremendous influence." This is modern church news.—*Christian-Evangelist.*

MOTHER.

By D. L. Byron.

Mother, you were like a rose that leaned
In May against my garden wall,
So graceful there, so gay, and tall,
A bit of fire in the stones it seemed.
Like that impatient bud, I can't forget,
You waited life so eagerly . . .
Then in its place again I see,
A sweeter rose, full-blown, majestically.

But the tender petals dropping one by one
Were scattered by the wind, until
Each darkened spot they tried to fill
With brightness, like the deeds you had done.
A faint and wistful fragrance lingers yet
Beside my garden wall in May—
I feel its beauty there today—
Your life, a burning rose against the gray.

Pomona, Fla.

Farm Population Reaches New High.—

Notwithstanding the fact that more people left farms for the cities than left the cities to go to the farms, our farm population reached its high-water mark in 1933. The increase is attributed to the excess of births over deaths in agricultural areas during the year. The number of persons moving from farms to cities, towns and villages last year numbered 1,175,000, while those going from cities, towns and villages to the farm were 950,000. The curtailment of crop production which has been undertaken to reduce "surplus" will probably greatly increase the number of people migrating city-ward in an effort to find something to do, and will proportionately increase the hardships that have been suffered during the past few winters during the next. There are economic laws—laws of nature—God's laws—that are immutable, and man's puny efforts to change them would be laughable were not the consequences so serious.

Ministers and Current Affairs.—

The results of a recent questionnaire sent out by *The World Tomorrow* to 100,000 ministers are quite interesting, though not conclusive, because of the fact that they were answered by only about 20% of these ministers. They show, however, quite a trend in thought toward the idealistic on the part of those who did answer. The fifteen questions, in abbreviated form, together with the affirmative and negative votes are given below: 1. Do you favor immediate entrance into the League of Nations? Yes, 10,101; no, 5,987. 2. Do you favor military training in high schools, colleges and universities? Yes, 2,579; no, 17,023. 3. Do you favor reduction in armament, even though the United States is compelled to make a greater reduction than other nations are yet willing to do? Yes, 15,985; no, 3,260. 5. Do you believe the churches of America should refuse to sanction or support war? Yes, 13,997; no, 4,638. 6. Do you personally refuse to sanction war or serve as an armed combatant? Yes, 12,904; no, 5,208. 7. Could you conscientiously serve as an army chaplain on active duty in time of war? yes, 8,534; no, 8,014. 8. Do you regard the distinction between "defensive" and "aggressive" war as sufficiently valid to justify your participation in a war of "defense"? Yes, 7,517; no, 8,014. 9. Do you favor drastic limitation of wealth through inheritance tax? Yes, 16,557; no, 1,754. 10. Through income tax and tax exempt sources of income? Yes, 15,780; no, 1,847. 11. Do you favor national unions as opposed to company unions? Yes, 11,304; no, 2,567. 12. Do you favor compulsory unemployment insurance? Yes, 13,218; no, 2,617. 13. Do you favor private ownership of banks (the present system) or a socialized government system? Present system, 7,200; socialized, 6,974. 14. What economic system appears to you as less antagonistic to and more consistent with the ideals and methods of Jesus, the capitalistic system of the United States prior to 1929, or "a co-operative commonwealth," socialism? Capitalistic, 1,035; socialistic, 18,324. Of the latter number, 10,691 wished to preserve the "good points" of capitalism, while 5,879 would have it thrown overboard entirely; 1,695 had still other schemes. It is quite probable that the proportions would have been quite considerably changed if the entire group had answered the questionnaire. It is generally a fact that those dissatisfied with the *status quo,* are more apt to answer such a questionnaire, while those who are in alignment with things as they have been are likely to neglect answering.

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

An event of the Convention that brought applause was the petition of the Conferences of the Congregational Churches of the Carolinas that they be admitted to membership in the Southern Convention on the same basis as Christian Conferences heretofore constituting the Convention.

Mr. and Mrs. M. J. W. White, 237 W. 31st St., Norfolk, Va., make the following request: "We would like to drive to Oberlin College for the General Council meeting, June 21st-27th. We will divide expenses and would like to take in the Chicago Fair for a few days. Our baggage will be small and light."

Pleasant Cross Church, Randolph County, N. C., was dedicated Sunday, May 6th, with a large and happy audience taking part. It is a beautiful brick structure, such as few rural communities have. Rev. D. R. Moffitt is the happy pastor. The Mission Secretary preached the dedicatory sermon and he was assisted in the services by Revs. Jas. L. Foster, W. N. Hayes, the pastor, and Dr. E. L. Moffitt. Brother Foster preached in the afternoon at the memorial services. It was indeed a happy and glorious day.

The Elon Summer School of Leadership Training covers the date, July 23rd-29th, the opening hour being 2 P. M., Monday, July 23rd. Board and registration for the week cost only $7.50, the College furnishing the rooms free. Rev. F. C. Lester, dean of the school, says: "The Elon Summer School of Leadership Training is intended to help you prepare to do your best for Christ and the church. Those who attend are inspired to do better service. Ask them or watch them in your church. Best of all, join them at Elon this summer."

Rev. J. H. Dollar, LaGrange, Ga., and Rev. F. P. Ensminger, D. D., of Alabama, were the only representatives coming from our Conferences in the far South to the Convention at Suffolk, Brother Dollar bringing the request from both the Alabama and the Georgia and Alabama Conferences that they be allowed to withdraw from the Convention, having already organized State Conferences in the two States and formulated petition to the General Council to become members of the Council directly through their State organizations.

Mrs. J. A. Williams, Franklin, Va., who has wrought so wisely and so well as president of the Woman's Board of our Southern Convention for the past ten years, declined to be re-elected as president, and Mrs. W. R. Sellars, Burlinton, N. C., was elected president. Too much cannot be said in commendation of the splendid work done by Mrs. Williams and the unselfish and devoted energy and enthusiasm combined with wise leadership that she has given to the work while she was president. There was much regret that she felt she must retire from this important place.

Rev. G. H. Veazey, under date, Wadley, Ala., May 1st, writes: "We had a very fine meeting at Pisgah (Ala), Saturday P. M., and Sunday, April, 28th-29th. The prospects are very bright for our church at Pisgah. Every address during the meeting was well prepared and given effectively. Wish you could have been there to help us enjoy the splendid program and fine hospitality. Rev. John Taylor preached Saturday night, Dr. F. P. Ensminger, Sunday morning and I Sunday night. The weather was disagreeable, but we had fine audiences just the same. Deeply regret I could not attend our Convention at Suffolk. Trust much and lasting good was accomplished."

Rev. J. Howard Smith, one of our splendid Elon graduates, who, while a student at Elon, served some rural churches successfully, writes under date of 409 Prospect Street, Yale University, New Haven, Conn., April 28, 1934: "These have been glorious years at Yale, and I shall hate very much to leave the splendid opportunities of this great university. At the close of the present academic term (in June), I will be ready to accept work as pastor and become permanently located in the fall." The church or pastorate that secures his services will certainly be fortunate, and we trust that one of the good churches of our Southeast fellowship will secure him as pastor. He is a native of our Newport News Church.

SPIRITUALITY IN THE SUNDAY SCHOOL.

We often talk of spirituality and spiritual things when perhaps we may be thinking of sentimentalism or of emotionalism or perhaps of enthusiasm. Now I believe that all of these are necessary in the Sunday School. All are evident in any good school. Yet this is not spirituality. For these are all evident in a good ball game or political campaign. And I hardly believe anyone would claim that there is very much spirituality in either of these.

So I am left wondering about what the program committee had in mind for me to say on this subject—what they really wanted me to say. Perhaps they have known some Sunday School that had drifted into formalisa. A Sunday School where its members met Sunday after Sunday, sang the same songs, uttered the same prayers and went through with the same formal program each Sunday. A Sunday School that had lost all spirituality, a Sunday School that was a machine which failed to grind out anything except a little social contact. And while they thought of this, perhaps they thought of the great need of spirituality in the Sunday School, and maybe it was this need that was in their minds when they gave this subject.

Were I discussing it from the standpoint of needs I would say, yes, one of the great, if not the very greatest, need of our Sunday Schools, or especially the one I am best acquainted with, is a deeper spirituality. We doubtless need in our Sunday Schools better equipment, better arrangements, and better facilities to teach with. Maybe we need better officers and better teachers. We need a larger attendance. Our needs are many, but our greatest need—the one from which we are suffering most—is our need for greater spirituality.

Were I asked for some remedy for this great disease that is preying upon society, a disease that is gnawing at the very vitals of our moral and religious life, a disease that has the thinkers of our nation alarmed and even filled with fear, I might give many remedies, but my chief—my outstanding remedy—would be a deeper, a greater spirituality in the lives of our people and especially in our Sunday Schools. M. H. M.

Diogenes, famed for centuries as the searcher after truth, has come down to our generation under the shadow of a lie, modern researchers declare. He never lived in a tub at all. The allusion was made by a biographer, who remarked that a man so crabbed "ought to live in a tub, like a dog."

MY IMPRESSION OF THE CONVENTION.

In order to have a successful Convention, there must be at least four elements, viz., people, place, purpose and plan. These were all realized at our Convention held, last week, at Suffolk, Va.

There was present a fine delegation of capable, anxious, interested representatives at the Suffolk Christian Church, in a beautiful, all-inclusive, comfortable, commodious house of worship, in which to hold the sessions, with a purpose to unify and co-ordinate ways and means to solidify, hold and strengthen our agreed upon plan of union and looking to an educational, financial and evangelizing effort of our brotherhood and its constituency, and also to project a plan to save our physical plant at Elon College, N. C.

The one thing that impressed me most was the consummation of the merger of the Congregational and Christian Churches into a practically organic whole with the wonderful spirit of unity pervading, sweeping the Convention into a considered and hoped-for plan of union of the two branches of the church into a mutually sought-for and desired united fellowship.

This was wonderful, and it produced an experience much enjoyed.

Out of this Convention and produced by it, I trust and believe will flow a continued, mutual benefit and glorious results for all concerned.

Unity of spirit, unity of love, unity of people, purposes and plans will bring greater success to our united interests and the glory of God.

J. WEBSTER PATTON.

GLAD IT WAS IN SUFFOLK.

We are very happy here in Suffolk that this session of the Southern Convention of Congregational and Christian Churches met with us. It gave us the privilege of serving in a way which rejoices our hearts. And besides, the Convention in its recent session took some definite, forward steps. It did not go too rapidly, but cauticusly and sanely. It did not break down the fine work of the fathers, but rather strengthened that work, and added thereto. It did not promise under the spell of inspiration that which it could not perform in the work-a-day program of tomorrow.

It seems to me that it had a proper setting for a great session, and lived up to all expectations. The president presided well, indeed; the program was well planned; debate was provocative, but kindly and courtecus; and the inspirational addresses were more than inspirational, they sent us out to seek a solution of vexing social and spiritual problems. A true sense of real fellowship was enjoyed by everyone present without any sham of bowing here or bending there. It was a really constructive fellowship, and we all felt it. Whatever part the Suffolk Church played in providing for the Convention's comfort was a source of genuine pleasure. JOHN G. TRUITT.

NOTICE.

I am selling magazine subscriptions "to help along" and will appreciate a share of your subscriptions. Do any of your magazines expire soon? If so you will receive a special offer from publishers. *Remember,* I will meet *any offer* made. Send me your renewals at their prices, or I will be glad to quote my special prices on any magazine or club.

Suffolk, Va. J. EDWIN HARRIS.

In Lake Magadi, Kenya Colony, Africa, there is a stretch of water fifteen miles long by four miles wide, which appears to be frozen over even at the height of summer. Carbonate of soda crystals cover the lake's surface and are so thick in spots that it will bear a man's weight.

THE NEW INDIVIDUALISM.

By Timothy Thomas.

This country was discovered and its progress made possible by individual effort. It was the spirit of the individual—rugged individualism—that blazed the trails, explored and cleared the forests, built the first huts, and set the machinery in motion for present-day civilization. It was this pioneer spirit that made this country what it is and also won victory for her in every struggle for right and freedom. Individualism was a natural outgrowth of our progress as a nation, but when individualism ceased to be rugged and pioneering and became plain selfishness and greed it developed a self poison that inflicted its own death. Individualism has passed because it ceased to serve.

No group of men, regardless of the degree of intelligence it represents, can accomplish anything worthwhile without a leader. Individualism is the very essence of good leadership, if that individualism recognizes the success and happiness of others. The one crying need of the nation today is for men who can and who will become unselfish leaders of great groups who have lost faith in their present leaders because their individualism has become selfish.

Mass action is necessary for any worthwhile achievement, but behind mass action there must be some outstanding leader in whom the people have confidence. Battles have been won because of the leadership of a great general. A nation, regardless of its achievements intellectually or otherwise, must have a leader and his leadership is rated by his unselfish individualism.

It is only a type of individualism that has destroyed itself. There is being developed a new type of individualism, a new type of leadership, to meet the new conditions of the new era. The new individualism, giving expression through a new leadership, must render a new service, a service that is unselfish. The kindling spirit to bring about this new individualism is in the hearts of millions. Man can no longer live to himself. His success depends upon his cooperation and willingness that others shall succeed.

The old individualism looked inward; the new individualism must look outward. The new individualism must think in terms of the masses. It must recognize that the success and happiness of others is pertinent to the success and happiness of self.

The cherished hope of our national leaders for a new day through a new deal is based on a confidence in a new individualism. Every cause, if that cause is to succeed, must have a champion and that champion must be a leader whose motive is to espouse the cause he represents, and not to use his position for personal gain or self glory.

The money motive is one of the driving forces that keep men in business; it is one of the enchantments that keep men working and risking. The new individualism must keep a proper balance so that the motive in business will not be totally eclipsed by the dollar sign. The new individualism must see that business is not merely a money game, but a vocation in which men shall freely share their experiences, their responsibilities, and unite their efforts for a common good. The profit motive must be subordinated to the motive of creative and cooperative living.

The new individualism must find a new social service. It must make a practical application of the principles of Christianity as they apply to the social well-being of all humanity. The new individualism must provide a social planning and control in the economic process. It must seek a wider and fairer distribution of wealth as well as seek to establish a living wage, safeguard workers against harmful conditions, against unemployment, and unnecessary sickness.

The various units set up by our National Government to provide financial aid to industries, to the farmer, and to the destitute, will win the approbation of history only in proportion to the application of the principles of helpful cooperation administered by men who have the interests of others at heart and who refuse to profit financially by their own positions and places of trust.

The plan and purpose of the National Recovery Act that men work and profit through a program of cooperation will succeed only to the extent that we develop this new individualism. This new individualism must come to a full fruition if we are to have a more contented people and a more prosperous era. In this we must not fail!

Nehemiah said to his enemeis: "I am doing a great work, so that I cannot come down to you; why should the work cease whilst I leave it, and come down to you?" (Nehemiah 6:3.) The reason that Nehemiah could not leave and forsake his work was because it was too great. "Am doing a great work." The position of being a child of God is too great, so, that the true child of God does not want to throw it down for the wages of sin, although there is a so-called good time in sin. Those who are seeking the joy of sin are losing the true riches of God. There is no real pleasure outside of Jesus Christ. He promised before going away that, "I will not leave you comfortless, but I will come unto you." (John 14:18.) "There is joy in his presence and there are pleasures at his right hand forevermore." Why forsake real, ever-abiding, eternal joy, for a few moments of that joy that will, at last, bite like an adder, and sting like a serpent? I cannot. Nehemiah could not. Readers, can you? If you follow after sin, you will reap accordingly.—*J. C. Griffin, in the Free Will Baptist.*

Queens of some species of ants live fifteen years and longer, the workers living four or five years.

SPECIAL ANNOUNCEMENT

To Sun *Subscribers Who Are in Arrears:*

In an effort to get the subscription list on a current basis, we are making these special offers, good until January 31st, to Sun subscribers who are in arrears:

(The Offer Is Continued Until Further Notice.)

Offer No. 1—If you are in arrears as much as two years, send us Money Order or Check for $5.00, and we will give you credit for three whole years' subscription.

Offer No. 2—If you are a year or more in arrears, send Money Order or Check for $3.50, and we will extend your subscription two years.

Offer No. 3—If you are as much as three years in arrears, send us $6.00, and we will extend your subscription to July 1, 1934, giving you full credit for your back account.

Letters have been sent out during the past six months to all who were as much as three years in arrears, trying to induce them by special offers, to pay up their arrearages. Quite a few have responded. Others have paid no attention at all to these letters. If by any chance you were in this class, and did not receive our letter, Offer No. 3 will enable you to put yourself back on a current basis at a nominal cost. Even if you are unable to avail yourself of this offer at present, won't you write the undersigned, explaining the situation?

If at all possible, won't you take advantage of one of these offers, thereby not only saving yourself money, but helping your Church Paper?

All Money Orders and Checks should be made payable to The Christian Sun, and letters should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

Renewal Subscription Blank.

Name..... Special Offer No.....

Street No. or R. F. D.....

City..... State.....

Amount enclosed, $.....

If sent in by another than the subscriber, please give name and address below:

Name..... Address.....

E-D-I-T-O-R-I-A-L

EDITOR
J. O. ATKINSON, ELON COLLEGE, N. C.
ASSOCIATE EDITOR
E. C. GILLETTE
117 W. Forsyth Street, Jacksonville, Fla.
CONTRIBUTING EDITORS
W. C. WICKER C. REXFORD RAYMOND
S. C. HARRELL ELISHA A. KING

THE PRINCIPLES OF OUR CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF OUR CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE CONVENTION.

The Southern Convention of Congregational and Christian Churches met in its 31st regular biennial session, with the Suffolk Christian Church, Rev. John G. Truitt, pastor, May 1st-4th, with about 250 ministers, lay-delegates and visitors present. At 3 P. M., Rev. Stanley C. Harrell, D. D., Durham, N. C., president, called the Convention to order and Rev. J. F. Morgan conducted an appropriate song service, devotionals being led by Dr. C. H. Rowland.

Rev. Stanley C. Harrell, D. D., president of the Convention, delivered the principal address of the afternoon on "The Challenge of Difficult Tasks." Dr. Harrell declared that while the income of individuals has been cut on an average of 54 per cent, during these days of depression, the income of the church has not suffered more than a 40 per cent cut. "During this period of difficulty," he said, "the membership in all Protestant Churches has increased one and a quarter millions."

He said that while the church had been able to preserve a higher average of gifts, her people have not had the faith and vision to plan for "National Church Recovery," with the same enthusiasm that political parties and governmental agencies have planned for a national business recovery.

The Convention then completed its organization by the appointment of special committees:

Nominations—Col. J. E. West and Dr. I. W. Johnson, Suffolk, Va.; Dr. L. E. Smith and C. D. Johnston, Elon College, N. C.; L. E. Carlton, Paces, Va.; Dr. J. W. Manning, Norfolk, Va.; Rev. A. W. Andes, Harrisonburg, Va.; Rev. J. Lee Johnson, Fuquay Springs, N. C.

Resolutions—Dr. N. G. Newman, Holland, Va.; Rev. B. J. Earp, Harrisonburg, Va.; Rev. C. E. Newman, Virgilina, N. C.; Dr. W. C. Wicker, Elon College, N. C.; W. A. Newman, Henderson, N. C.; and Rev. E. W. Jones, Franklin, Va.

Press—Dr. J. O. Atkinson, Elon College, N. C.; J. T. Kernodle, Richmond, Va.; L. L. Vaughan, Raleigh, N. C.; Rev. O. D. Poythress, South Norfolk, Va.

Memoirs—Rev. H. S. Hardcastle, Norfolk, Va.; Dr. P. H. Fleming, Burlington, N. C.; R. C. Norfleet, Holland, Va.; Dr. C. H. Rowland, Greensboro, N. C.; Rev. L. E. White, Bennett, N. C.; Mrs. I. W. Johnson, Suffolk, Va.

Credentials—Rev. J. E. McCauley, Richmond, Va.; M. W. Hollowell, Norfolk, Va.; Rev. S. E. Madren, Henderson, N. C.; Rev. J. W. Patton, Elon College, N. C.

Auditing—C. D. Johnston, Elon College, N. C.; M. J. W. White, Norfolk, Va,; H. V. Simpson, Greensboro, N. C.

Apportionments—J. A. Williams, Franklin, Va.; L. L. Vaughan, Raleigh, N. C.; Dr. J. H. Lightbourne, Burlington, N. C.; Rev. C. E. Newman, Virgilina, N. C.; Rev. A. R. Van Cleave, Harrisonburg, Va.

Dr. W. C. Wicker, treasurer of the Convention, made his report.

A banquet sponsored by the Suffolk Missionary Society, was served to the Convention members and guests in Fellowship Hall at 6:30 P. M. This was very largely attended and was a most happy occasion.

At 8 o'clock, Rev. John G. Truitt, pastor, conducted the devotionals and the Convention sermon was delivered by Dr. N. G. Newman, following which the Communion Service was conducted by Rev. Jas. H. Lightbourne ,D. D., Burlington, N. C.

The second day of the Convention was eventful, its program being freighted with outstanding events of the session. After the devotionals, led by Rev. R. A. Whitten, the session properly began with an exceedingly important historic paper by the Convention Historian, Mr. W. E. MacClenny.

In his sketch of the Christian Church, the Historian called attention to many of the great deeds of the Christian Church, since its organization around 140 years ago. He alluded to the division in the ranks in 1810, stating that prior to 1810 the Christian Church was well established in Central Virginia and as far south as Georgia, as the files of *The Herald of Gospel Liberty* will show. He told of the general meeting of Christians held in 1810 in Pine State Church in Orange County, when the division arose over baptism and other matters, during which time many Christians joined the Disciples' Church.

"THE CHRISTIAN SUN," Mr. MacClenny said, "was founded in 1844, and was published by the Rev. Daniel W. Kerr, at Hillsboro, N. C.; and in 1847, the Southern Christian Association, organized at Good Hope Christian Church, Granville County, N. C. The union of the Northern and Southern Christian Church in 1850 was short-lived, for the treatment at the next Convention held in Ohio, of the Southern representatives, was such that the Rev. W. B. Wellons and his associates withdrew, and in 1856, in Alamance County, N. C., organized the Southern General Convention." Mr. MacClenny traced the desolation wrought by the War Between the States, and said that most of the churches were so badly damaged or totally destroyed, that for a time it looked as if all were lost. In 1866, however, 14 faithful men met in session at Mt. Auburn, Warren County, N. C., and the Southern Christian Convention was organized and has met regularly since. Mr. MacClenny declared that the time had come when the Christians in the South should organize a society for the preservation of church history, one in which all members of the denomination may take pride.

In his report of the Mission Board, Col. J. E. West said that from 1932 to 1934, the sum of $32,275.57 had been raised for missions, and that of this amount, the sum of $12,545.21 has been spent for home mission churches and points. The apportionments for the coming year include aid for the churches at Ocean View, Winston-Salem, Raleigh, Bennett, South Norfolk, of which $7,750 has been paid. Pledges are due to churches in Newport News, Rosemont, Cypress Chapel. Col. West stated that there are now 622 missionaries of the Congregational-Christian faith on the foreign field; 6,520 native workers, 740 native churches; 102,769 members; 1,253 schools for all grades; 90,402 students; the natives, he stated, have contributed to all purposes for church work, the sum of $592,735. Missions, he said, are being carried on by the church in India, Turkey, Philippines, Bulgaria, Ceylon, Balkan States, Spain and Puerto Rico. He also told of the mountain work, and spoke of the Sunday School missions and women's missions. In discussing the report later, Col. West said, "Unless in this merger of the two churches, we do not do a much greater work, make greater sacrifices, broaden our scope, we will not greatly impress Protestantism with the importance of this union." Dr. J. O. Atkinson spoke to the report, his topic being, "An Adequate Missionary Dynamic." Dr. W. P. Minton, Dayton, Ohio, in his address on "Our World-Wide Missionary Program," declared that the church is an "adventure with God." He stated that the church in this great adventure has these duties: Evangelism, Christian education, healing, such as medical mission, clinics, etc., social reconstruction, Christian cooperation. He stressed the power of a united Protestantism, and pointed to the mission fields where various denominations are working together.

Mrs. J. A. Williams gave the report of the Woman's Mission Board, and of the Woman's Convention, which was held in the Suffolk Church on Tuesday.

"In the afternoon, C. D. Johnston, superintendent of the Christian Orphanage, gave a report of the work of this institution which has 90 children, and is teaching the girls housework, sewing, etc., and the boys farming, trucking, poultry and hog raising, and giving to all a high school education. An appeal for the Orphanage was made by Dr. L. E. Smith.

Rev. F. C. Lester spoke on "The Challenge of Comradeship," declaring that this union of the churches is a new experience, and calls for spirituality, comradeship, and a development of all the finer characteristics of brotherliness.

Rev. Perceval Huget, D. D., of Brooklyn, N. Y., of the Congregational Church, spoke at the evening service on "If Any Man Have Not the Spirit of Christ, He is None of His." Dr. Huget emphasized brotherliness, which leads to service; service to sacrifice; all of which rolled into one, is love. He urged that for any churches or coordinated churches to march forward, the people must be imbued with the love of God and the love of man.

Col. John B. Pinner, of Suffolk, Va., appearing before the Convention, told of the desire of the citizens of that city to raise a memorial to the late Rev. Dr. W. W. Staley, and was assured of the support of the Convention.

The third day of the Convention was given to the election of officers, the consideration of the report on temperance and an outstanding event of the session—the report of the Committee on Finance, Col. E. E. Holland, chairman; and in the afternoon, the report of the Board of Edu-

cation, by President L. E. Smith, the day being climaxed with the evening session when two great addresses were brought to the Convention—one by Dr. Erwin L. Shaver, Waltham, Mass., under the title of "Leadership for the New Day," the other by Dr. H. Shelton Smith, of Duke University, the subject being, "Perils of Unlearned Lessons."

The following were elected as officers for the next two years:

Rev. Stanley C. Harrell, D. D., of Durham, N. C., was unanimously re-elected president of the Southern Convention of Congregational and Christian Churches,. Dr. C. H. Rowland, of Greensboro, N. C., and Rev. John Chapman, were elected vice-presidents; Dr. I. W. Johnson, re-elected secretary, with the following assistants: Mrs. Mary Rollings and George W. Edwards. Dr. W. C. Wicker was re-elected treasurer.

The following were nominated as trustees for the Christian Orphanage at Elon College: C. D. West, A. L. Jolly, L. R. Jones, H. C. Simpson, N. B. Truitt, John A. Hall, Mrs. W. R. Sellars, Mrs. Stanley C. Harrell, L. E. Carlton, Mrs. J. F. Morgan, Marvin Gray, their terms to expire in 1938.

On the Convention Board of Christian Education, the following were named: Rev. F. C. Lester, Mrs. C. H. Rowland, Rev. R. L. House, Miss Priscilla Chase, C. H. Stephenson, Rev. J. F. Morgan, W. H. Baker, Rev. John Chapman and George W. Edwards.

Rev. J. O. Atkinson, D. D., was re-elected mission secretary. On the Mission Board were named: Col. J. E. West, Mrs. W. R. Sellars, Rev. A. W. Andes, J. M. Darden, K. B. Johnson, Mrs. C. H. Rowland, M. J. Sweet, Mrs. E. T. Boshart, Rev. H. S. Hardcastle and J. A. Williams.

Board of Superannuation: Rev. J. O. Atkinson, D. D., C. D. Johnston, D. R. Harville, Rev. J. H. Lightbourne, Rex. J. M. Fix.

Editor of The Christian Sun, Dr. J. O. Atkinson; associate editor, Dr. E. C. Gillette; contributing editors, Drs. I. W. Johnson and Elisha A. King; managing editor, J. T. Kernodle, of Richmond, Va.

Nominations for trustees of Elon College: Dr. J. E. Rawls, J. A. Williams, Col. E. E. Holland, A. B. Farmer, P. J. Carlton, W. H. Boone, Rev. H. S. Hardcastle, Rev. J. G. Truitt, Garland Gray, J. D. MacClenny, Emmett Rawles, J. A. Kimball, J. T. Kernodle, Miss Susie Holland, Mrs. M. W. Leathers, Mrs. John Barnwell, L. R. Jones, F. W. Chandler, of the Christian Church; William Horace Day, Richard H. Clapp, Russell J. Clinchey, Miles H. Kimbrue, William W. Patton, J. Shanley Durkee, of the Congregational Church.

On the Board of Education: Dr. L. E. Smith, Dr. E. L. Moffitt, H. C. Newell, Col. E. E. Holland, F. P. Ensminger, Rev. John G. Truitt.

Executive Board: Dr. Stanley C. Harrell, Dr. C. H. Rowland, M. J. Sweet, Lewis Prizer.

Board of Publications: Dr. C. H. Rowland, Col. E. E. Holland, Dr. N. G. Newman, M. J. Sweet, Rev. John G. Truitt.

Rev. W. M. Jay, of Holland, Va., made the following report on Temperance:

"That the church, through the pulpit, urge its members to a more consistent Christian living.

"That the churches enter upon a more zealous and systematic course of scientific temperance teaching with regard to the evils of alcohol as a beverage, and make such literature available to the church.

"That the church give moral support and cooperation to the legal authorities in their present effort to suppress such forms of gambling as the slot machine, the number racket, and that we strongly object to legalization of lotteries, national or State, as a means of revenue.

"That the church deplores the prevalence of crime, and pledges itself through the ballot box and other legally constituted agencies to help to banish these things from the land.

"That the church condemns misleading and enticing advertisements of liquor and cigarettes, on billboards, in magazines, over the radio, and the cunning efforts of some of the comic strip artists to attract and interest young children in these evils. That the church registers its opposition to war as a barbarous way of settling disputes, and endorses President Roosevelt's suggestion that the nations of the world should agree never to send their military forces of any sort, land, water, or air, across their own boundaries; and that a discontinuance of compulsory military training in schools and colleges is urged."

In his report on finances, Col. E. E. Holland stated:

"That for each year of the next biennium the Convention will need $31,500, to be apportioned as follows: Convention fund, $5,000; Convention home missions, $5,000; foreign missions, $5,000; Elon College, $12,500; superannuation, $2,500; religious education, $1,500."

The following recommendations were made for the raising of these funds: Special Easter offering for missions; special Thanksgiving fund for the Orphanage; special Christmas offering for superannuation relief; special offering for Elon on a Sunday designated.

"That for the support of The Christian Sun, for each year, there shall be paid by the Orphanage, Elon College, and the Mission Board, $500 each; the Board of Religious Education, $250; remaining $2,250.00 to be paid from the Convention fund."

Months for special offerings were named, and the methods and means of taking care of the collections were named. This report was adopted.

In his report on Social Service, Rev. H. S. Hardcastle declared that no State or nation can prosper when a part of its people are hungry and unemployed. He urged a greater responsibility to the "weaker brother." He also recommended that the social reform be changed to social relations and advocated a column on this topic in The Christian Sun.

Dr. L. E. Smith, in his report on Education, declared that the great leaders of the nation have come in large measure from the church schools. He told of the history and wide influence of Elon College, and urged that members of the Christian and Congregational Churches give it support. The plant at Elon, he stated, is easily worth a million dollars, but will be valueless if the church people fail in their support.

Meeting several hundred strong, as an adjunct to the Convention, "Youth Fellowship," the young people's body of the church, gathered Thursday afternoon and night in one of the most interesting sessions of the week.

In the afternoon session, Mrs. W. B. Williams, of Newport News, presided at the business session and speakers during the afternoon and evening were Miss Eunice Thomas, Dr. W. P. Minton, Dr. Erwin L. Shaver, of Waltham, Mass., and Dr. Shelton Smith, of Duke University.

The banquet served at night to the members of the "Youth Fellowship" in Fellowship Hall of the Suffolk Christian Church, was one of the most interesting held during this week of luncheons and banquets.

Several hundred young people were present and the toastmaster was the Rev. H. S. Hardcastle, of the Christian Temple, Norfolk, Va.

State leaders from various towns and cities brought greetings, and Dr. W. P. Minton spoke on "A Salute to Youth."

At the 8 o'clock service in the main auditorium of the church, Dr. Shaver spoke on "Leadership for a New Day."

Dr. Shelton Smith, Duke University, in his address on "Perils of Unlearned Lessons," stressed the point that Americans do not profit by the lessons of the past.

The fourth day of the Convention was devoted to much miscellaneous business, the outstanding reports being those of the Board of Publications, by Dr. C. H. Rowland, chairman, and the report of the Board of Christian Education, by Rev. F. C. Lester, chairman, with a searching and profound address by Dr. H. Shelton Smith, on "The Perils of Religious Education"; also the report of the Board of Superannuation, by Dr. J. O. Atkinson, chairman, and an address which stirred the Convention to applause and gratitude by Dr. Lewis T. Reed, secretary of Ministerial Relief, New York. The gist of these reports will have to be given in succeeding issues of The Sun.

The Minutes are to be published at an early date, and not until then can we get all the decisions reached by this epoch-making Convention. The editor does not recall a Convention that was so harmonious, so inspirational, so delightful in fellowship, so moving in prospect and so thrilled with great addresses and sermons as was this body. It is useless to say that the Suffolk people as is their custom, cared for the Convention in royal manner. It was, indeed, glorious to be there, not only to enjoy the fellowship of the saints, but the hospitality of that genuine, good old Virginia type. Possibly the busiest man of the Convention, and one who did more for its physical comfort than any other, was Brother J. D. MacClenny, chairman of the Committee on Entertainment. All the machinery moved as if by magic and without friction. It was not until 4 o'clock of the fourth day that the Convention finished its business and adjourned to meet two years hence at a place to be designated by the Executive Committee. J. O. A.

THE WOMEN'S MISSIONARY CONVENTION.

The most largely attended session of the Women's Missionary Convention, thus far in its history, convened in the Suffolk Christian Church, 10 A. M., May 1st, Mrs. J. A. Williams, president, presiding, and Mrs. L. W. Stagg, Norfolk, at the secretary's desk. Only those present could get any idea of the spirit, merit and measure of this gathering. The following from the Suffolk correspondent to the *Virginian-Pilot,* in its issue of May 2nd, gives in barest detail the procedure of the day:

Church women more than 800 in number from all Conferences of the Christian and Congregational Churches, gathered this morning for the eleventh biennial session of the Women's Missionary Convention of the Southern Christian Convention.

The following church women, whose names were brought in by the nominating committee for officers for the coming two years, of the Missionary Convention, were unanimously elected:

President, Mrs. W. R. Sellars, of Burlington, N. C.; vice-president, Mrs. B. D. Jones, of Holland, Va.; secretary, Mrs. I. W. Johnson, Suffolk, Va.; treasurer, Mrs. H. S. Hardcastle, Norfolk, Va.; corresponding secretary, Mrs. Roy Malone, Burlington, N. C. Convention editor, Mrs. W. M. Jay, Holland; superintendent Spiritual Life, Mrs. W. H. Carroll, Burlington, N. C.; young people, Mrs. W. T. Scott, Winston-Salem, N. C.; literature, Mrs. A. R. Van Cleave, Winchester, Va.; cradle roll, Mrs. G. L. Stevens, of the Georgia Conference; life memberships and memorials, Mrs. M. J. W. White, Norfolk.

(Continued on page 8.)

CONTRIBUTIONS

SUFFOLK LETTER.

For the information of SUN readers, the following actions of the Convention, adopted to suggest a financial program for Conferences beginning December 1, 1934, are included in this issue of THE SUN:

1. That for each year, for the next biennium, the Convention will need $31,500, to be apportioned as follows: Convention Fund, $5,000; Convention (Home) Missions, $5,000; Foreign Missions, $5,000; Elon College, $12,500; Superannuation, $2,500; Christian Education, $1,500; total, $31,500.

The above mentioned Convention Funds shall be raised by the several Conferences comprising this Convention, to be apportioned among the several Conferences by the Apportionment Committee of the Convention.

2. That to assist in raising said funds a special Easter offering shall be taken by the churches for Missions; a special Thanksgiving offering for the Orphanage; a special Christmas offering for Superannuation, a special offering for Elon College on some Sunday to be designated by the pastors of the several churches, and a special offering from the Sunday Schools during the Education Period for Religious Education. No other special offerings shall be taken by the churches for any of said designated agencies.

3. That to provide for the support of THE CHRISTIAN SUN, for each year, there shall be paid by the Orphanage, by Elon College, and the Mission Board, the sum of $500 each, and the Board of Christian Education the sum of $250, the balance of $2,500 to be paid from the Convention Fund.

4. That the present plan for offerings to be taken by the Sunday Schools for Missions, the Orphanage and Elon College be continued; and the funds collected to be paid to the designated agency for which contributed.

5. That the Orphanage, the Mission Board and College shall be authorized to make appeals for support to individuals, each during the period heretofore designated as follows: Elon College: January, February, July, August and September (and at Commencement); Missions: March, April, May, June; Orphanage, October, November, December.

6. That all funds contributed to designated agencies, including individual contributions, shall be paid to the treasurer of such agency, and a report made by such agency to the treasurer of the Convention.

7. That all monies raised by churches, missionary societies, Sunday Schools, Christian Endeavor Societies and other societies of the several churches be included in the letters, or reports of the churches to their respective Conferences; and reports thereof made by the secretary of each Conference to the treasurer of the Convention, and each Conference given credit therefor.

8. That all Convention funds raised by the churches, or by the several Conferences for Convention purposes, shall be forwarded to the treasurer of the Convention and paid out by checks drawn by the treasurer, on order of the president of the Convention.

9. That in making remittances to the treasurer of the Convention the amount contributed to each church agency shall be definitely stated.

10. That two-fifths of the Convention Fund shall be forwarded to the General Council of Congregational and Christian Churches.

11. That the Board of Christian Education be permitted to ask the various Sunday School and Christian Endeavor Conventions for appropriations for support heretofore.

12. That the president of the Convention be requested to visit the various Conferences this year to present these plans and seek to secure adoption of the same. I. W. JOHNSON.

THE SPIRIT OF THE CONVENTION.

For more than thirty years the Christian Churches in the South have been meeting biennially. The Convention is constituted by Conferences. The Conferences represent the local churches. The Convention is a delegated body charged with the responsibility of all departments of the church.

There is necessarily a business side to every biennial session. Reports are to be received and plans for the future projected. There are also opportunities for addresses of an inspirational nature and for devotion. Others will perhaps write about reports, plans, etc., but I wish simply to record my appreciation of the fine spirit characterizing every session of the entire Convention.

Individuals and groups representing different sections of the church were apprehensive of what might happen when we came together for our thirty-first regular session of the Convention. It would seem to be a great responsibility. We were forced to face the responsibility of providing for the financial support of the departments of the church. THE CHRISTIAN SUN, the College, and the missionary interests of the church were looking to this Convention for plans that would result in adequate financial support.

The Christian Orphanage, so successfully cared for by Superintendent C. D. Johnston and his board, and which the church supports gladly, was looking for favorable consideration.

Perhaps the most apprehensive question that confronted the Convention was the completion of the merger of Congregational and Christian Churches which had been previously authorized. These, together with other problems, caused the most optimistic among us to enter the Convention with anxiety and hope. The very atmosphere of the church that was host to the Convention, the cordial handshape and winning smile of its pastor, seemed to say to us that you have come to a good place and all will be well.

The quiet and efficient manner of the president of the Convention in the opening session seemed to assure peace and harmony. From the opening session to the closing moments, there was in evidence the presence of the "Spirit Himself." On every occasion selected and voluntary speakers gave evidence of sincerity and thoroughness and the controlling presence of the Spirit.

Aside from the president's address and the Convention sermon, the evening sessions in which Rev. F. C. Lester, Dr. Perceval Huget, Dr. Erwin L. Shaver and Dr. H. Shelton Smith, were the outstanding inspirational sessions of the Convention. Dr. J. O. Atkinson's address urging the successful completion of the merger of the Congregational and Christian Churches in the South, was one of the most timely utterances ever delivered to our people. As usual, he demonstrated a thorough understanding of the genius of the two churches, a complete grasp of the situation confronting us and the consequences involved in our action. Aside from these salient facts, he was possessed with a passion and a spirit that made his appeal effective. If there had been any storm clouds brewing, they were swept away by the wind of the Spirit. One was reminded of that mountain top experience in the lives of the Apostles when the Master breathed upon them and said, "Receive ye the Spirit."

As I think of the thirty-first biennial session of our Convention, it stands out in my experience as a session dominated by the Spirit Himself. There was no sound of a mighty rushing wind and there were no strangely appearing tongues like as fire, but there was moving through every session of the Convention an irresistible power, shaping, informing, guiding and blessing all. It is the hope of the writer that the impressions of the Convention may last, that the actions may be received heartily and favorably by the entire church and that the requests of the Convention may be complied with by every individual member and local church. May the Spirit preserve, guide and direct us all until we meet again.

L. E. SMITH.

A GREATER FUTURE FOR OUR CHURCH.

The recent session of the Southern Convention of the Congregational and Christian Churches was one of the most inspiring and progressive that has ever been held in the history of the church. The spirit of the Convention could not have been surpassed, the brotherliness between the constituent parts of our church was ideal, the cooperation in working out the technique of the merged church was beautiful, and the outcome gave a thrill to all participants. The financial policies for the ensuing biennium were the best that the wisdom of the competent committee could devise after careful, thoughtful, and prayerful deliberation so as to unify and integrate more closely the obligations and the support of all our enterprises.

The report of the historian was illuminating and suggestive of further research and historical writing of what both churches have done before the merger and the preservation of the record of the heroic deeds and successes of the pioneers of the church.

The report of the mission work that has been done through the period of depression and the excellent addresses of the proponents of our missionary cause reveal the spirit of sacrifice, faithfulness, victories and inspiration of the missionary cause. The plans for the future in this field are appealing to the adventurous spirit of the membership of the church as never before. The report of the President of the Woman's Board bespeaks the great things our women have done through love and devotion to the cause that was dearest to the heart of the Master.

The report of the Orphanage was an inspiration to the Convention, and reveals the fine business management that always characterized the work of the present superintendent, and will continue to call forth the liberal response and support of an ever-growing constituency. With such fine business management there can be no doubt as to the future of our Orphanage.

The climax of interest and enthusiasm was reached in the report of the Executive Board on working out the details and technique of cooperation of the merged Congregational-Christian Church. The large number of representatives from Congregational Churches present in the Convention was indicative of keen interest in all the sessions and the happy outcome endorsed unanimously by Congregationalists and Christians made all parties rejoice at the realization of the ideal of union which both churches have advocated throughout their history.

The plans worked out for the future of Elon College as the educational center of Congregational and Christian Churches of the Southeastern

territory of the united church brought a thrill of joy at the closing session of the Convention. If those plans can be executed and the ideals realized as planned, it will be the greatest day of our history. There is no reason to doubt that they shall be realized in full in the near future, if everyone will do his duty and cooperate under the guidance of the Holy Spirit.

The entertainment for the Convention was excellent, the hospitality unsurpassed, the spirit was beautiful, and everybody seemed happy as one measure after another was approved in the finest possible spirit of Christianity.

W. C. WICKER.

AS ONE HIS MOTHER COMFORTETH.

The little mother had been taken very ill quite suddenly and the year-old tot had to be taken away so that she could receive the attention that was needed. The little tot so suddenly bereft of mother's care and his natural nourishment got along very well until night had settled down. Then, as he restlessly slept, awakening at intervals, missing the familiar faces, not recognizing the room, his little voice was raised in protest and he refused to be comforted. But sleep would come at last. As the days passed by he learned that other arms besides his mother's could hold him close and that another voice could soothe. As we held him close with his little body perfectly relaxed, we thought of the verse: "As one whom his mother comforteth, so will I comfort you, and ye shall be comforted."

The circumstances of life often rob us of the natural supports which so many times we hold to more than we do to our heavenly Father. We trust in them too much and they must be taken away so we may learn that there is only One who never faileth. The darkness comes on and we cannot understand the "why" and the "wherefore" of the calamity that has befallen us, and we cry as little children, and fret and worry. We protest against giving up what we want, what we think we need; but with what great patience our heavenly Father deals with us. His loving arms are outstretched toward us and he says: "Child, I loved thee long ago; why do you fret and worry so? Come unto me and rest." He knows our every grief and care; before it reaches us he knows, and his grace is sufficient for our every need.

It has been said that no physician ever weighed out medicine to his patient with half so much care and exactness as God weighs out to us every trial; not one grain too much does he ever permit to be put in the scale. Yet so many times we will not listen to his loving entreaties; we hold back from him, we stiffen our backs and rebelliously say: "Why must it be so?" and protest that we cannot bear it. But, oh, the patience of our heavenly Father—more than any mother's could be, and how lovingly he deals with us, ever seeking to have us yield fully into his arms of love; and after we have struggled until we are worn out, we sink down into his everlasting arms because there is nothing else we can do.

Some one has said: "There are just two ways possible to meet our sorrows—rebellion and submission. Rebellion does not lessen the suffering but only increases our helplessness. It routs the ministering angel who stands longing to help us; it cuts us off from the companionship of the Father, and this is 'sorrow's crown of sorrow.' Submission is the other way. It is the triumph which comes when we lay our sorrowing soul at the Father's feet and accept what he sends, knowing that it must be best for us since it is his way; sure that one day it will be made plain; with no bitterness and no questioning, but with serenity, saying, 'Even so, Father, for thus it seemeth good in thy sight.' Billows of peace will sweep over the soul thus trusting."

As one his mother comforteth,
We turn, dear Lord, to thee;
As children to their mothers run
To find security.

Safe as a child in mother's arms,
In perfect trust we rest;
Dear Lord, we trust thee wholly,
Thou knowest what is best.

None are too old to know his care,
None are too young or small;
Like as a father pitieth,
God loveth one and all.

"W."

CHARLESTON, S. C.

At Circular Congregational Church, Charleston, S. C., there have been several features of interest during recent weeks. The Young People's Club produced the Easter drama, "He Is the Son of God," on Easter evening and repeated it the following week to large audiences. It had been very carefully prepared under the direction of a competent director, Mrs. Henry Snead, who has studied the drama in England, and traveled extensively, bringing home some Oriental costumes which she loaned for this occasion. The action of the drama was very impressive and remarkable for the smoothness with which it was done.

On Easter Sunday, the children's choir lately organized, appeared for the first time in their new vestments made by the ladies of the church.

The Boy Scouts have recently been organized with the pastor as Scoutmaster.

At the annual Thursday evening communion service before Easter, Mr. and Mrs. Paul Colman, formerly of the Christian Church in Durham, N. C., were received into membership, also one of the Scouts, who is a patrol leader. The pastor gives weekly talks to the Junior Choir at the time of their practice, on what the services of the church mean, and the part a child can take in his church. He also gives a talk each Sunday in Sunday School on "How We Got Our Bible."

For some weeks a group of Charleston ministers have been meeting together in what is called a "Fellowship of Prayer," and plan to hold a united public service of prayer on May 16th.

THE PASTOR.

OXFORD BIBLES *for* EVERY NEED

"The Oxford Bible is the Bible par excellence *of the world"*

THE HOME BIBLE

A Family Bible in Handy Size

An extra large type Oxford Text Bible, containing also, a family register and 12 beautifully colored maps. Size 9 x 5½ inches.

Specimen of Type

16 The LORD *is* King for ever and ever: the heathen are perished out

Nos.
01600 **Superior Cloth,** round corners and red edges ---------- $2.75
01603 **French Morocco,** limp, round corners, red under gold edges, headband, book-mark ---------- $4.75

The JUNIOR'S Bible

Self-Pronouncing

With 4,000 Questions and Answers, carefully selected "Aids to Bible Study," 16 beautifully colored and 15 black full-page illustrations, 6 colored maps and a presentation page. Children may readily pronounce correctly difficult Scripture names, as this Bible is self-pronouncing. Size 7 x 4⅞ x 1¼ inches.

Type in Junior's Bible

2 Take the sum of all the of the children of Is'ra-el, years old and upward, thro

No.
1315 **French Morocco** leather, overlapping cover, round corners, red under gold edges, headbands and book-mark. Make some child happy with one of these fine Bibles ---------- $2.95

Child's ILLUSTRATED Bible

The beautifully colored illustrations in this new Bible are a delight to the children. It has clear, readable type and yet it measures only 5⅛ x 3⅛ inches.

Specimen of Type

a My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.

10 Mercy and truth gether; righteousness kissed *each other.*
11 Truth shall sprin

No. 02112. **French Morocco** leather, overlapping cover, round corners, gold edges ---------- $2.50

Pocket REFERENCE Bible

Has over 50,000 center column references. Measures only 6¾ x 4⅝ inches. (A splendid gift for a young lady.)

Specimen of Type

9 Behold, "O God our shield, and look upon the face of thine anointed.
10 For a day in thy courts *is* better

a Gen. 15. 1. b Ps. 56. 1. & 57. 1.
2 or, *all*

No. 07523x **French Morocco** leather, overlapping cover, round corners, red under gold edges ---------- $3.25

Concordance Edition

Type and size as No. 07523x, but with a Concordance, subject index and dictionary of Scripture names. An excellent edition for students and Christian workers **No. 03272x** -- $5.00

OUR LEADER

Oxford Concordance Bible

Self-Pronouncing

This beautiful Oxford India paper edition is indeed the ideal Bible for the student, preacher and evangelist. Each proper name and difficult word is divided into syllables and accented, and though printed with large clear type, the volume measures only 8½ x 5½ x 15/16 inches.

Specimen of Type

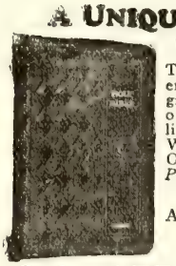
8 ¶ [a]Jĕ-hôi'-ă-chĭn *was* e years old when he began t

No. 03671x. **Fine Grain Morocco** leather, overlapping cover, ther lined to edge, silk round corners, red unedges, silk

hea

A UNIQUE GIFT BIBLE

With Basket Weave Binding



The Antique brown calf leather binding has a basket-weave grain, and button clasp. Has overlapping cover, art silk lined, with red under gold edges. With references. Printed on Oxford India paper. *Type as Pocket Reference Bible.* $5.50
No. 03255x --------

As No. 03255x, with concordance.
No. 03276x -------- $6.50

Oxford TEACH es

Have over 50,000 center column , and 300 double-column pages of up-to-date helps, conveniently arranged in alphabetical order. Also 32 full-page illustrations, and an indexed atlas of the Bible with 15 beautifully colored maps of Bible lands.

Easy-to-Read-Edition

Size 7¼ x 5 x 1⅜ inches

Specimen of Type

14 Like sheep they are laid in grave; death shall feed on th

Nos.
04453. **French Morocco** leather, overlapping covers, round corners and red under gold edges. A durable and handsome Bible ---------- $4.35

Oxford India Paper Edition

Only one inch thick.

0773x. **French Morocco** leather, overlapping covers, round corners, red under gold edges, headbands and book-mark. A beautiful gift edition ---------- $7.00

RED LETTER Edition

Same size and type as style No. 04453, with same references and helps, but with all the words of Jesus Christ printed in red. White paper edition
No. 05453. **French Morocco** leather, overlapping cover, round corners, red under gold edges ---------- $5.00

The Oxford imprint in a Bible guarantees satisfaction

MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary*

THE LADY OF THE LOVING HEART.

By Miss D. P. Cushing,
News Editor, American Board.

Down in the "world's worst slums," Johannesburg, South Africa, they call Miss Ruth C. Cowles, R. N., "The Lady of the Loving Heart." For eight years she carried on with a program of public health, baby welfare, and training for native nurses, dashing hither and yon on errands of mercy in her car, called "The Messenger of Blessing," saving lives, and just as truly saving souls. For the people of the kraals, brought down by the thousands to work in the great mines, are caught in webs of ancient superstitions and fears, made more terrible by the easily acquired sins of modern civilization at its worst. Herded into crowded enclosures called "native locations" vermin-filled, breathless with heat, or dank and chilling with the cold, these cesspools of vice are the only homes of hundreds of families. Into this district goes Ruth Cowles, helping bewildered mothers to care for their babies, training dusky nurses to minister to their own race and bringing some measure of health to little black children.

To Miss Cowles belongs the distinction of opening the first day nursery for native babies in South Africa. It is in Alexander Township, a settlement of over 20,000 Bantus located about seven miles from Johannesburg. Other nurseries have opened up since, following Miss Cowles' example. Here baby clinics and school clinics serve hundreds regularly. And here public health work has inaugurated many campaigns against the spread of disease.

Miss Cowles knows the Bantus are in stock a fine, upstanding people, with a deep sense of humor and great musical and artistic abilities. "The Bantus," she says, "are not purely Negroes. They have Negro blood, but they have also Hamitic and Arabian blood. No one knows where they originated. They come to work in the gold mines, because they are taxed so heavily on their land by the whites that they cannot live as they used to. Three-sevenths of the people of Africa live on one-fifth of the land."

Bantu women in the slums make bootleg hootch called "Killy Me Quicky" in order to try to make both ends meet. There is prohibition for non-Europeans, but not for Europeans, points out Miss Cowles, and as a result thousands of tons of yeast cakes are sold weekly to these people by the very persons who have prohibited the making of liquor.

Speaking of the work of the missions, Miss Cowles says, "You just cannot know how much such expressions of good will mean to the Bantu folk who have so much cause for bitterness toward their European brothers." The terrible social and racial problems that exist in Johannesburg make such Christian ministry doubly needed.

For three generations, Miss Cowles' family has served Africa as Christian missionaries. She is a graduate of Oberlin College and took her nurses training at the New York Post Graduate Hospital.

MISSIONARY OFFERINGS.

WEEK ENDING MAY 5, 1934.

Sunday Schools.

Previously acknowledged	$ 2,061.91
First Christian, Portsmouth, Va.	10.80
Henderson, N. C.	4.00
Turner's Chapel, Sanford, N. C.	1.14
First Christian, Greensboro, N. C.	13.91
Suffolk, Va.	25.00
Elk Spur, Fancy Gap, Va.	1.37
Rocky Ford, Fancy Gap, Va.	2.30
Holland, Va.	5.00
Damascus, Chapel Hill, N. C.	.55
Old Zion, Norfolk, Va.	5.00
Total	$ 2,130.98

Individuals and Churches.

Previously acknowledged	$ 1,190.92
Mrs. W. F. Burton, Brown's Summit, N. C.	1.00
Shallow Ford, Burlington, N. C.	3.34
Union Grove, Asheboro, N. C.	6.50
Sanford, N. C.	11.65
Rosemont, Norfolk, Va.	68.00
Damascus, Sunbury, N. C.	6.00
Berea (Norfolk), Hickory, Va.	10.00
Liberty, Henderson, N. C.	15.00
Antioch, Elam, N. C.	3.29
Antioch (R), Ramseur, N. C.	1.00
Hebron, Virgilina, Va.	5.00
Liberty, Virgilina, Va.	5.00
Total	$ 1,326.70

Summary.

Prfeviously acknowledged	$12,213.37
Sunday Schools, Regular	69.07
Individuals and Churches	135.78
Total to date	$12,418.22

RELIGIOUS EDUCATION NOT NEGLECTED.

When Government regulations in China forbade compulsory Bible study in the curricula of any school, some felt that all religious influence would be destroyed. Happily there comes more proof, from Jefferson Academy this time, that this is far from the truth. Rev. Harry S. Martin states that the *voluntary* Bible study class had 40 out of 70 senior boys enrolled and at the communion service in December 17 boys joined the church either on probation or as full members. Eleven of these were seniors. "I know that statistics do not tell the whole story," comments Mr. Martin, "but they show the tendency." And in Japan, Kobe College has this year engaged in both the College Department and in the Academy Department, directors of religious education with special time and salary for the work.

WOMEN'S MISSIONARY CONVENTION.

(Continued from page 5.)

Officers Report on Work

Mrs. Russell T. Bradford, of Nansemond County, was chairman of the nominating committee.

The features of the sessions, morning and afternoon, were the treasurer's report by Mrs. H. S. Hardcastle, report of the finance committee, Mrs. L. W. Stagg; addresses by Mrs. C. H. Rowland and Miss Eunice Thomas, Congregational-Christian missionary to Japan, and by Mrs. Mary D. White, associate secretary of the Home Board of Missions, New York City.

Mrs. Hardcastle, in her report, stated that from May, 1932, to May, 1934, the Woman's Board of Missions of the Southern Christian Convention showed the sum of $18,261.05 received from the missionary societies of the Alabama, Eastern Virginia, North Carolina, Valley of Virginia Conferences.

Her report showed disbursements amounting to $18,090.13, leaving a balance of $170.92. This, added to the savings account of life memberships, of $997.56, made a balance on hand of $1,168.48.

Of the sum expended $17,754.01 was spent for missions. Mrs. C. H. Rowland spoke on, "After Twenty-Two Years," and said: "The first movement for the organization of the women in the bounds of the Southern Christian Convention was made in the Suffolk Church in May, 1910, when a committee of women was appointed for launching this work.

Had a Small Beginning.

"This committee consisted of Mrs. C. H. Rowland, Mrs. L. F. Johnston, Mrs. H. W. Elder, Mrs. W. A. Harper, Mrs. W. H. Carroll. They met in Raleigh, N. C., drafted a constitution for local societies, and these societies were organized in 1912. From a small beginning they have grown in numbers and financial strength, there being 206 of these societies in the Convention, and they have raised the sum of $18,261."

Miss Thomas, in her address on "Women of the Orient Today," paid a high tribute to the work of the native women, who when they have become Christians, she said, began at once to pass on their knowledge and happiness to others.

"They send back native mission workers," she said, "to the great back country, they make excellent nurses, and are training in our hospitals, they are interested in baby clinics, are students in girls' schools, and accept with their new faith the responsibility of spreading the Gospel."

Miss Thomas has been located at Foochow, China, 500 miles south of Shanghai.

Mrs. White, in her address on "What I Saw in Our Mission Fields," gave a picture of the work of the Congregational-Christian Churches in the Home Mission field. She told of the schools for Indians, Negroes, the Young People's work, for summer camps, the vacation Bible schools, the work of the Home Mission pastors, the hospital service sponsored by the Congregational-Christian Churches.

Touching Fringes.

"We are drawing a picture," she said, "of the vast work, the fringes of which we are touching, in our endeavor to make America a Christian nation."

Mrs. J. A. Williams, president of the Convention, presided, and devotionals were conducted by Mrs. B. D. Jones. Mrs. John King, president of the Suffolk Society, extended greetings and Mrs. Lee Britt, president of the Methodist Missionary Council of Virginia brought a fraternal message.

Mrs. J. R. Vann and Mrs. J. Vernon Holland sang solos, and in the afternoon session, reports were made by Mrs. W. M. Jay, convention editor; Mrs. I. W. Johnson, cradle roll; Mrs. W. H. Carroll, spiritual life; Miss Priscilla Chase, young people; Mrs. Mary Lee Williams Bryant replied to these reports; Mrs. A. R. Van Cleave spoke on Literature, with a reply by Mrs. D. E. Brown, of the Literature Department, Commission on Missions, of New York City; Mrs. M. J. W. White spoke of Life Memberships and Memorials, with a reply by Mrs. R. B. Wood.

One of the fine addresses of the morning session was that of Dr. W. P. Minton, of Dayton, Ohio, mission secretary of the American Mission Board, who spoke of the stirring life of the missionaries of the foreign fields, and told of many of the remarkable scenes in connection with the medical mission.

Between three and four hundred women and visitors enjoyed the delicious luncheon spread for them in the Fellowship Hall of the Christian Church, and served by the women of the Suffolk Church. The women's body met in the large assembly hall on the first floor of the church.

J. O. A.

COMPLETING THE MERGER.

[A statement by Dr. J. O. Atkinson, at the Suffolk Convention, on opening this discussion.]

The genius of our Christian Churches is quite well, if not comprehensively, defined in our oft-repeated proverb: "In essentials, unity; in non-essentials, liberty; in all things, charity." As far as your speaker is advised, this quite well defines also the genius of our Congregational fellowship. Ever holding before our minds an ideal so broad and brotherly, it was evident that two communions, claiming Christ as the supreme head of the church, and the Holy Bible a sufficient creed and course of practice—it was inevitable that two such communions would sooner or later come together in answer to our Lord Christ's petition that "they may be one, even as we are one; I in them and thou in me, that they may be made perfect in one and that the world may know that thou hast sent me." Long before official committees began to parley or votes began to be taken at Piqua and Seattle, these two communions were already coming together. It was inevitable, unless one or the other should set a different goal, or choose a different genius, to guide in their deliberations. Two years ago at Burlington, our Southern Convention put the seal of its approval on this union,, still believing, as we have through the years professed, that in the essentials of our religion there should be unity of attitude and action—that in Jesus Christ there is no East, no West, no North, no South, but one common brotherhood; that he is all-sufficient and his the name, the only name, whereby we must be saved. He is the world's adequate and all-sufficient Redeemer, and in the Scriptures of the Old and the New Testaments, we have a sufficient revelation of our Father's will. It is not essentials, but non-essentials that have divided the church of the living God—forms, ceremonies, traditions, non-essential in building up the kingdom of God on earth. In these non-essentials, we, Congregational-Christians, plead for and grant liberty—liberty of conscience and of interpretation—that our differences of opinion may not sever us, but draw us closer together. Then above all and in all, as becometh the household of faith and the children of God, we plead for that charity, that love of God and man, planted in the human heart that covereth a multitude of sins.

Thus far I have only stated the grounds of our union and the sources of our common faith and fellowship. All this is history now. We have voted union and there is no turning back. Our immediate task is not of merging, but of methods; not of motives, but of measures; not of plans, but of procedure; not of purposes, but of practice. We have just heard read the report of our Executive Board. These brethren of ours have sought the mind and the attitude of our people, far and wide, not as to whether we should merge, but as to the methods to be employed, so that in the merger the full strength of two shall become of more might and power in the strength of one. "In union there is strength," provided the elements of strength inherent in the two shall be conserved and made one by the impelling power of the energy in both.

As your speaker understands these resolutions, they are nothing more or less than an honest effort and gesture made to bring our united fellowship together, so that the two of us may, in becoming one, be united in the common tasks and burdens of each.

Let us meditate for a moment. It is not the triumphs, but the trials of life that provoke the energy, and unite the heart, of mankind. It is not the glorious resurrection, but the suffering and the pain of the cross through which our Lord would draw all men unto him. "And I, if I be lifted up, will draw all men unto me." This, he said, signifying by what death he should die. It is the burden of our Lord hanging there, lifted up in pain, and agony; and not the shout of victory on the resurrection morn, that has served to draw men and women to him and thus draw his followers closer to each other.

Now, as your speaker sees it, our Executive Committee has brought in a report which means nothing more or less than the privilege and the opportunity of bringing us (Christians and Congregationalists) into a united fellowship through the only channel that a fellowship can be united, viz., that of getting beneath our common burdens, and undertaking our tasks together.

One is safe in saying that God created institutions in order to unite the hearts of mankind. The home, as an institution, puts each member of that home beneath the burden and the task of sustaining and preserving it. The home was created that there might be a common task of the group that makes the home. The church of the living God wa screated that those who were in the church might share with our Lord the burden bearing of the world's sins that sent him to the cross and broke his heart. Our Southern Convention has been fortunate enough to unite in sweet and loving fellowship members of more than any one Conference or State. Our CHRISTIAN SUN, our Elon College, our Christian Orphanage, our common task of enlarging the kingdom of righteousness in building churches and maintaining missions—these are the burdens that have brought us together and have been our blessing.

This is why no church, or branch of the church, comes into its own as the body of our Lord until it has become indigenous, native to its task, responsive to its needs, a bearer of its burdens and a sharer in its triumphs. As self-respecting men and women in the cause of righteousness, we cannot ask that we shift the burden of our tasks upon our Congregational fellowship, neither can we ask our Congregational fellowship that they shift the burden of their tasks upon us, but our asking, our deep desire and aspiration are that they with us and we with them share, and not shift our burdens; for in sharing our common burdens, we shall become a united fellowship. If there is an organization here in the confines of the Southern Convention that will bring us to this common sharing better than our Convention can bring us, then, and only then, can we consider supplanting the Convention with that other and better organization. Not to shift, but to share, that is our self-respecting task; not to destroy, but to build up; not disintegrate, but to integrate, that together we may go forward in the common task of our Lord. The candid conviction of your speaker is that the General Council of our united fellowship would not have us abandon or in any wise weaken or destroy an organization through which our common tasks have been created and through which we share together the burdens of those tasks; but that as brethren with us, they would have us to use and to improve upon the organization that has brought us as far as we are, the organization that has grown up into our lives and hearts; an organization whose tradition and history have become wholesome and inspiring; an organization that is flexible, democratic, adaptable; an organization that is willing to be used in the constructive work of the common task of a united fellowship, preaching, practicing and persuading, that in essentials there shall be unity; in non-essentials there shall be liberty, and in all things we shall have charity. To this end, I move the adoption of the resolutions presented by our Executive Committee.

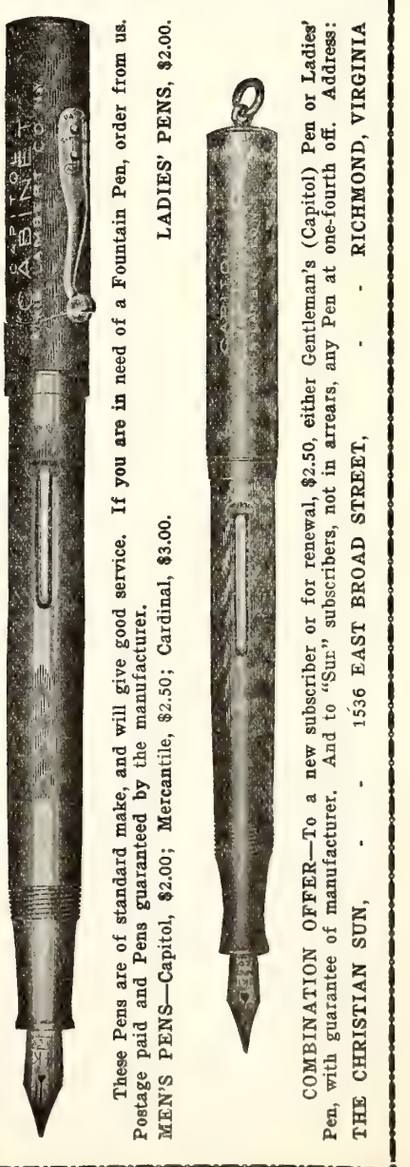
Hired mourners in Mesopatamia pull out their hair to demonstrate the genuineness of their grief.

THE CHURCH AT THE HEART.

What the church is, and can be, to China's life is illustrated by the village of Ts'ang Erh Shang where it has become the civic center. As you enter the church yard you see first the Congregational Church, then the local Kuomintang headquarters (Government Party), next the Anti-Gambling Association, then the Cooperative Christian Society, and near that the Agricultural Improvement Society which has sponsored one of the best and most successful county fairs in that entire area. This list by no means includes all the community enterprises headed up in this church, declares Dr. George D. Wilder, of Tunghsien. There are, of course, the schools as well.

HUMBLE VESSEL A SHRINE.

Because she is true to her Christian faith, Sornam of Tirumangalam, India, suffers from the violent opposition of her husband. Two years ago he burned her Bible. Since then she has kept one in a mud pot in the kitchen where husbands rarely trespass. She reads it when he is away. She wants her little daughter to go to Sunday School. The father threatens to beat her if she attends. He does beat her—but the child each time goes back. When the father tried to force her to smear holy ashes on her forehead the small girl flatly refused to do so. Such is the web of life being spun for a little Christian in India.


SUBSCRIBERS TO THE CHRISTIAN SUN

These Pens are of standard make, and will give good service. If you are in need of a Fountain Pen, order from us. Postage paid and Pens guaranteed by the manufacturer.

MEN'S PENS—Capitol, $2.00; Mercantile, $2.50; Cardinal, $3.00. LADIES' PENS, $2.00.

COMBINATION OFFER—To a new subscriber or for renewal, $2.50, either Gentleman's (Capitol) Pen or Ladies' Pen, with guarantee of manufacturer. And to "Sun" subscribers, not in arrears, any Pen at one-fourth off. Address:

THE CHRISTIAN SUN, - - 1536 EAST BROAD STREET, - - RICHMOND, VIRGINIA

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

Rev. F. C. Lester, *Editor*, 505 S. Main St., Norfolk, Va.

YOUTH—ITS CHALLENGE, PURPOSES, AND OPPORTUNITIES.

[The following was given before the Woman's Mission Board in Suffolk, by a representative of the Young People.—Editor.]

What is the challenge of the youth of today? To join hands and start a campaign to practice and teach the Christ plan and program. It is time for young people to stop and take a good look at the world, study its problems and take advantage of the opportunity to help make a better world. The forward program of the church belongs to youth. There are many adults today who are prone to blame youth for much of which it is not guilty. The mass must suffer for the few. But youth will come into its own.

We have read and been told from our childhood the stories of the pioneers, and the days of pioneering are not over. There is yet the frontier of poverty, the frontier of war, the frontier of indifference, and the frontier of lack of interest in the Church of Christ. These frontiers will and must be conquered by the youth of America, making a stronger, better, and safer world in which to live. Young people are interested in the problems of the world, if they are given a chance. They will help solve them, too, if the adults will make room for them.

If you will pardon a personal illustration, I think I can make clear to you something of the heart of youth. It is our privilege to have many of the boys and girls in our community come into our home. A week or two ago, the teachers of the high school were planning to put on one of the very popular fashion shows. This one was to take the form of a beach parade. "It would be spectacular," the teacher said. A day or two after the date for the show was announced two or three of the school boys came to our home. The show was the chief topic of conversation. They expressed themselves freely as being opposed to their school sponsoring such an exhibition. During the days to come the teachers got the same views expressed to them. The type of show was greatly modified. Who had the higher ideals—the adults or youth?

If we study our youth we will find that at heart they are strong and sound, with high underlying principles, and they will not fail in the things expected of them. Be sympathetic with youth. What was true of these boys and girls I have just spoken of, is true of the youth of America.

The youth of foreign lands is on the march, but they are not on the march for Christ. The church is fighting for its very life, and this fight for Christ must and will be won by our American youth.

Christ came that we might have life and have it more abundantly. Two thousand years ago Jesus preached that, and should he return today he could start where he left off. The same thing applies today. The world has changed, it is true, but people have changed very little. Jesus' plan and program is not out of date and old-fashioned, as many would have us believe. The greatest challenge of the youth of today is to put Christ's way into our everyday living. We must put him in our governmental life, in our business life, and in our home life. Then, and not until then, will we live in a better and more Christ-like world. Not until we put Jesus in our midst will we go much further in giving Christ to a darkened world. The unsaved soul fails to accept Christ because we here at home have failed him so utterly.

The challenge to save the world has been flung out to our youth. It is their problem, and the opportunity is knocking. Encourage them, and they will not fail. Soon they will start a crusade against crime, hatred, war, poverty, lust, selfishness and lack of interest in the Church of Christ. Start a campaign to enroll new members, not just on the roll type, but earnest, working members. When this is done Christ's kingdom will have had its beginning here on earth. It is the part of youth to carry on. They will not fail in the challenge and opportunities which are theirs.

Mrs. E. R. Bryant, Jr.

MEETING OF SOUTHEAST YOUTH FELLOWSHIP.

The Youth Fellowship of Congregational and Christian Churches of the Southeast met in their third biennial session at Suffolk, Va., on the afternoon and evening of May 3, 1934. The business session opened at 2 o'clock with a fine worship service led by Mrs. W. B. Williams, of Newport News, Va.

In the absence of other officers, the meeting was called to order by Mr. Aubrey C. Todd, treasurer of the Fellowship, and Rev. F. C. Lester, chairman of the Board of Christian Education and chairman of the program committee for this meeting, was asked to preside.

Representatives were present representing the work in the Conferences of Florida, Georgia, North Carolina and Virginia, Eastern North Carolina, Valley of Virginia Central, and Eastern Virginia. Reports were made of the work being done in each of these Conferences which indicated that the young people are seeing a new vision of their opportunities and are responding to the call and service. The treasurer reported having received $4.20, all of which was carried as a balance into the new biennium. Rev. Carl Key, superintendent of Publications, sent his report, which was read and approved.

There was an open discussion on the purposes, plans and program of Youth Fellowship in the Southeast, in the Conferences, and in the local churches. The organization is intended not to establish a new organization in the local church, but to develop a fellowship between the young people in the present organizations of churches.

The outstanding feature of the afternoon program was an interesting and informing address by Miss Eunice Thomas, one of our missionaries to Foochow, China.

Rev. H. S. Hardcastle presided at the banquet where two hundred people dined together and enjoyed a fine fellowship meeting. Greetings were given by Robert Speight of Eastern Virginia, J. Everette Neese, of North Carolina, Miss Pattie Coghill of Florida, Miss Eunice Thomas, of Foochow, China, and Rev. F. C. Lester, chairman of the Board of Christian Education. Dr. W. P. Minton, of Dayton, Ohio, spoke to the group on "A Salute to Youth," in which he gave a fine challenge for youth to make life count in this modern day.

The young people shared with the Southern Convention in the evening program, at which time Dr. Erwin L. Shaver, secretary of leadership training, Boston, and Dr. H. Shelton Smith, professor in Duke University, Durham, N. C., spoke to the Convention concerning religious educational work.

Officers for Youth Fellowship were elected as follows: President, Aubrey C. Todd, Elon College, N. C.; vice-president, Edward Dubois, Miami Beach, Fla.; secretary, Frankye Marshall, Walnut Cove, N. C.; assistant secretary, Elizabeth Sharpe, Waverly, Va.; treasurer, Margaret Earp, Harrisonburg, Va.; devotional life superintendent, Robert Kimball, Elon College, N. C.; service superintendent, Birdie Rowland, Greensboro, N. C.; leadership training superintendent, Lottie Mae Cross, Suffolk, Va.; publications superintendent, Carl Key, Nashville, Tenn.; editor of Youth Fellowship Page in The Christian Sun, Rev. F. C. Lester, Norfolk, Va.

ABOUT OURSELVES.

Christian Endeavor Topic, May 20, 1934.

(II. Tim. 3:1-5; 14-17.)

Many leaders of young people in our churches believe that young people are becoming more serious, more alert, and more courageous in behalf of great causes. The statistics of our Congregational and Christian young people's groups have climbed steadily for twelve years. It is probably true that the young people's work in our Congregational-Christian Churches is the most helpful part of the church life today.

The following statements represent conclusions of various people, and should be given careful thought at this time of discussion. You will not always be able to give a yes or no answer, but you will do well to consider the question of "ought" in connection with each.

1. Young people are pretty much alike; or young people are as unlike as they possibly can be.

2. Most young people are simply interested in having a good time; or, most young people have serious interests which are hidden from adults.

3. Young people are becoming tired of thrills; or, young people think that they ought not to have to work very hard while young.

4. Young people are becoming more interested in religion; or, young people generally feel that they can get along pretty well without religion.

5. Young people think that the church is one of the most important institutions in the community; or, young people generally think that the church is failing in its task.

6. Most young people regard Jesus Christ very highly and honor him; or, most young people do not think very much about Jesus or know much of anything about him.

7. Young people would rally to a great Christian crusade if they felt that the "world is very sick"; or, most young people will not rally to any great social cause so long as they feel fairly comfortable and happy.

8. Young people know that they have serious faults and are often deeply troubled about them; or, young people think that they are much more free from faults than their elders, and they feel that they are wrongly blamed.

My body is the temple
That needs the greatest care;
It must be clean and wholesome,
For God is living there.
And if I keep the temple,
My body, strong and clean.
My mind must be as wholesome,
Although it can't be seen.

My thoughts must be unselfish;
My words must comfort give;
My deeds must all be worthy
Of him with whom I live.
The bracing air I breathe in,
The ocean where I swim,
The sports that build my muscles
I'll use for love of him.

E. R.

Sunday School Lesson

By Rev. H. S. Hardcastle.

CHRISTIANITY AND PATRIOTISM.

(Temperance and Good Citizenship.)

LESSON VII—May 13, 1934.

Golden Text: *"Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind. This is the first and great commandment. And a second like unto it is this, thou shalt love thy neighbor as thyself."*—Matt. 22:37-39.

Lesson Text: Matt. 22:1-23, 39.

Jesus had always to be on his guard. His enemies were always trying to entangle him. And they did it stealthily and secretly. The Christian must ever be on his guard against evil-minded and evil-purposed people, enemies of Christianity, who are always looking for an opportunity to cast reflections on Christianity.

Pharisees and Herodians.

The Pharisees and the Herodians were political and religious enemies. They had nothing in common, except a common hatred of Jesus and a desire to get him out of the way. Politics is not the only thing which makes strange bed-fellows. Strange combinations have been made by people who want to crush out Christ and his ideals in our modern life. It does seem too bad that the forces which are against Christ can get together, while the church remains so divided and lacking in unity.

A Subtle Weapon.

"Master we know that thou art true, and teachest the way of God in truth, neither carest thou for any man; for thou regardest not the person of men"—thus they greeted the Master. It was the truth, of course. But on their lips it was sheer hypocrisy and a lie. They were using one of the most effective weapons, however, which men can use, the weapon of flattery. Many a man who has resisted actual bribes has succumbed to flattery. Flattery is a subtle and a deadly weapon. But the Master saw through their hypocrisy. "But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites?" They made the wrong approach to Jesus. They did not know their man. Let not any man think that mere honied words, and flattering overtures to God will get him anything. The Lord looketh on the heart. He demands sincerity, both of motive and of speech.

Tribute to Caesar, or Not?

The question was packed with dynamite. "Is it lawful to give tribute to Caesar, or not?" The Jews hated the Romans and they hated to pay tribute to a heathen government. If Jesus replied that they ought to pay tribute to Caesar, he was cutting straight across the prejudices and the pride of the Jewish people. And he knew it.

If on the other hand, he even so much as intimated that it was not lawful to pay tribute to Caesar, he would get himself into serious difficulty with the Roman Government. He would be guilty of high treason, and Rome would have dealt ruthlessly with him. And Jesus knew that.

The Things that Are Caesar's.

Jesus answered the question in a way that was startling in its simplicity, and yet far-reaching in its consequences. He called for a coin and when one was produced, he asked whose image or superscription it bore. The answer obviously was, "Caesar's." "All right," said Jesus. "Render unto Caesar the things that are Caesar's. Caesar gives you stable government, protection, privileges and blessings. If you enjoy these benefits, you ought to pay tribute to the government which provides them. The rights of citizenship involve the duties of citizenship. Human government demands and has a right to expect the support of its citizenship. Caesar does things for you; you are under obligation to pay Caesar tribute." The principle applies, of course, to us today. Citizens of the State are under certain obligations to the State.

And Unto God the Things that Are God's.

There is significance in the word "and". The question of the Pharisees and the Herodians did not go far enough. The word "and" calls attention to the fact that there are other obligations beyond that of the State. Men owe something to the State and they ought to pay it. But men owe something also to God. And the claims of God come first. A man's State has a right to claim his allegiance, but it does not claim his first and supreme allegiance. A man's supreme allegiance is to God. We ought to obey God rather than men. A man may have to suffer at the hands of the State because he renders unto God the things that are God's. A man ought to obey the voice of the State only so long as it is in accord with the voice of God. A great many professing Christians made a grave mistake in the matter of repealing the Eighteenth Amendment, because they made themselves believe that they ought to be true to their party platform, instead of obeying the voice of God. One of the most disturbing facts of recent years was the way people from whom we had a right to expect better compromised on this question.

The Great Commandment.

"Which is the greatest commandment in the law?" Again it was a tricky question. But again Jesus answered in a straightforward way, and in words that his questioner could not gainsay. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. God is the supreme object of love. He is to be loved first and he is to be loved by the whole man. Jesus puts heart first—there must be the emotional element in its rightful place—but he also put in the mind—God puts no premium on ignorance. To love God means more than mere sentiment. It means to desire, to delight in, to be obedient to. If we love him we will keep his commandments.

Like Unto It.

Thou shalt love thy neighbor as thyself—this is the second commandment, like unto the first. Love to God comes first, but love to God is manifested in love to one's neighbor or one's fellowman. As James says, "If we do not love our neighbor whom we have seen, how can we love God whom we have not seen?"

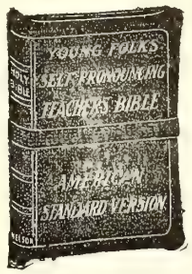
DISCIPLINE.

Discipline is discipling. In our day we think all too little of processes by which God trains us to be what he would have us be. We think of discipline as an evidence of God's anger rather than the evidence of his love. We forget the pain that it costs us to discipline our children. Often we ourselves suffer more than they suffer, but discipline is necessary to keep our children from running wild. F. W. Robertson, in one of his sermons, puts it thus:

"It is a painful thing, this pruning work, cutting off of the over-luxuriant shoots, in order to call back the wandering juices into the healthier and more living parts. In religion it is described thus: 'Every branch in me that beareth fruit, he purgeth it, that it may bring forth more fruit.' The keen edge of God's pruning knife cuts sheer through. No weak tenderness stops him whose love seeks goodness, not comfort, for his servants."—*The Watchman-Examiner.*

AMERICAN STANDARD BIBLES.

Authorized and Edited by American Revision Committee, and Published by Thomas Nelson & Sons.



These Bibles contain the Concise Bible Dictionary which forms the helps to these Teachers' Bibles. It supplies ,in the most condensed and convenient form, all the latest information about the Bible, its writers, its language, the various versions, complete chronology, life of Christ, with harmony of the Gospels, life and travels of St. Paul, etc. The illustrations are reproduced from recent photographs, and truly illustrate the articles. The Combined Concordance is entirely new, and has been made expressly for the American Standard Version. It combines with the Concordance, Subject-Index, Scripture Proper Names, etc. The 12 Maps have been carefully revised and are beautifully colored. In making orders, give the number and price.

135—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold. **$3.00**

India Paper Edition, Only 16-16 of an inch thick.

. 133X—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold, **$4.00**

SUNDAY SCHOOL SCHOLARS' BIBLE.

Especially made up for gift or reward Bibles for Sunday School scholars, containing a special series of very practical and useful helps and Bible Questions and Answers, etc. Printed on fine white Bible paper; ruby type; pocket size, 3¾x5⅝ inches, and 1 inch thick, with 31 full-page illustrations in sepia. All bindings are black.

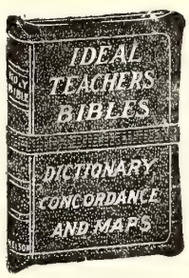
Ruby Type, Size 3¾x5⅝ Inches, and 1 Inch Thick.

65—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on side and back in pure gold; 6 colored maps **$2.50**

AUTHORIZED VERSION.

RED LETTER TEACHERS' BIBLES.

Brevier Type (8 vo.), Self-Pronouncing, Size 5⅜x8⅛ Inches and 1⅜ Inches Thick.



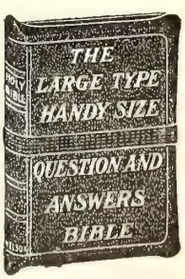
Containing the Bible, with full references. The words of Christ in the New Testament are printed in red; other parts of the book are printed in black. With Concise Bible Dictionary, combined Concordance, and 12 indexed maps.

7852—Genuine Leather, Lavant grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold **$4.75**

RED-LETTER EDITION.

With All the Words of Christ in the New Testament Printed in Red.

1282—Genuine Leather, Morocco grain, divinity circuit round corners, red under gold edges, register and headbands; title stamped on side and back in pure gold **$3.25**



60—Bound in Cloth, stiff covers, square corners, red edges, Sunday School Scholars' Bible, stamped in pure gold on cover, no illustrations; special book for Sunday Schools **95c**

Any of the above Bibles sent postpaid. Address

THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy

MOTHER'S DAY READING.

THEME: MOTHERS.

MONDAY.
DEVOTION TO MOTHERS.

"Honor thy father and thy mother that thy days may be long in the land which the Lord thy God giveth thee."—Ex. 20:12; Deut. 5:16; Matt. 15:4; Mark 7:10; Luke 18:20; Eph. 6:2.

It is to be hoped that every man and woman, boy and girl, everywhere, may, this week and especially on Mother's Day, value at its own supreme worth, the counsel, the self-sacrifice and the unfailing love which only a devoted mother can give. It has been said, "God could not be everywhere, so he made mothers." This certainly places our mothers just a little lower than angels, and the best friend and helper that God has in the world.

The very word "Mother" is a synonym of reverence. In all nature there is nothing so tender, so loving, and joyous as the relationship between a mother and her child.

If Mother's Day can be spent, at least in part, in her presence, make it one of great comfort to her by such ministrations as the heart of a true child will dictate. If you cannot be with her write her a letter full of good cheer and confessions of love. If she has passed on into the beyond, do some good deed in her name that will cheer the life of another mother.

Prayer—Dear Lord Jesus, thou hast known a mother's love and tender care, and thou wilt hear us for our own mothers. Protect thou her who gavest us life. Give unto her and unto us the deepening glow of joy that comes from thee.—*Amen.*

TUESDAY.
THE JOY OF OBEDIENCE.

"My son, hear the instruction of thy father and forsake not the teaching of thy mother."—Prov. 1:8.

"Children, obey your parents in the Lord, for this is right."—Eph. 6:1.

In addition to God's promise to honor those who honor mother and giving them an honrable and long life, there is the blessing of delight. From mother's heart comes the love of the world, comes our love; and when love is the nature of life, obedience is a delight. It is believed that when our lives flow on in an even course of love, reverence and honor for her we experience an immeasurable blessedness superior to all pleasures which may be derived in any other way. If we were to lose every other pleasure of life with but little hope of earthly things, from Mother's love there would still flow into our souls the hope of glory which comes from God to him who honors his parents.

Prayer—Our Father in heaven, make us obedient children of home and thee.—*Amen.*

WEDNESDAY.
MOTHER'S LOVE.

"Thy mother is like a vine in thy blood."—Ezk. 16:10.

Washington Irving wrote: "The love of a mother is never exhausted, it never changes, it never tires. It endures through all; in good repute, in bad repute, in the face of the world's condemnation, a mother's love still lives on."

We have a mental picture of our sainted mother, sitting, with a steady gaze of unspeakable love fixed upon her son, pouring into his soul a radiance of tenderness which might awake a stone to life; and from acts of obedience and love we have seen that radiance dissolved into a satisfaction which seemed to repay her for all her care, worries and sorrows, which were bestowed upon her life for the bringing up of a son.

If such is the case with Mother, is not the same true with God, who made her, and is he not satisfied, too, when our loyalty and faith is expressed in our obedience and love to him?

You struggled blindly for my soul
And wept for me such bitter tears
And through your faith my faith grew whole
And fearless of the coming years.

For in the path of doubt and dread
You would not let me walk alone,
But prayed the prayer I left unsaid
And sought the God I did disown.

You gave to me no word of blame
But wrapped me in your love's belief,
Dear love, that burnt my sin like flame,
And left me worthy of your grief.

—*Hester J. Radford.*

Prayer—Our Father, we love mother, and we love thee who gave her her life for this world. We pray that nothing may come into our lives to mar our souls and make us unfaithful children. We would live worthy of thy love and thy grace, now and forever.—*Amen.*

THURSDAY.
MOTHERS WANTED.

"His mother's name was Zibiah, and Joash did that which was right in the sight of the Lord."—II. Chron. 24:1, 2.

"Unfeigned faith that is in thee, which dwelt in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also."—II. Tim. 1:5.

Think of a child growing up without reverence, without an upward affection, in whom there is nothing sacred; a life with no heaven, with no encircling world save that of men and women ministering to one anothers' wants, and that at a price to add to one's own coffers. A child whose spiritual imagination is wholly undeveloped, is satisfied with nothing, and with no guide or hope for satisfaction.

It is a sad picture to realize how few homes have family prayer these days. It is a sad awakening to this writer to realize how little the youth of this day, coming to his care, knows about the Bible. Reference to Bible stories or truths are unknown to so many, and preaching is foreign language to them. What can be expected in the oncoming generation?

We are told that Napoleon once remarked: "The old systems of instruction seem to be worth nothing; what is yet wanting that the people should be properly educated?" A woman answered him, and said, "Mothers."

"Yes," said Napoleon, "here is a system of education in one word. Be it your care, then, to train up mothers who shall know how to educate their children."

Here is a striking testimony to the power of home influence and a striking reminder of what humanity needs most. What a blessing it would be to humanity if men and women everywhere could be referred to in terms of their mothers, and for that reason it can be said, "They do right in the sight of the Lord."

Wellington is quoted as saying, "Educate children without religion, and you make a race of clever devils."

Prayer—O Lord, our God, we are so unworthy of thee and thy life; we have fallen so far short of our duty to those entrusted to our care. Forgive us, and enable us to do something to make amends for our lack in training those entrusted to our care. We are the makers of men and women for the world and for thee. O God, save us from failure in doing our whole duty.—*Amen.*

FRIDAY.
CHRIST ONLY ALWAYS.

"I am the way, the truth and the life, no man cometh unto the Father but by me."—Jno. 14:16.

"I am the door; by me if any man enter, he shall be saved."—Jno. 10:9.

"Thine ears shall hear a word behind thee, saying, this is the way, walk ye in it."—Isa. 30:21.

"The wayfaring man, though a fool, shall not err therein."—Isa. 35:8.

Christ is the only way in all human needs. All other ways come to futility and failure. Therefore, he is the necessity of our reaching the confessed goal of life; the harmonies of life, and happiness.

We all realize that sin estranges from God, and many, who least intend to do so, fall by the wayside and suffer separation from him. There are so many false steps made in unguarded moments that man and his Divine Father are lost to each other.

Such lost ones Christ came to find. Like a shepherd seeking the lost sheep, so he calls unto his lost ones. In this way he is the way of man to the Father. "Whosoever will may come," and when one comes the guilt of sin is removed, the sin is forgiven and the lost is found and restored to the Father.

Do not make the mistake of thinking that self-righteousness is "the way," even if it could reach perfection it would not be the "Way." Do not depend upon God's mercy as the "Way," for salvation is in justice as well as in mercy, and mercy alone would annul justice. The guilty cannot go clear; God is righteous as well as gracious. The principles of living the way of Christ are the groundwork of salvation.

There is only one way
From death to life for me,
It is by thee, O crucified!
I, also, in thy death have died,
And since thou livest, live in thee,
Who art the living way.

There is only one way
Of righteousness for me.
O Jesus risen—living now—
I draw my life and strength from thee,
Who art the living way.

—*Divall.*

Prayer—O Lord, thou art able to save all who come to thee and make our union with the Father complete. We cry unto thee through Jesus the Good Shepherd, to gather us up into thy bosom and save us forever.—*Amen.*

SATURDAY.
PULMOTORS.

"Wilt thou not revive us again?"—Read Psa. 85:1-7.

Pulmotors are proving themselves increasingly useful as the public becomes familiar with them. Many a fall into the water that would have been fatal has been defeated by the pulmotor. Many a family overcome by escaping gas has been restored to life. The pulmotor produces respiration artificially. It takes the place of lungs until the lungs start functioning again. It is a blessed agency of civilization.

And what the world of applied science has been so slow to learn, the church has been doing,

(Continued on page 14.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, *Pastor.*

MOTHER'S DAY.

By REV. SLADE WYATT PHILLIPS.

"There stood by the cross the mother of Jesus."—John 19:25.

The second Sunday in May is the day for the annual recognition of Mother's Day. A woman originated it. She was Miss Anna M. Jarvis, of Philadelphia. Here is the story of the start, as narrated in *The Congregationalist*: "Good motherhood is the basis of all our prosperity. In this single sentence, Miss Anna M. Jarvis, originator of Mother's Day, expressed at once her economic creed and her loving inspiration for her noble idea. Of course, the conception could have sprung from only one source—the undying influence of some good mother. That child was Miss Jarvis. Between Mrs. Jarvis and her daughter there must have obviously been unusual ties, and intimacy and comradeship that even death could not disperse. "She was an old-fashioned mother, said Miss Jarvis. Home and Sunday School were her chief interest. May God give the coming generation many such mothers as Mrs. Jarvis.

"May seems in many ways a memorial month, said Miss Jarvis. Indeed, practically the whole month is given over to the commemoration of Mary, the mother of Jesus, among our Catholic friends. Jesus was born in May, according to the Scriptures. Then, too, it does not interfere with any of our Protestant occasions, and lastly, it is a kind of a link between the spirit of the Passover, and Children's Day. So Miss Jarvis chose the second Sunday in May for a great New Memorial Day which leaps across national frontiers and stops not of ocean or continents. So with the poet, we may say:

Her love outlasts all other human love,
Her faith endures the longest, hardest test,
Her grace and patience through a lifetime prove
That she's a friend—the noblest and best.

TRIBUTES TO MOTHER.

By great men, who attribute their greatness to their mothers:

"God bless my mother; all that I am, or hope to be, I owe to her."—*Abraham Lincoln.*

"All that I have ever accomplished in this life, I owe to my mother."—*D. L. Moody.*

"My mother was the making of me."—*Thomas A. Edison.*

"In the remark which you make, speak of her as a simple-minded, simple-hearted, earnest, Methodist Christian. Make no reference to me; she gained nothing by any position I have filled, or honors that may have been paid me. I owe all this, and all I am, to her earnest, modest, sincere piety."—*U. S. Grant to Dr. Howard Henderson, her pastor, at his mother's funeral.*

These are the kind of mothers we need, and must have, or our civilization cannot stand.

The nation's menace of today is the pleasure-loving mother.

The boys and girls of today are the hope of our civilization of tomorrow. Your child of today is the business man or woman, the home-maker, the teacher, the president, judge, legislator, statesman, preacher, bandit, thief, murderer, highwayman or tramp of tomorrow. Your boys and your girls will be the fathers and the mothers of tomorrow. They are today the clay in the hands of the potter (Mother), molding them into vessels of honor or dishonor.

The destiny of America is in her hands; the nation's civilization, the nation's hope, depends upon the children of today.

Thirty-one million, five hundred thousand children, says a weekly publication—30% of the population of the United States—are under 14 years of age.

The child population of the United States is greater than the entire population of the 21 States west of the Mississippi, including Wisconsin. The total population of the United States in 1860 was only thirty-one million, four hundred thousand. We have enough boys and girls of 19 years and under to replace the entire population of France; enough under 14 to repopulate Canada almost four times.

From these thirty-one million and four hundred thousand boys and girls will come tomorrow's presidents, legislators, judges, authors, artists, musicians, teachers, inventors, fathers and mothers. They are the hope of America; commingling of the world's civilization, they are the hope of the world.

"The mother's heart is the child's schoolroom. When God thought of mother, he must have laughed (I say this reverently) with satisfaction and framed it quickly—so rich, so deep, so divine, so full of soul-power and beauty was the conception."—*Henry Ward Beecher.*

Again, let me say, give us old-fashioned, God-fearing, devil-hating, sock-darning, beefsteak-frying, pants-patching mothers, and we will win the battle for civilization.

The bravest battle ever fought!
Shall I tell you where and when.
On the maps of the world you find it not—
'Twas fought by the mothers of men!
But in a walled-up woman's heart—
Of a woman that should not yield,
But bravely, silently, bore her part—
Lo, there is that battlefield!
No marshalling troops, no bivous song,
No banner to gleam and wave;
But oh, these battles, they last so long—
Yet faithful still as a bridge,
From babyhood to the stars.
She fights in her walled-up town—
Fights on and on in the endless wars.
Then, silent, unseen, goes down.
Oh, yet, with banners and battle shot,
And soldiers to shout and praise!
I tell you the kingliest victories fought,
Were fought in those silent ways,
Oh, spotless woman, in a world of shame,
With splendid and silent scorn.
Go back to God as pure as you came—
The kingliest warrior born!

There is nothing so stupendous as a mother's love. It never fails to prove its worth in time of great need.

"There stood by the cross of Jesus, his mother." Oh, what manner of love!

The dull sun is trying to shine, through a cold, clammy billow of smoke—
I'm one of the town's down-and-outers; I'm cold, and I'm hungry and broke.
The chill wind is sweeping the gutter; is whirling the crystalline snow;
The cynical, self-centered crowd, ignores me as onward they go.

I feel like a thing that is hunted, sometimes like a creature at bay,
And reckless thoughts torture my spirit—they tempt me to plunder and slay.
But still there are forces that check me, somehow, in my misery and woe;
The songs and the prayers of my mother restrain me wherever I go.

"You-ve failed," says the voice of temptation; "Go, rob, you have nothing to fear.
But swiftly that strain, "Rock of Ages," my memory recalls with a tear.
So blow, then, ye wild winds of earth! My spirit is steeled for the fray.
I'll meet her up yonder, I know; redeemed on that wonderful day.

My mother's influence in molding my character was conspicuous. She prayed for me before I was born, that God would give her a preacher. To that discipline and patient, accurate resolve, I owe not only much of my general power of taking pains, but the best part of my taste for literature. So I am grateful to God for the prayers of my mother, prayed before I was born.

Backward, turn backward, oh time in your flight,
Make me a child again just for tonight.
Mother, come back from the echoless shore,
Kiss from my forehead the furrows of care,
Smooth the few silver threads out of my hair,
Over my slumbers your loving watch keep—
Rock me to sleep mother, rock me to sleep.

"There stood by the cross of Jesus his mother."

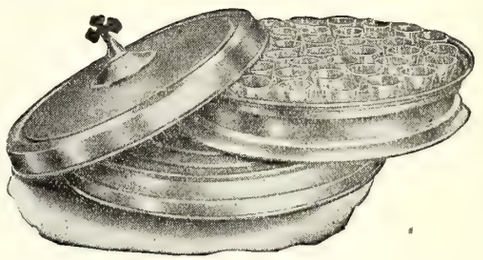
COMMUNION WARE.

Individual Service.

Made in best Silver Plate or Aluminum. Prices low; first-class workmanship and finish.

ALUMINUM.

Aluminum is light in weight, durable, and does not tarnish.



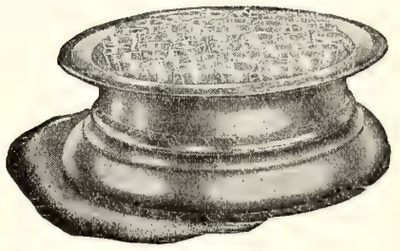
Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses $7.00
Tray No. 6—Interlocking, with 35 plain glasses 6.75
Tray No. 10—Interlocking, with 30 plain glasses 6.50
Base No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Cover No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Bread Plate No. 1—Narrow rim..... 1.60

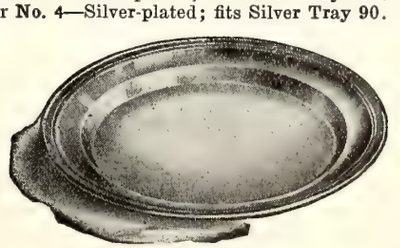
SILVER-PLATED.

The Silver-plated Ware is of the very highest grade and best finish; heavily plated on nickel base.

Tray No. 85—Interlocking only, with 36 glasses $22.00
Base No. 1—Silver-plated; fits Silver Tray 85.. 11.00
Cover No. 5—Silver-plated; fits Tray No. 85... 16.00



(For Silver Bread Plates, see under No. 90.)
Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling) $22.00
Base No. 2—Silver-plated; fits Silver Tray 90.. 16.00
Cover No. 4—Silver-plated; fits Silver Tray 90. 14.00



Bread Plate No. 3—Narrow Rim.....$ 9.00
Bread Plate No. 4—Broad Rim..... 9.00
Filler—Silver Lined..... 6.00

THE CHRISTIAN SUN
1536 East Broad Street, Richmond, Virginia

Christian Orphanage

Dear Friends:

A few days after you read this letter will be Mother's Day. No son or daughter should let this day pass without sending mother some kind of greetings. Mothers will look for them. They will be disappointed if they do not receive them. If every child will just stop and think what mother has meant to them and their life, and how she sacrificed to rear them, they would not let the day pass without remembering mother in some way on that day. Then you will never know just how much joy it will bring to her hungry heart.

Children sometimes leave the old home nest and get busy with the problems of life and forget to write to mother, unintentionally, however, and mother patiently waits for a letter from her dear boy or girl that so often fails to come, and her dear heart grows hungry for just a few lines from those who are so near and dear to her. The good influence of a good mother follows one all through life. You cannot shake it off if you want to. It stays with you.

If every boy and girl would obey the teachings of mother, and never do anything in life that they would be ashamed to go and sit down and talk it over with mother, this world would be different.

The writer wants to appeal to every child that has a loving mother to remember her on Mother's Day—a card, a letter, a telegram, flowers, or messages of some kind to let her know that you are thinking of her.

CHAS. D. JOHNSTON, *Supt.*

REPORT FOR MAY 10, 1934.

Brought forward		$ 5,007.58
Sunday School Monthly Offerings.		
North Carolina and Virginia Conference:		
Greensboro, First		10.23
Eastern North Carolina Conference:		
Antioch	$ 1.93	
Turner's Chapel	1.77	
Fuller's Chapel	2.14	
		5.84
Western North Carolina Conference:		
Zion		1.73
Eastern Virginia Conference:		
Holland	$ 5.00	
Bethlehem	7.00	
Suffolk	25.00	
First, Portsmouth	8.36	
		45.36
Alabama Conference:		
Noon Day		2.50
Special Offerings.		
Alamance County	$225.00	
Maria Truitt S. S. Class, Suffolk, Va., Margaret Nelms, Teacher..	2.50	
Mrs. Thelma Hines, support of children	10.00	
Mr. W. V. Huffines, Elon College, N. C.	5.00	
F. C. Owen, gdn. for James Brown	12.50	
		255.00
Total for the week		$ 320.66
Grand total		$ 5,328.24

Approximately 882,000,000 volumes of the Scriptures have been printed and circulated since printing was invented in the fourteenth century.

THE FAMILY ALTAR.

(Continued from page 12.)

through Spirit-filled Christians, in all its centuries. "Revivals" have marked all times and have visited all countries. May our hearts know them constantly.

Prayer—Revive us again, blessed Spirit of God! Insensate, stupefied, half-dead, how we need thy quickening.—*Amen.*

AMOS R. WELLS.

SUNDAY.

INEFFICIENT WHISTLES.

"All the workers of iniquity boast themselves." —Read Psalm 94:1-9.

The big steamboat whistle has been tried and found wanting. A whistle of ten or twelve inches in diameter will require several hundred horsepower to blow, and only about one per cent of all that enegry is returned in sound, A little siren would be heard much farther.

It is well for each of us to consider how much force we are putting into the noise we make, and how far, after all, that noise carries. We may discover that our balance is no more favorable than that of the steamboat whistle.

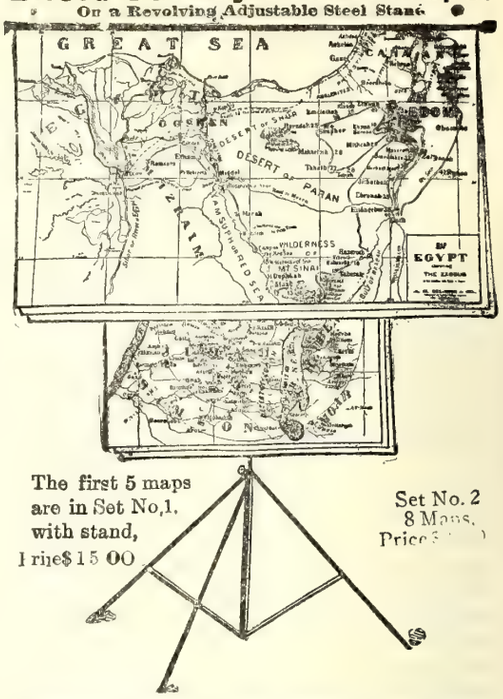
The secret of being heard afar is not noise but thought, it lies in having something worth hearing afar. If we have that, though we only whisper it to our neighbor, it is likely to travel around the world.

Prayer—Speak thou in our speech, thou oversoul. Vitalize our thinking and energize our feeling. Enable us to tell men what thou desirest of them, and they will hear.—*Amen.*

AMOS R. WELLS.

Elders Sunday School Maps.

On a Revolving Adjustable Steel Stand



The first 5 maps are in Set No.1, with stand, Price $15.00

Set No. 2 8 Maps, Price

Fine large Maps, in 6 Colors 36x57, on linen finished Cloth. Mounted on a folding steel stand, which can be regulated, so that Maps may be seen to the best advantage. This set contains data for thorough Bible Study. Its large print and Cheerful Colors makes this set very instructive and attractive. Contains the five thoroughly up to date Maps necessary to the study of Bible History.

New Testament Palestine, — Old Testament Palestine, — Roman empire and Bible Lands, showing Pauls Travels by Colored lines. — Lands of the Old Testament, from the Great Sea, to the Persian Gulf.—The Exodus, Egypt, showing by Colored lines the wanderings of the Israelites the

THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

HOLMAN SUPERIOR TEACHERS' BIBLES

Authorized Version—Self-Pronouncing The Best Editions of the World's Best Book

For Adults, Teachers, Preachers, Students, and All Who Would Study the Word of God Intelligently

BOLD BLACK TYPE—COMPACT SIZE 4½x6¾ INCHES—WILL FIT THE COAT POCKET

Part page specimen of Holman Boldblack Type Bible

ST. MATTHEW, 5. *Christ's sermon on the mount.*

13 And leaving Năz'a-rĕth, he came and dwelt in Cā-pĕr'na-ŭm, which is upon the sea coast, in the borders of Zăb'u-lon and Nĕph'tha-lim:
14 That it might be fulfilled

A.D. 31.
CHAP. 4.
n Isa. 9. 1, 2.

934 CHAPTER 5.
3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.
AND seeing the multitudes, a he went up into a moun-

THIS NEW HOLMAN TEACHERS' BIBLE, Pronouncing Text, Bold Black Type is a **PRONOUNCED SUCCESS.** The latest Bible with **NEW HELPS** that are quite comprehensive and consist of an Illustrated Bible Dictionary, Concordance and additional aids all under ONE ALPHABETICAL INDEX. Also Fine Maps on Coated Paper, and a specially prepared **BIBLE READING COURSE**, intended to stimulate and maintain interest in the Bible. Imported Bible paper is used to improve opacity and keep down bulk. By this means you get the benefit of full Biblical information without the physical discomfort of handling a heavy volume.

STYLES AND PRICES—BIBLE PAPER EDITION

4612. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges..... $4.00
4630. Same as 4612, with extra leather lined covers..... 4.75

THIN INDIA PAPER EDITION

With Helps as described above. Size 4½x6¾ inches. One inch in thickness

630X. Egyptian Morocco, divinity circuit, leather linings, red under gold edges, silk head bands and silk marker..... 7.00
633X. Algerian Morocco, divinity circuit, leather lining to edge, silk sewed, round corners, red under gold edges, extra quality binding..... 8.00

EXTRA LARGE PRINT TEACHERS' BIBLES

Large 8 Vo. Size—8x5½ inches—1600 Pages, including 400 pages of Bible Study Helps

Part Page Specimen of Print

Extra spacing between words and lines makes this Bible very easy to read.

ST. MATTHEW, 5. *Christ's sermon on the mount.*

15 [k] The land of Zăb'u-lon, and the land of Nĕph'tha-lim, *by* the way of the sea, beyond Jôr'dan, Gă'lĭ-lee of the Gĕn'tĭles;

A. D. 31.
[k] Is. 9. 1, 2.
[l] Is. 42. 7.
Luke 2. 32.
[m] Mark 1. 14

2 And he opened his mouth, and taught them, saying,
3 [b] Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

CONTAINING COMPLETE HELPS TO BIBLE STUDY, INCLUDING ALL OF THE FOLLOWING FEATURES

A New Practical Course in Bible Reading, A Treasury of Biblical Information. The most carefully compiled, thorough and attractive form in which valuable Biblical information has ever been prepared. Illustrated Self-Pronouncing Bible Dictionary Containing 150 illustrations, concise definitions and textual references on nearly 50,000 subjects. A Practical Comparative Concordance, with nearly 50,000 references. Four Thousand Questions and Answers on the Old and New Testaments. A valuable Help to all Bible Readers.

STYLES AND PRICES

4712. Divinity Circuit (overlapping covers), French Seal Leather, red under gold edges, silk head bands, and silk marker.. $5.00
812RL. Red Letter Teachers' Bible. The Words of Christ in the New Testament, Old Testament Passages alluded to by Christ, various prophecies relating to Christ in the Old Testament, etc., all PRINTED IN RED. Binding same as described above on 4712 and same large Self-Pronouncing type..... 6.00
733X. Holman India Paper, Genuine Morocco, leather lined, silk sewed, divinity circuit, round corners carmine under gold edges, silk head bands and silk marker, same type and helps as above..... 10.65

All styles sent Postpaid at above prices—Thumb Index 50 cents extra

A Story for the Children

THE SHIP-BUILDING TREE.

By ROBERT SPARKS WALKER.

"What is the most wonderful thing you ever heard about a tree?" Wendell Paxton asked his dad as the boy was poring over some questions the answers to which were to be turned in the next morning.

Mr. Paxton dropped the newspaper on his lap, removed his spectacles and without turning to look at his son, said, "Let's see: I know a tree that builds balloons, one that makes airplanes and another that builds ships that sail the seas."

"Aren't you joking, dad?"

"Not at all." They both laughed as if it were really a good joke.

"Real ships?" Wendell insisted.

"Yes, real ships; and each ship that sails on the ocean carries one living passenger," Mr. Paxton assured him.

"I can't imagine an old tree putting on an apron, then taking a saw and hammer, a pocket full of nails and making a ship," Wendell fancied.

"Of course, the tree doesn't build a ship as a man makes one, but it performs the task in such a quiet way that it never makes a sound loud enough for any person to hear." He sent Wendell for a cocoanut which some friend in Florida had posted to him a week before. It still had the thick husk on it, which was partly green.

"Here it is, dad." Wendell placed the heavy nut in his father's lap.

"This is a perfect ship, built by the cocoanut tree," his father assured him, and he got up from his chair and started for Mrs. Paxton's lily pool in the back yard. Then he gave the cocoanut back to Wendell and asked him to drop it in the water.

Every time Wendell turned the cocoanut over, it flipped around, holding up a certain part out of the water each time. No matter how hard he tried to force it to float on its top or sides, the cocoanut flatly refused to do it.

"Take this lead pencil and draw a black line where the water strikes the hull," Mr. Paxton directed, as he threw a long lead pencil to Wendell, who marked it off in a heavy black line.

"That is the ship's water-line. See, it lists a little to the starboard," Mr. Paxton reminded him.

"Yes, and did you see how Nature has painted the part that lies beneath the water?" Wendell observed.

"I was just looking at that, myself," Mr. Paxton replied.

"But why does it persist in floating in a certain way?" Wendell was anxious to know.

"Take this pocket knife and cut away the part of the old husk that lies above the water-line," Mr. Paxton directed. In five minutes Wendell had removed it, and there were left three cocoanut eyes exposed.

"I know; I know!" Wendell shouted. "The cocoanut ship is determined to keep its three eyes out of the water."

"I think you have the right idea this time," his father assured him.

"Now, tell me all about this ship, for I have gone about as far as I can by myself," Wendell admitted.

"Surely, you can name at least three things that every ship must have to make a successful voyage on the sea," his father said.

"I might be able to guess. Let's see: fresh water for the passengers to drink, for no one can live after swallowing salty water. Then the ship must have a sail, and an anchor."

"Okay," Mr. Paxton encouraged him.

"When you see a cocoanut tree growing on the seashore, remember it was set there by Nature. During the summer time the cocoanut tree was busy making ships up in its top. When the big nut dropped to the ground, an incoming tide swept it out into the ocean. As the billows tossed it about, the fresh, sweet water inside the shell quenched the thirst of the nut-passenger. The sea water is salty and it must be kept out of the passenger's eyes, otherwise it will kill the one aboard," Mr. Paxton told him.

"I see," said Wendell.

"As the ship floats on, there grows a mast through the largest eye, and in its top it spreads a green-leaf sail. Now our ship has something to propel it. On and on it floats. Then there grows out of one of the other eyes an odd-looking anchor, which is a root that sprouts from the nut. The ship sails on for perhaps a hundred or a thousand miles until the tide leaves it lying on some strange shore. Before the next tide comes in, the anchor root reaches down into the ground and anchors the ship so that it will not move again. The mast grows into the tree trunk, the sails into the crown and the anchors make the roots. When the tree is old enough, it begins to make cocoanut ships, just as its mother-tree did," Mr. Paxton explained.

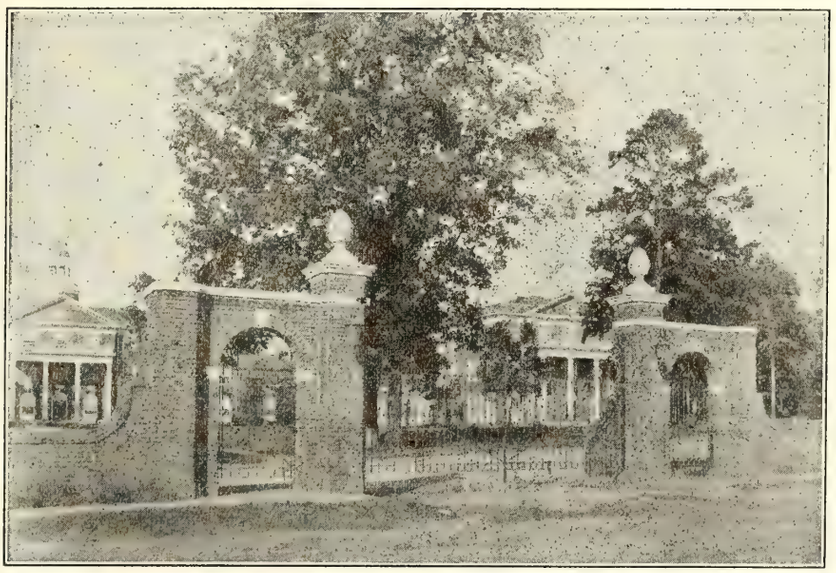
"Believe me, this is the most wonderful thing I ever heard in my life about plants or trees. Thanks, dad, a thousand times. Gee, won't I surprise my teacher tomorrow," Wendell almost boasted as he sat down to write out the story, for fear he might forget part of it before morning.—*Advance.*

ELON COLLEGE

AN ACCREDITED COLLEGE

of the

CONGREGATIONAL CHRISTIAN CHURCHES OF THE SOUTHEAST



South Entrance to the Campus

ELON COLLEGE, founded by the Christian Church in 1889, has fully justified the faith and hope of its founders during its 42 years of operation. Its graduates from the four-year course leading to a bachelor's degree, number 980, now living, 122 of whom are in the Christian Ministry and full-time Christian service. The majority of these are members of our own denomination. In addition, 449 are in educational work and are an active influence in the lay leadership of the Christian Church.

THE CHRISTIAN EDUCATION BUILDING, and the definite religious atmosphere of the College, provide the very best facilities available for training for religious leadership, and offer the Church its finest opportunity to train the young people of the denomination to assume active leadership both in the ministry and laity of the local churches.

Address—

C. M. CANNON, *Registrar*

Elon College, - - - - North Carolina

Home Atmosphere—Reasonable Rates—Clean Athletics—Christian Spirit

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational-Christian Church.

Central Publishing Co., Inc., is complying with the President's Code

BOARD OF EDITORS.

J. O. ATKINSON, D. D.....Editor
E. C. GILLETTE, D. D.....Associate
S. C. HARRELL, D. D.....Contributing
C. R. RAYMOND, D. D....Contributing
ELISHA A. KING, D. D...Contributing
W. C. WICKER, D. D.....Contributing
J. T. KERNODLE....Managing Editor

SUBSCRIPTION RATES.

One Year $2.00
Six Months 1.00

Trial Subscriptions: Five or more new subscriptions sent in at one time by pastor or president of any church organization, three months for 40c each.

PUBLISHED EVERY THURSDAY AT RICHMOND, VIRGINIA.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Change of Address: Be sure to give both old and new address when asking that your address be changed.

All news matter and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsyth Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

Receipts: The change of label is your receipt for money paid. The label shows date of expiration, and change on label will appear the first or second issue of the month following renewal, provided it was received before the 25th. No other receipt will be sent unless requested. Please notify the Richmond Office if label is not changed as above.

OBITUARIES

COON.

Mrs. Sallie Adline Page-Coon was born August 10, 1905, and died April 1, 1934, at the age of 28 years, 7 months and 21 days.

She is survived by her husband, J. A. Coon, and the following children: Franklin, Ruby, Roberta and Beatrice; also one brother and two sisters: Arthur Page, Mrs. Alice Sheppard, Mrs. Myrtle Stanley; two half-brothers, E. L. Page and P. T. Page. An infant preceded her to the spirit land about three weeks.

Sister Coon professed faith in Christ in girlhood and joined Monticello Christian Church, where she was faithful until the end.

Mrs. Coon was a kind and affectionate wife and a loving mother. She was greatly beloved by all who knew her.

Funeral services were conducted by the writer on Easter Monday at 2:30 P. M., at Camp Springs M. E. Church, and interment was made in the church cemetery. May the good Lord comfort all who weep. L. L. WYRICK.

HITE.

Mrs. Mary Bell Hite was born in Halifax Co., Va., in the year 1860, and died at her home in Virgilina, Va., April 6, 1934. She was the daughter of the late Pendleton and Balsury Tuck, and is the last of her immediate family. Her two brothers, E. R. A. Tuck and Hal Tuck, and two sisters, Lucy and Till, preceded her in death by several years. About the year 1908, she married William Hite, of Halifax County.

Sister Hite united with Union Christian Church more than sixty years ago, and was a faithful member until death. She was industrious, economical and a good business woman.

In keeping with her request she was buried at Liberty Christian Church by the side of her sister, Lucy, to whom she was greatly devoted. She leaves eleven nieces and nephews and a number of other relatives. For years she was in declining health and at times suffered much. Her testimony, when she realized the end was not many days away, was, "There is a home for us all."

C. E. NEWMAN.

JONES.

Paul Jones was born in Halifax Co., Va., February 10, 1866, and died at his home, Nathalie, Va., April 11, 1934, age 68 years, 2 months and 1 day. In the year 1889 he married Miss Bettie Claybrooke, who died March 11, 1930. To them were born four children. One died when quite young. Rebecca lived to young womanhood, Gracie, who married Mr. Charlie Wilkins, died in 1930, leaving two children, Edith and Nurman. The surviving child is Mrs. W. W. Satterfield of Cluster Springs, Va. There are eighteen grandchildren and one great-grandchild.

On November 26, 1931, Brother Jones married Miss Bettie Owen, who survives him.

He united with the Liberty Christian Church in 1912, and about the following year was ordained to the office of deacon, serving until death. He was a prosperous farmer and had many friends.

The funeral was held at the home on Thursday afternoon, April 12th, conducted by the writer and Rev. Mr. Kester, and the burial was in the family cemetery. The esteem in which he was held was shown by the large crowd present and the beauty of the floral offerings.

C. E. NEWMAN.

COOK.

In the death of Mrs. Eliza J. Cook, Bethlehem Christian Church (Alamance Co., N. C.), and the Ladies' Aid Society have lost a faithful member who had give many years to her church and its work.

It is with a feeling of deep sorrow that we speak these words in memory of her, realizing that in her going we are doubly bereft because we lose her presence and her influence for good as well.

Therefore, be it resolved:

That while we miss her presence, we will not mourn her passing, for we know the joys of heaven far surpass any earthly pleasures. Rather shall we try to emulate her virtues and loyal adherence to her church, remembering that by our works we are known.

That we send a copy to the family and one to "The Christian Sun" for publication.

MRS. LAURA GILLIAM,
MRS. A. C. MADREN,
MRS. J. D. SIMPSON.

PIEDMONT COLLEGE

Located in

"The Blue Ridge Highlands"

SUMMER TERM—JUNE 11th.

An accredited college with an enviable reputation for superior classroom instruction, and wholesome student life.

Fully recognized and accredited in its home State, and in such neighboring States as North Carolina, South Carolina, Alabama, Tennessee and others. Standard courses leading to the A. B. and B. S. degrees.

The Summer Term, continuing for six and nine weeks, affords opportunity for college and professional study and invigorating recreation.

From six to twelve hours of credit may be earned. Special courses in Elementary, Intermediate, High School and Rural Education. Public School Music and Art; School and Playground Games; Athletic Coaching.

For Fall Term or Summer Bulletin, write

DEAN J. C. ROGERS,
DEMOREST, GEORGIA.

Southern Seminary Foundation

(*Successor to Atlanta Theological Seminary.*)

AFFILIATED WITH

Vanderbilt University

The Foundation and the other Foundations that are affiliated with Vanderbilt University School of Religion comprise the only Interdenominational Theological School in the South. Through this affiliation the students enjoy the rights and privileges of Vanderbilt University.

DEGREES.

Candidates for degrees are required to have completed their college courses.

The degree of Bachelor of Divinity is offered to qualified students who complete the required courses.

Vanderbilt University also offers the degrees of Master of Arts and Doctor of Philosophy, in accordance with the regulations established in its several departments.

MORE THAN A SCHOOL OF THEOLOGY.

Because of our affiliation with Vanderbilt, our relations with other nearby colleges where our students can take courses without tuition, and the cooperation of the American Red Cross and other social agencies in the city, we prepare students for many types of Christian service.

For information write

WILLIAM JAMES CAMPBELL, *President*,
330 BUTTRICK HALL, VANDERBILT UNIVERSITY,
NASHVILLE, TENN.

THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

IN ESSENTIALS, UNITY. IN NON-ESSENTIALS, LIBERTY. IN ALL THINGS, CHARITY.

VOLUME LXXXVI. RICHMOND, VA., THURSDAY, MAY 17, 1934. NUMBER 20.

THE SUN'S OBSERVATORY

Catholics Take Action.—

A pledge to remain away from the "vile and unwholesome motion pictures" will be taken by members of the Legion of Decency, now being organized in the Catholic Church of America. Members of the Legion pledge themselves to arouse public opinion "against the portrayal of vice as a normal condition, and against depicting criminals of any class as heroes and heroines, presenting their filthy philosophy of life as something acceptable to decent men and women." The pledge extends to condemnation of "suggestive advertisements on bill boards, at theater entrances and in newspapers, and the favorable reviews often given to immoral pictures in the daily press." Members may attend pictures "which do not offend decency and Christian morality."—*Methodist Protestant-Recorder.*

First Buyer Gets His Pint.—

Virginia's first liquor dispensary opened Tuesday afternoon of this week in Richmond. Others were opened later in the afternoon, and were kept open that night. "Business was good at all of them," says a local paper, "with lines of would-be purchasers standing in the rain waiting their turn." Indeed, the crowds were so good that one store, at least, was still open at 11 P. M. Editorially, the local paper quoted above wonders if the people will do their duty by patronizing the liquor stores. A special session of the legislature was called that this debacle might be made legal in Virginia—that Virginia might receive the revenue; but it seems now that in order to compete with the bootlegger, the prospects of revenue have faded, and there is talk of calling another extra session to look elsewhere for cash to run the government.

Stock Market Rules.—

A stock-market regulation bill has become a fact. One columnist remarks that "it begins to look as if the safest place in the world for a man to be from now on" is in the stock market, and adds that the government is giving more protection against stock-brokers than against kidnapers. Seriously, the amount of red tape which will have to be used in the future operation of the market, bids fair to be more than the ticker tape used. Incidentally the bill has caused a serious rift in Democratic ranks. Senator Carter Glass, who is recognized as the Senate's leader on such affairs, was not appointed by Chairman Fletcher as a conferee on the control bill. This the Senator characterized as "an affront and intended to be." Now that the measure goes to conference without the veteran member, he may again experience the chagrin of seeing a measure bear his name without bearing his own ideas. Chairman Fletcher's excuse for the non-appointment was a greater rebuff than the act itself. He stated that he wanted "to get legislation, not argument." Senator Robinson, Democratic floor leader, has just one more worry added. He is busy trying to patch up this first major party break in the Senate.

Making the Moros Friendly.—

Four years ago the atmosphere was tense with apprehension in Lanao, Dansalan, Philippine Islands. A series of little wars were on between Moros and constabulary; hatred smouldered in Moro hearts against Government. Officials attempted little more than suppression by violence of any evidence of revolt. Today, instead of glorying in their outlawry, the Moros are boasting about their progress in literacy. They mingle with Christian Filipinos and Government officials with a minimum of friction. And the Moros will tell you that the credit for this change may be given in large part to the Christian mission. Dr. Frank C. Laubach by his personality and introduction of an alphabet has broken down prejudices against Christianity, won the friendship of Moro priests, and diverted energies into new and constructive channels. Rev. Frank J. Woodward, with agricultural advice, is aiding the Moro farmer as well as Filipino, and making friends throughout the area of northern coast of Mindanao.—*Overseas News.*

Father Coughlin and the Silver Issue.—

It seems very likely that the country-wide influence of Father Coughlin, the Detroit radio priest, will be seriously lessened by the news that while he has been battling for remonitization of silver his own "Radio League of the Little Flower" stood—and still stands—in a position to profit immensely by the adoption of his silver theories. Father Coughlin protests that he would not profit to the extent of a penny,but many people will be quick to sense the connection between the financial condition of the Radio League and Father Coughlin's prestige and power. Not to judge a man's motives too harshly, particularly when we have no way of knowing personally what they may be, it is still fair to point out that Father Coughlin's vast prestige came partly because of his churchly background and the implicit faith of his hearers that at least in him they had a public spokesman uncontaminated by any of the devious connections, personal and political, which are innately expected in most public figures. That faith must be pretty badly shaken by the silver episode.—*The Christian-Evangelist.*

Speedy Justice.—

Two kidnapping cases that proved to be out of the ordinary, were the Gettle case, Los Angeles, Calif., and that of little June Robles, of Tucson, Ariz. In each instance the kidnapped person was released without a ransom. In the case of William Gettle, his rescue was accomplished by a raid on a house which had been suspected of harboring bank bandits. Three men and two women were arrested in connection with the case, and in a scant twenty-four hours after their victim had been released, the men had been sentenced to terms of life imprisonment in San Quentin prison. The trio were given the choice of pleading guilty to a charge of "kidnapping for ransom and robbery," or of standing trial under the California law, which provides the death penalty, where the victim has suffered bodily injury. They grimly chose the former. In the case of the little Robles girl, she was freed upon information furnished, evidently, by one of her kidnappers. Either the trail had grown too warm, or the kidnapper suffered a change of heart. The police have not been so successful in locating the offenders here as they were in California, but claim that they are on their trail. Speedy justice is one of the greatest needs of America today.

Another Billion for "Recovery".—

Early this week the President sent to Congress asking for $1,422,000,000 additional funds to "taper off" recovery expenditures during the coming fiscal year. $940,000,000 of this amount was assigned to general relief and public works, and Mr. Roosevelt asked for a free hand in spending this stupendous sum. The remainder would be for specific purposes. Accession to the request on the part of Congress will increase the government debt to the all-time peak of $31,834,000,000, or approximately $265 for each man, woman and child in the United States. This takes no account of State and local debts, which are always a first claim against the taxpayer. In connection with this request, the person who thinks at all cannot help but raise the question as to how the debt is to be repaid. David Lawrence, writing in the *Saturday Evening Post,* calls attention to the fact that if Uncle Sam continues to borrow without regard to the fact that the individual taxpayer must pay the debt back, then we are faced with a break-down in the Nation's credit and damage to our whole economic life. Under the present policy, we are piling up such a debt, that rich and poor alike will feel the pinch of it as never before. The estimated amount of all taxes for the present year is $16,000,000,000, and the national income is placed at about $40,000,000,000. Thus it is seen that about 40 cents out of every dollar earned this year will go for taxes in some form. It is obviously impossible to balance a budget under such conditions. It is as necessary that the government live within its means as it is for the individual. The only alternative is bankruptcy. The sooner Mr. Average Citizen wakes up to this fact, the sooner will the country start on the road to real recovery.

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

Rev. Jas. H. Lightbourne, D. D., Burlington, N. C., was the preacher of the baccalaureate sermon of the Elon High School in the school's auditorium, Sunday evening, May 13th.

We are happy to learn that friend J. A. Kimball, of Mt. Auburn, who was wounded some months ago in an automobile accident is steadily improving and was able to attend the services on Memorial Day.

The sympathy of her many friends in the Southeast is extended to Miss Annie Campbell, Extension Worker for Georgia, upon the death of her father at Winter Park, Fla., where he had made his home for many years.

Rev. Milo J. Sweet, Elon College, was the preacher at the Memorial Day service, Mt. Auburn Church, Warren County, N. C., Sunday, May 13th. A great audience was present, we are told, and they heard him gladly.

Rev. Dale O. Sander, we learn, has resigned as pastor of our Reidsville, N. C., Church, the resignation to take effect immediately following the third Sunday of July. Brother Sander plans to move to Ohio at the close of his Reidsville pastorate.

Rev. G. D. Hunt, Lanett, Ala., writes that owing to the illness of his wife he was unable to attend the recent sessions of the Southern Convention, but throughout the sessions was deeply interested in and was praying for the success of the Convention.

Rev. W. T. Scott, Winston-Salem, N. C., delivered the Baccalaureate Sermon at Walkertown High School at 11 A. M., and at Stokesdale High School at 2:30 P. M., May 13th. Mr. C. L. Wicker, graduate of Elon College, Class of '32, is principal of the Stokesdale High School.

The Sunday School and Christian Endeavor Convention of our Virginia Valley Conference meets Thursday and Friday, June 7th and 8th, with Palmyra Church, near Edinburg, Va. The fact that Roy A. Larrick, Winchester, Va., is president of the Convention and chairman of the Program Committee guarantees a great session and an excellent program.

Rev. G. C. Crutchfield, pastor, Graham Providence-Memorial Church, has been fortunate the past ten days in having with him in revival services Rev. J. F. Morgan, of our Rosemont Church, Norfolk, Va. Brother Crutchfield and Brother Morgan were welcome visitors at Elon the past week and reported the meetings going well with hopeful outlook and results.

Our Sunday Schools or churches desiring programs, or program material, for Children's Day exercises should address "Congregational Publishing Society, 14 Beacon St., Boston, Mass." The material for the Children's Day this year seems to be quite attractive, and we think will supply the need of any and every church and school putting on a Children's Day program.

We wonder if all CHRISTIAN SUN readers are following Miss D. P. Cushing in her sketches for THE SUN each week of one of our missionaries. The sketch this week of Dr. Ennis, under the caption (page 8), "The Ovimbundus Love Them," is a fair and fine sample of what Miss Cushing is doing for our readers in acquainting us with our own real, live, active missionaries.

The Elon Singers, under the direction of Prof. Steere, head of the Music Department of Elon College, have given a good account of themselves in many quarters where they have appeared this spring and put on such excellent programs. The Singers have been given a cordial welcome and applause in the cities and churches where they have appeared. We are glad to accord them space in this week's SUN that our readers may know of them and their work.

We are pleased to give space in this week's SUN to "My Impressions of the Suffolk Convention" by several who attended. On all sides we are hearing expressions of joy and gratification at the spirit and results of the Convention. Many have remarked to THE SUN's editor that it was the greatest and best of all our sessions thus far. Harmony prevailed and the spirit of brotherly love and Christian fellowship obtained throughout the sessions and in all phases of the Convention.

Rev. and Mrs. R. T. Grissom, of our Carroll County, Va., work, write, May 9th: "Our work is very encouraging this spring. Last Sunday our services were fine and every person in our community here at Elk Spur was present except two or three who were sick. Our revivals begin June 10th. We crave the prayers of our fellowship in behalf of the work and workers here and those who should be reached through our efforts. We have heard from two good friends offering organs, and this is very encouraging and we certainly hope to have these organs before our revival begins."

Rev. J. L. Neese, Palm Street, Greensboro, is rejoicing over the privilege and joy of a series of revival services with Rev. M. T. Sorrell, pastor of our Third Avenue, Danville, Va., Church. Brother Neese began, with a capacity house, on Monday night, April 23rd, and the meetings continued till and including Saturday night, May 5th. There were overflow audiences at practically every service, the house being packed at each service. It was a real revival of great joy, with possibly one hundred or more converts. Brother Neese is to be this week in a series of meetings with his son, Rev. J. E. Neese, pastor of our Carolina Church.

The Sunday School and Christian Endeavor Convention of the North Carolina and Virginia Christian Conference will meet in regular annual session, Thursday and Friday, June 21st and 22nd, at Berea Christian Church (Alamance Co.) Rev. G. C. Crutchfield, pastor. Mr. W. B. Truitt is president of the Convention, Rev. Wm. T. Scott, is corresponding secretary, and Mr. W. T. Dunn is vice-president and in charge of Christian Endeavor Department. It is hoped that every Sunday School and Christian Endeavor Society will plan to have representatives at this session. The program will be completed and sent out within the next few days.

In all quarters, from ministers and laymen, come high approval and universal satisfaction at the splendid manner in which Rev. Stanley C. Harrell, D. D., Durham, N. C., presided over and directed the destinies of the recent session of the Southern Convention at Suffolk, Va. It was Dr. Harrell's first session in the president's chair, but so well did he do his work that one would have judged him to be a man of several years' experience with the gavel in deliberative bodies. The Convention has made no mistake in choosing him as successor of Dr. L. E. Smith and Dr. W. W. Staley and others, whose wisdom and mature judgment guided for so many years the destinies of this great organization.

Rev. Lawrence L. Stanley, recently pastor of the Meansville Large Parish in Georgia, has become pastor of the church at Thorsby, Ala. He began his work there recently. The women of the church had the parsonage in good order and had arranged a reception for the new pastor and his wife. Miss Davison reports: "It continued to rain on the pastor's first Sunday in his church. Rain or no rain, the people came out to see and to hear the new leader. He was cordially welcomed and did not disappoint his listeners. At night the pastors of the Baptist and Lutheran Churches in town welcomed our pastor in an impressive service, and he felt that he had already been received into the Christian fellowship of the town."

The second issue of "The Missionary Herald" at Home and Abroad has reached our desk. It is, indeed, a delight to look upon, a stimulus to the mind and a joy to the heart. Look for one moment at its articles on John R. Mott; Youth Served and Being Served; Discussions Plus Work; For the Country Church; Beauty and Service at Tunghsien; A Thousand-Character Magazine; Talladega Inaugurates; Turning the Tide in Upper Montclair; William Strong and Knighton Bloom. We wish every CHRISTIAN SUN reader could and would see this May number of the *Herald*. Write for a copy, addressing request to Harvey L. Meeken, Agent, The American Board, 14 Beacon St., Boston, Mass.! or even better than that, send him $1.25 for a year's individual subscription, or still better than that, get up a club of five and send $5.00 for a year's subscription for each. One will never regret following that suggestion.

A note elsewhere in THE SUN this week from Bethlehem Missionary Society, Nansemond Co., Va., that the Society has already its full apportionment for the year is both significant and interesting. Just prior to receiving this report for THE SUN, came the verbal report that the various groups of the Missionary Society of the Elon Community Church had raised their apportionment for the year and were very happy in this achievement. We have no doubt that many others of our Missionary Societies have done likewise, though they yet have the remainder of May and June in the third quarter; July and August and September of the fourth quarter in which to go ahead with their work and thus increase their apportionments for the year. This is encouraging, indeed, and shows what can be done by those who care. Just count on the good women leading the way to spiritual recovery and to the noble work of the Kingdom.

The ministers of the Western North Carolina Conference seem well organized and are having very helpful monthly meetings, judging from their session at our Ramseur Church, Monday, May 7th. Rev. J. M. Allred, Asheboro, N. C., is the president of the Association and Rev. M. A. Pollard, the secretary. The Association was glad to welcome Dr. James H. Lightbourne, of the Burlington Church, as a member, his church being in the Western Conference. We know nothing that draws our ministers together quite like their monthly meetings for the discussion of their common problems and for the study of some helpful book or line of thought. Our Eastern Vir-

ginia Association has been going successfully through several years now, and has made a splendid contribution in cementing the fellowship of that Conference. Our Piedmont Ministers' Association (North Carolina and Virginia Conference) has gone through some years of successful meetings and is certainly a great factor in the life of this Conference. The Western Ministers' Association is in its second year, we believe. Early in the present year, the Eastern Conference Ministers organized, and we understand are enjoying their monthly meetings, Rev. E. M. Carter, of Youngsville, N, C., being the president of this Association. The ministers who do not attend these Associations of their brethren are certainly losing much, not only in good fellowship but in suggestions and helpfulness from experience in doing their great work as pastors in a Conference.

The Rural Church Institute at Duke University, planned and sponsored by representatives of eight denominations, will be conducted this year, June 11th-12th. The ten days are to be given to study, recreation and inspiration for ministers and other religious workers of all denominations. The roster of faculty members and speakers is made up of distinguished divines and laymen who will be heard with great profit by all who attend. On the board of directors and officers of the Institute is Rev. Stanley C. Harrell, D. D., president of our Southern Convention, who has found much merit and benefit in the Institute of previous years. The charges and expenses of attending the Institute are brought to a minimum through the generosity of Duke University. Any who are interested may get the desired information by addressing Prof. J. M. Ormond, Duke University, Durham, N. C. Speaking of some features of the Institute the North Carolina *Christian Advocate* says: "Mrs. Franklin D. Roosevelt will be the big headliner, but she will not be all. She belongs to the airplane brigade, and will soon be gone, but other notables will remain. These are some who are on the program: Leyton Richards, Birmingham, England; Kirby Page, editor of *The World Tomorrow;* Dean Justin Miller, Duke University; Grover Clark, authority on the Far East; Dr. J. Fred Rippy, Duke University; Paul Harris, Jr., of Washington, D. C.; Dudley D. Carroll, University of North Carolina. This Institute is under the joint auspices of Duke University and the American Friends Service Committee. Various experts in the fields of education, economics, history, law, sociology and religion will lead the classes and speak at the assembly hours."

ELON SINGERS COMPLETE SECOND SEASON SUCCESSFULLY.

With two more concerts, at Greensboro First Christian Church, and at Guilford College, and with the strenuous Elon College Commencement season remaining, the Elon Singers complete their second season of activity. And it has been an exceedingly active season. The first job of the Singers is to furnish the music for the Sunday services of the Elon College Community Church, a task which the choir has fulfilled regularly and competently. Next it has been a touring organization, giving numerous concerts in North Carolina and Virginia. In February the group traveled in Virginia, appearing in concert at the following places: Holland Christian Church, Suffolk Christian Church, Portsmouth Christian Church, Norfolk Christian Temple, Berkley Christian Church, the Consolidated School at Cypress Chapel, the High School Auditorium at Waverly, the High School and Christian Church of Franklin, and at the Elon Banquet at Suffolk. The Singers have made other numerous appearances, among them being the following: N. C. and Va. Congregational-Christian Conference at Union Ridge, Elon Night at the Paramount Theatre, Burlington, a concert for Music Week observance at Burlington, and a concert at the new United Congregational-Christian Church in Winston-Salem. Featured in the programs this year have been a double quartette, performing sacred works and English madrigals, and a comedy quartette of boys performing at one piano. Of especial enjoyment has been the work of Miss Genevieve Griffey, teacher of violin at Elon College. She has appeared on all of the regular programs of the Singers this year.

Besides the purely singing activities of the Elon Singers, the group is organized into the Elon Music Club, a social and cultural organization on the campus. The Club is affiliated with the Federation of Music Clubs of North Carolina. In this capacity it has entertained two Federation functions this year, the Piedmont District Junior Contest, and the State Junior Convention.

As the Singers have greatly improved in effectiveness this year over last, so they hope to improve their work and usefulness next season. Few of the Singers will be lost by graduation, but these losses will be felt. Especially is this last true of Fletcher Moore, the accompanist for the last two years. Besides having filled his place as accompanist and soloist in a very superior manner, he is the retiring president of the Elon Music Club. DWIGHT STEERE.

MY IMPRESSION OF THE CONVENTION.

Just a word, giving my impression of the Convention in Suffolk, Va., May 1st-4th. I arrived in time for the opening service, and remained throughout the sessions. There was manifested a fine spirit of unity and interest. One could but feel that the prayer made by Dr. C. H. Rowland in his devotional service at the very beginning of the Convention was answered in every particular. There was present in the hearts of all the members of the Convention a great challenge; so great was that challenge, that all the Convention was dedicated to the realization of its accomplishment. Individuality seemed to be lost, and a solidarity of purpose prevailed. One could but feel the Spirit of our Christ leading in the matter of merger, for even in this there was a great spirit manifested.

Truly, for once, the bigness of the cause and the greatness of its task had brought us to a fuller and deeper consecration. As we turned our faces homeward, we did so with a greater determination than ever to carry on in a more efficient way than ever before. One feels that in every particular our larger fellowship has a firmer grip upon us than before, and to them we pledge our best. The Convention was great in attendance, program, spirit and purpose.

G. C. CRUTCHFIELD.

THE ELON SINGERS.

Reading Left to Right. Bottom Row—Eloise Holland, Holland, Va.; Sara Virginia Hook, Elon College, N. C.; Patricia Holden, Louisburg, N. C.; Virginia Jay, Holland, Va.; Helen Chamblee(Teacher of Voice), Elon College, N. C.; Dwight Steere (Director), Elon College, N. C.; Virginia Dare Black, Hampton, Va.; Esther Hoppenstedt, Briarcliff Manor, N. Y.; Sue Galloway, Hamlet, N. C. *Second Row*—Hazel Farmer, Norwood, N. C.; Frances Deviney, Elon College, N. C.; Martha Sutton, Lillington, N. C.; Kathryn Whitaker, Franklinton, N. C.; Catherine Jolly, Holland, Va.; Maxine Covington, Elon College, N. C. *Third Row*—Jennie Belle Abernathy, Mebane, N. C.; Pauline Oliver, Cedar Grove, N. C.; Alma Smith, Norfolk, Va.; Rebecca Smith, Elon College, N. C.; Iris Albright, Elon College, N. C.; Joy Grigsby, Elon College, N. C.; Martha Anderson, Halifax, Va.; Mike York, Staley, N. C. *Fourth Row*—Hampton Lea, Hampstead, N. C.; Oliver Cook, Norfolk, Va.; Ramsey Swain, Hillsboro, N. C.; William Horton, Ellington, N. Y.; Arthur Steere, St. Johns, Mich.; Curtis Smith, Charlottesville, Va.; Thomas Britt, Suffolk, Va. *Top Row*—F. O. Perkins, Fayetteville, N. C.; Ben Holden, Louisburg, N. C.; Fletcher Moore (Accompanist), Burlington, N. C.; Billy Andes, Harrisonburg, Va.; L. E. Smith, Jr., Elon College, N. C.; George Taylor, Newton, N. C.

E-D-I-T-O-R-I-A-L

EDITOR
J. O. ATKINSON, ELON COLLEGE, N. C.
ASSOCIATE EDITOR
E. C. GILLETTE
117 W. Forsyth Street, Jacksonville, Fla.
CONTRIBUTING EDITORS
W. C. WICKER C. REXFORD RAYMOND
S. C. HARRELL ELISHA A. KING

THE PRINCIPLES OF OUR CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF OUR CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

AFTER THE CONVENTION.

All who attended agree that our Convention at Suffolk was progressive in its meaning and measures, and wise in purposes and plans. The hundreds who attended returned to their homes inspired with the spirit of brotherly love and a united and happy fellowship.

Good and glorious as all this is, it will amount to little if we let the matter stop there. About all a Conference or a Convention can do is to mark out for us lines along which we can work at our common tasks, and inspire us in our efforts to run with patience the race set before us. We have in the next biennium the most gigantic tasks we have thus far undertaken. First of all, we are to make our CHRISTIAN SUN a real church paper throughout the Southeast in our united fellowship of Congregational-Christian Churches. THE CHRISTIAN SUN should reflect the life, the ideals, the purposes, the achievements and the faith of our churches from Virginia to Florida, from Kentucky to Louisiana, and we will fail in the task set before us by the Convention if we do not achieve this objective. THE CHRISTIAN SUN should become a weekly visitor and a household friend throughout the Southeast.

Then we have opened up this vast territory for our Christian Orphanage, since it is the only institution of benevolence and charity in all our fellowship of the Southeast. The Southern Convention has sponsored the Orphanage and brought it thus far, and it is an expression of benevolent feeling and attitude of our fellowship, and, as such, commends itself to the larger fellowship throughout the Southeast. The Convention certainly opened a wide field of approach, appeal and usefulness, both for our CHRISTIAN SUN and our Christian Orphanage.

Then the Convention, being the owner and sponsor of Elon College, opens the way and sets itself the task of clearing this institution of higher learning of all indebtedness during this binennium. Our Convention canot go without Elon College. While the Convention has made the College, the College, on the other hand, has made the Convention, cementing it in bonds of life, love and loyalty that cannot be severed because of the common task and burden of supporting it, as well as the common joy and blessing it brings to every church in the Conferences composing the Convention, and to every home in every church. We cannot go without Elon College, and the Convention realizes this salient fact, and it cannot fail in its devotion to the College and its decission to carry on and to clear the College of its indebtedness.

And last, but not least, the Convention, during this biennium, is to cement its fellowship further in the united service of Missions. No church, no portion of the church, no segment or section of the church, grows strong or great save through its missionary effort and contribution. Our Lord instituted Missions and carries on Missions through the church, which is the only agency and institution giving itself to the task of sharing with the world the Bread of Life and the saving power of the Gospel. Through our united fellowship of Congregational-Christian Churches we are to seek to build churches here in the homeland and needy places, and in fields afar where souls are perishing without the Gospel.

The Convention did a splendid piece of work in seeking to further our work of Superannuation—that of further expressing our benevolence and caring for our aged ministers or the widows of ministers, who richly deserve and merit our love and the support of our benevolent activities.

It is now with the ministers and interested laymen and lay-women of the churches to put these plans into operation and to give themselves to the high edeavor of carrying out the purposes, the decisions and the wisdom of our Convention at Suffolk. We should each and all of us strive in the two years to come to make this, indeed, a memorable Convention and thus prepare the way to make the Conventions yet to come even more memorable. J. O. A.

MEMORIALS.

We are busy now in the churches holding memorial services. Cemeteries are cleared off, the mounds of loved ones are dressed and decorated with the fragrance of a love-offering, friends meet with friends, and loved ones come from afar to visit the old home church, the cemetery nearby and to refresh the memory of other days.

In such a setting and atmosphere, the most noted of all memorial should be recalled. On that occasion Jesus was the preacher and this was his text (Matt. 26:13.): "Wheresoever this gospel shall be preached throughout the whole world, there shall also this, that this woman hath done, be told for a memorial to her."

This is the most noted of all memorials, since it was held in love, reverence and honor of One who, though living, was about to die. The woman had brought a love-offering, "for in that she hath poured this ointment on my body, she did it for my burial." Out of that memorial service was to go a gospel to all the world. This because the woman was honoring her Lord. People are still holding such memorial services. Their line is going out into all the earth. Their voice is not heard. Their language is not spoken, save in that offering of devotion and of love. This is what we call our missionary offering, a token of love and devotion, not to man but to God; not to share with others our love but to share our love for our Lord with others. Out of our love to him, our devotion to his saving grace, and power shall the Gospel go to all the nations. Our name, our love, our influence may not and need not go, but the name, the love and the power of our Lord shall go, and this is the meaning and the motive of the first and greatest of all memorials. The woman of Bethany made a love-offering and poured it on the head of her Lord, just as we make a love-offering, in his name, that that name, which is above every name, shall find its way into the minds and hearts and lives of others.

J. O. A.

A WORD OF APPRECIATION.

I wish to express for myself, and for those of our Congregational fellowship who were privileged to attend, the great appreciation which we all feel for all that happened at the Suffolk meeting. First, we are grateful for the fine, cordial hospitality accorded by the pastor and people of the Suffolk Church. What a wonderful group of people they are, and what a fine spirit there is in that church!

Then we were extremely grateful for the welcome accorded us by the Convention. The fellowship of that meeting will long be remembered, and I am sure that we all have grown greatly in the sense of our unity because of the good will, the growing acquaintance, and the confidence in each other's spirit and enthusiasm as a result of the meeting.

We all feel that the merger was really completed at Suffolk. The problems that remain are minor details and can be adjusted especially by the cooperation of our representatives of the boards meeting in Oberlin. There is great satisfaction among us and we trust that there is also among the Christian group in the outcome of the Suffolk meeting. I cannot but feel that greater things are ahead for us in the united fellowship. We have great faith in the Southern Convention and we have faith also in the Southeastern Convention, Unincorporated, and believe that through it there will be laid a broad foundation of denominational fellowship in the whole Southeast and that through it there will be an undergirding of all our common interest and undertaking.

E. C. G.

MY MEAT.

We eat meat for strength. Vegetarians say we can get sufficient strength without meat, but down through the ages men have eaten meat to sustain and strengthen their bodies. It was, therefore, an exceedingly strong and striking simile our Lord used when he said: "My meat is to do the will of him that sent me and to finish his work." The strength of our Lord Christ came from doing the will of his Father.

We met a person of weak frame, frail body, shattered physical strength; but her soul was strong, her faith was fixed, her hope was buoyant, her heart was glad. The smile on her face showed that she was feeding on meat not for the body but for the soul, and that daily she was drawing strength and doing the will of Another. Maybe her own work, the work of her hands was already finished, but her meat was to finish the work of her Lord. Many are spared beyond their physical strength and detained on earth beyond their days. They too are finishing a work not their own. Possibly, through a suffering body or a wasting frame, a worn and weary hand, they are doing the will of Another and are trying now to finish not their work, but their Father's work and to do his will. This is the source and secret of their strength, and their endurance. These are the saints who must needs be made perfect through suffering that they may show the rest of us how to dare, to do and to carry on. J. O. A.

THE SOUTHEAST ADVANCES.

Two years ago at Burlington, the Southern Christian Convention and the Southeast Convention of Congregational Churches made history in voting for the progressive merger of the various constituent units in that section. At Suffolk, Va., last week, these same representatives of our Congregational and Christian Churches continued to make history by putting into operation still further progressive plans for carrying out the various aspects of the merger. To one who sat in on both these historic sessions of a great fellowship there has come an increasing conviction that the brethren in the Southeast were inspired of the Lord in this undertaking.

At Burlington much of the action had to be taken on faith. These leaders were pioneering in a new field, and while great care was exercised in the attempt to make every move clear, yet, there were bound to be uncertainties and consequent lack of understanding which only time and patience could iron out. At Suffolk, the haze surrounding the earlier effort had greatly cleared, and there stood out in bold relief the great underlying principles agreed upon at Burlington which were designed to protect and strengthen each participating unit in the Southeast while at the same time bringing to the whole Southeast area a sense of broader unity and comradeship than had ever been possible before.

The Executive Committee of the new Southern Convention of Congregational and Christian Churches, Incorporated, did a masterful and thoroughly understandable piece of work in presenting its series of recommendations designed to clarify the whole plan of operation and put it into immediate practice. The friendly withdrawal of the Christian Conferences of Alabama and Georgia for the purpose of uniting in the Congregational and Christian State Conferences of each was an example of real Christian statesmanship. Such moves are always fraught with the danger of misunderstanding, but those present at Suffolk seemed to quickly and clearly sense the wisdom of it since it is all in line with the general plan of merger being followed throughout the country. The immediate application of the Congregational Conference of the Carolinas for membership in the Southern Convention of Congregational and Christian Churches and the reception of this unit which had just voted to change its name to "Congregational and Christian" was not merely a reciprocal gesture to the withdrawal of the Georgia and Alabama Christian Churches, but was a real step toward the strengthening of the Southern Convention through the integrating of all of the Congregational-Christian work in the Carolinas and Virginia in that compact and thoroughly efficient organization which as the former Southern Christian Convention has for so many years functioned so effectively. On this new basis the Southern Convention, now composed of all the Congregational and Christian Churches of this territory should continue to grow and to develop in a marvelous way, with Elon College the very heart of both its organism and its spirit.

Another great step was in the recognition of the regional convention known as the Southeast Convention of Congregational and Christian Churches for the purpose of inspiration and promotional efforts and comprising not only the Southern Convention but the State Conferences of Florida, Alabama, Georgia, Tennessee and Kentucky as well. With the Southern Convention leading the way, these various State Conferences should steadily grow until the message and service of our united fellowship in the Southeast will rise to even greater heights.

The recognition of the Christian Orphanage by the entire Southeast as a worthy enterprise meriting the consideration of all who are benevolently inclined was a splendid thing, in that it showed a real desire to conserve all that is good in both the former groups and to strengthen them in the united fellowship.

In a still more emphatic way is this true of the endorsement by the entire Southeast of THE CHRISTIAN SUN as a regional paper. Our Congregational brethren have shown a fine spirit in seeking to get behind THE SUN throughout this territory. May we express the hope that a definite and systematic effort may be made in every State Conference of the Southeast first to furnish news of each section for weekly publication in THE SUN; second to bring increased financial support to the paper, and third, to greatly increase its subscription list. THE CHRISTIAN SUN is the very best medium through which the Southeast can most quickly come to realize and appreciate its oneness of spirit and purpose.

Still another evidence of the desire to perfect the merger is found in the action of the Southern Convention in voting two-fifths of its receipts for the Convention expense budget to the General Council in lieu of the seven cents per capita plan followed in other sections. This will serve as one more evidence of the clearly recognized fact that the vote for merger in the Southeast was genuine and sincere and that it is going to become a reality at the earliest possible moment. The Executive Committee was wise in referring to a special committee to meet at Oberlin the entire matter of financial adjustments since so many interests are involved.

This last statement leads us to say, what has been on our mind and heart from the beginning, that the very best thing about the whole movement is the fine Christian spirit which was so clearly shown at Suffolk. There are indeed many problems to be solved and many adjustments yet to be made, but with the same spirit shown at Suffolk there is no reason at all why these adjustments cannot be made. The attitude of both groups has been and continues to be that they have voted to merge, that they want to merge and that each is ready to make any necessary and reasonable concession and also every possible contribution to the end that complete merger may speedily be a reality. As one watched these recent sessions the impression grew that the two groups are already well along toward a complete oneness of spirit. And as that is accomplished, the details of organization and functioning will be worked out with comparative ease.

We have in no way attempted to cover in this article all the many fine things done at Suffolk. We have not been able to even mention many of them, not the least of which were some exceptionally fine addresses looking toward a better expression of our whole Christian life. We have sought to indicate the trend of events and above all the splendid spirit back of them. As the brethren in the Southeast continue to give themselves in thorough devotion to this cause they will demonstrate once again their ability to pioneer in new and larger fields of Christian achievement.

WILSON P. MINTON.

Dayton, Ohio.

IMPRESSIONS OF SUFFOLK CONVENTION.

Hospitality superb! Suffolk knows how, and does it. One cannot say enough. It was perfect!

Personalities! As a presiding officer, Stanley C. Harrell showed dignity, wisdom, courtesy, firmness, self-possession and a clear understanding of parliamentary law which at once was refreshing and inspiring. It would be unfair to say he in any sense dominated the Convention, but he knew every minute what it was all about, and ruled with precision and grace, gratifying and satisfying to all. Few have ever done that.

J. O. Atkinson never shone with purer luster or greater clearness of utterance or with a keener appreciation of the weight that was upon him, nor carried such responsibilities more bravely than he did in his address following the recommendations of the Executive Board. The very air was vibrant with the spirit of the Christ at every sentence. He spoke as a man sent of God and with an authority born not of flesh but of faith, and of reason and of the spirit of Almighty God. One finds it hard to discover any prophet proclaiming his message with greater fidelity eloquent earnestness and telling conviction. Not theories but facts; not what might be expedient, but what is true; and not hesitation, but, looking to the God of agreement, *forward* was the word. Wise action as quickly as doors can be opened. The Convention thanked God for Dr. Atkinson.

Other personalities were there. The faithful secretary, whose work was done so quietly that few realized how much he carried on his heart and mind. I. W. Johnson worked! But time and space fail, while others crowd into consciousness for recognition.

Clear understanding! Other great and puzzling problems confronted the Convention, but the one which meant progress of the processes of the great merger or a backward step, or at least an annoying halting step which might kill the spirit of it all, was the question of completing the merger as speedily as machinery could be set up to carry through our anxious hopes for the day to come when in organic union strength should be realized. All that was needed was clear understanding. And that came after a comparatively brief discussion in which facts came forth to satisfy practically every question. And out of this came the setting up of an active body which was given definite instructions as to its duty. The time when its results should guide to a complete understanding of the way to become completely and organically joined together seems to be the only point left out. And in the very nature of the several delicate adjustments to be made, it was quite impossible to be wise as to exact times.

One was also very deeply impressed with the gigantic task of financing Elon College. Leadership and faithful support must give it life!

I came from the Convention with a deepening feeling of appreciation of the personnel not only of the Convention, but of the rank and file of the churches back home. As a painter standing entranced before wonderful paintings one day exclaimed: "Thank God, I too, am an artist;" so I, after catching much of the spirit of this Convention, thank God that "I, too, am a Christian."

MILO J. SWEET.

MY IMPRESSION OF THE CONVENTION.

The Suffolk session of the Southern Convention was informing, inspiring and challenging. The Christian attitude with which the problems were faced sounded a hopeful and deep spiritual note. The vision of the Convention was more than local —it was world-wide. The important actions taken on the merger not only makes possible the practical consummation of the union of Congregational and Christian forces in the area of the Convention, but it emphasizes a more significant thing—a desire and spirit of mutual burden bearing and out-reach in the name of Christ.

After all, is not that the "unity" of "union"? The way is open for a great advance during the ensuing biennium.

WM. T. SCOTT.

Winston-Salem, N. C.

CONTRIBUTIONS

SUFFOLK LETTER.

The following copy of the Report of the Executive Board as adopted by the last session of the Southern Convention will explain the details of the merger of the Congregational and Christian Churches in the Southeast:

"We, the Executive Board of the Southern Convention of Congregational and Christian Churches, Incorporated, have considered the findings of the Committee of Ten, appointed at the last session of the Convention, to work out the details for perfecting the merger of Congregational and Christian work within the bounds of this Convention. This Board has submitted to the various Conferences the recommendations of the Committee of Ten. After due consideration of the various reactions of the Conferences to the resolutions submitted, the following recommendations, designed to further the process of perfecting the union, are submitted for the consideration of the Convention:

"1. We recommend that the Southern Convention of Congregational and Christian Churches petition the General Council of Congregational and Christian Churches to recognize this Convention on the same basis as a State Conference for representation in, and relation to, and as an integral part of the General Council.

"2. We recommend that the Convention Treasurer be authorized to receive all designated funds consigned to him by Congregational Conferences, Associations, churches or individuals, to be properly disbursed as designated.

"3. We recommend that the Christian Conferences of the Carolinas and Virginia make provision for Congregational Churches to become members of said Conferences on the same basis as Christian Churches.

"4. We recommend that the Congregational Churches of the Carolinas and Virginia unite with the Christian Conference within whose bounds they are geographically located, or, they may retain their present corporate life, and, as such, become a member of the Southern Convention when such request is approved by the Executive Board of the Convention.

"5. We recommend that, pending the adoption by the General Council of Congregational and Christian Churches of an official name for the united denominations, each individual church, Conference, or Association be free to retain and develop its own form of expression as to name, organized form and procedure.

"6. We recommend that the petition of the Georgia and Alabama Christian Conference, and that of the Alabama Christian Conference to withdraw from membership in the Convention and unite with their respective State Conferences of Congregational-Christian Churches be granted.

"7. Since our ultimate goal is satisfactory coordination of the missionary, church-building, educational and ministerial relief or superannuation work of the Southern Convention and National Boards, we recommend that a meeting of those representing these interests be held during the meeting of the General Council at Oberlin, Ohio, June 21-27, 1934.

"We further recommend that the Secretary of the General Council, Dr. C. E. Burton, and the Secretary of Missions, of the Southern Convention, Dr. J. O. Atkinson, be requested to call such a meeting, and we suggest that the following representatives be invited: The President and Secretary of the Southern Convention, the President of the Board of Education of the Southern Convention, the Chairman of the Board of Christian Education, the Chairman of the Board of Missions of the Southern Convention, the Chairman of the Board of Publications of the Southern Convention, the Chairman of the Superannuation Fund of the Southern Convention, and representatives from each of the Extension Boards of the Congregational and Christian Churches, and Dr. E. C. Gillette, Dr. F. P. Ensminger, Rev. M. J. Sweet, the Secretary of Ministerial Relief of the Congregational Church, the Secretary of the Congregational Educational Society, the Business Manager of the Congregational Publication Society.

"8. We recommend that the Southeastern Convention of Congregational and Christian Churches (unincorporated) be recognized as the expression of our common fellowship, and that it be further developed for the promotion of inspiration and co-ordination of all our common interests and for the promotion of loyalty for our institutions, both missionary and educational.

"Signed,
"Stanley C. Harrell,
"C. H. Rowland,
"E. E. Holland,
"M. J. Sweet,
"H. S. Hardcastle,"

I. W. JOHNSON.

WHO SHOULD GO TO COLLEGE.

Back toward the beginning of this country in the home of Daniel Webster, the question who should go to college waited for an answer. There were a number of children in the Webster home. The family did not have sufficient funds to give them all a college education. The father and mother took this question to heart and after meditation and due consideration, selected one out of the number to whom they would give the advantages of college training. As a result of this decision, one of the greatest statesmen and orators that this country has known was given to the world in the person of Daniel Webster.

Fathers and mothers today are still wrestling with this question. Not many weeks ago I was in a home where there were three children to be educated. Two of them are ready for college. The family is able to provide for only one of them to go to college. It is difficult to make decisions of this kind. However, they are being made throughout this entire country of ours.

Recently, an eminent school man, writing in a prominent magazine, insisted that not all young people who reach maturity should go to college; that not all who graduate from high school should go to college; that only those who are physically fit and mentally capable should be given such high privileges, and that even the ones of this select number should not have such privileges unless they are able to pay the necessary expense of such training. Had these contentions been rules from the beginning of our country unto this good day, there are many of our great statesmen who have made notable contributions to church and state who could never have been prepared for the service that they have rendered.

Unquestionably there are many who are enrolled in the colleges of this country today who are doing but little or nothing about it and who should be following some gainful occupation. There are many others who are deprived of the privileges of college life, who, if they had such opportunities, would be literally transformed and prepared to make notable contributions to society and to the world. As a rule the public-minded citizen who is interested in his country is anxious for the development of the citizenry of his country in order that the nation may advance along the high lines of education, culture and refinement. Resulting from these desires, if he is financially able to make provision for the training of young men and young women by setting up foundations, increasing endowments, or building colleges, he does so that the hope for higher education may be equal to all who have such ambitions.

At this season of the year, there are literally thousands of young men and young women who have reached college age, have graduated from high schools and are ready for college life. The state, the church, foundations and individuals have pooled their resources and united their efforts to provide campuses, fully equipped, for higher education that the youths of our church and state may enter college and prepare themselves more fully for life and for life's responsibilities.

There are in the United States approximately six hundred four-year colleges and five hundred junior colleges. This would seem that all who desire have the opportunity of entering college. In the State of North Carolina there are twenty-eight four-year colleges and nineteen junior colleges. Of these, thirty-two are State institutions and fifteen are church institutions. The doors of these institutions stand open and a great many of them are sending out catalogues, appeals and all kinds of advertisements urging high school graduates to enter college. Many of these institutions have field representatives, men and women, who go from town to town, community to community, and from home to home interviewing young men and young women, and not only inviting them, but urging them to use this particular period of their lives for preparation, that their opportunities for the future may be greatly multiplied. The appeals are made direct to the prospectives themselves.

The father and the mother, however, are weighing certain questions:

First, should their children go to college?

Second, are they able financially to pay their expenses?

Third, if so, should they all go or should they select one or more of their children to whom they should give the high privileges of college life?

Elon College was founded by the Christian Church, built for the purpose of offering to all who would come, the privileges of higher education. We are glad to have brilliant students. We do the best we can for them, but we do not turn those away who have been unable to make high grades in school.

Our faculty is here to give assistance and we believe that the young man or young woman of average intelligence is able to do college work with individual attention and under proper supervision.

It is our aim and purpose to take those who have not made brilliant records in school, teach them how to study and turn them out into life as brilliant students and prepare them for the responsibilities of the field they select for life's activities. I am particularly appealing to the homes of the Christian Church, and asking the fathers and mothers of our church to give us the opportunity of training their sons and daughters that the young people of our church may have something of the rich heritage that is theirs.

Our doors are open and we invite the sons and daughters of all, regardless of denomination or belief. On the campus those who come will find a note of sincerity as regards matters religious

and will, themselves, be conscious of a definite religious amosphere pervading the whole school.

We stand for high scholarship and are constantly increasing our requirements for graduation, but we also stand for high ideals in morals and living and strive in every way possible to give to those who come, a consciousness of the presence of Christ with the hope that they may know him in experience and manifest him in deeds.

If you are interested in sending your son or daughter to Elon College, please drop me a line and. my young friends, if you are ambitious for a college education under wholesome and healthful conditions, regardless of what may be your record or financial status, won't you please direct to me an inquiry stating your desires and making plain your needs?

L. E. Smith, *President.*

THE SOUTHERN CONVENTION.

Some Reflections.

The Southern Convention at Suffolk made me sit up and rejoice. Its hospitality, true in the South, was bountiful, sincere, generous. Truitt and his Suffolk tribe cannot be surpassed for felicity and dispatch in making people happy. So far as I could see there was not a sour face in the entire body of delegates; everybody said it with smiles. My own pleasure was enhanced by the joy of seeing many old friends, and in coming to know others whose personalities before the Convention had been merely names.

The Convention from first to last struck a forward note. This was made evident in many ways, but I can give here only a few samples.

In the first place Congregationalists and Christians fused their interests into a united church. Beyond the result itself was the spirit that brought it about. I did not meet a single person who did not feel good over the result. No one got his whole way, of course, but everyone recognized that each decision had been made in the interest of all and in a spirit of charity toward all. There is every reason why the united church will weld its several interests into a mighty force for concerted, creative action.

In the second place, the Convention voted to undertake an aggressive plan for the liquidation of the indebtedness of Elon College. This action should make it clear to everyone that Elon has no thought of taking a backward step. On the contrary, the Convention made it clear that it expects to stand back of Elon and make it the great undergraduate rallying center for the church in the Southeast.

In the third place, the Convention revealed its forward look by requesting that Seminary opportunities be afforded to all young ministers of the South. To this end it voted that the Atlanta Seminary Foundation, now located at Nashville, be requested to move to Duke University, where it would be in easy reach of all students of the united church of the South. For Southern ministers of tomorrow, a full graduate course in religion is as necessary as a college education was for those of the older generation. The Convention was prophetic in taking this important step.

In the fourth place, the Convention envisaged the Gospel for the new age in terms of its communal message. The world is now set within a new frame of social and political reference. The redemption of the individual is wrapped up with the spiritual reconstruction of the wider relations within which individuals move. In both committee reports and in Convention messages there was a central emphasis upon the necessity of applying the Christian Gospel to the whole of life. It was recognized that human personality is sacred, and that wherever our social and industrial system subordinates personality to profits, that system must undergo Christian reconstruction.

Thus the Convention faced the future. The next thing is to strike tents and march! I am convinced that this is what the united church of the South means to do.

H. Shelton Smith.

Duke University,
Durham, N. C.

MOORE UNION CHURCH.

[The following sketch is sent in by the oldest male member of this old church, and should prove of interest to Sun readers.—Mg. Ed.]

Moore Union is the oldest church in the Eastern North Carolina Conference, being over one hundred years old. It was the first church in this Conference to give a special Foreign Mission offering. This offering was collected by Rev. P. T. Klapp, and was contributed by W. R. Womack, who is still living. The amount was 35 cents.

Rev. P. T. Klapp served the church longer than any other pastor, having served for 22 years altogether.

Rev. B. J. Howard is the only pastor who went out from this church.

So far as our records show, all of the former pastors have departed this life except four. The church has a present membership of about 150, including quite a few young people.

There will be a home-coming on Sunday, May 20th, and all former pastors are invited to be present and participate in the program.

The records of the church show the following pastors have served this church, all for periods of one or two years, except where noted: Rev. Feral, Rev. Rollings, Rev. Hatch, Rev. James Wellons, Rev. Bradley, Rev. Robert Tining, Rev. C. A. Boone, Rev. J. D. Wicker (4 years), Rev. D. F. Jones, Rev. P. T. Klapp (22 years), Rev. Sanders Klapp, Rev. J. W. Fuquay, Rev. A. P. Barber, Rev. Pussey, Rev. J. L. Foster, Rev. J. W. Knight (4 years), Rev. C. C. Peel, Rev. B. J. Howard, Rev. Smith, Rev. J. A. Denton and the present pastor, Rev. J. Ray Dickens.

A. S. Howard.

Sanford, N. C.

In its brief lifetime the silkworm spins about 4,000 yards of thread.

OXFORD BIBLES *for* EVERY NEED

"The Oxford Bible is the Bible* par excellence *of the world"

THE HOME BIBLE

A Family Bible in Handy Size

An extra large type Oxford Text Bible, containing also, a family register and 12 beautifully colored maps. Size 9 x 5½ inches.

Specimen of Type

16 The Lord *is* King for ever and ever: the heathen are perished out

Nos.
01600 **Superior Cloth,** round corners and red edges ---------- $2.75
01603 **French Morocco,** limp, round corners, red under gold edges, headband, book-mark ---------- $4.75

The JUNIOR'S Bible

Self-Pronouncing

With 4,000 Questions and Answers, carefully selected "Aids to Bible Study," 16 beautifully colored and 15 black full-page illustrations, 6 colored maps and a presentation page. Children may readily pronounce correctly difficult Scripture names, as this Bible is self-pronouncing. Size 7 x 4⅞ x 1¼ inches.

Type in Junior's Bible

2 Take the sum of all the of the children of Is'ra-el, years old and upward, thro

No.
1815 **French Morocco** leather, overlapping cover, round corners, red under gold edges, headbands and book-mark. Make some child happy with one of these fine Bibles ---------- $2.95

Child's ILLUSTRATED Bible

The beautifully colored illustrations in this new Bible are a delight to the children. It has clear, readable type and yet it measures only 5⅛ x 3⅜ inches.

Specimen of Type

2 My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God.

10 Mercy and truth gether; righteousness kissed *each other.*
11 Truth shall sprin

No. 02112. French Morocco leather, overlapping cover, round corners, gold edges $2.50

Pocket REFERENCE Bible

Has over 50,000 center column references. Measures only 6¾ x 4⅝ inches. (A splendid gift for a young lady.)

Specimen of Type

9 Behold, O God our shield, and look upon the face of thine anointed. [a Gen. 15. 1. b Ps. 56. 1. & 57. 1.]
10 For a day in thy courts *is* better [1 2 or, *all*]

No. 07523x French Morocco leather, overlapping cover, round corners, red under gold edges---------- $3.25

Concordance Edition

Type and size as No. 07523x, but with a Concordance, subject index and dictionary of Scripture names. An excellent edition for students and Christian workers **No. 03272x**-- $5.00

OUR LEADER

Oxford Concordance Bible

Self-Pronouncing

This beautiful Oxford India paper edition is indeed the ideal Bible for the student, preacher and evangelist. Each proper name and difficult word is divided into syllables and accented, and though printed with large clear type, the volume measures only 8½ x 5½ x 15/16 inches.

Specimen of Type

8 ¶ 24 Jĕ-hôi'-ă-chĭn *was* e years old when he began t

No. 03671x. Fine Grain Morocco leather, overlapping cover, leather lined to edge, silk sewed, round corners, red under edges, silk

hea

A UNIQUE GIFT BIBLE

With Basket Weave Binding

The Antique brown calf leather binding has a basket-weave grain, and button clasp. Has overlapping cover, art silk lined, with red under gold edges. With references. Printed on Oxford India paper. *Type as Pocket Reference Bible.* $5.50
No. 03255x--------

As No. 03255x, with concordance.
No. 03276x ---------$6.50

Oxford TEACH[illegible]les

Have over 50,000 center column [illegible], and 300 double-column pages of up-to-date helps, conveniently arranged in alphabetical order. Also 32 full-page illustrations, and an indexed atlas of the Bible with 15 beautifully colored maps of Bible lands.

Easy-to-Read-Edition

Size 7¼ x 5 x 1⅜ inches

Specimen of Type

14 Like sheep they are laid in grave; death shall feed on th

Nos.
04453. French Morocco leather, overlapping covers, round corners and red under gold edges. A durable and handsome Bible ---------- $4.35

Oxford India Paper Edition

Only one inch thick.

0773x. French Morocco leather, overlapping covers, round corners, red under gold edges, headbands and book-mark. A beautiful gift edition ---------- $7.00

RED LETTER Edition

Same size and type as style No. 04453, with same references and helps, but with all the words of Jesus Christ printed in red. White paper edition **No. 05453. French Morocco** leather, overlapping cover, round corners, red under gold edges ---------- $5.00

The Oxford imprint in a Bible guarantees satisfaction

MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary*

READ THIS BOOK.

The Sun's editor has seldom been so thrilled and delighted as he was recently in reading "The Chistian Message for the World Today"—a book of 200 pages, carrying, as it does, a joint statment of the world-wide mission of the Christian Church by such men as E. Stanley Jones, John A. Mackay, Francis J. McConnell, Basil Mathews, Luther Allan Weigle, William Paton, and others. We were just in the act of trying to tell Christian Sun readers something of this book when the following observation from the May Number of *The Missionary Herald* came to our attention and expressed our own estimate of the book far more cogently and comprehensively than we could hope to do. Our desire is that every minister of our constituency and many laymen, who really wish to get a firmer grip on what "The Christian Message for the World Today" is, will read this book and pass it on to others. The following gives some idea of the spirit and contents of this thrilling and gripping volume:

"By all means everyone interested in Christianity as a world-wide movement should read 'The Christian Message for the World Today' (a joint statement of the world-wide mission of the Christian Church, Round Table Press, Inc., New York), 1934, p. 203. Each of the chapters of the book was written by an eminent author along his own line. There was a considerable degree of collaboration between them, yet in the end each author was responsible for his own presentation. This gives the book great strength and opens the way to the weakness of unevenness of value.

"The first three chapters, namely, that on 'The Mood of Our Generation,' by Henry P. Van Dusen, that on 'The Growing Faith of Communism,' by Basil Mathews, and that on 'The New Religion of Nationalism,' by Francis P. Miller, are so brilliant and so powerful in their challenge to modern Protestantism that they alone are sufficient to give the book unusual significance. In view of the powerful solidarity of communism and modern nationalism as here presented, one is driven to renew his effort to 'give to the Community of Faith a consciousness of its existence, to put meaning into its membership and to provide channels through which it may function more continuously and effectively.'

"The authors obviously represent differing theological points of view, although there is an underlying harmony of general attitude. One notices this difference particularly between the underlying position of Dr. Weigle as shown in his vigorous and able chapter on 'The Purpose of Missions,' and the strong Bartian position of Dr. Mackay in his chapter on 'The Gospel of Our Generation.' There is a larger degree of agreement in the social and economic point of view of the authors. All who touch on the subject recognize the failure of the present economic order to express the Christian spirit, and all would have the Christian forces of the world face this problem with realism and with complete devotion to the Christian conception wherever this may lead us, and whatever sacrifices it may entail.

"Throughout the book one feels the warmth of religious conviction and the strong sense of Christian mission. As one would expect, this is particularly evident in the final chapter by Stanley Jones on 'The Motive of Missions.' 'I only know,' says Dr. Jones, 'that when I get in close fellowship with Him there comes an almost irresistible impulse to pass on what one finds there. . . . For in Him I see the hope of the race.'

"We strongly recommend this book to all pastors and Christian leaders. We anticipate that it will form a fruitful basis for many a discussion group in American churches during the coming year.

J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING MAY 12, 1934.

Sunday Schools.

Previously acknowledged	$ 2,130.98
Union, Virgilina, Va.	1.72
Mt. Bethel, Stokesdale, N. C.	3.15
Sanford, N. C.	1.00
Third Ave., Danville, Va.	6.00
Winchester, Va.	4.83
Mebane, N. C.	3.26
Holy Neck, Holland, Va.	4.76
Shiloh, Ramseur, N. C.	1.00
Linville, Va.	5.00
Total	$ 2,161.70

Individuals and Churches.

Previously acknowledged	$ 1,326.70
Pleasant Cross, Asheboro, N. C.	6.28
Windsor, Va.	34.05
Mt. Bethel, Summerfield, N. C.	3.62
Berea, Altamahaw, N. C.	10.00
Plymouth, Raleigh, N C.	2.82
Elon College, N. C.	29.40
Whistler's Chapel, Mt. Jackson, Va.	1.00
Catawba Springs, Apex, N. C.	19.30
New Harmony, Cragford, Ala.	2.62
Fuller's Chapel, Henderson, N. C.	3.66
Linville, Va.	10.00
Long's Chapel, Mebane, N. C.	11.55
Total	$ 1,461.00

Summary.

Previously acknowledged	$12,418.22
Sunday Schools, Regular	30.72
Individuals and Churches	134.30
Total to date	$12,583.24

Many churches, we know, have taken the annual (Easter) offering, but have not sent it in. Others are taking the offering and are still trying to increase the amount. Reports now with any remittances will certainly be appreciated.

J. O. Atkinson, *Mission Sec'y.*

MISSIONARY VISITORS.

Those who attended the meetings in Suffolk greatly enjoyed all the contributions made by Miss Eunice Thomas to the missionary thought and interest. Miss Thomas is a missionary of the American Board in Foochow, China, now home on furlough. Following the Suffolk meetings she spoke in some of the Virginia churches and then in the churches of North Carolina through arrangements made by Miss Priscilla Chase. From there she is to go to Georgia and will visit several of the churches under the direction of Miss Annie Campbell. Her next engagement will be at the Florida Young People's Conference at DeLeon Springs, June 9th-19th. Her final engagement in the Southeast will be at the King's Mountain Conference. Her success with the young people at Suffolk is assurance that she will add greatly to the interest and benefits of the Summer Conferences.

Another Foreign Missionary, who has been making a successful tour in the South is Miss Jeanette Odell, also an American Board Missionary home on furlough. Miss Odell's field is Merzifon, in Turkey. She spent most of April in Tennessee, Kentucky and Alabama, beginning with the Rural Church School and the Collegiate Church at Nashville, Tenn. On her tour she was accompanied by Miss Marguerite Davison and in Alabama by Dr. and Mrs. Ensminger. Concerning the visitation, Miss Davison writes: "At the close of the school it was my privilege to take Miss Odell to speak in our Tennessee and Kentucky churches. We made a very quick trip throughout the area and met with the following churches: Pleasant Hill, Crossville, Grandview, Robbins, Stearns, Corbin, Chattanooga Pilgrim, Daisy, Soddy, and East Lake. At a good many of these places we met the children of the public school and the ladies in an afternoon session. Miss Odell had a busy schedule, sometimes speaking three times a day, but she seemed to enjoy the contact and the beauty of the trip through the lovely mountain section in the spring time. We had an interesting meeting with the C. C. C. at Stearns. The boys were most enthusiastic over our songs, over the costumes of Turkey, and the story Miss Odell told. I was glad of the opportunity to visit one of those camps and was pleased with the conditions I found, as well as with the group of young men.

"I deposited Miss Odell in Birmingham just in time to meet her appointment at the Birmingham Church and gave her over to the Ensmingers who were to conduct her through East Alabama and Georgia for two weeks. The Birmingham Church invited Miss Odell to speak at the Sunday night service, and a good group attended in spite of the bad weather. The next day the ladies had a Turkish luncheon in honor of Miss Odell. At least they said it was as near Turkish as they could make it with no knowledge of Turkish foods and customs. It was a most unique and pleasant affair anyway, a fitting introduction to Miss Odell's talk on the customs and costumes of the land. The question period which followed was instructive and very worth while."

E. C. G.

THE OVIMBUNDUS LOVE THEM.

By Miss D. P. Cushing,
News Editor, the American Board,
Boston, Mass.

That the Garden of Eden may have been located in Portuguese West Africa is the intriguing suggestion offered by Dr. Merlin Walter Ennis of Sachikela, whose knowledge of the language and customs of the Ovimbundus is probably unexcelled by any living man. Dr. Ennis, when he entered the foreign field in 1903, took with him a vital interest in archaeology. He has brought back to America and left in the Logan Museum of Beloit, his alma mater, many valuable specimens.

His archaeological and anthropological research has resulted in the finding of stone implements declared by the British Museum to date back to the earliest periods known to science. They indicate quite clearly that they were used by an ancient race which died out or migrated, leaving the land of Africa to the present Zulu people. In his studies, Dr. Ennis has rubbed shoulders, figuratively speaking, with races of men who lived and worked long before the pyramids were thought of.

Dr. Ennis has general oversight of the religious and educational activities of the entire mission. He speaks Umbundu fluently, as well as Portuguese, the official tongue, and has made many translations, including the Bible. He is returning to his work after a furlough this fall. Schools, a hospital, a clinic, and a kindergarten have grown up under Dr. Ennis' supervision during his years of service.

When Mrs. Ennis was graduated from the University of Oregon, she received the Failing Prize. She took the money with her when she sailed as a bride to Africa. Later, when her young son, Merlin, Jr., was born, she set it aside for his education. At 11 years of age, he died, and the money was used as a nucleus for the funds to build the Merlin W. Ennis, Jr., Memorial Kindergarten. The dedication of this kindergarten showed how deeply enshrined in the hearts of the native Ovimbundu women and children he was. The Ovimbundu youngsters would often consult him about their personal problems, rather than the grown-up missionaries, and when misunderstandings arose from the unconsciously awkward use by the missionaries of the vernacular, it was Merlin who smoothed the wrinkles, for he spoke Umbundu like a native.

REPORT.

Woman's Board of Missions, Southern Christian Convention, May 1932-May 1934:

Balance on hand, May 1, 1932		$ 793.69
Receipts—1932-1933.		
Alabama Conference:		
First Quarter	$ 16.45	
Second Quarter	20.00	
Third Quarter	15.62	
Fourth Quarter	88.30	
		140.37
Eastern Virginia Conference:		
First Quarter	$ 510.00	
Second Quarter	2,000.00	
Third Quarter	603.00	
Fourth Quarter	1,180.00	
		4,293.00
North Carolina Conference:		
First Quarter	$ 648.01	
Second Quarter	1,440.66	
Third Quarter	462.09	
Fourth Quarter	640.42	
		3,191.18
Valley Virginia Conference:		
First Quarter	$ 108.48	
Second Quarter	109.44	
Third Quarter	108.09	
Fourth Quarter	72.19	
		398.20
Receipts—1933-1934.		
Alabama Conference:		
First Quarter	$ 44.84	
Second Quarter	46.74	
Third Quarter	113.02	
		204.60
Eastern Virginia Conference:		
First Quarter	$ 952.00	
Second Quarter	2,314.00	
Third Quarter	850.00	
Fourth Quarter	1,676.00	
		5,792.00
North Carolina Conference:		
First Quarter	$ 374.53	
Second Quarter	1,323.20	
Third Quarter	550.17	
Fourth Quarter	932.61	
		3.180.51
Valley Virginia Conference:		
First Quarter	$ 121.85	
Second Quarter	30.94	
Third Quarter	73.97	
Fourth Quarter	40.74	
		267.50
Total receipts, May 1932-May 1934		$18,261.05
Disbursements—1932.		
Tax on checks	$ .64	
Norfolk Letter Writing Co.	2.95	
Suffolk Office Supply Co.	1.50	
Mrs. W. M. Jay, Conference Ed.	2.75	
Expenses, Burlington Convention	53.25	
W. C. Wicker, Treas., H. & F. M.	1,646.45	
Mrs. H. S. Hardcastle, Savings	12.00	
W. C. Wicker, Treas., H. & F. M.	3,614.95	
Mrs. H. S. Hardcastle, Savings	20.00	
Mrs. J. A. Williams, Ex. Acct.	23.86	
Disbursements—1933.		
Atlantic Printing Co.	36.05	
W. C. Wicker, Treas., H. & F. M.	1,261.19	
J. O. Atkinson, Sec'y	4.50	
Advertising Service Agency	4.10	
West & Withers, Bond	12.50	
Mrs. H. S. Hardcastle, Savings.	10.00	
W. C. Wicker, Treas., H. & F. M.	1,927.64	
Expenses of Board Meeting	6.00	
Mrs. W. M. Jay, Conv. Editor	1.95	
Newton, Florist (For Mrs. Lee)	6.00	
W. C. Wicker, Treas., H. & F. M.	1,430.27	
Mrs. H. S. Hardcastle, Savings	10.00	
W. C. Wicker, Treas., H. & F. M.	3,636.84	
Mrs. L. W. Stagg	10.18	
Pricilla Chase, Program Material	12.84	
Mrs. H. S. Hardcastle, Savings.	60.00	
Mrs. W. M. Jay, Exp. Acct.	9.75	
Mrs. H. S. Hardcastle, Ex. Acct.	3.50	
Mrs. J. A. Williams, Ex. Acct.	19.80	
W. C. Wicker, Treas., H. & F. M.	1,587.01	
West & Withers, Bond	12.50	
W. C. Wicker, Treas., H. & F. M.	2,649.16	
Total disbursements, May 1932-1934		$18,090.13
Balance		$ 170.92
Savings Acct., Life Mem. & Mem.		997.56
Balance on hand May 1934		$ 1,168.48

Respectfully submitted,
MRS. H. S. HARDCASTLE, *Treas.*

BETHLEHEM WOMAN'S MISSIONARY SOCIETY.

The Woman's Missionary Society of Bethlehem Christian Church, met at the church April 11th for its regular monthly meeting.

The President, Mrs. J. M. Byrd, presided. "I Love to Tell the Story" was sung. Prayer was offered by Mrs. Edward Simpson.

The treasurer reported that the entire apportionment for the year—$158.12—had been raised and sent to the Conference treasurer.

The president spoke briefly of the splendid spirit of cooperation manifested in the group work that had made the work so far this year a success.

Good reports were given from the monthly group meetings.

Three new members were added to the roll.

Mrs. J. C. Taylor gave a very interesting and instructive report from the District Rally held at Holland, Va.

The Society voted to honor Mrs. Mary E. Pierce, a deceased member of the Society, by contributing an extra $10.00 to the cause of missions as a memorial for her.

Following the business session the program was presented by Mrs. L. V. Savage, spiritual life superintendent. Prayer was offered by Mrs. J. W. Folk.

SECRETARY.

THE PRICE OF REPEAL.

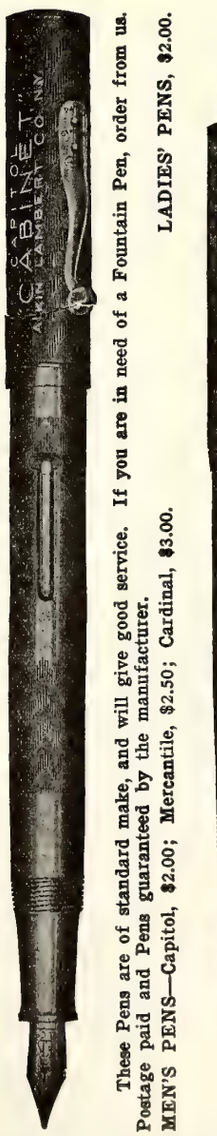
Three months ago John Barleycorn was paroled. The American people were convinced that he would be no more of a menace out of jail than in, and his friends confidently predicted that he would conduct himself as a gentleman. And so on a cold December day, the questionable gentleman was given his freedom.

Now, the Los Angeles *Times*, which allegedly was favorable to the release, reports that there has been an increase of 129 per cent in arrests of persons who have been associating with John Barleycorn in the wee hours of the morning. Double the number of drunk drivers in traffic accidents has shocked the august western journal, and this newspaper finds little difficulty in predicting a return of prohibition in due time.

Minneapolis arrested over seven thousand persons for drunkenness in 1933, which was more than any year since 1916, and in January and February of this year sizeable increases have been reported over these months last year. Nearly twice as many drunk drivers have been haled into court this February as last. Arrests for bootlegging spurted when police filled the jail Saturday night with scores of violators.

The average citizen is becoming convinced that old John's conduct isn't all that it could be. Grumblings are being heard from various parts of the country that something should be done, and that unless something *is* done, the day of dry "fanaticism" may return. The parole board is not in a mood to cut short the parole at the present time, and certainly the average citizen does not want it. The average citizen will insist, however, upon relatively decent conduct from the old boy that caused so many a W. C. T. U. member to parade, hatchet in hand, before his old hangouts.

There can be no excuse to turn every drug store and cafe into a saloon. People in residential districts have a right to be free from the effects of liquor on sale in buildings whose only difference from a saloon lies in their name.—*The Minnesota Daily.*



SUBSCRIBERS TO THE CHRISTIAN SUN

These Pens are of standard make, and will give good service. If you are in need of a Fountain Pen, order from us. Postage paid and Pens guaranteed by the manufacturer.

MEN'S PENS—Capitol, $2.00; Mercantile, $2.50; Cardinal, $3.00.

LADIES' PENS, $2.00.

COMBINATION OFFER—To a new subscriber or for renewal, $2.50, either Gentleman's (Capitol) Pen or Ladies' Pen, with guarantee of manufacturer. And to "Sun" subscribers, not in arrears, any Pen at one-fourth off. Address:

THE CHRISTIAN SUN, - - - 1536 EAST BROAD STREET, - - RICHMOND, VIRGINIA

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

Rev. F. C. Lester, *Editor*, 505 S. Main St., Norfolk, Va.

SPRING-TIME AND GOD.

Whispering across the years there comes to me from childhood the voice of Springtime in a little poem which begins:

The lilacs are in blossom,
The cherry blooms are white;
I hear a sound below me—
A twitter of delight.

I shall never forget the lilac bush hard-by the old log house of my childhood days. And there were the cherry trees with their white blossoms and red ripe fruit. Beauty, fragrance, and fruitage surrounded that old house where birds sang in the trees beneath which children played. The heritage of those children was greater than they thought for the call of this recurrent springtime beauty was developing souls in a way they could not dream.

The north wind has given us many a cold blast this year and threatened the progress of spring. But the birds are singing their canticles of love; the trees are robed in new green; and flowers burst their bosoms to offer their love-gifts of fragrance and beauty. Now one can wander at will through forest and field, can sit by the brook or stand by the sea. Springtime has opened the door to the Temple of Nature and invited all of God's children to breathe pure air, bask in the sunlight, and worship where all nature sings of God.

If you want to find happiness and rest, take the two quaint little poems which follow to a quiet beauty-spot and read them aloud to the God of Nature. Then listen for his voice as you learn to read in his great book.

A-B-C's IN GREEN.

The trees are God's great alphabet:
With them he writes in shining green
Across the world his thoughts serene.
He scribbles poems against the sky
With a gay, leafy lettering,
For us and for our bettering.
The wind pulls softly at His page,
And every star and bird
Repeats in dutiful delight His word,
And every blade of grass
Flutters to class.
Like a slow child that does not heed,
I stand at summer's knees,
And from the primer of the wood
I spell that life and love are good,
I learn to read.

—*Leonora Speyer.*

THE BOARD OF CHRISTIAN EDUCATION.

The Board of Christian Education is the group that stands squarely behind the work of young people, directs leadership training, and aids in the religious educational work of our churches to the best of its ability. The editor of this page has been the chairman of the board for six years. The recent Convention in Suffolk, Va., elected members of the board who will serve the next two years, as follows: Rev. H. S. Hardcastle, Mr. C. H. Stephenson, Mr. W. H. Baker, Miss Priscilla Chase, Rev. R. L. House, Rev. John Chapman, Rev. J. F. Morgan, Rev. Geo. E. Edwards, Mrs. C. H. Rowland, and the writer, F. C. Lester. The following report was made to the Convention:

"The financial storms of the past few years have battered the barque of the Board of Christian Education, but the sails are still up, and the crew on deck, smiling. The cargo is intact; nothing has been thrown overboard. The storms have kept us from putting in at as many ports as we wanted, but we may reach them yet.

"Leadership Training records show that Summer Schools have been held at Elon and Southern Union Colleges, local schools at Norfolk, Suffolk, Newport News, Richmond, Lynchburg, and Winchester, with approximately 300 enrolled and 200 credits given.

"Young people have been aided in holding Christmas Conferences at Elon and Defiance, conducting Conference rallies, in visiting all the churches in Eastern Virginia, and in planning the biennial meeting of the Youth Fellowship of the Southeast Convention(which was held May 3rd in the Suffolk Christian Church. The chairman of the board fills a page in The Christian Sun each week for the Youth Fellowship. Our young people are progressing with their work, and need much encouragement and guidance.

"Vacation Bible Schools add much to the religious experience of childhood in many communities. The board has aided churches in this work by furnishing materials and workers.

"Since November, 1932, we have distributed 751 copies of the New Testament and Psalms to 10-year-old children in our Sunday Schools. A young business man pays for the books, and the board does the rest.

Sunday School and Christian Endeavor Conventions find the board to be a friendly counsellor in planning programs. We also furnish a speaker, supply report blanks, and print the Convention minutes when requested to do so and finances permit.

"This board works in cooperation with the Department of Young People's Work and the Department of Leadership Training of the General Council, and with the office of the late Dr. Bloom. Resolutions passed at the last Convention anticipated the transfer of our work to the office of Dr. Bloom, but inasmuch as other mergers, especially financial, have not been made, it seemed wise to await further action of this Convention. We are glad to record that most friendly relations exist between all these departments and the board.

"With profound regret we must record the passing on August 22, 1932, of Mr. E. T. Holland, who for ten years was a faithful member of the board. Appropriate resolutions were sent to the family and recorded in the minutes of the board.

"We believe the work commissioned to this board should be supported and carried forward. The opportunities are great. The Board of Christian Education awaits the commands of the Convention to go forward, and looks to the future with hope."

THEN AND NOW.

I used to be afraid of God,
But that was e'er I knew
That he was in the fragrances
Of lilacs wet with dew.
I used to think that God was stern,
But that was e'er I found
He whispered in the violets
That purpled all the ground.
I used to turn away from God,
But that was long ago,
Before He came to walk with me
Where sweet wild roses grow.

—*Edgar Daniel.*

In the school of Christ they are the best scholars who continue learning to the last.—*Ex.*

EVERY-DAY USE AND ABUSE OF MONEY.

Christian Endeavor Topic, May 27, 1934.

Luke 10:12, 13, 16, 17; I. Tim. 6:10.

Worship Guide.

Theme—"Possessing for Partnership."

Hymns—"We Give Thee But Thine Own," "Give of Your Best to the Master," "Take My Life and Let It Be," "When I Survey the Wondrous Cross."

Scripture Thoughts—Matt. 17:24-27; 23:34-40; Luke 12:13-31; I. Cor. 3:21-23; Luke 16:10-12.

Meditation.

"I will place no value upon anything I have or possess except in relation to the Kingdom of Christ."—*Livingston.*

"Because money is so common an object and so constantly handled, its character-shaping value is likely to be overlooked."

"What a young man earns in the day goes in his pocket; but what he spends in the evening goes into his character."—*Theodore L. Cuyler.*

"Earn all you can; save all you can; give all you can."—*John Wesley.*

Prayer.

And as the path of duty is made plain,
May grace be given that I may walk therein,
Not like the hireling for his selfish gain,
With backward glances and reluctant tread—
But cheerfully, in the light around me thrown,
Walking as one to pleasant service led;
Doing God's will as if it were my own,
Yet trusting not in mine, but in his strength alone.

—*John Greenleaf Whittier.*

Six young people may be asked in advance to give talks on the various phases of "The Every-day Use and Abuse of Money." Six suggestive topics for such talks relating to the use of money may be: (a) Getting; (b) Spending; (c) Planning; (d) Saving; (e) Wasting; (f) Giving.

Naturally the leader will start the discussion with his own contribution. He may remind the young people that in our references to the use and abuse of money that we have condemned the capitalist and the millionaire for the ways in which they secured and used their money without saving very much about our own attitudes and actions every day. We have discussed the economic situation in the abstract without seeing our own relationship to some of the problems we were striving to solve. Much depends upon one's attitude toward money. There are men who have taken their own lives as soon as money was gone There are criminals deprived of their liberty just because of their love of money and the ways they tried to get it. There are young people who measure the whole happiness of their lives by the amount of money they can earn or spend in a given day. Do you "use" or "abuse" money—every day?

The following questions, thought through carefully, may help the group to see the fundamental character of many of the little items of a day's life.

(a) What difference does it make if we pocket the dime in a car or bus because the attendant missed us and did not ask for our fare?

(b) What difference does it make where we get our money and how?

(c) Some people are too thrifty. Ought we to be exceptionally careful in the expenditure of every cent?

(d) What is a luxury? Try to agree on a half-dozen of the most common luxuries for which young people of your acquaintance spend too much money.

(e) We should spend money for the things which we regard as of first importance. Do you so regard the church? How ought a young person to decide how much he shall give to the church?

(Continued on page 11.)

Sunday School Lesson

By Rev. H. S. Hardcastle.

THE FUTURE OF THE KINGDOM.

LESSON VIII—May 20, 1934.

Golden Text: *"The kingdom of the world is become the kingdom of our Lord and of his Christ; and he shall reign forever and ever."*—Rev. 11:15.

Lesson Text: Matt. 24:125:30.

It was the custom in Palestine to have weddings at night. The bridegroom, accompanied by his friends, would go to the house of the bride and bring her to his own home, or to some other prepared place, where the wedding feast would be observed. Jesus tells the story of how ten young women went to meet the wedding party, how they fell asleep while waiting for it to appear, how when it did appear five of them were ready because they had an extra supply of oil, while the other five were shut out of the wedding feast because they had no oil and by the time they could get oil it was too late. Jesus introduces the parable by saying that the kingdom of heaven is to be likened unto it. What did he mean?

The Kingdom of Heaven—A Wedding.

A wedding is a time of joy. It is significant that Jesus associated the kingdom of heaven with a normal, wholesome, joyous occasion. Jesus would have us understand that joy is an integral factor in the kingdom. The kingdom of heaven is not meat and drink, but righteousness, and peace, and joy in the Holy Spirit. It is true that there is a cross in the kingdom, but there is joy in it for all that, yea, because of that. Jesus for the joy that was set before him, endured the cross. Christians have been unfair to the kingdom. They have thought of it and presented it as something that takes the joy out of life. People think that being a Christian means giving up things. As a matter of fact the kingdom is the secret of true and abiding joy.

Wise—Foolish.

"Five of them were wise"—they not only took their lamps but they took extra oil in a vessel with them. "Five were foolish"—they took no extra oil with them. It is a parable of life. There are those who make no provision for the emergencies of life. There are those who have no resources for the unexpected demands which life inevitably makes upon them. They do not face the fact that "rainy days" may come, that temptations may suddenly assail them, that crises may confront them. On the other hand there are those who in the commonplace routine of life are laying aside reserves, not only of money but of character that will help them to meet the emergencies of life.

They Nodded and Slept.

"While the bridegroom tarried, they all slumbered and slept, literally they "nodded" and slept. Many a man has fallen because he slacked his vigilance which is the necessary price which he must pay for his soul. Jesus was not teaching that a man should live under a strain all the time, but he was emphasizing the fact that there should be a certain "set of the soul," and undertone of expectancy sounding through the daily faithfulness.

At Midnight.

The emergencies of life often come at the most unexpected time. They often come when people are least prepared for them.

The Bridegroom Cometh.

This parable is so often interpreted as teaching preparedness against evil. It is also a challenge to be ready for the good. It is, of course, true that many a man has gone down under some unexpected temptation, but it is also true that many a man has been unprepared to enter into some great opportunity, or to enjoy some great experience. As Dr. Buttrick says, "The danger of the commonplace is that by force of habit it may unfit us for heaven's hour of surprise. Thus the emergency of gladness as well as of grief, finds us off-guard and unprepared."

Buy for Yourselves.

When the bridegroom appeared all the virgins rose up quickly and prepared their lamps. But alas the lamps of five of the virgins were "going out" and they had no oil with which to replenish them. When they turned to the other five virgins and asked for oil, those wise virgins said, "Not so, lest there be not enough for us and you, but go ye rather to them that sell, and buy for yourselves." It looks like a selfish and ungracious act. As a matter of fact it is a true parable of life. No man has more grace than he needs. One cannot lay up merit for another. In some things we can share with others, but not in inner resources of character or moral reserves. Every man has to prepare himself for the emergencies which he must meet. No one can pass over to another one the thing for which the oil in the parable stands. Let every man take heed unto himself.

And the Door Was Shut.

They that were ready went into the feast—because they had resources for the occasion they could enter into the joy of participation. But when the five foolish virgins came back, "the door was shut." There might have been other opportunities for them to go into a wedding feast, but that opportunity was gone as touching this particular wedding feast. We may talk as we please about opportunity always coming back, but the same opportunity does not come back. Doors are shut. There are times when it is too late.

Watch, Therefore.

We do not know when the Son of Man cometh. We need not know. We need only to do faithfully every day what has been committed to our care; we need to be on our guard against the things that lull us to sleep and weaken our vigilance, and we need to abide in the Holy Spirit so that always we shall have those added resources for the emergencies and the opportunities of life.

CHRISTIAN ENDEAVOR NOTES.

(Continued from page 10.)

Mr. David McConaughy suggests the following outline to show how the idea of giving developed in the Bible:

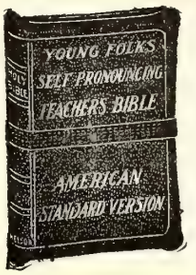
1. "A tenth" paid by pagans (Gen. 4:3).
2. "The tenth" paid by patriarchs (Gen. 28:22).
3. "Tithes" paid by Israel (a. Lev. 27:30; b. Deut. 14:22; c. Deut. 14:28, 29).
4. "The half" paid by Zacchaeus (Luke 19-8).
5. "As prospered"; Paul's rule for free-will offerings (I. Cor. 16:2).
6. "To their power and beyond," Macedonian converts (II. Cor. 8:5).
7. "All," the poor widow (Mark 12:41).

E. R.

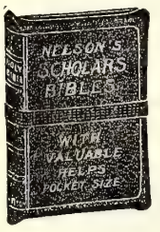
The word starboard comes from the old Saxon *steoboard—steor* meaning either rudder or steer, and *board,* side. Starboard gets its present meaning from the time when vessels were steered by a paddle or sweep worked from the right side.

AMERICAN STANDARD BIBLES.

Authorized and Edited by American Revision Committee, and Published by Thomas Nelson & Sons.



These Bibles contain the Concise Bible Dictionary which forms the helps to these Teachers' Bibles. It supplies ,in the most condensed and convenient form, all the latest information about the Bible, its writers, its language, the various versions, complete chronology, life of Christ, with harmony of the Gospels, life and travels of St. Paul, etc. The illustrations are reproduced from recent photographs, and truly illustrate the articles. The Combined Concordance is entirely new, and has been made expressly for the American Standard Version. It combines with the Concordance, Subject-Index, Scripture Proper Names, etc. The 12 Maps have been carefully revised and are beautifully colored. In making orders, give the number and price.



135—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold. **$3.00**

India Paper Edition, Only 16-16 of an inch thick.

. 133X—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold, **$4.00**

SUNDAY SCHOOL SCHOLARS' BIBLE.

Especially made up for gift or reward Bibles for Sunday School scholars, containing a special series of very practical and useful helps and Bible Questions and Answers, etc. Printed on fine white Bible paper; ruby type; pocket size, 3¾x5⅜ inches, and 1 inch thick, with 31 full-page illustrations in sepia. All bindings are black.

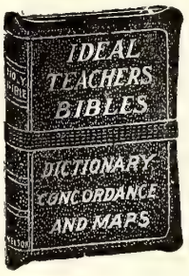
Ruby Type, Size 3¾x5⅜ Inches, and 1 Inch Thick.

65—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on side and back in pure gold; 6 colored maps **$2.50**

AUTHORIZED VERSION.

RED LETTER TEACHERS' BIBLES.

Brevier Type (8 vo.), Self-Pronouncing, Size 5⅝x8½ Inches and 1⅜ Inches Thick.

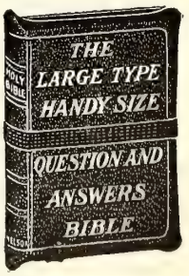


Containing the Bible, with full references. The words of Christ in the New Testament are printed in red; other parts of the book are printed in black. With Concise Bible Dictionary, combined Concordance, and 12 indexed maps.

7852—Genuine Leather, Lavant grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold **$4.75**

RED-LETTER EDITION.

With All the Words of Christ in the New Testament Printed in Red.



1282—Genuine Leather, Morocco grain, divinity circuit round corners, red under gold edges, register and headbands; title stamped on side and back in pure gold **$3.25**

60—Bound in Cloth, stiff covers, square corners, red edges, Sunday School Scholars' Bible, stamped in pure gold on cover, no illustrations; special book for Sunday Schools **95c**

Any of the above Bibles sent postpaid. Address

THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

FAMILY ALTAR

Conducted by H. E. Rountree
One of our Chaplains in the U. S. Navy

Theme: *"Help Yourself to Happiness."*

Foreword—The Beatitudes provide us with a complete and perfect recipe for happiness. We are substituting the word "Happy," for "Blessed" by authority of the Hebrew meaning, "O, the happiness of. . . "

The Beatitudes teach three phases of living, each a component part of life's action and all of them necessary to perfect happiness. These three are: First, personal; second, social; and third, universal.

MONDAY.

The Personal Qualification.

"Happy are the poor in spirit."—V. 3.

"Happy are they that mourn."—V. 4.

"Happy are the meek."—V. 5.

"Happy are they that hunger and thirst after righteousness."—V. 6.

"Happy are the pure in heart."—V. 8.

All these texts refer to those personal, moral, unobtrusive, inward, self-regulating qualifications which guarantee happiness.

When was one ever made happy by exalting himself, looking at everything and every person through the medium of self-importance? All kinds of wrong become possible to such an one. Humility proceeds from coming face to face with God. It is born of a sense of divine nearness, of utter dependence upon God and the recognition of the value of others. It is a virtue that moves one to prayer even in triumphant moments. Who ever was made unhappy in humbleness and prayer?

"Happy are the pure in heart." However lofty these words may seem, they offer us the possibility of happiness. "The pure in heart," we are told, means "without alloy," "clean," "clear," simple," "single." It is to be taken as connected with the heart or mind, in purity and honesty of purpose, in all the dealings of life, and lifting those purposes to the absolute enthrone of God in all things, and reflecting God's spirit and God's will in all. This is holiness, and holiness has in itself the elements of happiness. For it frees from a thousand sources of pain, inward strife, from a condemning conscience, from passion and anger, envy and jealousy, and a thousand torturing thorns. Whoever has been made unhappy from such purity and loftiness?

In the same way apply the other texts and see what conclusions you draw. Help yourself to happiness.

Prayer—Our Father, in thee we live and move and have our being. We pray for the Spirit of Christ to fill our souls this day and all through life.—*Amen.*

TUESDAY.

The Social Qualifications.

"Happy are the merciful."—Matt. 5:7.

Are you a Christian? How do you know? Answer: Micah 6:8, "What doth the Lord require of thee, but to do justly, love mercy and walk humbly with thy Lord."

There are people who are as upright as a marble column, and just as cold, as stern, as hard. It is not all of Christianity to be just. Crossing our path every day are those who for various reasons trespass against us. Have mercy. Jesus believed that those who crucified him did not know what they did, and so he looked upon them with mercy and prayed that they might be forgiven.

Did being hard and vindicative every bring you happiness? Did you ever get a happy feeling or a happy thought out of bitter words and retaliation? On the other hand, is there not always happiness in being merciful and forgiving, even if one is being imposed upon?

When one exercises mercy toward others because of his love for humanity, he learns that it is more happy to give than to receive. Help yourself to happiness.

Prayer—Our Father, thou knowest best. Let thy will be done in us.—*Amen.*

WEDNESDAY.

"Happy are the peacemakers."—V. 9.

"Happy are they which are persecuted for the sake of goodness."—V. 10.

"Happy are you when men . . . persecute you . . . for my sake."—V. 11.

In these texts we have a vision of the scope of the Kingdom of God—peace for everybody—the gospel of peace to all the world, God for all and all for God. With this, the assurance that there will be sunshine in the rain. There may be physical and mental misery in persecutions, but there is great satisfaction in the effort to make peace. Whoever has been made unhappy from going about settling quarrels, bringing harmony out of discord, making friends of enemies, uniting those who are separated, setting up love in the place of hate? On the other hand a great deal of misery and unhappiness has come of envy and strife, and their kin. Nothing but misery can come of such.

Prayer—Our Father and our God, thou alone can make us peacemakers. O Lord keep us. We are so weak and frail, so full of passions of the flesh, and the devil seeks to devour us. O God, help us. Fill us with thy spirit, then will we live right and teach sinners thy way.—*Amen.*

THURSDAY.

Certain Happiness.

"Be strong therefore and let not your hands be weak; for your work shall be rewarded."—II. Chron. 15:7.

In the frailties of human flesh we cannot always feel that it is possible to be happy at all times. The elements of failures, discouragements, illnesses, enemies, torpid liver, flshy temperaments, etc., get the best of us, and we worry and fret our lives away banishing happiness from us. A friend said one day, "How in the world can a man be happy and be full of rheumatism?" Even they who know the way to perfect happiness cannot always overcome this irresistible element of life.

But some one has written a recipe which sounds good. It is as follows: "When you rise in the morning form the resolution to make the day a happy one for somebody else. The cast-off garment to the one that needs it, a kind word to the sorrowful; an encouraging expression to the down and out. These may be trifles themselves, as light as air, but they will help you gently and happily down the stream of life."

Look at the result. Send a person through this day happy, and send one each day three hundred and sixty-five days in the course of a year; then suppose you live forty years only after you commence this course; you have made fourteen thousand, six hundred humans happy, at all events for a time. Now, worthy reader, isn't that easy to do? And if it should be hard, but possible, isn't it worth trying? Help yourself to happiness.

Prayer—O thou God of Jacob, give us that happiness that comes from serving thee. That comes from walking with thee. Teach us that thy presence in all our experiences is the only power that gives true happiness. We come to thee, we trust in thee that we may know how thy grace sustains our souls through life's varying way and gives happiness despite all to the contrary. O give us this life, in Christ's name, we ask it.—*Amen.*

FRIDAY.

The Overcoming Life.

"When a man's ways please the Lord, he maketh even his enemies to be at peace with him."—Prov. 16:7.

"The triumph of the wicked is short, and the joy of the godless but for a moment."—Job 20:5.

"They that seek the Lord shall not want any good thing. No good thing will be withheld from them that walk uprightly."—Ps. 4:10.

To sum up a few thoughts: Life is not acts; life is a way, a way in which acts take place; it is the way of reverence for and obedience to God; it is a way of truth and honesty and to depart from it we are lost. Life is a way of clean living which is found by "taking heed according to the Word of God"; it is a way of justice, and a way of mercy. Life is a way of giving, not money (which, as important as it is, is the least) but self, to the great purpose of making our fellowmen happy. The result is happiness.

Thus: If our idea of happiness is in our own physical comfort, we will never be happy, for we cannot always be physically comfortable. There is too much, both external and internal, to make unhappy. But if our idea of life is to make life right in the sight of God and man, and that it is to be spent in making others happy, and if we give ourselves to accomplishing that, we ourselves will become absorbed in the prospect, and we will be happy. Help yourself to happiness.

Prayer—Our Father, it hath pleased thee to hide from us a perfect knowledge, yet thou dost call for a perfect trust in thee. The curtain of the flesh often keeps us from seeing what is best and we know not the way we should take. But thou hast proven true and faithful through all these ages, and thou hast promised good things such as eye hath not seen. Give us trust complete, and forbid that we shall slacken that faith until we arrive with Christ in glory. In his name, we ask it.—*Amen.*

SATURDAY.

"No Religious Services."

"The dust returneth to the earth as it was, and the spirit returneth unto God who gave it."—Read Eccl. 12:1-7.

A certain author who recently passed away left instructions that there should be no religious services at her funeral, only the reading of passages from the works of John Burroughs and Walt Whitman.

If there has been no recognition of God in a life, recognition of him at a burial service is nothing but hollow mockery. But how different is the death of a sincere Christian! He knows that, believing in Christ, he is never to die. He knows that at death he goes to the place prepared by him, there to dwell happily forever.

When we come to die, we shall realize as never before that our faith in Christ is our chief pos-

(Continued on page 14.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, *Pastor.*

WHAT CAN I BELIEVE ABOUT HEAVEN?

By JOHN G. TRUITT.

"For we know that if our earthly house of this tabernacle were dissolved, we have a building, an house not made with hands, eternal in the heavens."—II. Cor. 5:1.

We have more interest in heaven than we admit we do. The life beyond concerns everybody. It cannot be overlooked. It will not stay down even though we try to forget about it. It stands ever just ahead. For some it is a vague uncertain something that brings a sort of shadow across their minds. For others it is a great hope. All and sundry must consider it after a fashion. It is a patent fact that we are all headed toward the end of this present life. That we must surely know. In a hundred and fifty years—and such a short time that is—not a person among us will be living on this earth. In so brief a span of time the earth will be entirely depopulated of its present people. Every person now on earth will be in a different realm. Thus generation after generation we pass on. On whither? What can I believe about heaven?

You will pardon me for putting my speech in the first person—for making it a testimony. Like most of you I have looked that question squarely in the face. I have seen very dear loved ones breathe their last. I have looked upon the cold, lifeless form of many dear friends. Like Tennyson, have we all cried:

> But, O, for the touch of a vanished hand;
> And the sound of a voice that is still.

And like Job we have asked, "If a man die shall he live again?" And if he lives again, how? "How can a man be born again when he is old?" is not the very same thing, but is quite akin to it.

We can believe that there is a heaven. And if we can believe that, is that not almost sufficient? Is it not a very real comfort just to rest ourselves in that assurance? Our Saviour has given us the assurance that there is a heaven. "I go to prepare a place for you," says he. In my Father's house are many mansions," says he. And understanding how finite our conception must be of that place beyond, and how full of wonder and doubt our minds may be, he adds, to make assurance doubly sure: "If it were not so, I would have told you." It is as much as to say, I see your doubts, and I know that ever since before the days of Job men have wondered about the life after death, and I wish to assure you here and now that there is life after death, and if it were not so I would have told you.

> The stars shall shine for a thousand years,
> A thousand years and a day;
> But God and I will love and live
> When the stars are passed away.

I stood one day in the midst of a grass covered, mountainside cemetery in New Jersey. In the near valley below in plain view roared down its wide, expanding course the great Delaware river. Across the river were the Pennsylvania hills, forest covered, and beautiful in the gold, and yellow, and green of their autumn gowns. The setting sun was laying a blanket of glory about it all. It was beautiful. I lifted my heart to God in thanks and praise "for the beauty of the earth; for the beauty of the skies;" and the river, which had just cut its circuitous right of way through the Pennsylvania pass. These live on, I said. My friends here beneath the sod are gone. They used to look, as I look now, upon this view. The view remains. They are gone. Oh! if one could but live always! Then I could hear, as it were, Jesus talking about gates—gates that lead to death, and gates that lead to life—life eternal. I remembered his speech about cutting off members of one's body if it hindered in one's progress to everlasting life, rather than keeping the member and being cast into everlasting death. And I remember that another young man had asked Jesus about inheriting eternal life, and Jesus answered him just as if he held the very latchstring to eternal life in his own hand. And Jesus later discoursed about the judgment after death with sucsh words of assurance as had never been heard before. He spake with authority as he said: "These shall go away into everlasting punishment; but the righteous into eternal life." and to Nicodemus he said: "Whosoever believeth in him (the Son) should not perish, but have eternal life." And the beauty of the autumn sunset, as I stood among the mounds of the dead, brought afresh to me his words, when he said, "Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrectionof life; and they that have done evil, unto the resurrection of the damnation." I went down the mountainside, and preached that evening with a new hope for the life eternal.

We can believe that heaven is beyond the complete comprehension of our finite minds. We cannot understand it. We know that. It is beyond us. Fitting earthly questions to heavenly situations is of small value. Seeking heavenly answers for earthly ways of doing is in vain. Finite minds cannot take hold of infinitude. We have the complete round of the promises of Jesus that we shall have life after death. We have his own resurrection—as incomprehensible as that is to us—before us. We have the witness of the ages to the longing for life everlasting. The hart panteth for the water brooks, and there are water brooks for it to find. The ear is tuned to music, and there is music for it to hear; the wing is fashioned for air, and there is air for its flying; and the intellect of man is built for eternity, and somewhere eternity is. But with our present equipment we cannot describe it, and if we "should tell you of heavenly things, how could you believe?" We have been given the proper equipment for the situation—namely, the instrument of faith. "He that believeth hath life already."

We can believe that it is better than our present life. "But now they desire a better country, that is, an heavenly; wherefore God is not ashamed to be called their God; for he hath prepared for them a city." In other words God has not put out a hope, and dream in the hearts of his finite children that there is no chance of putting into perfection. The God that has planned the soul, with all its sensitivities and qualities, with all its desires and longings, has planned also the home of the soul. God is not ashamed to be called the God of a people who have the faith to follow his design into heaven itself. For such a people he prepares a heaven. And heaven is not heaven if it is not better.

The people of God shall not be disappointed. We can count on that. "According to my earnest expectation," says Paul, "and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death. For to me to live is Christ, and to die is gain. . . . I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better; nevertheless to abide in the flesh is more needful to you." Paul has assurance that to be with Christ in the life hereafter is far better, and we may likewise have that same assurance for all the promises Christ has made unto us. And this brings me to my concluding remark.

We can believe that heaven has law and order. Everything which has the design of the hand of God upon it has in it law and order. And one of the laws of God is growth. Does that help you any? It does me. It suggests to me that there is to be nothing static about heaven. It is to be a place prepared by the Giver of abundant life, for a people prepared for abundant living. Com-

(Continued on page 15.)

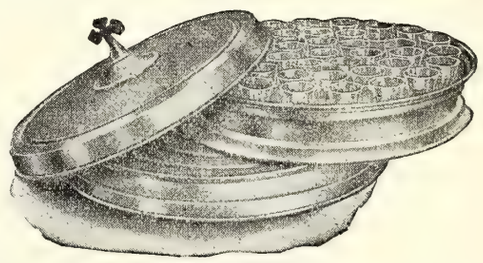
COMMUNION WARE.

Individual Service.

Made in best Silver Plate or Aluminum. Prices low; first-class workmanship and finish.

ALUMINUM.

Aluminum is light in weight, durable, and does not tarnish.



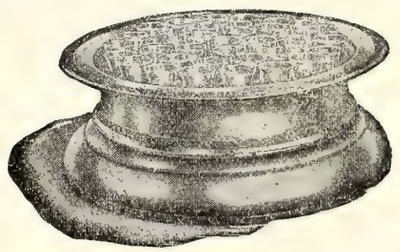
Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses	$7.00
Tray No. 6—Interlocking, with 35 plain glasses	6.75
Tray No. 10—Interlocking, with 30 plain glasses	6.50
Base No. 50-A—Fits Trays 2, 6, or 10.....	2.25
Cover No. 50-A—Fits Trays 2, 6, or 10.....	2.25
Bread Plate No. 1—Narrow rim.....	1.60

SILVER-PLATED.

The Silver-plated Ware is of the very highest grade and best finish; heavily plated on nickel base.

Tray No. 85—Interlocking only, with 36 glasses	$22.00
Base No. 1—Silver-plated; fits Silver Tray 85..	11.00
Cover No. 5—Silver-plated; fits Tray No. 85...	16.00



(For Silver Bread Plates, see under No. 90.)

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	$22.00
Base No. 2—Silver-plated; fits Silver Tray 90..	16.00
Cover No. 4—Silver-plated; fits Silver Tray 90.	14.00

Bread Plate No. 3—Narrow Rim.....	$ 9.00
Bread Plate No. 4—Broad Rim.....	9.00
Filler—Silver Lined.....	6.00

THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

Christian Orphanage

Dear Friends:

Our public school will close on Thursday, May 17th. Our children will be happy to be free for a while from the school room. As a whole they have done good work. Of course, we always have a few who make poor grades. I guess we will always have some that were not born to study. It is hard work. We are happy that one of our girls will be second in her graduating class. She made an average of 94 on her studies but she had a competitor in her class that made a fraction more. We are happy to get the second place.

We have another girl who is taking the business course in Elon College and is doing fine. She has already won a prize on her work and is striving now to win a gold pen which has been offered for certain work. She is doing her best and we are hoping she will win.

The boys will find employment on the farm from now on, and the girls will find plenty of sewing to do. We have twenty-eight dozen overalls already cut and ready to make. Think of the amount of sewing that will take. Button holes to work and buttons to sew on. When that is done then the canning season will be on. You see that vacation does not mean rest at the Christian Orphanage—but change of work.

CHAS. D. JOHNSTON, *Supt.*

REPORT FOR MAY 17, 1934.

Sunday School Monthly Offerings.

Brought forward		$ 5,328.24
North Carolina and Virginia Conference:		
Mt. Bethel	$ 2.36	
Happy Home	3.15	
Union Ridge	2.00	
Durham	15.45	
Lebanon	.81	
Third Ave., Danville	6.00	
Carolina	6.74	
		36.51
Eastern North Carolina Conference:		
Mebane	$ 3.25	
Oak Level	1.00	
Sanford	1.00	
		5.25
Western North Carolina Conference:		
Glendon	$ 7.68	
High Point	3.00	
Flint Hill	.59	
Hanks Chapel	2.65	
		13.92
Eastern Virginia Conference:		
Johnson's Grove	$ 1.00	
Rosemont	15.00	
		16.00
Georgia and Alabama Conference:		
Vanceville		1.00

Special Offerings.

Mrs. Dalton, support children	$ 12.50	
Mr. and Mrs. M. E. Godwin, Stuart, Ia.	50.00	
W. P. Perry, support Billy Perry.	10.00	
		72.50
Total for the week		$ 145.18
Grand total		$ 5,473.42

True friendship cannot be unless God cements it in those who cleave to him by that "love which is shed abroad in our hearts by the Holy Ghost."

THE FAMILY ALTAR.

(Continued from page 12.)

session, worth all the rest of the world to us. We shall want prayers said at our grave, and we shall want them to be prayers of thanksgiving and praise.

Prayer—In thee, O God, we live and move and have our being. May we so pass our days that when we come to the end of our earthly pilgrimage we shall know that we stand at the very portal of our heavenly home.—*Amen.*

AMOS R. WELLS.

SUNDAY.

WASHING SMOKE.

"These are a smoke in my nose."—Read Isaiah 65:1-7.

Our cities are becoming more civilized, and one proof of it is the increasing thought that is taken to prevent the smoke nuisance. In Chicago, for instance, when a locomotive is standing, getting up steam, it is not allowed to shoot great clouds of black smoke into the air, but a hood is brought down over its smokestack, draws the smoke into it, and releases it only as well-washed vapor.

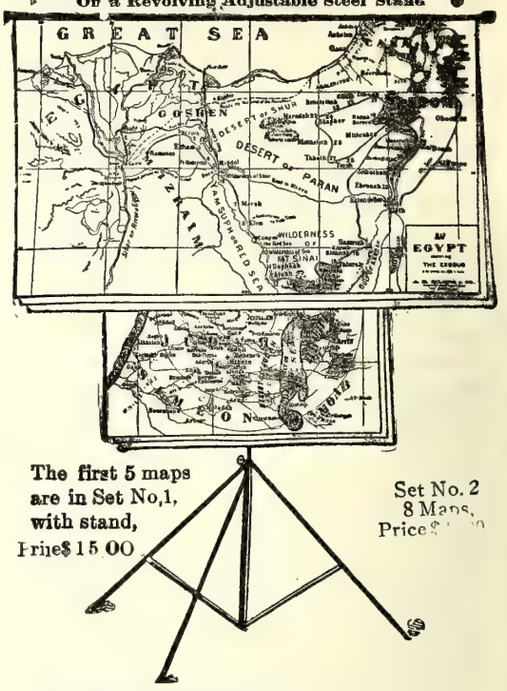
All of this should be a lesson to us. Many of us lead smoky lives. Foul clouds of anger, of suspicion, of fault-finding, of slander, are emitted wherever we go, and all the lives around are defiled. We sadly need to cleanse our contribution to the spiritual atmosphere of our homes, our offices, and the society in which we mingle.

Prayer—Holy Spirit of God, live thou within us. Purify our hearts. Let us know that not what we take in but what we give out renders us impure. Oh, cleanse us and keep us clean.—*Amen.*

AMOS R. WELLS.

Eilers Sunday School Maps.

On a Revolving Adjustable Steel Stand



The first 5 maps are in Set No. 1, with stand, Price $15.00

Set No. 2 8 Maps, Price $

Fine large Maps, in 6 Colors 36x57, on linen finished Cloth. Mounted on a folding steel stand, which can be regulated, so that Maps may be seen to the best advantage. This set contains data for thorough Bible Study. Its large print and Cheerful Colors makes this set very instructive and attractive. Contains the five thoroughly up to date Maps necessary to the study of Bible History.

New Testament Palestine, — Old Testament Palestine, — Roman empire and Bible Lands, showing Pauls Travels by Colored lines. — Lands of the Old Testament, from the Great Sea, to the Persian Gulf.—The Exodus, Egypt, showing by Colored lines the wanderings of the Israelites the

THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

HOLMAN SUPERIOR TEACHERS' BIBLES

Authorized Version—Self-Pronouncing The Best Editions of the World's Best Book

For Adults, Teachers, Preachers, Students, and All Who Would Study the Word of God Intelligently

BOLD BLACK TYPE—COMPACT SIZE 4½x6¾ INCHES—WILL FIT THE COAT POCKET

Part page specimen of Holman Boldblack Type Bible

ST. MATTHEW, 5. *Christ's sermon on the mount.*

13 And leaving Năz'a-rĕth, he came and dwelt in Că-pĕr'na-ŭm, which is upon the sea coast, in the borders of Zăb'u-lon and Nĕph'tha-lim:
14 That it might be fulfilled

A.D. 31. CHAP. 4.

934 CHAPTER 5.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.

AND seeing the multitudes, he went up into a moun-

THIS NEW HOLMAN TEACHERS' BIBLE, Pronouncing Text, Bold Black Type is a PRONOUNCED SUCCESS. The latest Bible with NEW HELPS that are quite comprehensive and consist of an Illustrated Bible Dictionary, Concordance and additional aids all under ONE ALPHABETICAL INDEX. Also Fine Maps on Coated Paper, and a specially prepared BIBLE READING COURSE, intended to stimulate and maintain interest in the Bible. Imported Bible paper is used to improve opacity and keep down bulk. By this means you get the benefit of full Biblical information without the physical discomfort of handling a heavy volume.

STYLES AND PRICES—BIBLE PAPER EDITION

4612. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges..... $4.00
4630. Same as 4612, with extra leather lined covers..... 4.75

THIN INDIA PAPER EDITION

With Helps as described above. Size 4½x6¾ inches. One inch in thickness

630X. Egyptian Morocco, divinity circuit, leather linings, red under gold edges, silk head bands and silk marker..... 7.00
633X. Algerian Morocco, divinity circuit, leather lining to edge, silk sewed, round corners, red under gold edges, extra quality binding..... 8.00

EXTRA LARGE PRINT TEACHERS' BIBLES

Large 8 Vo. Size—8x5½ inches—1600 Pages, including 400 pages of Bible Study Helps

Part Page Specimen of Print

Extra spacing between words and lines makes this Bible very easy to read.

ST. MATTHEW, 5. *Christ's sermon on the mount.*

15 [k] The land of Zăb'u-lon, and the land of Nĕph'tha-lim, *by* the way of the sea, beyond Jôr'dan, Găl'i-lee of the Gĕn'tiles;

A. D. 31.

[k] Is. 9. 1, 2. [l] Is. 42. 7. Luke 2. 32. [m] Mark 1. 14.

2 And he opened his mouth, and taught them, saying,
3 [b] Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

CONTAINING COMPLETE HELPS TO BIBLE STUDY, INCLUDING ALL OF THE FOLLOWING FEATURES

A New Practical Course in Bible Reading, A Treasury of Biblical Information. The most carefully compiled, thorough and attractive form in which valuable Biblical information has ever been prepared. Illustrated Self-Pronouncing Bible Dictionary Containing 150 illustrations, concise definitions and textual references on nearly 50,000 subjects. A Practical Comparative Concordance, with nearly 50,000 references. Four Thousand Questions and Answers on the Old and New Testaments. A valuable Help to all Bible Readers.

STYLES AND PRICES

4712. Divinity Circuit (overlapping covers), French Seal Leather, red under gold edges, silk head bands, and silk marker.. $5.00
812RL. Red Letter Teachers' Bible. The Words of Christ in the New Testament, Old Testament Passages alluded to by Christ, various prophecies relating to Christ in the Old Testament, etc., all PRINTED IN RED. Binding same as described above on 4712 and same large Self-Pronouncing type..... 6.00
733X. Holman India Paper, Genuine Morocco, leather lined, silk sewed, divinity circuit, round corners carmine under gold edges, silk head bands and silk marker, same type and helps as above..... 10.65

All styles sent Postpaid at above prices—Thumb Index 50 cents extra

A SOCIAL GOSPEL AND THE NEW ERA.

By TIMOTHY THOMAS.

The words *social* and *society* have different definitions to different people—all depending on the viewpoint of the individual. A little more than two decades ago the subject of society was a pet theme heard from many pulpits as the basis of ridicule delivered in the name of a sermon. Society and hell were so closely associated in the minds of many that the first was the entrance to the second. In those days *social* was a cheap word to a large number of people. Webster never dreamed that his definitions of the two words would be so perverted.

We are living in a day of social agencies, social uplift, and hearing much about a social gospel. Our continued progress along these lines will be measured in proportion to our interpretation of what we mean by *social.* It is gratifying to see the effect of an increasing appreciation and undtrsanding of what is meant by the term *social.*

The church should have credit for bringing us into an age of brotherhood, despite the fact that certain elements of the church have, through a misunderstanding, opposed every semblance of a social gospel. The church is essentially a brotherhood organization and its progress has been made possible through the fundamentals of Christian brotherhood.

Reformation comes through social revolution, or social evolution, using that term in its broadest and in its most significant meaning. Reformation does not come through a demand. So-called reformers have not left their imprint on society because of their demands, but because they implanted some worth-while principle in our social order.

The old idea of reform was to change the habits of the individual, and that change was thought to save the individual. This saving was limited to a protection of the individual from future punishment. In the light of a larger thinking we have come to understand that changing of the individual is not necessarily a saving of the individual but the beginning of his saving. True reformation is a continuous restored life, a life that grows and gives. Mere reform becomes meaningless if the change is to be only a change. The changed individual must have a changed environment if he is to remain changed, and to become a new individual. The church that fails to provide a spiritual-social environment falls far short of its opportunity.

Too long has the church considered its successes in the number of members enrolled on a mere acceptance of a creed. The ability of the church to lead members for soul-working and soul-changing through the spirituality of a social gospel is the measure of its success, and the fulfillment of its true mission.

When Christ spoke about leavening the whole lump he uttered a message which it has taken the world almost two thousand years to grasp. The church too long has stored the leaven under its own roof rather than spreading it among all mankind through a social gospel. Certainly the Master had this in mind when he said, "Go ye into all the world . . ." But the church has said, "Come ye under my roof." The church must *go out* as well as invite.

Man cannot be saved by theology alone, nor the world brought to Christ by the church secluding itself. Theology is controversial, but there can be no controversy about a wholesome Christianized society in which men are privileged to live. Christ never taught theology in the restricted sense in which the church has taught it, but he did teach the living principles of Christianity, and on more than one occasion gave forceful expression and direct example of his belief in a social gospel.

The high standards set in the new era must be supported by a social gospel. Theology and creeds cannot suffice. This is an age of doing rather than an age of creeding. The Scriptures are still supreme. The social gospel does not do away with theology and creeds, nor does it lay aside the Bible. The social gospel makes theology living instead of dead, creeds a beginning point rather than a stopping place, and the Bible interpretative of man's daily spiritual bread rather than a dead manuscript left us by the patriarchs of old.

THE SUN'S PULPIT.

(Continued from page 13.)

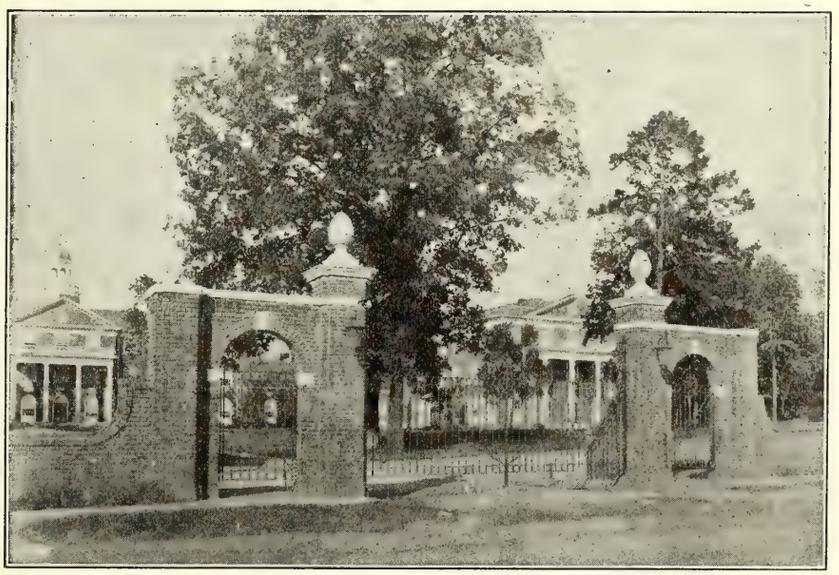
fort your minds with that thought, and build your—heaven, I liked to have said—faith, by whatever thoughts about progress, and growth in heaven you may need. Heaven being a place over which the God of law and order presides, as well as in which the God of love and mercy rules, we may count on it that there will be some law and order as to entrance thereinto. It will not be taken by storm—except it be the storm of God's love in our own hearts, and the mercy in his goodness. If we have Christ's spirit dwelling in us, "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." "And God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

ELON COLLEGE

AN ACCREDITED COLLEGE

of the

CONGREGATIONAL CHRISTIAN CHURCHES OF THE SOUTHEAST



South Entrance to the Campus

ELON COLLEGE, founded by the Christian Church in 1889, has fully justified the faith and hope of its founders during its 42 years of operation. Its graduates from the four-year course leading to a bachelor's degree, number 980, now living, 122 of whom are in the Christian Ministry and full-time Christian service. The majority of these are members of our own denomination. In addition, 449 are in educational work and are an active influence in the lay leadership of the Christian Church.

THE CHRISTIAN EDUCATION BUILDING, and the definite religious atmosphere of the College, provide the very best facilities available for training for religious leadership, and offer the Church its finest opportunity to train the young people of the denomination to assume active leadership both in the ministry and laity of the local churches.

Address—

C. M. CANNON, *Registrar*

Elon College, - - - - North Carolina

Home Atmosphere—Reasonable Rates—Clean Athletics—Christian Spirit

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational-Christian Church.

Central Publishing Co., Inc., is complying with the President's Code

BOARD OF EDITORS.

J. O. ATKINSON, D. D.....Editor
E. C. GILLETTE, D. D.....Associate
S. C. HARRELL, D. D.....Contributing
C. R. RAYMOND, D. D....Contributing
ELISHA A. KING, D. D...Contributing
W. C. WICKER, D. D.....Contributing
J. T. KERNODLE....Managing Editor

SUBSCRIPTION RATES.

One Year $2.00
Six Months 1.00

Trial Subscriptions: Five or more new subscriptions sent in at one time by pastor or president of any church organization, three months for 40c each.

PUBLISHED EVERY THURSDAY AT RICHMOND, VIRGINIA.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Change of Address: Be sure to give both old and new address when asking that your address be changed.

All news matter and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsyth Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

Receipts: The change of label is your receipt for money paid. The label shows date of expiration, and change on label will appear the first or second issue of the month following renewal, provided it was received before the 25th. No other receipt will be sent unless requested. Please notify the Richmond Office if label is not changed as above.

OBITUARIES

NEWBOLD.

We, the members of the Junior Missionary Society of the First Christian Church, Portsmouth, Va., have come together this evening in solemn assembly to pay tribute to our departed friend and member, Marjorie Newbold. As we meet for business purposes just now, we miss her genial presence and her ready willingness in the service of the Lord.

Therefore, be it resolved:

1. That in her passing the Society has lost one of its devoted, loving members.

2. In all services for her church she was always in the forefront ready for action, with ideas helpful in the upbuilding of her church.

3. She was a child of the Father, full of faith, hope, trust and love of the simplest, sweetest nature.

4. We will ever cherish her memory and strive to emulate those virtues of her life that have been so deeply implanted in our minds. That we sorrow with the bereaved and extend to the family our hearts' deepest sympathy.

5. That a copy of these resolutions be sent to the family, a copy placed upon our records, and a copy sent to "The Chrisitan Sun"] for publication.

MISS VIVIAN WHITTEN,
MISS ANNE RIPLEY,
MRS. C. J. HEATH,
MRS. R. F. EDWARDS.

NEAL.

Mr. Virgil T. Neal was born June 17, 1878, and departed this life April 16, 1934, age 55 years, 9 months and 29 days. He was the son of the late C. W. L. and Sarah Ann Neal. On December 28, 1897, he was married to Miss Zuna Flynn, who survives, together with 10 children, 7 grandchildren, one brother and one sister.

Early in life he accepted Christ and united with the Belew Creek Christian Church. He has served as deacon of this church for a number of years and remained a faithful member until called home.

He was a good man, a good husband and a good father and will be greatly missed in teh home and community.

Funeral services at Belew Creek Christian Church, conducted by the pastor, assisted by Rev. W. T. Scott.

May our heavenly Father comfort the bereaved. D. M. SPENCE.

DUNN.

Miss Lydia Ann Dunn, born October 11, 1864, died April 12, 1934. Surviving are three brothers: E. D. Dunn, of Ingram, Va.; W. C. Dunn, Rocky Mount, N. C.; and J. O. Dunn, Oakland, Calif. Two sisters: Mrs. Ida Adams, of South Boston, Va., and Mrs. R. L. Ingram, of Ingram, Va., and many relatives.

For many years Miss Dunn had made her home with Mrs. Lizzie Sipe, News Ferry, Va. While visiting relatives and attending special services at Ingram, she was suddenly stricken at the home of her sister, Mrs. R. L. Ingram, and passed away.

In youth Miss Dunn professed faith in Christ and united with Pleasant Grove Christian Church, later becoming a charter member of Ingram Christian Church, and was faithful to the end.

Services were conducted by the writer, assisted by Rev. J. E. McCauley, Richmond, Va., Drs. W. C. Wicker, pastor Pleasant Grove Christian Church, L. E. Smith, Elon College, N. C., P. H. Fleming, Burlington, N. C., and T. S. Wilson, pastor of Oak Level Presbyterian Church, in Pleasant Grove Church, and interment was in the Pleasant Grove Cemetery.

Miss Dunn was esteemed by all who knew her, as was evidenced by the floral tribute and the large crowd at the services. May our heavenly Father comfort and keep the bereaved and lonely.

H. E. CRUTCHFIELD.

KERNODLE.

James Riley Kernodle died April 3, 1934, at the age of about 70 years. He is survived by four sons and two daughters, two brothers and three sisters.

His wife preceded him in death by about 12 years. Burial was at Apple's Chapel, where he had long been a faithful member.

A large crowd attended the burial and many beautiful flowers were placed upon his grave. The services were conducted by the writer.

T. J. GREEN.

PIEDMONT COLLEGE

Located in

"The Blue Ridge Highlands"

SUMMER TERM—JUNE 11th.

An accredited college with an enviable reputation for superior classroom instruction, and wholesome student life.

Fully recognized and accredited in its home State, and in such neighboring States as North Carolina, South Carolina, Alabama, Tennessee and others. Standard courses leading to the A. B. and B. S. degrees.

The Summer Term, continuing for six and nine weeks, affords opportunity for college and professional study and invigorating recreation.

From six to twelve hours of credit may be earned. Special courses in Elementary, Intermediate, High School and Rural Education. Public School Music and Art; School and Playground Games; Athletic Coaching.

For Fall Term or Summer Bulletin, write

DEAN J. C. ROGERS,
DEMOREST, GEORGIA.

Southern Seminary Foundation

(*Successor to Atlanta Theological Seminary.*)

AFFILIATED WITH

Vanderbilt University

The Foundation and the other Foundations that are affiliated with Vanderbilt University School of Religion comprise the only Interdenominational Theological School in the South. Through this affiliation the students enjoy the rights and privileges of Vanderbilt University.

DEGREES.

Candidates for degrees are required to have completed their college courses.

The degree of Bachelor of Divinity is offered to qualified students who complete the required courses.

Vanderbilt University also offers the degrees of Master of Arts and Doctor of Philosophy, in accordance with the regulations established in its several departments.

MORE THAN A SCHOOL OF THEOLOGY.

Because of our affiliation with Vanderbilt, our relations with other nearby colleges where our students can take courses without tuition, and the cooperation of the American Red Cross and other social agencies in the city, we prepare students for many types of Christian service.

For information write

WILLIAM JAMES CAMPBELL, *President*,
330 BUTTRICK HALL, VANDERBILT UNIVERSITY,
NASHVILLE, TENN.

THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

IN ESSENTIALS, UNITY. IN NON-ESSENTIALS, LIBERTY. IN ALL THINGS, CHARITY.

VOLUME LXXXVI. RICHMOND, VA., THURSDAY, MAY 24, 1934. NUMBER 21.

THE SUN'S OBSERVATORY

How Aobut Insects?—

Science News Service tells us: "One half of all the insects of the world are harmful. The other half are beneficial." This information is authoratative, and one would do well to heed it when next tempted to destroy insects on general principles.

Kansas City Gardens.—

Kansas City is doing quite successfully what has been attempted in quite a few other cities. We learn from a recent issue of *Better Homes and Gardens* that under the auspices of the Kansas City Gardens Association "forty-one public schools have been enrolled in the garden movement, with the result that 3,000 gardens have been started and tended by school children. These gardens provide vegetables to meet economic needs and flowers for beauty." There is evidently much that is commendable in this spirit of enterprise on the part of school children, but it seems at variance with the Governments efforts at enforced curtailment of crops.

Where Do We Go from Here?—

The above query is raised by the *Methodist Protestant-Recorder.* It says: "The United States has been spending an average of $14,000 every minute, day and night, for the past ten months, or $19,152,392 a day. Against this enormous expenditure it has collected a daily average of $8,184,155, which means, of course, that $10,968,237 of each day's expenditures is borrowed. In other words, for every $1 collected, the Government has spent $2.34, of which $1.28 went to emergency recovery expenditures. Since last July 1, the Government has expended $5,822,427,211, with receipts of $2,478,983,087. The Budget Bureau estimated that the deficit will be $7,- billions by June 30th. 'Where do we go from here?' "

Is a Third Party Possible?—

Frank R. Kent, writing in the Baltimore *Sun,* thinks not. He says: "The excuse for a third party along radical lines no longer exists. The two old parties no longer stand for the same conservative things. Under Mr. Roosevelt, the Democratic party has swung far to the left. This administration has seized most of the Progressive ideas, expanded them and elaborated them, made them its own. Mr. Roosevelt, the Democratic leader, not only had the support of the Progressives in his campaign, but has the enthusiastic endorsement now of the leading Progressives, including Senator LaFollette. He has not left them an issue. He has, in fact, gone so much farther in the spending and socialization line than they ever proposed that it isn't possible for them to get an issue."

The Commonwealth.—

The first issue of the new Virginia Chamber of Commerce magazine, *The Commonwealth,* has recently reached the desk of THE SUN'S managing editor. The magazine is well printed, though hurriedly examined, it is believed that it will prove quite a valuable addition to the field of Virginia publications. One thing that caught the eye of the writer was a chart showing a comparison of the amount of employment in Virginia and North Carolina compared with the United States as a whole as well as other individual States. While the United States shows an employment ratio, as compared with 1929, of only about 70 per cent, Virginia has a ratio of approximately 85 per cent, and North Carolina has passed the 100 per cent mark.

Mr. Byrd and the Agricultural Program.—

It will be remembered that the junior Senator from Virginia was bold enough to stand by his convictions and oppose the NRA when it was quite a bit more popular than at present. He has now declared war on Secretary Wallace's proposal for extending the agricultural administrator's licensing power. Mr. Byrd is himself an agriculturalist, and he takes the stand of a practical man against the theorist. He states that he is willing to support Mr. Wallace in "every reasonable and logical plan," but feels that some of the proposals are "so farcial as to lead me at first to believe they were conceived in the brain of a professor who never raised a blade of grass. He considers the amendment that is proposed as "a dragnet" that "affects every single agricultural commodity in this country." He continues:" I regard this authority as un-American and better suited for the Soviet government of Russia than for the democracy of America, where we still have at least in theory a written constitution." In commenting upon Mr. Byrd's attitude, a local paper has this to say: "Mr. Byrd picked up a hot potato a year ago when he ventured to buck the administration on the NRA. It is quite possible that he will find that he has another warm spud in his hand. . . . Whatever the reaction, Mr. Byrd is acting with the same courage as Mr. Glass. In their specialties—finance and agriculture—they have declared against the 'Brain Trust.' Both are standing pat, prepared to meet the consequences."

Mr. Darrow Again in the Limelight.—

Once again Clarence Darrow is in the limelight. This time he comes as the champion of the "little fellow," and as such he has raised the ire of General Johnson. Evidently Mr. Darrow cannot be altogether wrong, and, inasmuch as his opinion was asked for, it should be received at least courteously rather than as it has been by NRA officials. In an editorial on last Monday the Richmond *News Leader* said: "In the temper with which General Johnson and Mr. Richberg meet the Darrow criticisms, we see one of the supreme difficulties of attempted government control of national planning. Those officials to whom the administration entrusts industrial planning may become so cocksure that they will be resentful of any criticism. . . . In this instance, of course, the personality of General Johnson aggravates the difficulty. . . .Even were a less belicose man at the head of NRA much of the danger of dogmatism . . .would remain." The editorial continues: "Group control was not a revelation from Sinai, set on the tablets of NIRA. It has been introduced long before 1933, and under Mr. Hoover it had been developed more widely than the public has ever realized. To be sure, it was directed by men who had personal gain as an incentive, but it was well directed. Regardless of this, however, Mr. Darrow's argument is sufficiently tenable to entitle him to fair hearing."

Soviet Russia and Christianity.—

A Russian Archpriest, writing in the *Christian East,* tells of the trials and persecutions to which the leaders of the church have been subjected since the Russian revolution. *The Presbyterian,* in turn, quotes him as follows: "For the past fifteen years, over an area covering a sixth part of the globe, there has been a Satanic attack upon Christianity. All that is fundamental to humanity—faith in God and religion—has been mocked and destroyed. . . . The first years of Bolshevism saw an indiscriminate shooting of priests and clergy. Thousands were tortured and shot; thousands were cast into prison to wait the verdict they knew was inevitable. The aged Metropolitan Vladimir was killed, the Metropolitan Veniamin was shot. Archbishop Andronin was burned at the stake. Archbishop Germogen was tied to the wheel of a steamer and drowned. Many bishops, priests and monks have been tortured to death. Their number amounts to 8,500. And how many of those alive are pining in prisons and exile. Everyone knows of the great scale on which the anti-Christmas and anti-Easter campaigns have been carried out and of the enormous sums that have been spent on them. They established special Godless universities, news papers and literature; special lectures, performances in the theatre, and processions on the eve of those days have been organized. A five-day week was introduced in order to compel not only laborers but business men and school boys to work on Sundays. . . . But the masses of the people still keep their faith in God and love their church services."

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

Next week marks another epoch in our church history and in the life of Elon College. The Commencement proper begins on Sunday, the 27th, with the Baccalaureate sermon and closes on Wednesday following, every day being filled with events of interest and significance, not only to those who are graduating but to teachers, pupils, and all College friends.

A luncheon meeting of the ministers of the Miami region, with their wives, was held on Wednesday of last week, at the Southern Cafeteria. Superintendent Gillette was present and while many things were discussed, that which awakened the greatest interest was his account of the Suffolk meeting, and the perfecting of the plans for the merger. The news was received with great interest and appreciation.

Rev. J. Everette Neese, ministerial student in Elon College and pastor of our Carolina Church, reports a very happy and successful revival, as a result of which his church exactly doubled its membership, there being thirty-one members of the church when the meeting began and thirty-one additions to the church when the meeting closed. Brother Neese was assisted for a week in these meetings by his father, Rev. J. L. Neese.

Rev. Joe French, pastor, Ocean View Church, writes: "The work here is going better than it has since I came. Prospects are brighter than they have been. Attendance has increased in both Sunday School and church. We had fine Mother's Day services at both Berea and Ocean View, Sunday, May 13th. We are planning for and hoping to put on a Daily Vacation Bible School, both at Berea and Ocean View this summer, and we are going to make a bid for the summer visitors at Ocean View."

Rev. D. B. Spencer, D. D., has resigned as pastor of the church at Mount Dora, Fla., to take effect in the early fall, and the church has called as his successor the Rev. Andrew M. Brodie, of Washington, D. C. Dr. Spencer has been pastor of the Mount Dora Church for the past sixteen years, and retires after a ministry of over fifty-one years. He has been active in civic affairs in Mount Dora, and is known and recognized as an able preacher. Dr. Brodie who succeeds him, is well known in the denominations throughout the country,

The attractive brick church building of Apple's Chapel, in Guilford County, N. C., which is to be dedicated on Sunday, July 22nd, is of historic interest and significance. It is on record that Rev. James O'Kelly, "Apostle of Religious Liberty in the South," who fathered our Christian movement, preached at Apple's Chapel and administered the communion services, five other ministers being present, June 4, 1809—one hundred and twenty-five years ago this June. The records do not reveal if a house had been built at this time, though it is revealed that the present handsome brick structure is the third building to be erected on this famous site.

Dr. J. Elmer Morgan, editor of the Journal of the National Education Association, pointed out this amazing fact in a recent address in Washington, D. C.: "Radio in the United States has fallen largely into the hands of two great broadcasting chains. The people who control these chains have in practice been responsible to no one and yet they exercise a power greater than the Supreme Court, greater than that of Congress, greater than that of the trustees of any great university. What they allow to go on the air, what they keep off the air, how they use the best hours when the largest number of people are listening, their respect or lack of respect for the child mind —all these are determining the civilization of America and shaping the destiny of our people."

ELON ALUMNI DAY.

The following is from a letter sent out by Mrs. C. M. Cannon, Secretary of the Elon Alumni Association:

To Elon Alumni:

Commencement time is drawing very near, and I am sending you an outline of the Commencement activities, together with an invitation to attend as much as possible. I am also asking you to send in your Alumni dues of $1.00, if you have not already done so. Remember, your dues are to be used to give a $50.00 scholarship each to a boy and a girl student at the College. We are keeping all other expenses to a minimum, and all your money is being used for this worthwhile purpose. Also, we would like to have any information about yourself and your activities, so that we can let the other alumni know where you are and what you are doing.

Commencement this year is May 25th-30th, inclusive, and Tuesday, May 29th, is Alumni Day.

The Classes of '94, '04, '14 and '24 are holding their reunions this year, and they are expecting to have good representation here. Members of these classes will be guests of the College while here.

Now a word about the banquet: Though the prices of food have increased, the dining hall will give us a good dinner for 50c.There is going to be good music, good fellowship, not too many speeches, and a generally enjoyable occasion. You will notice that the banquet is to follow the address, which we think will add to the pleasure of the evening.

MRS. C. M. CANNON, *Sec'y.*

DAMASCUS, GATES COUNTY, N. C.

A very impressive sunrise service was held at Damascus Christian Church, of Sunbury, N. C., on Eastern morning. The service began at dawn and continued until about 7 o'clock.

The church was decorated with Easter lilies, jonquils and other spring flowers. Scores of lighted candles shed their soft ray over the entire church, and the following inspirational program was rendered to a well-filled house:

Organ Prelude—Katie Pierce.
From Calvary a Cry Was Heard—Mrs. A. V. Hofler.
Gloria Patria—Audience.
Prayer—Unison.

THE GARDEN SCENE.

Matt. 26, 36, 46—Mrs. Hayslett Rountree.
Silent Prayer—Closed by J. R. Corbitt.
Gethsemane—Irene Corbitt.
Gethsemane, Can I Forget It?—Frances Pierce.
In the Garden—Audience.

THE CROSS.

Luke 23, 33, 49—Mrs. Roy Parker.
Silent Prayer—Closed by Mrs. Genie Pierce.
Beneath the Cross of Jesus—Mrs. Richard Corbitt.
In the Cross of Christ—Audience.

RESURRECTION.

Luke 24:1-12—Mrs. J. E. Corbitt.
Silent Prayer—Closed by Mrs. John Lassiter.
Solo, Land of the Ages—Miss Lidia Nixon.
Christ Arose—Choir.
What Does the Resurrection Mean Today?—Mrs. Wharton Nixon.
Crown Him King of Kings—Choir.
Holy Communion.
Benediction—Rev. E. B. White.

NEWS ITEMS FROM ALABAMA.

OFFICIAL NEWS SHEET OF THE ALABAMA CONGREGATIONAL WOMAN'S ORGANIZATIONS.

"May my highest aim this day be to manifest God and make others happy."

The above is a sentence from a prayer by Bishop Wilberforce, used in the *Presidents' Exchange*. Mrs. D. E. Brown, National Secretary, collects outstanding material from State Presidents and sends them to all Societies. "Ways *of Making* Money," the most practical booklet yet sent out, comes through this channel. Alabama is asked to cooperate. An Alabama broadcast is already a-brewing.

From the Far-Flung Front.

Miss Dizney writes: "Greetings to my many Alabama friends. . . . Twelve Chinese brothers gave coal to the Taiku hospital. . . . The *provincial* Government gave us $5,000; The Chinese want us!"

At Suffolk, Va., we met the father of our Dr. White, Bavao, Philippine Islands. Mr. White lent us a fifty-foot film of the doctor and his wife and two babies. Have any of you machinery to display this film?

It is an attractive little box, made of prettily grained wood, and styled "A Cent-a-Meal, in Gratitude to the Giver of All Good Gifts." Three cents a day a family for the apportionment is a tiny amount—except when you come to the end of the year. Then it keeps Miss Odell in Turkey, preps open American college doors, sends young folks to Blue Ridge. Why not get such a box? Only ten cents outlay. And what returns!

News From the Alabama Front.

The Phenix City women got off for a grand start. Their new League is divided into two groups—one of older ladies and a second of the younger ones, married and single. Officers are Mrs. W. C. Rowland, president of the whole group, and Mrs. Curtis Moss, of the younger one. They have set themselves five definite goals.

Mrs. E. W. Butler, Thorsby, is the chairman of the Publications Committee. Communications regarding THE CHRISTIAN SUN, *Advance*, and *Missionary Herald* should be addressed to her.

Miss Eula Ledbetter sends word of financial activities at Mt. Olive: An all-day quilting for a communion set, etc. They are studying the Book of James.

Liberty, East Tallassee, is nearing the tape in the apportionment race.

Liberty, Brantley, made and sold a quilt and had a "sock" supper (the wear-on-the-foot kind; not the knock-you-down kind).

Eastview is doing "planned work." Their accomplishments sound like it: Painting the church, beautifying the grounds, paying for the piano, $10.00 to Missions.

Mt. Springs has bought a piano, and paid something on the apportionment.

Eclectic Union also has a new piano and has done much repairing.

Seman Community has a new lot and is raising money for the church to go on it.

The closing hymn of the above-mentioned *President's Exchange* program is, "Breathe on me, Breath of God." F. P. E.

Program of Elon College Commencement

Friday, May 25th

SMITH ORATORICAL CONTEST

(Literary Society Hall)

8:00 P. M.

William Andes, *Presiding*

The Next War	Vernon Barrett
Model Tenements	Edythe Ernst
The Constitution	Louise Layton
Sportsmanship, the Road to Perfect Democracy	Clyde Rudd

Saturday, May 26th

8:00 P. M.

The Playmakers *of* Elon College

Present

"Peg O' My Heart"

A Comedy in Three Acts, by J. Hartley Manners

Directed by Floyd Childs

Characters

(In the order of their first appearance)

Mrs. Chichester	Rebecca Smith
Jarvis	Thomas Britt
Ethel, Mrs. Chichester's daughter	Edythe Ernst
Alaric, Mrs. Chichester's son	Oliver Cook
Christian Brent	Gordon Jewell
Peg	Sarah Virginia Hook
Montgomery Hawkes, solicitor	Clyde Rudd
Jerry	Curtis Smith

Synopsis of Scenes

Act I—The Coming of Peg.
Act II—The Rebellion of Peg.
Act III—Peg O' My Heart.

The entire action of the play takes place in the living-room of Regal Villa, Mrs. Chichester's house in Scarborough, England, in the early summer. One month elapses between Acts I and II, and a single night passes between Acts II and III.

Note—The curtain will be lowered in Act II to denote the passing of a few hours.

Production Staff

Stage Manager	Marguerite Harris*
Electrician	F. O. Perkins
Properties	Thelma Morris* and F. O. Perkins*
Business Manager	Paul Taylor*

* Members Delta Psi Omega.

Sunday, May 27th

Morning Worship

11:30 A. M.

Prelude—Fantasy and Variations . . . . . *Dubois*
Processional—Hymn No. 63, "Ancient of Days" . . . *Jeffery*
Invocation and Lord's Prayer.
Call to Worship.
Hymn No. 61—" Oh God, Our Help in Ages Past" . . . *Croft*
Scripture.
Solo—"Be of Good Comfort" (from "Ruth") . . . . *Cowen*
Miss Helen Chamblee
Prayer.
Response by Choir.
Offertory Anthem—"He, Watching Over Israel" (from "Elijah") . . . . . *Mendelssohn*
Baccalaureate Sermon—Rev. Dwight Bradley, M. A., D. D., Newton Center, Mass.
Recessional—Hymn No. 371, "Forward Through the Ages" . *Isley*
Benediction.
Response by Choir.

Vesper Recital

4:00 P. M.

Fletcher Moore, *Organist*
In Senior Recital
Assisted by
Genevieve Griffey, *Violinist,*
and students in the Department of Music

Organ—Concert Overture in C . . . . . *Hollins*
Mr. Moore
Piano—"On Wings of Song" . . . . . *Mendelssohn-Liszt*
Oliver Cook
Organ—Prelude and Fugue in D . . . . . *Bach*
Mr. Moore
Piano—Fantasie in F Minor . . . . . *Chopin*
Mr. Cook
Organ—Cantabile in B . . . . . *Franck*
Pastorale from Sonata I . . . . . *Guilmant*
Landscape in Mist . . . . . *Karg-Elert*
Mr. Moore

Compositions by Elon Students

Piano—Sketch in F . . . . . *Helen Barney*
Miss Barney
Voice—Answer to a Child's Question . . . *Fletcher Moore*
Virginia Dare Black
Piano—Etude in B Minor . . . . . *Fletcher Moore*
Mr. Moore
Violin—Nocturne in G Flat . . . . . *Fletcher Moore*
Miss Griffey
Organ—Song of the Basket Weaver (from St. Lawrence Sketches) . . . . . *Russell*
Finale from Symphony VI . . . . . *Widor*
Mr. Moore

Evening Worship

8:00 P. M.

Processional March—"Military March" . . . . *Schubert*
Invocation.
Hymn No. 355—"Rise Up, Oh Men of God" . . . *Williams*
Scripture.
Anthem—"I Waited for the Lord" (from "A Song of Praise") . . . . . *Mendelssohn*
Prayer.
Double Quartette—"Hark, Hark, My Soul" . . . . *Shelley*
Baccalaureate Address—President Leon Edgar Smith, M. A., D. D.
Benediction.
Response by Choir.
Recessional March—"Triumphal March" (from "Naaman"), *Costa*

Monday, May 28th

Class Day Exercises

10:30 A. M.

Robert M. Kimball, *President Class of '34, Presiding*

Processional March	*Gounod*
Welcome	Robert M. Kimball
Class History	Frances E. Chandler
Class Poem	C. Ramsey Swain
Prophecy	Naomi L. Steed
Last Will and Testament	Florence Patricia Holden
Delivery of Trophies	Alice Elizabeth Stephens
Delivery of Mantle	Robert M. Kimball
Acceptance of Mantle	Wilbur Tuck

(Continued on page 15.)

E-D-I-T-O-R-I-A-L

EDITOR
J. O. ATKINSON, ELON COLLEGE, N. C.
ASSOCIATE EDITOR
E. C. GILLETTE
117 W. Forsyth Street, Jacksonville, Fla.
CONTRIBUTING EDITORS
W. C. WICKER C. REXFORD RAYMOND
S. C. HARRELL ELISHA A. KING

THE PRINCIPLES OF OUR CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF OUR CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE CONVENTION OPENS THE WAY.

The Southern Convention at Suffolk recently did not solve our problems, it opened the way of approach and offered the key to solution. This is the character of legislative and deliberative bodies. In the Convention we brought to attention the problems to be solved, and the wisdom of the united body gave plans and adopted programs.

Money was not appropriated to pay the debts of Elon College. There was a plan and a program proposed, discussed and agreed upon, whereby the wisdom of the Convention expressed itself as saying that if this plan is followed and this program carried out, we may confidently expect results and the ultimate wiping out of the College indebtedness. There was no money to appropriate. The Convention was, therefore, seeking to find a way, the best way, to securing money and to adopt a plan that would evoke united effort and, if worked, secure the desired results.

The Convention did not pay for publishing THE CHRISTIAN SUN for the next two years. It did not have the money to pay. Through the decision of the Convention a wider territory was laid open for approach and for development, and for service, by and through THE CHRISTIAN SUN. THE CHRISTIAN SUN is as needy today, even more needy, financially, than it was when the Convention met, because a wider field of service and the larger opportunity call for larger expenditure of money and effort, that a larger field may be reached, represented and served.

The Southern Convention did not appropriate money to carry on our Mission work, either at home or abroad. It had none to appropriate. It sought, through the united wisdom of our fellowship, to lay plans whereby money might be raised and appropriated to the task of building up the kingdom of righteousness, of building churches and giving the Gospel to the needy here in our homeland and in the far-away places. The Convention has pointed the way in which we should go if we are to obtain the best results.

The Convention did not donate money to the Christian Orphanage for its support for the next two years. It opened up the way for a bigger and a better Orphanage by making the field of approach larger, the churches of our constituency, to whom appeals may be made, more numerous. It opened a larger field for the Orphanage and thus entailed larger opportunities and at the same time larger responsibilities. And so of all interests and enterprises of the Convention. We did not solve problems and close questions at Suffolk; we opened them and pointed the way to larger opportunities and greater service. It is up to the membership of the churches and to the leaders in the churches to say whether the fine and far-reaching plans laid by the Convention shall be carried out, and whether the coming two years shall bring greater results and consequences to the united fellowship and the cause of righteousness.

J. O. A.

A HIGH AND WORTHY TRIBUTE.

A statue of William Jennings Bryan was unveiled at Washington on May 3rd. Here was a distinguished American who aspired to the presidency but never reached it. Maybe it was better so. Because of his outspoken sincerity, honesty and integrity, and because of his deep convictions and acute sense of what was right and of what was wrong and the willingness to stand by his conscience and keep it clear, he made many bitter foes in the world of politics, and so, maybe, after all, it was better for our country that he remained a private citizen. Whatever else was said of the great commoner, no one accused him of insincerity, of dishonest dealing, and after he had campaigned through three presidential elections for the highest office in the gift of the people, his name was still untouched with any taint of corruption or bribery. One great editor, in speaking of the event at Washington, says: "His heart was right. A monument at Washington should stand for years as a testimonial to a man in public life whose character was as clear as the sunshine which falls around his memorial. Not in the realm of political life, but in the precincts of the heart, of the home, of the church, and as an example of Christian character is Bryan's greater honor."

President Roosevelt, in his address at the unveiling of the monument, paid this high tribute:

"No man of his time was or could have been more constantly in the limelight than he; yet we can look back and scan his record without being able to point to any instance where he took a position that did not accord with his conscience or his belief. I think that we could choose the word 'sincerity' as fitting him most of all.

"It was that sincerity which brought to him the millions of devoted followers; it was that sincerity which served him so well in his lifelong fight against sham and privilege and wrong. It was that sincerity which made him a force for good in his own generation and has kept alive many of the ancient faiths on which we are building today."

J. O. A.

MANKIND WILL HAVE IT SO.

Jesus the Christ, in his day, prophesied that there would be "wars and rumors of wars," but being the Prince of Peace, he laid down a schedule that would abolish war, that will abolish war, when it is adopted. Every war, with its hell of horrors, has been in direct opposition to his plainly announced purpose, plan and program. He prophesied war because he knew what was in man and that it would take a long, long time for his own policy and principles of peace to triumph in the world. So far is his schedule from being adopted by mankind that many of his followers despair, and wonder if the Prince of Peace will ultimately win out.

Many of his professed followers to this day do not believe in his program. They plainly say so. Here in a brief sentence was our Lord's program for abolishing war in the world: "Go ye into all the world and preach my gospel to every creature." That is plain. That is simple. That is direct. But mankind will not adopt it. and by their deeds and preachments prove that they prefer hate to love, war to peace, the gospel of death and ruin to the gospel of life and security. Look at the contrast. During 1932 we spent $29,000,000 for Foreign Missions, that is, to give the gospel of peace and good-will to the peoples and the nations who did not have that gospel. During the same year, we spent $2,750,000,000 to pay for past wars and prepare for future wars.

Mankind will have it so. He will give ten, twenty, thirty-fold as much to help kill and destroy his fellowmen as he will to save them through the gospel of peace, purity, plenty and salvation. Verily, the ways of man are the ways of varity, folly and madness.

J. O. A.

DR. W. KNIGHTON BLOOM.

The Administrative Committee of the Church Extension Boards think it fitting to put on record their deep regret and sense of loss in the sudden death of our Eastern Secretary, Dr. W. Knighton Bloom. Individually we feel the loss of a delightful associate and wise counsellor; and as representatives of the Church Extension Boards we feel that our Societies, and the Kingdom of God which it is our task to advance, have lost a singularly efficient and inspiring leader.

Dr. Bloom came naturally into the ministry, his father having been a minister, and having had the happiness of seeing four of his five sons enter the same vocation. He was naturally religious, and his faith was made buoyant and eager by the natural optimism and enthusiasm of his temperament. To this was added an unusual gift of friendship and of sympathetic interest in all classes of people with whom he had to deal.

He was first employed by us as a home missionary worker in North Dakota. The reputation which he earned by his zeal and success in this work led to his selection as Field Secretary of the Sunday School Society, when that Society was united with the Home Missionary Society and the Church Building Society. Later when the organization of our work was altered by the appointment of an Eastern and Western Secretary, each representing the three Societies in his own section, Dr. Bloom was chosen the Eastern Secretary with headquarters in Washington, D. C. While the Eastern division was much less than the Western in the number of churches and ministers under its care, the difference of tradition and temperament between the Northern and the Southern churches, between the white churches and the Negro churches, and later the formal merger and the urgent need of creating an actual harmonious union, between the Congregational and Christian Churches, peculiarly called for sympathetic tact and wise discretion on the part of the Eastern Secretary. No man could have contributed these qualities to the work in a higher degree than did Dr. Bloom.

One piece of work in which he achieved a

pre-eminent success was the Student Summer Service. His enthusiastic love of young people and his gift in appealing to their best interests and ambitions gave him great success in arousing their interest and securing volunteers for summer work in needy and neglected fields. We are at a loss to know which party received the greater benefit —the communities which were revived and stimulated by the presence and work of eager and enthusiastic young men and women, or the student volunteers who had a new vision of the need and joy of religious work, very many of whom found it so rewarding that their lives became consecrated to the service of Christ and of these least of his brethren.

Dr. Bloom was happily married. We extend to Mrs. Bloom and their son our sympathy in their great loss, and our congratulations on the pride which they may well have in his life of consecrated and successful service. E. C. G.

OUR DEPENDENTS.

On January 1, 1934, it was estimated that fifty million people were dependent upon the Federal Government for support. This does not include the number of dependents cared for by counties, civic, benevolent and fraternal societies and the church. (These would add several millions to those drawing their support from Government.) Many are finding it more agreeable, much more favorable, to be dependent than independent—that is, to depend upon the beneficence and care of others than upon their own effort for sustenance and support. On April 1, 1934, there was a total of four million seven hundred thousand dependent families on relief rolls, which is one hundred thousand more than a year ago. We are not saying that these families are not needy and deserving. We presume they are. Attention is called to the fact of the increase, but here is a fact more appalling and serious than either of the above: "There are in the United States more than three million young people under 18 years of age for whom there are neither schools nor jobs." When it is considered that this army of three million citizens in the making are absolutely dependent and defenseless, no schools to go to, or they are unable to go, and no jobs to occupy them, it may easily be surmised as to the outcome for the manhood and womanhood of our citizenship in the future. Already the gangster is having his day with his machine gun, the kidnapper is having his way and the outlaw his loot; what may we expect of the future, of the growing sense of dependence, of the desire and the determination to be dependent, and then of the desperation to kill, to destroy and to take at will and without restraint? J. O. A.

THE DUKE FOUNDATION AND OUR ORPHANAGE.

By Caleb D. West.

When the late James B. Duke established "The Duke Endowment" on December 11, 1924, he thereby declared a recognition of the "Stewardship of Wealth," which placed him in the forefront of this nation's public benefactors. Indeed, I would heighten my tribute, if I could, for it is evident that he assumed this largest scale philanthropy of our time, not as an obligation, but as a very rare privilege.

To what nobler purposes could one's money be dedicated than:

Hospitalization—ministering to the sick; *Education*—training men to think accurately; *Endowment of rural churches*—providing the necessary spiritual centers for community life; *Caring for aged ministers and their widows;* and lastly, *Orphans and half orphans*, that is to say, helping to provide maintenance, teaching, loving and training, to send into the world men and women qualified for life, who otherwise might have become derelicts. Truly that *Indenture* of December 11, 1924, must have been by him dedicated to "The Glory of God and in Great Love for His Children."

While I am sure there would be much inspiration to all of us to review the accomplishments thus far of this entire *Trust,* yet as this program period is for presenting the work of our own Orphanage, located at Elon College, N. C., and as this Home of ours has been a continuous and most fortunate beneficiary of "The Duke Endowment" since its establishment, I am wondering if our interest in our own institution will not be increased by telling you briefly of the work of the "Orphanage Section" of "The Duke Endowment," which of course means its relationship to all of these institutions as a whole? I think our interest can be arrested at least when we consider what has been made possible by the great heart of this business man for practically every orphan in North and South Carolina.

And, too, I am wondering if the motives that caused Mr. Duke to share his millions with children under the official care of this communion, haven't the same appeal to us to share in a more generous manner with them?

I chance to know very well Mr. W. R. Perkins, of New York (he is a native Virginian and formerly lived in my town), the man who was an intimate of Mr. Duke, his personal counsel, who prepared this tremendous Trust, and is now vice-president of the board directing the work of "The Duke Endowment." I am indebted to him for pamphlets containing this Indenture and his addresses telling of the origin, nature and purpose of "The Duke Endowment," and really it is thrilling reading matter.

Listen to Mr. Duke's own words which made possible the share our beloved Children's Home today enjoys, of his munificence:

"I have included orphans in an effort to help those who are most unable to help themselves, a worthy cause productive of truly beneficial results in which all good citizens should have an abiding interest. While in my opinion, nothing can take the place of the home and its influences, every effort should be made to safeguard and develop these wards of society."

And then commenting on the purpose of his entire plan, Mr. Duke says:

"From the foregoing it will be seen that I have endeavored to make provision in some measure for the needs of mankind along physical, mental and spiritual lines."

What a motive and what a purpose! And does it not have an appeal for us to increase our interest in this cause which is our own immediate responsibility?

Likewise, I asked Dr. W. S. Rankin, Charlotte, N. C., director of the Hospital and Orphanage Sections, "The Duke Endowment," to give me a few summaries that would reflect something of his contribution to child welfare in those States. He tells me in the very first place, "The contributions are made *without respect to race or creed.*" I would have you think of the boundless love for children that created such unrestricted provision. Might this alone not cause us to look beyond the wants of our own brood to the appalling needs of those we know not? It's a trite saying, I know, but these children, waifs in some instances, are an inescapable part of our future citizenship, and isn't it our obligation to those who have trained us for life, to aid in preparing these for the future?

The money that Mr. Duke thus dedicated to child welfare has reached fifty institutions in North and South Carolina. The aggregate sum in the nine years' operation of this Trust, has reached in round figures one million one hundred thousand dollars. The first year it was $65,000, but in 1932 it reached $148,000. It might be noted that the distribution is based on the number of children under institutional care, and therefore the greater our effort, or the larger number for whom we make povision, the greater aid we may expect. Think if you can what this bounty will aggregate in years to come, for it is not a geyser with sporadic flow, but an unending generous stream of love for needy children. I think the management of all these institutions, however, can very properly assume that this "continuous stream" is predicated not only on efficient management and creditable results, but on the assumption that the ownership groups of these respective institutions will meet our full share of financial responsibilities.

A striking appreciation of the value of this Fund is afforded when I tell you that in 1932, the Duke Endowment gave one-tenth of the entire income of the 50 Orphanages in the Carolinas. If we manage these institutions properly and train the children wisely, we may develop men and women who will fill great places in the affairs of men; and their children in turn likewise, thus affording an unending blessing.

You will be interested to know that during the 9 years' operation of this Trust, our own Christian Orphanage has received $19,690.99. While on this occasion, I purposed only to speak of Mr. Duke's gifts, I will mention that another great and generous North Carolina soul, Lawrence S. Holt, a layman of the Protestant Episcopal Church, created a permanent trust in 1921, from which we have shared $900.00 annually, aggregating in these 13 years $11,200.00. These contributions are styled "outside contributions," and I am wondering if the column representing "Our Church Contributions" is as proportionately large as it should be.

But it has not been alone the money it gives to buy food and clothes. This splendid organization is offering help in so many ways. They have aided in establishing a uniform accounting system, which has made possible comparative information of the institutions. Benevolent institutions can no longer depend on their obvious needs supplying their necessities, for even the most generous giver is concerned with methods of management, scope and character of service, and expenditures.

They have developed a plan of standards of excellence, whereby the work of each institution can be attributed in a great degree increased insons afforded with institutions of like size. This has been a development of signal worth. I might here add that in these tests your institution has made a most favorable showing. To this I think can be attributed in a great degree increased interest on the part of all the institutions in certain important departments of work and in consequence certain improvements have been definitely observed in matter of housing, social work, improved methods of cooking, and better provisions for care of foods. Pre-entry medical examination for children and annual for employees, give assurance of a greater supervising of the health of the children.

It is perfectly obvious that through the cooperation of the Duke Endowment, tremendous improvements have been attained in management, which fact has contributed so much in these days Incomes have been reduced, but with an ascending scale of help from the Duke Endowment these institutions have survived.

In closing, I again quote from one of the splendid addresses of Mr. Perkins in speaking of the foundations laid by Mr. Duke:

"And among them shines the Endowment, an enduring lighthouse of humanity which shall forever send forth its beams of loving helpfulness across life's storm-tossed sea."

CONTRIBUTIONS

SUFFOLK LETTER.

During the past week memorial services have been held in a number of the churches of the Eastern Virginia Christian Conference. Holy Neck, Antioch, Mt. Carmel, Oakland, Liberty Spring, Eure, Bethlehem and Cypress Chapel are among the churches which observe local memorial services in honor of their departed members and friends. The cemetery is put in order before the memorial service. Flowers are placed upon the graves, and a suitable sermon or address is delivered in the church. These services are largely attended, and they give an opportunity for the reunion of old friendships and scattered families.

These churches do not attempt to make these services patriotic to the extent of the national Memorial Day observance. The national Memorial Day gives an opportunity for patriotic service. But the church memorial service is distinctly religious in purpose and expression. A cemetery makes no contribution to the church for those whose bodies rest beneath the flowers have passed beyond the possibility of sacrifice and service. However, there is a real spiritual value and profit to be derived from a serious and sensible appreciation of the past. And it is worth while to recount the blessings laid up in the store-house of precious memories.

There are two extreme attitudes in society. One lives only in the past, and takes no interest in the present or the future. For such people the golden age is in the past. And the other extreme ignores and belittles the past, while looking to the present and the future for inspiration and support. God gave man a memory for the purpose of keeping him in touch with the past. The wise man will use history and biography as guide-posts for the future.

In this age of idealists, in church and in state, there is a great need of impartial appraisal of human life from the standpoint of history. Every movement towards the revival of interest in the past stimulates an incentive to the study of great men and great social and religious movements in history. Church people should know the history of their own religious denominations. This history is always related to the life and personality of many people. One wishes at once to know who these leaders were, and what contribution each made to the church of Jesus Christ and the kingdom of God in the earth. Where did these people live? Where were they buried? What record of their work can be found in books, or in institutions?

History, biography, philosophy and religion are closely related. In fact they are inseparable. Each of these may not always be recognized in the every-day experiences of life. But every man makes history, writes his own biography, has some kind of a philosophy, and accepts, or rejects, the religious element in human character. There is no escape from history and one is compelled to appear, finally, if not now, before the "judgment seat of Christ." Religions cannot be destroyed. Christianity cannot be overthrown. Atheists, skeptics and infidels may hope to dethrone God after they have destroyed all human history and biography. The kingdom of God, in earth, is as safe as secular and religious history.

Read history and biography. Let the records of the past speak in the silence of libraries and reading rooms. Listen to the motionless lips of statesmen who have lived and labored for liberty in state and in church. "He that hath ear, let him hear what the Spirit saith unto the churches" (Rev. 2:29). The Spirit has a message. And the past has a message which should be known and studied and appreciated.

I. W. JOHNSON.

ELON COLLEGE COMMENCEMENT.

The Forty-Fourth Annual Commencement of Elon College will begin Friday evening, May 25th, at 8 o'clock, and will close Wednesday, May 30th, at noon.

Friday, the Initial Oratorical Contest for the Smith Orator's Medal will be given. There will be two contestants. The young man or the young woman delivering the best oration will be awarded a medal that will represent Elon College. This will be an unusual contest. The medal, which will be a valuable one, is to be given by President and Mrs. L. E. Smith.

Saturday evening, at 8 o'clock, the Elon Playmakers will present "Peg O' My Heart," a three-act comedy by J. Hartley Manners, under the direction of Miss Floyd Childs, head of the Department of Dramatics and Physical Education for the College. There will be a small admission charge to cover actual expenses. It will be a most enjoyable occasion. Members of the Alumni Association and friends of the College are urged to attend.

Sunday morning, May 27th, at 11 o'clock, Dr. Dwight Bradley, of Newton Centre, Mass., will deliver the Baccalaureate Sermon to the graduating class. The community and all friends are urged to attend these services. Dr. Bradley is a graduate of Oberlin College and Pacific School of Religion. He has held prominent churches in California, Ohio, Texas and Missouri, and is now located at Newton Centre, Mass., as pastor of one of the historical churches of New England. He has written extensively for magazines, religious periodicals and other publications. He wrote the *Christian Century* prize poem in 1928. In addition to his duties as pastor of an influential church, he is Associate Professor of Worship at Andover-Newton Theological Seminary. Dr. Bradley is a member of the Board of Trustees of Elon College, and it will be a delight to have him visit the campus.

Sunday afternoon, at 4 o'clock, Fletcher Moore, member of the present senior class, will give his graduate recital in organ. Mr. Moore is one of the most brilliant students in the State. His performances are well received wherever he appears. The majority of his program will be of his own composition. Those interested in music certainly should not miss this opportunity.

At the evening service the President of the College will deliver the Baccalaureate address in the Whitley Memorial Auditorium. The public is invited.

Monday will be Class Day Exercises. Monday evening the Elon College Festival Chorus will present "Creation," by Haydn, directed by Prof. Dwight Steere, head of the Music Department. This will be a most attractive and tuneful number. The work of the chorus continues to delight large audiences. This program deserves due consideration.

Tuesday will be Alumni Day. The program will begin with an assembly at 10:45 of the present graduating class, members of the faculty and all visiting alumni, in the rotunda of the Alamance Building, from whence they will march to the Whitley Memorial Auditorium for the opening program at 11 o'clock. The address will be given by Rev. John G. Truitt, pastor of the Suffolk Christian Church. This is an appeal to all alumni of the College from far and near to be present on this occasion for this service.

Following this service a complimentary barbecue luncheon will be served on the campus to which all are invited. At 2:30 the business session of the Alumni Association will be held. Mr. M. L. Patrick, president of the Association, will preside. There will, perhaps, be resolutions presented contemplating rather radical changes in the Association. Mr. Patrick wishes a full attendance. At 5 o'clock, President and Mrs. Smith will give a Tea in honor of the alumni and friends of the College. The plans this year call for a change in the evening program.

The Literary Address will be delivered in Whitley Memorial Auditorium at 7:30 o'clock, by Mrs. Rose Howell Holder, of the class of '25. Mrs. Holder is now living in New York, and will perhaps make the trip by airplane that she may have the opportunity of serving her Alma Mater in this way. She deserves a good hearing, and it is hoped that every alumnus that can will be present.

At 8:30 P. M., the annual Alumni Banquet will be served in the dining room of the College. An attractive and enjoyable program has been arranged. There will be plenty of fun mingled with common sense and helpful suggestions for the future work of the Association. It is sincerely hoped that every alumnus of Elon College who possibly can will journey back to the campus on this occasion that, together, we may plan for the future of our College.

The final item of the program will come Wednesday, May 30th, at 10:30 A. M., when the Class of 1934 will be awarded their diplomas, and have the privilege of hearing the Honorable Clyde Hoey, of Shelby, N. C., deliver the Literary Address. You are invited and urged to attend the 1934 Elon College Commencement.

L. E. SMITH, *President.*

CONVENTION IMPRESSIONS.

THE CHRISTIAN SUN for May 10th has an excellent picture of the splendid meeting of the Southern Convention at Suffolk, Va. There were so many interesting features and so many different things accomplished that it would hardly be possible to put them all into your columns without a greatly enlarged edition. I suppose we shall have continued reports for some time to come.

May I be permitted to draw attention to the emergence of the "Southeast Convention of Congregational and Christian Churches." This body, proposed, I believe, by our late beloved leader, Secretary W. Knighton Bloom, at the Convention in Raleigh four years ago, and given a place on the program at Burlington, was intended by him to be a means of fellowship and unification for all our Christian and Congregational churches in the eight States of the Southeast. It was this body which met on Wednesday night at Suffolk, with its president, Dr. L. E. Smith, in the chair, and which heard two very illuminating addresses by Rev. F. C. Lester and Dr. J. Percival Huget, of New York.

At two intervals on the following day the Southeast Convention met again, adopted a constitution and elected officers. It also accepted an invitation to meet a year from this time at Raleigh, N. C. This new body is now before our churches with the definite proposal to meet annually or biennially at some point in the Southeast,

for a great regional meeting or Congress to which all of our churches may send delegates for inspiration and fellowship. It is hoped that this meeting may be addressed by some of the outstanding men of the whole united denomination, that there will be opportunities for worship, open forums, seminars; that it will include education and spiritual uplift, a facing of our united tasks as Christians in this present day, and the promotion of our world-wide mission.

Regional meetings of this kind have been held in recent years in New England, in Colorado and on the Pacific Coast, bringing together a large number of people in a considerable group of States to their immediate advantage. It seems particularly appropriate for us to start this project at this time in view of the loosening of the official ties uniting our churches in Georgia and Alabama with the Southern Convention and the simultaneous broadening and deepening of the relations which we so much desire for the two groups of churches, Congregational and Christian, in this whole region. This Southeast Convention will bring us together without administrative cares or routine business to perform, free to devote ourselves to the common problems of the Christian Churches in the kingdom of God.

The range of country to be invited to the Southeast Convention is indicated by the geographical distribution of the executive committee: Rev. J. H. Lightbourne, of Burlington, N. C.; Rev. C. A. Lincoln, of Daytona Beach, Fla.; Rev. Geo. N. Edwards, of Charleston, S. C.; Rev. A. W. Hurst, of Chattanooga, Tenn., and Rev. John G. Truitt, of Suffolk, Va. The board of directors includes the employed secretaries and superintendents of the Southern Convention and of the several State Conferences and in addition one person representing each of the Conferences. The principal objective for the coming year will be the preparation of a program for the Raleigh meeting next May. For this a special program committee is provided.

GEORGE N. EDWARDS.

Charleston, S. C.

"MAKES THE WHOLE WORLD KIN.'

By H. H. SMITH.

Religion is the greatest of all levelers. It can bring together as nothing else can, the most inveterate foes, and the battlefield, with all its horrors, has often been the scene of noble Christian acts. Major Stiles, in his book, "Four Years Under Marse Robert," relates an impressive incident connected with the battle of Spottsylvania Court House that well illustrates the thought just stated.

Major Stiles says: "It was almost dark, but as we drew near we saw a wounded Federal soldier clutch the pantaloons of Captain Hunter, who at that moment was passing by, frying pan in hand, and heard him ask, with intense eagerness, 'Can you pray sir? Can you pray?' The old captain looked down at him with a peculiar expression, and pulled away, saying, 'No, my friend, I don't wish you any harm now, but praying's not exactly my trade.'

"I said to the chaplain, 'Let's go to that man.' As we came up he caught my pants in the same way and uttered the same words, 'Can you pray, sir? Can you pray?' I bent over the poor fellow, found that the wound must necessarily prove mortal, and that soon. We both knelt down by him, and I took his hand in mine, and said, 'My friend, you haven't much time left for prayer, but if you will say after me just these simple words, with heart as well as lips, all will be well with you, 'God have mercy on me a sinner, for Jesus Christ's sake.'

"I never saw such intensity of human gaze, nor ever heard such intensity in human voice, as in the gaze and voice of that dying man as he held my hand and looked into my face, repeating the simple, awful, yet reassuring words I had dictated. He uttered them again and again, with the death rattle in his throat and the death tremor in his frame, until some one shouted, 'They are coming again,' and we broke away and ran down to the guns. It proved to be a false alarm, and we returned immediately—but he was dead, yes, dead, and half stripped; but I managed to get my hand upon his blouse a moment and looked at the buttons. He was from the far-off State of Maine.

"It was long before I slept that night," says Major Stiles. "It had been an unparalleled day. The last hour, especially, had brought together elements so diverse and so tremendous, that heart and brain were overstrained in attempting to harmonize and assimilate them. This was the first time in all my career as a soldier that I had heard from a dying man on the battlefield any expression that even so much as indicated a belief in the existence of any other world than this.

"What did it all mean? When that Federal soldier and I had our brief conference and prayer on the dividing line between the two worlds, neither of us felt the slightest tremor of uncertainty about it. To both of us the other world was as certainly existing as this, and infinitely greater. Would I ever see him again? If so, would both of us realize that our few moments of communion and of prayer had meant more perhaps than all the struggles, that day, of the great embattled armies? I went to sleep at last that night, as I shall go this night, feeling that it all was and is too much for me, and committing myself and all my perplexities to the One Being who is 'sufficient for these things,' and able to lead us safely through such a world and such experiences."

Ashland, Va.

"I hear you stayed in a haunted house last night. What happened?"

"About twelve o'clock a ghost came through the wall just as if there were no wall there."

"And what did you do?"

"I went through the opposite wall the same way."—*Tid-Bits.*

OXFORD BIBLES *for* EVERY NEED

"The Oxford Bible is the Bible par excellence of the world"

THE HOME BIBLE

A Family Bible in Handy Size

An extra large type Oxford Text Bible, containing also, a family register and 12 beautifully colored maps. Size 9 x 5½ inches.

Specimen of Type

16 The LORD *is* King for ever and ever: the heathen are perished out

Nos.
01600 **Superior Cloth,** round corners and red edges **$2.75**
01603 **French Morocco,** limp, round corners, red under gold edges, headband, book-mark **$4.75**

The JUNIOR'S Bible

Self-Pronouncing

With 4,000 Questions and Answers, carefully selected "Aids to Bible Study," 16 beautifully colored and 15 black full-page illustrations, 6 colored maps and a presentation page. Children may readily pronounce correctly difficult Scripture names, as this Bible is self-pronouncing. Size 7 x 4⅞ x 1¼ inches.

Type in Junior's Bible

2 Take the sum of all the of the children of Is'ra-el, years old and upward, thro

No.
1815 **French Morocco** leather, overlapping cover, round corners, red under gold edges, headbands and book-mark. Make some child happy with one of these fine Bibles **$2.95**

Child's ILLUSTRATED Bible

The beautifully colored illustrations in this new Bible are a delight to the children. It has clear, readable type and yet it measures only 5⅛ x 3⅜ inches.

Specimen of Type

2 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.

10 Mercy and truth gether; righteousness kissed *each other.*
11 Truth shall sprin

No. 02112. French Morocco leather, overlapping cover, round corners, gold edges **$2.50**

Pocket REFERENCE Bible

Has over 50,000 center column references. Measures only 6¾ x 4⅝ inches. (A splendid gift for a young lady.)

Specimen of Type

9 Behold, *O God our shield, and* look upon the face of thine anointed.
10 For a day in thy courts *is* better

a Gen. 15. 1.
b Ps. 56. 1. & 57. 1.
2 or, *all*

No. 07523x French Morocco leather, overlapping cover, round corners, red under gold edges **$3.25**

Concordance Edition

Type and size as No. 07523x, but with a Concordance, subject index and dictionary of Scripture names. An excellent edition for students and Christian workers No. 03272x... **$5.00**

OUR LEADER

Oxford Concordance Bible

Self-Pronouncing

This beautiful Oxford India paper edition is indeed the ideal Bible for the student, preacher and evangelist. Each proper name and difficult word is divided into syllables and accented, and though printed with large clear type, the volume measures only 8½ x 5½ x 15/16 inches.

Specimen of Type

8 ¶ [2]Jĕ-hŏi'-ă-chĭn *was* e years old when he began t

No. 03671x. Fine Grain Morocco leather, overlapping cover, leather lined to edge, silk round corners, red uneedges, silk

hea

A UNIQUE GIFT BIBLE

With Basket Weave Binding

The Antique brown calf leather binding has a basket-weave grain, and button clasp. Has overlapping cover, art silk lined, with red under gold edges. With references. Printed on Oxford India paper. *Type as Pocket Reference Bible.* **$5.50**

No. 03255x

As No. 03255x, with concordance.
No. 03276x **$6.50**

Oxford TEACH... ...les

Have over 50,000 center column ..., and 300 double-column pages of up-to-date helps, conveniently arranged in alphabetical order. Also 32 full-page illustrations, and an indexed atlas of the Bible with 15 beautifully colored maps of Bible lands.

Easy-to-Read-Edition

Size 7¼ x 5 x 1⅛ inches

Specimen of Type

14 Like sheep they are laid in grave; death shall feed on th

Nos.
04453. **French Morocco** leather, overlapping covers, round corners and red under gold edges. A durable and handsome Bible **$4.35**

Oxford India Paper Edition

Only one inch thick.

0773x. French Morocco leather, overlapping covers, round corners, red under gold edges, headbands and book-mark. A beautiful gift edition **$7.00**

RED LETTER Edition

Same size and type as style No. 04453, with same references and helps, but with all the words of Jesus Christ printed in red. White paper edition **No. 05453. French Morocco** leather, overlapping cover, round corners, red under gold edges **$5.00**

The Oxford imprint in a Bible guarantees satisfaction

MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary*

GIVING UP A CAREER FOR CHRIST.

By Donald M. Hsueh,

The President of Foochow College, Foochow, China, appreciates his Dean.

Mr. Nga Geng-Guong, now Dean of Foochow College, graduated from it in 1911 when there was a junior-college course. The president and faculty then so insistently urged him to remain that he consented.

By becoming a teacher in Foochow College he laid aside opportunities that were very attractive to a young man. He came from a non-Christian family of official rank and could have entered official life with every prospect of speedy promotion. This was not a vain dream; he not only spoke both English and Mandarin perfectly, but also had at his command a number of dialects. This fitted him for service in any province in China, or for positions broad.

His life answers questions frequently asked me by my foreign friends: Do Christian schools of China reach the higher class of youth? If so, how do they react to Christian training?

It was Mr. Nga's exceptional example as a Christian gentleman that counted most, and made his presence in Foochow College a very real contribution to the high standards maintained.

His classroom work was characteristic of himself, faithful and efficient. He was always impressed into the task of interpreting for speakers of world-wide reputation when they came to Foochow: Dr. Sherwood Eddy, Dr. Stanley Jones, Dr. Paul Monroe, Dr. John Dewey, and others. No one in the city could excel him in the ability to do this.

After some years of devoted service in Foochow College he had an opportunity to go abroad, and chose to study in Oberlin College, from which he received the degree of B. A. in 1928.

Again Foochow College could not do without him, and again he put aside positions that offered much more to him, and returned to his post as Dean, to the great satisfaction of all. Each student is personally known to Dean Nga, and his wonderful memory serves him well—often to the undoing of the student offender.

His present work has meant to him a definite sacrifice of money, position, travel, research, that he might promote the cause of Christian education for which Foochow College has stood so long and so valiantly. As an educator he could have won national recognition, but he chose this humble means of service to our beloved China.

Dollars and cents are not a true index of the contribution of the younger workers to the Christian enterprise in China. Often their greatest gift is the least evident one: the renunciation involved in remaining in such work.

Mr. Nga's attitude is not an isolated one. The Christian principles of life brought to China by missionaries of the past are now reappearing in young lives that the missionaries have had no contact with.

Does not this prove the vitality of Christian education and its ability to propagate itself and to solve the baffling problems that confront the Chinese youth of today?—*From May Number of The Missionary Herald.*

MISSIONARY OFFERINGS.

WEEK ENDING MAY 19, 1934.

Sunday Schools.

Previously acknowledged	$ 2,161.70
Newport, Stanley, Va.	1.75
Class No. 2, Auburn S. S., Manson, N. C.	1.60
Zion, Sanford, N. C.	1.34
Oakland, Suffolk, Va	8.00
Mayland, Broadway, Va.	1.00
Union Grove, Seagrove, N. C.	.96
South Norfolk, Va.	6.39
New Hope, Louisburg, N. C.	1.81
Total	$ 2,183.95

Individuals and Churches.

Previously acknowledged	$ 1,461.00
Miss Mabel Hammer, Greensboro, N. C. (Palm Street Church)	1.00
Miss Mabel Hughes, Greensboro, N. C., (Palm Street Church)	1.00
Wood's Chapel, New Market, Va.	2.52
Mt. Carmel, Zuni, Va.	17.50
Mt. Zion, Mebane, N. C.	13.25
Mt Auburn, Manson, N. C.	15.74
Hopedale, Burlington, N. C.	3.00
St. Peter's, Harrisonburg, Va.	1.30
Mt. Lebanon, Harrisonburg, Va.	3.00
Whistler's Chapel, Harrisonburg, Va.	.85
Martha's Chapel, Apex, N. C.	5.35
Eure, N. C.	4.70
Piney Plain, Raleigh, N. C.	14.80
Bethel, Burlington, N. C.	6.82
Ebenezer, Morrisville, N. C.	1.90
Wentworth, Apex, N. C.	12.47
Ingram, Paces, Va.	26.07
First Christian, Greensboro, N. C.	20.37
Antioch, Harrisonburg, Va.	37.80
New Hope, Louisburg, N. C.	2.29
Suffolk, Va.	230.25
Total	$ 1,882.98

Summary.

Previously acknowledged	$12,583.24
Sunday Schools, Regular	22.25
Individuals and Churches	421.98
Total to date	$13,027.47

J. O. Atkinson,
Mission Secretary.

WHERE CRIME IS A CAREER.

By Miss D. P. Cushing,
News Editor, the American Board.

House-breaking and other crimes as a family profession passed on from generation to generation forms the background of the people among whom Miss Ella C. Hoxie, of Sholapur, India, works.

The famous Robber Castes of India numbering 30,000 persons, are a great problem to the government, which is trying to solve the difficult question by putting whole tribes into settlements under police observation. The older folks of these criminal tribes are less plastic and more apt to turn to a new life from expediency rather than conviction. "The child in the midst," however, is the one upon whom the Christian missionaries stake their hopes.

It is among these under-privileged children with their lurid heritage that Miss Hoxie conducts schools, Girl Guides, and various forms of recreation. Bible women in the settlement teach stories and hymns, and efforts are made to instruct the wives and daughters how to sew, how to care properly for their babies, and how to keep clean. There is a small church and Sunday School in the settlement.

Some idea of the impression that is being made upon these embryo criminals can be gained from the fact that out of their meagre daily rations the children of the Sholapur Settlement Schools contributed voluntary gifts of grain, onions, salt, and pepper to the amount of $5.00, which was sent by them to Boston for use among the child famine sufferers in China.

Sholapur is about eight hours distant from Bombay. It is an industrial city, with cotton mills employing thousands of workers. There are some 1,600 workers who belong to the Criminal Tribes Settlement. The adults are allowed to go out of the settlement to work, but they must answer to roll call at 8 o'clock at night. Some of the worst thieves have to answer several times a day to roll call until they begin to show signs of improvement in character. When the "Crims" have been reformed, and many of them are, each is sent out on probation to live and work as a decent citizen.

In speaking of religion, Miss Hoxie points out that it is most important to change these people's idea of God, for so much is done in the name of religion that when they find old ways are not acceptable to the Deity, they are far more ready to change. It is by means of the children who refuse to take part in the superstitious festivities of their parents that the missionaries gain an *entre* with the parents.

Miss Hoxie's educational work includes over 1,000 pupils in day and night schools, with a teaching staff of 40. There are seven Boy Scout troops, and four Girl Guide groups, and three Bluebird groups.

Miss Hoxie has just returned to America (May 1934) for her furlough. She was born in Lawrence, Kansas, and educated in the State Normal School. She taught four years in Kansas schools before going to India under the American Board in 1914.

Miss Hoxie tells the pathetic story of a small girl in the Criminal Tribes School at Sholapur, who sat weeping quietly by the teacher's side:

"My sister has died and they have taken her away," she sobbed. "What caused her death?" asked the teacher. "She was SO afraid, she JUST DIED!" came the pitiful answer. Cholera was rampant in spite of the missionaries' efforts to teach the people cleanliness. Fear was everywhere.

"When the children come to school they lose some of their fears, but when they go back among their elders in the huts, they find it hard to persuade themselves that the darkness does not hold some evil personage that will 'get them'," says Miss Hoxie. "We are trying to make real the presence of One who can cast out fear for them. The children, bless them, understand better than their parents. However, it is true again and again that the child often pulls the parents along with them."

SISTER NATIVIDAD.

They call her "Tiva"—Sister Natividad de Meza. She is the wife of a workman in the big sugar mills of Culiacin, Mexico. She and her fellow evangelical Christians are persecuted because of their liberal faith. The foreman threatened to discharge her husband, but could find no reason for doing so because of exemplary conduct. "To me it has been an inspiration to know Tiva and to see the courage of this group of brethren," says Rev. Amadec Hernandez, pastor of the Congregational Church. They remind me of the members of the early Christian Church."

A Story for the Children

SEVEN PILLOWS.

By GLADYS FORDHAM.

"Mamma, here's a letter from Aunt Mary," called Evelyn Hill to her mother one rainy Saturday morning. "I hope it's about our orphans, I do so love to hear about them."

"You may open it if you like and see what Aunt Mary says," said her mother.

Aunt Mary was the matron of the Kingston Orphans' Home, and she often wrote letters to her sister, Evelyn's mother, to tell her what the children were doing. She loved the little orphans, and they loved her, and Evelyn always liked to get a letter about Aunt Mary's "children."

"Dear sister Adelaide and niece Evelyn:" wrote Aunt Mary. "Just a note to tell you of the 'Seven Sisters' as Evelyn calls the seven girls in the seven-year-old crowd. You will remember these girls. They are the ones who live in the big south room at the end of the hall.

"We received a new family yesterday. The father and mother had been killed in an auto accident, and the seven children came in the afternoon.

"When we were fixing their beds, we found we didn't have any pillows for them, and no money to buy pillows with. The 'Seven Sisters' heard of it and came to me with their pillows under their arms, and Elsie Daniels said, 'Here's our pillows for the new orphans, Miss Belding. There are just seven of them, too, and we thought they needed pillows worse than we did. The hurt is worse inside when your mother has just died.'

"Well, I just sat down and cried. I don't know when I can afford to buy them more pillows; we have barely enough for the food and clothing and coal. But I hate to see the little darlings without pillows."

"Oh, Mamma, the poor things, can't we do something?" asked Evelyn, when she had finished reading the letter. "I feel so sorry for the 'Seven Sisters.'"

"I don't see how we can. Daddy is out of work you know, and pillows cost a lot of money."

"I'll see what I can find in the attic," said Evelyn, and upstairs to the tiny attic she hurried.

She went first to the great box where all the heavy quilts were during the summer. In the bottom were a number of quilts that were too worn to be used, but they had never been thrown away. Evelyn took all these out, and underneath she found the very thing she wanted.

"Oh-ooh, Mamma, look what I've found!" she cried. "Grandma's old feather mattresses."

"That's just fine!" said Mother. "I had forgotten all about them. I'll get the other one, and we'll see what we can do with them."

Soon both mattresses were on the floor in the living room. Mother looked carefully at the ticking and found it was still good, but rather dusty from being in the attic so long. So the feathers were carefully taken out, put into washtubs, and covered with sheets to keep the feathers from flying around. Then the ticking was cleaned and cut up into pillows.

What fun Evelyn had sewing them up! She was just learning to sew on the machine, and sometimes the seams didn't go right, but finally seven pillows were ready for their feathers. After the feathers were in, Mother sewed up the ends, and they were finished. They were packed into a big wooden box and shipped that very afternoon.

When the living room was cleaned up, Evelyn sat in her little rocking chair by Mother's big one, and said:

"Mamma, it's almost like the song, 'Pass It On,' isn't it? Only it really is 'Pass It Backwards.' The 'Seven Sisters' gave up their pillows to the new orphans, and then we gave them Grandma's feather mattresses."

"Yes, so it is," said Mother. "Are you tired, Evelyn?"

"Just on the outside, Mother; the inside of me feels rested."—*The Burning Bush.*

VITAL NEEDS OF TODAY.

By MISS GEORGIA ROBERTSON.

[Read before Columbia W. C. T. U., Washington, D. C.]

Love of money and self-indulgence with thoughts centered only on this life, dulled our sense of right and wrong. This made it easy for the liquor interests, with certain millionaires and their families, to convince the people prohibition had made conditions worse and was ruining our young people and should be repealed.

Alluring promises of enormous revenue, end of bootleg liquor and speakeasies, and promotion of real temperance with the return of legalized liquor without the condemned saloon, were willingly believed when linked with the persuasive promise of saving us individually a few dollars, and for politicians a flood of votes.

Thus was sounded the knell of prohibition. Greed, self-indulgence, political advancement, and lack of *real Christianity* were the rock-bottom causes that made us willing (church members included) to barter the souls, bodies, health, and happiness of the people in return for intoxicants.

Instead of the old-time saloon where young people, women and children never went, and self-respecting men were ashamed to go, we now have a flood of new-time saloons patronized even by girls, women and children! It is almost impossible to find an eating place outside one of these new-time saloons! We have windows filled with liquor bottles even in residential sections of the Nation's Capital! Drinking is popular even for women, young girls and boys! At fashionable places girls are seen so drunk they can scarcely walk! Many groceries and drug stores where women and children have to go are selling liquor.

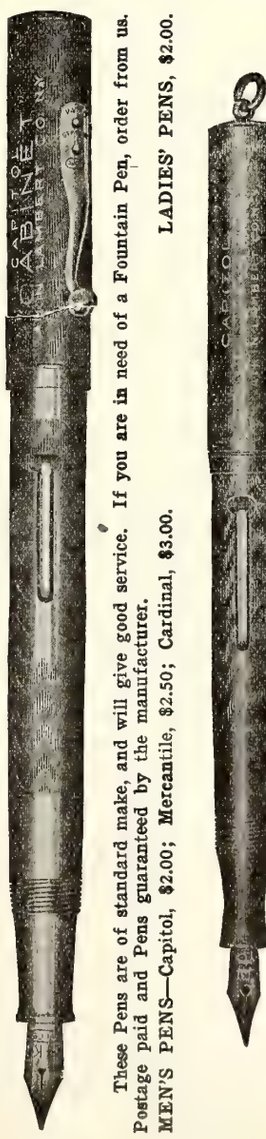
Senator Borah on the floor of the Senate read extracts from an article in a Chicago paper parts of which he said he could not read into the Record because it was so "revolting." He told newspaper men later that he had made an independent check on it. "Children were being served drinks without question, children were mixing and serving drinks, and the children were entertainers for those drinking it." He said, "the most heinous form of crime and immorality that could possibly be conceived" is being protected.

The director of the Federal Alcohol Control Administration says there is an enormous increase in drinking under repeal, even greater than in the days before prohibition. He said, "it seems possible" that the illicit stills are turning out what may be more liquor than we drank before prohibition; "that the Government is losing more taxes than it gets, and that a colossal criminal industry, necessarily highly organized, still exists, and still exerts its debauching tendencies on every Governmental agency."

Cheapening legalized liquor by reducing taxes and restrictions on it as proposed in order to drive bootleg liquor out of the country would not succeed. But it would enormously increase drinking, drunkenness, and accidents, for lowering the price of anything greatly increases its sale. The low price of Ford cars—when there were no others within the buying power of the masses—made every other car in the streets, seemingly a Ford. With both cheap legal and bootleg liquor, drunkenness would be so common as to appall even the most ardent wet. *Surplus stocks* of food and other commodities would increase because of no money left to buy them. Bootleg liquor will remain as long as there are those willing to buy it, because it is always cheaper.

One of the vital needs of today is regular, systematic teaching in all the schools of the scientific facts about beverage alcohol and other narcotics (of which tobacco, including cigarettes, is one), and how they handicap one for success in life along all lines because of their injurious effects on mind, body and character. Adults also should hear repeatedly over the radio and through the press the up-to-date facts about alcohol, which are quite different from the incorrect beliefs of their childhood days. Churches also should make wide use of this information in their various departments and in their bulletins.

Also a relentless war should be waged against liquor and cigarette advertising; against objectionable movies that have undermined the morals of our people and made criminals even of children; also against gambling and betting; against lax divorce laws, and all kinds of vice. Above all we need a nation-wide revival of true religion —sound and Biblical—that will dethrone greed, selfishness and self-indulgence, and make us all alive to our duty to God and humanity. Then we would go forth with prayer in the strength of the Lord and put an end to debauching immortal souls for Government revenue and personal gain!



SUBSCRIBERS TO THE CHRISTIAN SUN

These Pens are of standard make, and will give good service. If you are in need of a Fountain Pen, order from us. Postage paid and Pens guaranteed by the manufacturer.

MEN'S PENS—Capitol, $2.00; Mercantile, $2.50; Cardinal, $3.00. LADIES' PENS, $2.00.

COMBINATION OFFER—To a new subscriber or for renewal, $2.50, either Gentleman's (Capitol) Pen or Ladies' Pen, with guarantee of manufacturer. And to "Sun" subscribers, not in arrears, any Pen at one-fourth off. Address:

THE CHRISTIAN SUN, - - 1536 EAST BROAD STREET, - - RICHMOND, VIRGINIA

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

Rev. F. C. Lester, *Editor*, 505 S. Main St., Norfolk, Va.

BOARD OF CHRISTIAN EDUCATION.

Financing the Board of Christian Education has seemed to be a difficult job since it was organized in 1918. For a few years enough money was raised so we could have a field secretary who kept an office and did work throughout the Southern Convention. For the last three years we have not been able to have such a worker because the income of the board would not permit.

The work has been carried on through the office of this writer who is chairman of the board. Naturally, the work has been much less than it should have been, for no one can serve one or more churches as pastor and do the work which is needed to be done in the field of religious education in the Southern Convention.

The recent Convention passed the following resolutions concerning finance for this board:

"1. That the Board of Christian Education will need $1,500 annually," and shall share in Conference apportionments to this amount.

"2. That the Board of Christian Education be permitted to ask the various Sunday School and Christian Endeavor Conventions for support."

3. "That to provide support for The Christian Sun, for each year, there shall be paid . . . by the Board of Christian Education the sum of $250.00."

This means that the Board of Christian Education is to share in Conference apportionments to the amount of $1,500, provided the apportionments are raised and can receive funds from Sunday School and Christian Endeavor Conventions.

It was also voted, if I remember correctly, that the board be allowed to call on Sunday Schools for special offerings.

Records show that the board has received in the past few years from one to three hundred dollars from Conference apportionments, and most of the Sunday School Conventions have given practically all of their income to this board, which total amount was about $1,000. In recent years we have not asked for a Children's Day or a Rally Day offering.

If the Board of Christian Education is to carry on in any adequate way it will be necessary for the Sunday School and Christian Endeavor Conventions to do a good job of collecting dues, and support the board with these dues. I sincerely hope that every Sunday School will send in the full amount which is asked by the Convention. If you can send more than the specified dues it will be greatly appreciated because the board is almost entirely dependent upon these contributions. We try to be as economical as possible, but it takes money to pay postage, printing, and travel expenses.

I am appealing to you who read this to join with me in trying to make the work of the Board of Christian Education more effective in our churches. Your immediate share in this work will be to see that your Sunday School or Christian Endeavor Society pays all of its dues to the Convention.

I am giving time and energy which should be spent in developing my church and my own physical self in order to carry on this work. It is a pleasure to do it, and it will also be a joy to know that Sunday Schools and Christian Endeavor Societies, in the Carolinas and Virginia, want to share in this work, and that they show that willingness by paying their Sunday School and Christian Endeavor dues.

GETTING READY FOR ELON.

News comes to me from various churches that people are getting ready to go to Elon for the Summer School on July 23rd-30th. Some have signed their registration blank, and others are saving money and making plans to go to Elon.

Programs are already printed, and are being distributed here and there among our churches, and young people especially. If you are interested and have not received a bulletin telling of the school, a postal card sent to this office will bring you the information at once.

The cost for board and registration is only $7.50. This is a remarkably low fee for a week of school, fellowship and a good time. Elon College opens its doors gladly to the people of the Church.

Every church should see to it that representatives go to Elon for the inspiration, training, and spiritual renewal which the Summer School offers. It costs less to train leaders than it does to try to get along without them.

Eastern Virginia Youth Fellowship has set a goal of fifty from Eastern Virginia. Prospects are bright for attaining the goal. How many will be there from the other Conference groups? Sunday School Convention officers, Youth Fellowship officers, pastors and superintendents can well afford to spend some time and energy in getting people lined up to go to Elon Summer School. There is no age limit to those who can go. If you are interested in personal development along religious lines, and if you want to be a better servant of the church, the Elon Summer School is eager to aid you in doing the thing you wish.

SUNDAY.

Young people are going to have to decide whether we are to have Sunday as a day of rest and worship, or whether it will be practically like other days, or perhaps just a holiday.

The court in Norfolk decided recently that Sunday baseball is a moral and physical necessity. The newspapers argue that Sunday baseball is quite all right because already drug stores, gasoline stations, and beach resorts run wide open all day on Sunday.

Aside from the argument we need to remember that Sunday is the day of the resurrection. Those who have loved the Lord Jesus have kept one day each week in memory of the glorious resurrection of the Master, and have used it for the development of their souls and the spread of the Christian message.

Unless somebody is willing to contend for the sacredness and value of this day, the time is not far distant when Sunday will be simply a holiday from the regular routine of week-day duties. Christian young people should decide for themselves whether they want this to happen. If you do not, then it is high time that you find something positive to put into the observance of Sunday which will make it different from a mere holiday or a work day.

THE VIRGINIA VALLEY CONVENTION.

The Virginia Valley Central Sunday School and Christian Endeavor Convention of Congregational and Christian Churches will meet in the Palmyra Church on June 7th and 8th, next, in regular annual session. Mr. Roy Larrick, president, and his co-workers, are preparing a program which will doubtless be of a high order.

But the program will have value only as its message and inspiration can go to the churches of the Conferences scattered throughout the beautiful valleys and mountains of Virginia. Pastors, superintendents, teachers, adults and young people from every church in that Conference should make it a point to attend the Sunday School and Christian Endeavor Convention.

This writer delights in the thought that he may be able to look again upon the magnificent beauty of Virginia's famous valley and lofty mountains and to share the joys of Christian fellowship with the fine people who join in this Convention.

All of us need to learn everything possible that may help us in our tasks as leaders of the church in a day of transition. Before us lies the greatest challenge which has come to the church in many generations. We must prepare ourselves for leadership in a day like this. The Sunday School and Christian Endeavor Conventions should do much to aid us in our work.

THE CHRISTIAN USE OF SUNDAY.

Christian Endeavor Topic, June 3, 1934.
Exodus 20:8; Mark 2:27, 28.

When we come to study the life of Christ, we find that he did not make the Sabbath a day of idleness, nor even a day confined wholly to public and private worship, but one of active service in blessing others. On this day especially he went about doing good, ministering to the sick, and bringing relief to those long bound by Satan. And as God is our pattern in all things, we, too, like him, should seek to make the Sabbath a day for helping and blessing others.

By their traditions, numerous regulations and senseless restrictions, the Jews had made the Sabbath a burden and anything but a delight. Christ removed all these, and by his life and teachings put the Sabbath back in its proper place and setting as a day of worship and beneficence, a day for doing acts of charity and mercy, as well as engaging in contemplation of God and in acts of devotion. Thus he magnified and made it honorable.

Consider the various answers which are given by different people as to the purpose of Sunday. The following are some of them:

(a) Sunday should be a day of fun; it is for the people. We are tired of work (at home, in the store, at school).

(b) Sunday is for rest.

(c) Sunday should be different.

(d) Sunday is for worship.

It is with the idea that Sunday is God's day that the Christian Church maintains its belief that Christians should observe it in a particular way. Let us ask several questions about this:

1. Do you like the idea of one day being set aside as "God's day"?

2. In Mark 2:27, 28, Jesus emphasizes the idea that the Sabbath was made for man and not man for the Sabbath.

3. Just how would God want us to use his day?

The church has always considered worship as being one of the necessary phases of a Christian's life on Sunday. Just why is this necessary? Consider some of the functions of worship in church:

(a) To express our gratitude to God for his goodness.

(b) To strengthen our best ideals.

(c) To catch new glimpses of truth and to gain light for our daily problems.

(d) To associate with others who are trying

(Continued on page 14.)

Sunday School Lesson

By Rev. H. S. Hardcastle.

THE LAST JUDGMENT.

LESSON IX—May 27, 1934.

Golden Text: *"We must all be made manifest before the judgment seat of Christ."*—II. Cor. 5:10.

Lesson Text: Matt. 25:31-46.

There is something rather sobering about having to stand before a judge to hear a sentence pronounced, even if the offense is not a life or death matter. But to have to stand before a judge to hear sentence pronounced for the activities of a whole life, and to know that that sentence was final, to know that there is no appeal—well, that is a serious and solemn thing. And this is the picture which Jesus gives us in the parable of the Last Judgment. "We must all appear before the judgment seat of Christ"—this is one of the hard facts of life which cannot be explained away. All of our modern ideas and our liberal views should not blind us to the fact that every one of us must give an account of himself to Christ.

The Judge.

Jesus Christ is the Judge. That means a great trial. It means for instance that we shall have a fair trial. He will not be influenced by bribes or by partiality. Every man shall be judged on the merits of the case. And he will be judged in the light of all the facts. Only Christ himself can know all the factors that entered into our lives, all the forces that affected our conduct. He knows what is in man, and he will take into consideration all the pros and cons of the situation. This means, of course, that there will be no place for deceit. Christ can discern even to the inmost thoughts and even to the motives.

The Judge will be thorough and he will be just. But he will also be merciful. He will not be indulgent, but neither will he be vindicative. He will not deal with us as criminals, but as brethren. In a sense he will not pass judgment upon us. Rather in his presence we shall find ourselves judged, and either condemned or approved. Let every man be sure that when he appears before the judgment seat of Christ, and before the Great Judge, the Son of Man, that he will have a fair and a friendly trial.

The Question at Issue.

When "all the nations" stand before "the Son of Man" as "he sits on the throne of his glory, to be judged of him," what is the question at issue? Is it a question of material possessions—are men to be judged in terms of how much they have? Is it a question of knowledge—are men to be judged by what they know? Is it a question of social position—are men to be judged in terms of prestige? Is it a question of creeds—are men to be judged in terms of their theological beliefs? Is it a question of church membership—are men to be judged in terms of to what church they belonged? Is it a question of ceremonial practice—are men to be judged in terms of the machinery of worship? Is it a question of race—are men to be judged in terms of color? What is the question at issue? Where is the critical issue?

It is none of these things that have been listed. The case rests upon one central question: Did you, or did you not, show the spirit of humanness to your fellowmen? What was your response to those who were in need? How much of the spirit of service did you have in the so-called little things of life—feeding the hungry, clothing the naked, giving drink to the thirsty, visiting the sick, working with the wayward? It is a comparatively simple test, but it is tremendously far-reaching in its consequences. Profession means nothing when one comes to the judgment seat of Christ. The Judge will judge us in the light of the facts in the case—did we or did we not respond to human need, did we have the spirit of sympathy that prompted us to do something about it, did we minister to those who were so infinitely precious that Christ himself identified himself with them? Men stand or fall at just this point.

The Verdict.

The Judge renders his verdict in the light of the facts in the case. Our record is before him. As he sees he judges. He does not need to do the convicting. He simply announces the eternal principle by which every man is judged. Those who have possessed and expressed the spirit of humaneness, the spirit of lowoly and loving service, are not guilty; those who have not possessed and expressed it, are guilty. There is nothing that can be done about it. It is the eternal order of things.

The Sentence.

"Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world." The world order is built upon the principle of sacrifice and service. From the beginning of things it was ordained that those who had the right spirit should enter into the kingdom of righteousness. The life that has the spirit of humaneness in it is the only kind of life that can truly enter into the spirit of the kingdom. To possess this spirit is to have found eternal life itself. "But the righteous into eternal life" is not the statement of a judge who has shown favoritism, but the pronouncement of an abiding spiritual truth, eternal life is a matter of quality and not of length.

"Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels"—these are not the words of an arbitrary and unbending and vindicative judge; they are the solemn pronouncement of an abiding spiritual truth. These men were not cursed by God, they cursed themselves. The curse that came upon them was the natural result of the lack of the spirit of humaneness in their own lives. One of the most tragic penalties of sin is the way in which it increasingly makes it difficult to do good, is its power to fasten wrong-doing upon the wrong-doer. Sin is its own punishment.

"Eternal fire, eternal punishment"—they are stern words. But they stand for something which is a fact in life. To explain them away might give a comfortable doctrine of life, but it will not fit the facts of life. Why quibble over what hell is like, or where it is, when we know that it is the separation from the good, and the continued practice of the wrong. Our modern world needs to be on its guard, lest in trying to rid itself of a literal hell, it does not overlook the inescapable fact of which the figure of the literal hell is an eternal symbol.

The Southern Convention of Congregational and Christian Churches (formerly the Southern Christian Convention), meeting in Suffolk, Va., took generous action in order to promote actual union of the two branches in Alabama and Georgia. Since we are gradually becoming one body with one set of interests, we who are Congregationalists have also a responsibility for the official Southern organ, The Christian Sun—as also for the Elon College Orphanage. In fact, we promised to mention the matter; in fact, we promised to apply the Negro's plan for a sermon to the situation: "Argufy-Splanify-Put on de rousements."

F. P. E.

AMERICAN STANDARD BIBLES.

Authorized and Edited by American Revision Committee, and Published by Thomas Nelson & Sons.

These Bibles contain the Concise Bible Dictionary which forms the helps to these Teachers' Bibles. It supplies ,in the most condensed and convenient form, all the latest information about the Bible, its writers, its language, the various versions, complete chronology, life of Christ, with harmony of the Gospels, life and travels of St. Paul, etc. The illustrations are reproduced from recent photographs, and truly illustrate the articles. The Combined Concordance is entirely new, and has been made expressly for the American Standard Version. It combines with the Concordance, Subject-Index, Scripture Proper Names, etc. The 12 Maps have been carefully revised and are beautifully colored. In making orders, give the number and price.

135—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold. $3.00

India Paper Edition, Only 16-16 of an inch thick.

. 133X—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold, $4.00

SUNDAY SCHOOL SCHOLARS' BIBLE.

Especially made up for gift or reward Bibles for Sunday School scholars, containing a special series of very practical and useful helps and Bible Questions and Answers, etc. Printed on fine white Bible paper; ruby type; pocket size, 3¾x5⅜ inches, and 1 inch thick, with 31 full-page illustrations in sepia. All bindings are black.

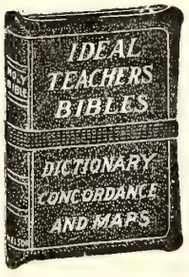
Ruby Type, Size 3¾x5⅜ Inches, and 1 Inch Thick.

65—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on side and back in pure gold; 6 colored maps $2.50

AUTHORIZED VERSION.

RED LETTER TEACHERS' BIBLES.

Brevier Type (8 vo.), Self-Pronouncing, Size 5⅜x8⅛ Inches and 1⅜ Inches Thick.

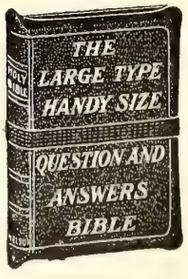


Containing the Bible, with full references. The words of Christ in the New Testament are printed in red; other parts of the book are printed in black. With Concise Bible Dictionary, combined Concordance, and 12 indexed maps.

7852—Genuine Leather, Lavant grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold $4.75

RED-LETTER EDITION.

With All the Words of Christ in the New Testament Printed in Red.



1282—Genuine Leather, Morocco grain, divinity circuit round corners, red under gold edges, register and headbands; title stamped on side and back in pure gold $3.25

60—Bound in Cloth, stiff covers, square corners, red edges, Sunday School Scholars' Bible, stamped in pure gold on cover, no illustrations; special book for Sunday Schools 95c

Any of the above Bibles sent postpaid. Address

THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy

MONDAY.

"LEARNING HOW TO DIE."

"I am now ready to be offered. The time of my departure is at hand. I have fought a good fight. I have finished my course. I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord the righteous judge shall give me at that day; and not to me only, but unto them also that love his appearing."—II. Tim. 4:6-8.

Life is learning things and a passing on to something else not to do the same thing, maybe, again.

We spend our lives to accomplish something, hoping to enjoy it. When it is accomplished we pass on and leave it for someone else. How often one works and strives to earn and build a home. At last it is a reality, and we die and leave it.

But such is God's will. Our labors are not in vain if we accomplish. To pass on and leave it, is but passing into the greater reward God holds in store for us.

Prayer—O Lord, give us thy spirit. Give us vision to see the greater rewards beyond the material things of this life. In Chist's name, we ask it.—*Amen.*

TUESDAY.

"TIRED OF GOD."

"Take my yoke upon you, and learn of me . . . and ye shall find rest for your souls."—Matt 7:29.

"Tired of God." This is an expression we heard the other day as it was applied to our restless age when one cannot sit still and listen for thirty minutes to the ordinary story of Jesus. It is too tame and monotonous. This generation is restless and wants to be on the go. It is frivolous and wants to be entertained. It is superficial and is bored with thoughtfulness. It is willful and disregards the rights and comforts of others. Anything that steadies them, curbs their action, and curtails excitement, tires them. In the same sense they will not stand God. They tire of him, too. Does this mean you?

Prayer—Dear Father, come into our home and into our souls and give us peace. We want to love thee and delight in thee. May we not miss it. In Jesus' name, we ask it.—*Amen.*

WEDNESDAY.

"THE TEN COMMANDMENTS OF THE NEW TESTAMENT."

Read Matt. 5, 6 and 7.

1. Thou shalt seek happiness as the chief end in life. (See Beatitudes.)

2. Thou shalt let others know of your faith and trust in God, and use thy influence for him. "Let your light shine."

3. Thou shalt be charitable to all. "If you love them that love you, what thanks have ye?" "Love your enemies" "Except your righteousness exceed the righteousness of the Scribes and Pharisees ye cannot enter the kingdom of heaven."

4. Thou shalt be more than moral. "Ye must be born again." "Christ in you the hope of glory." Believe in God and worship and serve him, not in form but really in spirit.

5. Thou shalt Christianize the law. All laws for the right are God's laws, and his spirit, as it is in Christ, must be put in it and must be obeyed through the spirit of righteousness.

6. Thou shalt attach most importance to spiritual values. All other values are measured by these values. "Lay up for yourselves treasures in heaven where moth and rust doth not corrupt."

7. Thou shalt be humble. This is the chief characteristic of a Christian life. "Judge not that ye be not judged."

8. "Thou shalt pray without ceasing." Prayer is communion and conference with God in thine own thought and soul. "When we pray, Our Father, etc." and he that prayeth believing shall receive.

9. Thou shalt have great consideration for others and their good. "Whatsoever ye would that men should do to you, do ye also to them."

10. Thou shalt always distinguish between the good and the evil. Therefore, learn from Christ, the Son of God, the false from the real and the true.

The above are ten outstanding doctrines of the Christian religion as set forth by Christ in the "Sermon on the Mount."

Prayer—(Say the Lord's Prayer, and let your soul go out in the desires you have in the light of these teachings.)

THURSDAY.

"THE PRAYERS OF OUR LORD JESUS."

First: *In obedience to mission.*—Luke 3:21-22.

This prayer was offered at the River Jordan. "Jesus also being baptized and praying." From him we learn that we must not attempt to "fulfill righteousness" without prayer, and that prayer made right will bring answer promptly and unmistakably.

Second: *Beginning the Day.*—Mark 1:35.

Jesus entering upon his day's duty with prayer early in the morning.

The duty of prayer in the morning, the solitariness of prayer, the necessity of prayer in daily duties, are the lessons we should learn.

Third: *Necessary to service.*—Luke 5:16.

We learn from our Lord here, the ministry of prayer as a means to service and as a state of love in which others have confidence. Before he went among the people to heal their sick, he went to the wilderness to pray. We feel terribly guilty in our little praying.

Fourth: *For guidance in action.*—Luke 6:12.

This prayer was an all-night prayer in the mountain, seeking guidance of the Father in the choice of disciples.

Every work designed to advance God's glory should be preceded by, and opened with prayer.

Fifth: *To keep humble.*—Matt. 11:25, 26.

The kingdom of God is not revealed to the self-sufficient, but to the humble in heart. Like Christ we are to be thoughtful for everything that sees good in God's light.

Prayer—Our Father, we know not what to pray for as we ought, but are ashamed of our prayerlessness. Fill us with the spirit of Christ, and we will always look to thee.—*Amen.*

FRIDAY.

"THE PRAYERS OF JESUS."

Sixth: *At meals.*—Luke 22:9.

So far as we are able to learn, Jesus never sat down to eat without giving thanks to the Father. Does it impose upon his children a like duty? If Christ, our Saviour, needed to do so, shame upon our neglect of it.

Seventh: *At the close of the day.*—Matt. 14:23.

The close of the day finds Jesus in the mountain, probably drinking in the glory of the handiwork of the Father in the golden sunset, and the charm of the scenery; and it inspired him (if we dare humanize him that much), and his soul went out to God in prayer.

How far are we from that kind of worship? The closing scenes of the day find us hurrying through dinner, dressing, and rushing to a party, or a show, returning home at midnight, often later. Even the most devout runs the risk of being caught in the tide of it all.

Prayer—Our Father, we want thy soul in our souls; we want the real values of life; give us, dear Lord, the gift to see thee in all our day's work, and in all that it befaces.—*Amen.*

SATURDAY.

CRACKLEPROOF.

"Listen O isles, unto me; and harken, ye peoples, from far."—Read Isa. 49:1-7.

So sensitive is the microphone, that it enormously multiplies any sound made in the room it is in. This is a point to be noted by all who broadcast speeches. They are strictly limited in time and so must write and read their speeches, but they must not let the paper crackle in their hands, or they will bombard the ears of the listeners most unpleasantly. To prevent this, a new soft "crackleproof" paper has been invented, that will be used in broadcasting.

In all speaking, success depends on the speaker's immediate contact with the hearer. However carefully he has prepared, he must give the impression of speaking *ex tempore.* The common phrase expresses it exactly: what is valued and needed is a "heart-to-heart" talk.

Prayer—Give us, O thou who didst speak as never man spake, the art of coming close to all listeners. May our souls speak to their souls, that we may win them to thee.—*Amen.*

AMOS R. WELLS.

SUNDAY.

HALF-A-MINUTE MEMORY.

"Ye shall seek Jehovah thy God and thou shalt find him, when thou searchest after him with all thy heart and with all thy soul."—Read Deut. 4:25-31.

A Dartmouth College professor, making investigations in New York City, tested a large number of one-year-old babies to see how long they could remember. In each case he let the baby see him put away some object the baby wanted, but kept the baby from going after it at once. It was found that the babies, both boys and girls could remember where the object had been placed only about a half minute. If allowed to seek it later than that, they had either lost the memory of where it was or their desire to have it.

Many of us are hardly more than babies in our search for the great spiritual blessings. In that realm. very often, our memory is of the half-minute variety. We are sure, just now, that we want above all things to be pure and strong and noble, to know God better, to live the heavenly life. Then some worldly-minded friend says a few words, and the impression is wiped completely from our soul.

Prayer—Our Father, may ours be the wholehearted search for thee. May we allow nothing to disturb it, nothing to draw us away from it.—*Amen.*

AMOS R. WELLS.

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, *Pastor.*

GRASS, AND GIANTS, AND GRASSHOPPERS.

By JOHN G. TRUITT.

"There we saw giants; and we were in our own sight as grasshoppers, and so were we in their sight.'—Numbers 13:33.

Some texts we choose for the grandeur of their words. We cannot choose this one for that. But it is a wonderful text. It is the cry of great men who have lost their courage. And it tells a rather complete story. Sometimes I see myself in this text. And I try to lift my eyes to the hills. I hope we can see this morning how foolish these men made themselves with the words they uttered, and that we may resolve to avoid the same mistake.

I.

These were great men. They were selected men. They stood above the average in their society. They were leaders. They had been sent on a great commission. They had the mighty promises of God back of them, and from God's chosen race they came. They should have walked with uplifted faces, and should have been spiritual and moral giants. Of the chosen race, then, they were leaders. Of all the races who knew the deepest knowledge and wisdom they had a knowledge of God himself. Their worship was of Jehovah, and their cause was just. And as I say they were mighty men.

They had been sent on a great task. It was theirs to view the land of Caanan from Zin to Rehob. "Go up into the mountains, and see the land, what it is; and the people that dwelleth therein, whether they be strong, or weak, few or many; and what the land is that they dwell in, whether it be good or bad; and be of good courage, and bring fruit of the land." Already God himself had told them that he would give it to them. They were to go, and see how great it was, and how good it was, and what a victory was eventually to be theirs. It was a great commission.

They had been sent to a great country. "The Holy Land" the succeeding ages have called it. They reported that it was flowing with milk and honey. The fruit which they brought back surpassed anything hitherto seen. It was simply marvelous. In that land was to be Bethlehem, birthplace of the world's Redeemer, and the most illustrious son of that, or any other race. In that land was to be Jerusalem, with its kings and temples. In that land was to be erected a cross which would make it holy for all time to come. They looked upon that land from one end to the other, and they might well have said the half has never yet been told. And even till this day all the history of that land has not been made. It was a great land.

II.

They saw the land, but lost sight of God. The land was all that it should have been. It measured fully up to the promise. But when they lost sight of God they also lost sight of their divine nature and their better selves. "And we were in our own sight as grasshoppers." Now is not that something! How well that is worded. It does not say "we were as grasshoppers," for they were not; but it is "we were *in our own sight* as grasshoppers."

They lost sight of God, but they saw the giants. They had been told to be of good courage. But they lost their courage when they lost their view of God. When they lost their view of God they got a distorted view of themselves, and a distorted view of their foes. Giants? The world has never belonged to giants. Goliath was a giant, and David was a meek little shepherd lad, but the battle went to David. I never saw but one giant, and he sat in a circus all day! It was really a sore affliction to be as big as that man was. He sat and let people look at him all day, and the owners of the circus benefitted from the revenue. The world has never belonged to giants. "The meek shall inherit the earth." The lion is the king of beasts, and is getting ever nearer and nearer extinction. The lamb is multiplying. There must be millions of sheep for every single lion. The fierce and ferocious hawk is far more mighty than the domestic chicken, but for every hawk there are numerous chickens, and the hawk is not possessing the world of fowls at all.

They saw themselves as grasshoppers! A young lady happened to see this subject announced in our church bulletin, and she said: "Humph, I am a grasshopper." No you are not. You are a child of God! They saw themselves as grasshoppers, and after they saw themselves as grasshoppers, then, and not until then, the others saw them as grasshoppers also. How telling are the words of our text: "And we were in our own sight as grasshoppers, and so were we in their sight." But they were as grasshoppers in their own sight first. We are never grasshoppers in the other fellow's sight until we are first grasshoppers in our own sight.

When they lost their view of God—of his promises, of his ever-abiding presence—their view was not from the mountain-top as Moses had commanded that it should be, but it was from the turf beneath their feet. "Grass"-hoppers had gotten a "grass view." Of the earth earthy! Men are not made to view the world lying flat on their backs. Any sort of an enemy would look like a giant if above a man in that position. When we see God in the right perspective, we see ourselves in the right perspective. We become very humble, indeed; but we become very confident, on the other hand, that our God is not going to fail us. I do not know which is worse—to be a giant and think oneself as a grasshopper; or to be a grasshopper, and think oneself a giant. The true man of God is humble, but he is never a coward. Cowardice and the Christian religion do not keep company together.

II.

They lost their standing. Having put their faces where their feet should have been, they lost their standing with God. God pronounced a curse upon every coward of them. They lost their standing themselves, for they were little in their own sight! And they lost their standing with others for they were as grasshoppers in their own sight.

Of course, we all remember two of these men were in the minority, and brought up a minority report. They said the land is great, and we are plenty able to possess it. They believed the promises of God, believed in God's people's ability. For this courage their friends sought to stone them to death. But God kept his promise to them, although forty years deferred on account of the cowardice of their brethren, and they only of the twelve select men were ever permitted to have a portion in the Promised Land.

In conclusion, God will not thank you to be a grasshopper—he does not need you to be giants—nor will posterity appreciate it if having a chance to stand up in a great day and age you forego that opportunity by magnifying your foes instead of fighting for the possession God intends that you as Christian men and women should have. God forbid that we should face any of the so-called monsters of our day with the word "can't" upon our lips, and a lack of courage in our hearts.

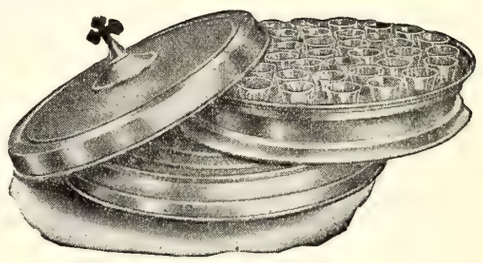
COMMUNION WARE.

Individual Service.

Made in best Silver Plate or Aluminum. Prices low; first-class workmanship and finish.

ALUMINUM.

Aluminum is light in weight, durable, and does not tarnish.

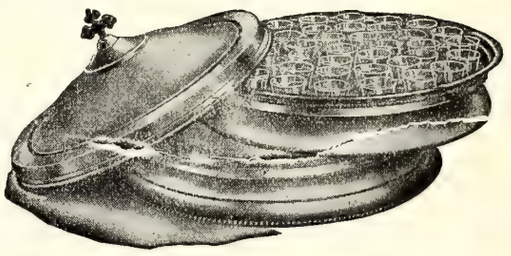


Style No. 50-A.

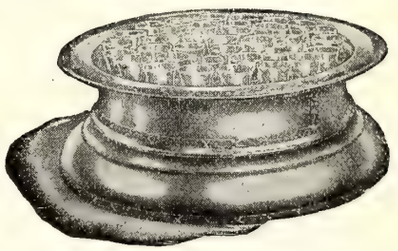
Tray No. 2—Interlocking, with 40 plain glasses $7.00
Tray No. 6—Interlocking, with 35 plain glasses 6.75
Tray No. 10—Interlocking, with 30 plain glasses 6.50
Base No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Cover No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Bread Plate No. 1—Narrow rim..... 1.60

SILVER-PLATED.

The Silver-plated Ware is of the very highest grade and best finish; heavily plated on nickel base.



Tray No. 85—Interlocking only, with 36 glasses $22.00
Base No. 1—Silver-plated; fits Silver Tray 85.. 11.00
Cover No. 5—Silver-plated; fits Tray No. 85... 16.00



(For Silver Bread Plates, see under No. 90.)
Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling) $22.00
Base No. 2—Silver-plated; fits Silver Tray 90.. 16.00
Cover No. 4—Silver-plated; fits Silver Tray 90. 14.00

Bread Plate No. 3—Narrow Rim.....$ 9.00
Bread Plate No. 4—Broad Rim..... 9.00
Filler—Silver Lined..... 6.00

THE CHRISTIAN SUN
1536 East Broad Street Richmond, Virginia

Christian Orphanage

Dear Friends:

We were very happy to have with us last week, Mr. J. M. Darden, of Suffolk, Va., president of the Orphanage Board, and twenty-six of our church workers, representing Suffolk, Bethlehem, Norfolk, First, Portsmouth, Newport News, Franklin, Holland, Cypress Chapel, South Norfolk, Rosemont, Ivor, Oakland, Liberty Spring and Mt. Carmel Churches, and I may have failed to get the names of others represented. We appreciated the visit of these good friends, and trust that they enjoyed their visit.

We are always glad to have visitors to come to see the Orphanage, its children, its plant, its dairy and its farm, etc. We find that when people come to see us and see the opportunity to serve, they are always more interested in our work.

They had the opportunity to attend the Commencement exercises of our public school. Two of our girls were in the graduating class, one of them being from Suffolk, Va., Mr. Darden's home town, and he presented her with a beautiful graduation present. Mr. Darden's speech in presenting this present was timely and to the point, and was appreciated by the audience.

The visitors also had an opportunity to visit Elon College while here, and see its beautiful buildings and campus. We trust that their visit was so pleasant that they will come to see us more often in the future. It was inspiring to us to have them come, and it did our children lots of good. They made up a nice purse and presented it to the two girls who graduated, which was highly appreciated.

We truly hope that all our Sunday Schools will come to the rescue of the Orphanage, and give it liberal support. We do all we can here on our farm and with the dairy to help support it, but it takes money to farm and to run a dairy. Ie also takes money to care for 100 children. We are entirely dependent on our Sunday Schools and churches and friends to furnish money to support it. CHAS. D. JOHNSTON, *Supt.*

REPORT FOR MAY 24, 1934.

Brought forward		$ 5,473.42
Sunday School Monthly Offerings.		
North Carolina and Virginia Conference:		
Mt. Zion	$ 1.00	
Bethlehem	3.79	
Greensboro, Palm Street	12.15	
Salem Chapel	1.35	
		18.29
Western North Carolina Conference:		
Pleasant Ridge	$ 3.08	
Ether	1.00	
Pleasant Hill	4.30	
Ramseur	3.25	
Shiloh	1.00	
Burlington	32.65	
		45.28
Eastern Virginia Conference:		
South Norfolk	$ 6.39	
Berea, Nansemond	5.00	
Oakland	7.00	
Franklin	12.40	
Barrett's	.75	
Cypress Chapel	5.29	
First, Richmond	6.76	
		43.59
Valley Virginia Central Conference:		
Wood's Chapel		2.43
Georgia and Alabama Conference:		
Bethany		2.00
Special Offerings.		
dren	$ 10.00	
Mrs. Thelma Hines, support chil-		
On support of Whitten children	50.00	
Interest	65.46	
		125.46
Endowments.		
L. S. Holt Endowment Fun		150.00
Total for the week		$ 387.05
Grand total		$ 5,860.47

YOUTH FELLOWSHIP.

(Continued from page 10.)

to follow Jesus in a loyal fellowship of disciples of Jesus.

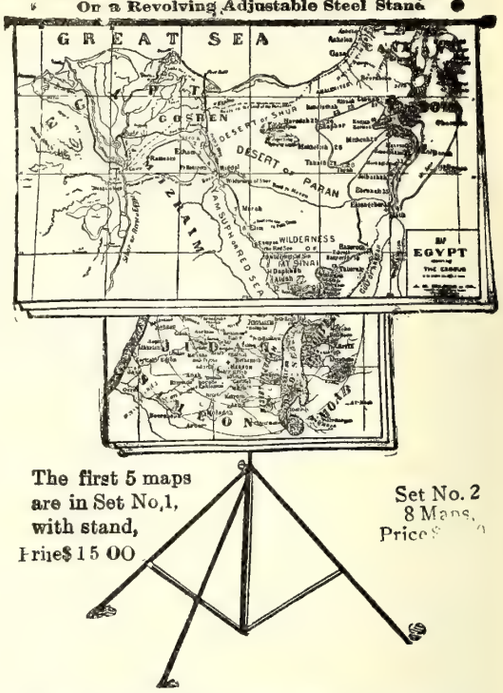
(e) To confess our sins and mistakes and to seek strength to overcome our temptations to selfishness and wrong-doing.

(f) To become more aware of the presence of God in life, so that he may be more real to us during the days that follow.

The God that made the earth,
And all the worlds on high,
Who gave the creatures birth,
In earth, and sea, and sky;
After six days in work employed,
Upon the seventh a rest enjoyed.
The Sabbath day was blessed,
Hallowed and sanctified;
It was Jehovah's rest,
And so it must abide;
'Twas set apart before the fall,
'Twas made for man; 'twas made for all.
—*R. F. Cottrell.*

E. R.

Elfers Sunday School Maps.
On a Revolving Adjustable Steel Stand.



The first 5 maps are in Set No. 1, with stand, Price $15.00

Set No. 2 8 Maps, Price

Fine large Maps, in 6 Colors 36x57, on linen finished Cloth. Mounted on a folding steel stand, which can be regulated, so that Maps may be seen to the best advantage. This set contains data for thorough Bible Study. Its large print and Cheerful Colors makes this set very instructive and attractive. Contains the five thoroughly up to date Maps necessary to the study of Bible History.

New Testament Palestine, — Old Testament Palestine, — Roman empire and Bible Lands, showing Pauls Travels by Colored lines. — Lands of the Old Testament, from the Great Sea, to the Persian Gulf.—The Exodus, Egypt, showing by Colored lines the wanderings of the Israelites the

THE CHRISTIAN SUN
1536 East Broad Street Richmond, Virginia

HOLMAN SUPERIOR TEACHERS' BIBLES

Authorized Version—Self-Pronouncing — The Best Editions of the World's Best Book

For Adults, Teachers, Preachers, Students, and All Who Would Study the Word of God Intelligently

BOLD BLACK TYPE—COMPACT SIZE 4½x6¾ INCHES—WILL FIT THE COAT POCKET

Part page specimen of Holman Boldblack Type Bible

ST. MATTHEW, 5. *Christ's sermon on the mount.*

13 And leaving Năz'a-rĕth, he came and dwelt in Că-pĕr'na-ŭm, which is upon the sea coast, in the borders of Zăb'u-lon and Nĕph'tha-lĭm:
14 That it might be fulfilled

A.D. 31. CHAP. 4. n Isa. 9. 1, 2.

934 CHAPTER 5.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.

AND seeing the multitudes, a he went up into a moun-

THIS NEW HOLMAN TEACHERS' BIBLE, Pronouncing Text, Bold Black Type is a PRONOUNCED SUCCESS. The latest Bible with NEW HELPS that are quite comprehensive and consist of an Illustrated Bible Dictionary, Concordance and additional aids all under ONE ALPHABETICAL INDEX. Also Fine Maps on Coated Paper, and a specially prepared BIBLE READING COURSE, intended to stimulate and maintain interest in the Bible. Imported Bible paper is used to improve opacity and keep down bulk. By this means you get the benefit of full Biblical information without the physical discomfort of handling a heavy volume.

STYLES AND PRICES—BIBLE PAPER EDITION

4612. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges..... $4.00
4630. Same as 4612, with extra leather lined covers..... 4.75

THIN INDIA PAPER EDITION

With Helps as described above. Size 4½x6¾ inches. One inch in thickness

630X. Egyptian Morocco, divinity circuit, leather linings, red under gold edges, silk head bands and silk marker..... 7.00
633X. Algerian Morocco, divinity circuit, leather lining to edge, silk sewed, round corners, red under gold edges, extra quality binding..... 8.00

EXTRA LARGE PRINT TEACHERS' BIBLES

Large 8 Vo. Size—8x5½ inches—1600 Pages, including 400 pages of Bible Study Helps

Part Page Specimen of Print

Extra spacing between words and lines makes this Bible very easy to read.

ST. MATTHEW, 5. *Christ's sermon on the mount.*

15 k The land of Zăb'u-lon, and the land of Nĕph'tha-lĭm, *by* the way of the sea, beyond Jŏr'dan, Găl'i-lee of the Gĕn'tiles;

A. D. 31. k Is. 9. 1, 2. l Is. 42. 7. Luke 2. 32. m Mark 1. 14.

2 And he opened his mouth, and taught them, saying,
3 n Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

CONTAINING COMPLETE HELPS TO BIBLE STUDY, INCLUDING ALL OF THE FOLLOWING FEATURES

A New Practical Course in Bible Reading, A Treasury of Biblical Information. The most carefully compiled, thorough and attractive form in which valuable Biblical information has ever been prepared. Illustrated Self-Pronouncing Bible Dictionary Containing 150 illustrations, concise definitions and textual references on nearly 50,000 subjects. A Practical Comparative Concordance, with nearly 50,000 references. Four Thousand Questions and Answers on the Old and New Testaments. A valuable Help to all Bible Readers.

STYLES AND PRICES

4712. Divinity Circuit (overlapping covers), French Seal Leather, red under gold edges, silk head bands, and silk marker.. $5.00
812RL. Red Letter Teachers' Bible. The Words of Christ in the New Testament, Old Testament Passages alluded to by Christ, various prophecies relating to Christ in the Old Testament, etc., all PRINTED IN RED. Binding same as described above on 4712 and same large Self-Pronouncing type..... 6.00
733X. Holman India Paper, Genuine Morocco, leather lined, silk sewed, divinity circuit, round corners carmine under gold edges, silk head bands and silk marker, same type and helps as above..... 10.65

All styles sent Postpaid at above prices—Thumb Index 50 cents extra

(Continued from page 3.)

EXHIBITS

3:00 to 5:00 P. M.

ART DEPARTMENT

HOME ECONOMICS DEPARTMENT—TEA

(Alamance Building, Third Floor)

Musical Program

8:00 P. M.

THE DEPARTMENT OF MUSIC
presents
THE ELON FESTIVAL CHORUS
DWIGHT STEERE, *Conductor*
Fletcher Moore at the Organ
in

"THE CREATION"

An Oratorio by Joseph Haydn

SOLOISTS:

HELEN CHAMBLEE, *Soprano*
WILBUR R. DAVIS, *Tenor*
MAX NOAH, *Bass*

CHARACTERS REPRESENTED

Gabriel	Soprano
Uriel	Tenor
Raphael	Bass
Adam	Bass
Eve	Soprano

TUESDAY, MAY 29TH

Alumni Day

ASSEMBLY
10:30 A. M.

PRESIDENT LEON EDGAR SMITH, *Presiding*

Music—"My Lovely Celia" . . . . . *Monro*
"A Shepherd's Roundelay" . . . . . *Beinton*
The Elon Singers

Music—"Gather Ye Rosebuds" . . . . . *Burnell*
"Sing We and Chant It" . . . . . *Morley*
The Madrigal Club

Address . . . . Rev. John Galloway Truitt, Suffolk, Va.
Adjournment.

BARBECUE LUNCHEON
1:00 P. M.
Served on the Campus

ALUMNI BUSINESS MEETING
2:30 P. M.

TEA
5:00 P. M.
PRESIDENT AND MRS. SMITH, *Receiving*

ALUMNI EXERCISES
7:30 P. M.

Music—"Spring Equinox" . . . . . *Dethier*
The Elon Singers

Address . . Mrs. Rose Howell Holder, '25, New York City

ALUMNI BANQUET
8:30 P. M.
M. L. PATRICK, '24, *President Alumni Association, Presiding*

WEDNESDAY, MAY 30TH

MEETING OF THE BOARD OF TRUSTEES
9:30 A. M.

COMMENCEMENT PROCESSION
10:15 A. M.

GRADUATING EXERCISES
10:30 A. M.

Processional March—"Marche Pontificale" . . . . *Lemmens*

Invocation . . . . . Dr. W. H. Boone, M. D.
Music—Expectans Expectavi . . . . . *Wood*

This sanctuary of my soul,
Unwittingly I keep white and whole,
Unlatched and lit, if thou should'st care
To enter or to tarry there.
With parted lips and outstretched hands,
And list'ning ears thy servant stands,
Call thou early, call thou late,
To thy great service dedicate.
My soul, keep white and whole.

The Elon Singers

Literary Address . . . Honorable Clyde Hoey, Shelby, N. C.

CONFERRING OF DEGREES

BACHELOR OF ARTS

Albright, Iris Uldeen.....Elon College, N. C.
Anderson, Martha Estelle.....Route 1, Halifax, Va.
Bailey, Margaret Louise.....Lynnhaven, Va.
Bulla, Miriam Christine.....Sophia, N. C.
Caudill, Tyrell Robert.....Allreds, N .C.
Chandler, Frances Ellen.....Virgilina, Va.
Chappell, J. T., Jr.....Candor, N. C.
Cooper, Marguerite Adeline .....Route 5, Sanford, N. C.
Gerringer, Vera Louise .....Brown's Summit, N. C.
Griffin, Cyrus Delmont.....Rocky Mount, N. C.
Harris, Marguerite Egerton .....Macon, N. C.
Hines, Stedman Holt .....McLeansville, N. C.
Holden, Florence Patricia.....707 N. Main St., Louisburg, N. C.
Holland, Victor Bradshaw, Jr.....714 W. 36th St., Norfolk, Va.
Hughes, Kenneth Kellar .....Elon College, N. C.
Hyde, Forrest Ervin.....712 Pine St., Clifton Forge, Va.
Jay, Virginia Louise .....Holland, Va.
Jones, Marjorie Virginia .....Woodleigh, N. C.
Joyce, Maysie Azile .....Norwood, N. C.
Kimball, Robert Morris .....Manson, N. C.
Latham, Walter Cleophas .....Williamston, N. C.
LeKites, Edward Irwin.....95 Main St., Chincoteague, Va.
Miller, Fred Helbert .....Elkton, Va.
Moore, Charles Fletcher.....115 Anthony St., Burlington, N. C.
Morris, Thelma Avis .....Dyke, Va.
Perkins, Frank Orva .....122 Maxwell St., Fayetteville, N. C.
Smith, Alma Amelia .....1208 Warrington Ave., Norfolk, Va.
Steed, Naomi Louise .....Candor, N. C.
Stephens, Alice Elizabeth .....66 Market St., Hertford, N. C.
Story, William Joseph .....Courtland, Va.
Swain, Charlie Ramsey .....Hillsboro, N. C.
Taylor, Paul Richard .....Route 1, Newton, N. C.
Waters, Norman Brown.....655 E. Main St., Washington, N. C.
Winecoff, Aubrey Odell .....Kannapolis, N. C.
Yarbrough, Jane Christine .....403 Ireland St., Burlington, N. C.

PRESENTATION OF CERTIFICATES

DIPLOMA IN ART

Thompson, Clara Louise .....Haw River, N. C.

DIPLOMA IN EXPRESSION

Harris, Marguerite Egerton .....Macon, N. C.

DIPLOMA IN PIANO AND ORGAN

Moore, Charles Fletcher .....115 Anthony St., Burlington, N. C.

CERTIFICATE IN EXPRESSION

Morris, Thelma Avis .....Dyke, Va.

CERTIFICATE IN SECRETARIAL PRACTICE

Kissell, Daisy Pauline .....106 Third St., Sanford, N. C.
Lamm, Alma Louise .....200 Gilmer St., Burlington, N. C.
Miller, Dorothy Cummings .....Elon College, N. C.
Newman, Mrs. Ann Rawls .....Elon College, N. C.
Woodson, Emma Sophie .....102 Fisher St., Burlington, N. C.

PRESENTATION OF BIBLES

Rev. Howard S. Hardcastle, Suffolk, Va.

CONFERRING OF HONORARY DEGREES

DOCTOR OF DIVINITY

Truitt, John Galloway, M. A., Th. B. .....Suffolk, Va.

DOCTOR OF LITERATURE

Babcock, Havilah, M. A., Ph. D. .....Columbia, S. C.

Benediction . . . Rev. John Galloway Truitt, Suffolk, Va.
Recessional March—"Queen of Sheba March" . . *Gounod*

MARSHALS

JAMES OSCAR ATKINSON, JR., *Chief*
WILLIAM ANDES, *President of Student Body, Assistant*

John Griffin	Ralph Newman
William Lloyd Cooper, Jr.	Jape Rawls
Robert Kernodle	Eugenia Boyd
W. W. Kimball	Isabelle Dunn
Luther Boyd	Jennie Bell Abernathy
John E. Gipson	Louise Layton

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational Christian Church.

Central Publishing Co., Inc., is complying with the President's Code

BOARD OF EDITORS.

J. O. ATKINSON, D. D.....Editor
E. C. GILLETTE, D. D.....Associate
S. C. HARRELL, D. D.....Contributing
C. R. RAYMOND, D. D....Contributing
ELISHA A. KING, D. D...Contributing
W. C. WICKER, D. D.....Contributing
J. T. KERNODLE....Managing Editor

SUBSCRIPTION RATES.

One Year $2.00
Six Months 1.00

Trial Subscriptions: Five or more new subscriptions sent in at one time by pastor or president of any church organization, three months for 40c each.

PUBLISHED EVERY THURSDAY AT RICHMOND, VIRGINIA.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Change of Address: Be sure to give both old and new address when asking that your address be changed.

All news matter and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsyth Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

Receipts: The change of label is your receipt for money paid. The label shows date of expiration, and change on label will appear the first or second issue of the month following renewal, provided it was received before the 25th. No other receipt will be sent unless requested. Please notify the Richmond Office if label is not changed as above.

OBITUARIES

ELLA PIERCE ROGERS.

How thickly fond memories stand around the home of cshildhod. They are fresh with the dew of the morning.

Winding through the ways, climbing up the hill of time, one thinks of those bright days developing into the beautiful springtime of life, with such wide fields of usefulness lying before.

How dear are the thoughts, as they fly quickly around the throne of the mind.

There are many persons yet living that have a ditsinct remembrance of a fair young girl who, years ago, had her home in that pleasant village, in all happiness as though the earth were one vast flower and she a butterfly, moulded expressly to sip its sweetness.

Ella Pierce Rogers was born at Corapeake, Gate County, N. C. She was one of a large family of children of Mrs. Susie Pierce and the late Mitchell Pierce. In early womanhood she married Phillip L. Rogers, of Cypress Chapel, Nansemond County, Va. During these eventful years she identified herself with the Cypress Chapel Christian Church. Active and co-worker, her greatest achievement and joy was organizing the Ladies' Aid Society, of which she was treasurer, and its contribution to the erection of the new church building.

Her life had increased in holiness, her spirit in meekness, for she had grown familiar with human souls, deep in the shadow of the Cross.

The first impulse of life was the quick joyous upshooting of the gree blades of spring. Next her course through the world was shaped, the ear of corn was fashioned and stood in the field, light, graceful and fresh in summer verdure. But at length it began to bow beneath the weight of its own wealth, the green sheath gradually swelled with increasing richness of its own treasure. Then the grain grew golden with ripeness; an Angel Reaper stood ready to sever the drooping stem, and bear home the perfect fruit to the harvest of glory.

"Her suffering ended with the day,
Yet lived she at its close;
And breathed the long, long night away,
In statue-like repose.
"But when the sun, in all his state,
Illumed the eastern skies,
She passed through Glory's morning-gate
And walked in Paradise."

V. B. HARRELL.

ROGERS.

Whereas, our heavenly Father, in his infinite wisdom and love, has removed from our midst our co-worker, Mrs. Ella Rogers, who was a loyal member of Cypress Chapel Christian Church, a consecrated worker in the Sunday School and Missionary Society, one who was ever ready to lend a helping hand to the needy, a devoted companion, a kind friend and neighbor, who always went about her tasks with a smile; therefore, be it resolved:

1. That God, in his all-wise providence, doeth all things well, and while we mourn our loss we realize our loss is heaven's gani and we bow in humble submission to the will of him who is ever mindful of us.

2. That we strive to emulate the many works of her useful life in her home.

3. That we extend our deepest sympathy and love to her husband in this sad hour, and commend him to Christ, who alone can bind up broken hearts.

4. That a copy of these resolutions be placed on the minutes of Cypress Chapel Missionary Society, one sent to her husband, and one to "The Christian Sun" for publication.

MRS. T. C. MANN,
MRS. HENRY BROTHERS,
MRS. W. L. HARRELL,
Committee.

KEELING.

Sarah Frances, the widow of James F. Keeling, aged 80 years, departed this life April 26, 1934. She was the daughter of Thomas and Sallie Branson. In early life she professed faith in Christ and joined Mt. Zion M. E. Church.

In 1874, she was married to James F. Keeling. To this union were born 10 children: 5 sons and 3 daughters survive her. Two children died in infancy.

She was a devoted companion and a loving mother.

May these children trust in God and prepare to meet mother again.

The funeral was held at Mt. Zion, conducted by the writer, assisted by Rev. D. R. Moffitt. B. H. LOWDERMILK.

PIEDMONT COLLEGE

Located in

"The Blue Ridge Highlands"

SUMMER TERM—JUNE 11th.

An accredited college with an enviable reputation for superior classroom instruction, and wholesome student life.

Fully recognized and accredited in its home State, and in such neighboring States as North Carolina, South Carolina, Alabama, Tennessee and others. Standard courses leading to the A. B. and B. S. degrees.

The Summer Term, continuing for six and nine weeks, affords opportunity for college and professional study and invigorating recreation.

From six to twelve hours of credit may be earned. Special courses in Elementary, Intermediate, High School and Rural Education. Public School Music and Art; School and Playground Games; Athletic Coaching.

For Fall Term or Summer Bulletin, write

DEAN J. C. ROGERS,
DEMOREST, GEORGIA.

Southern Seminary Foundation

(*Successor to Atlanta Theological Seminary.*)

AFFILIATED WITH

Vanderbilt University

The Foundation and the other Foundations that are affiliated with Vanderbilt University School of Religion comprise the only Interdenominational Theological School in the South. Through this affiliation the students enjoy the rights and privileges of Vanderbilt University.

DEGREES.

Candidates for degrees are required to have completed their college courses.

The degree of Bachelor of Divinity is offered to qualified students who complete the required courses.

Vanderbilt University also offers the degrees of Master of Arts and Doctor of Philosophy, in accordance with the regulations established in its several departments.

MORE THAN A SCHOOL OF THEOLOGY.

Because of our affiliation with Vanderbilt, our relations with other nearby colleges where our students can take courses without tuition, and the cooperation of the American Red Cross and other social agencies in the city, we prepare students for many types of Christian service.

For information write

WILLIAM JAMES CAMPBELL, *President*,
330 BUTTRICK HALL, VANDERBILT UNIVERSITY,
NASHVILLE, TENN.

THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

IN ESSENTIALS, UNITY. IN NON-ESSENTIALS, LIBERTY. IN ALL THINGS, CHARITY.

VOLUME LXXXVI. RICHMOND, VA., THURSDAY, MAY 31, 1934. NUMBER 22.

THE SUN'S OBSERVATORY

Mrs N T Farmer 14

The National Council to Meet.—

The National Council of Congregational and Christian Churches will convene in Oberlin, O., June 21st. The "General Council Number" of *Advance* for next week will carry special features regarding the Council meeting. The Sun will make every effort to carry the necessary information, but those who are not subscribers for *Advance* will, if they expect to attend the Council, do well to write to 14 Beacon Street, Boston, Mass., asking that this issue be sent them.

Virginia's Revenue Increases.—

Finances of the Commonwealth of Virginia are in good shape acording to State Treasurer John M. Purcell. During the past ten months of the fiscal year, the State's revenue has gone up $1,069,638. The treasurer added that with expected returns between now and June 30th, the general fund, which has showed a slump, would be in better shape. This news comes on the eve of the offering of $1,000,000 in certificates of indebtedness, and should make these certificates more in demand than usual.

Proves His Point.—

A candidate for the North Carolina legislature, on a wet platform, tried to prove his point recently by getting drunk. He was found on a street corner by the police and taken to jail, later to be fined $5 and given a 10-day suspended sentence. "I did it on purpose," he is said to have contended. "I wanted to show that the people of North Carolina can get all the liquor they want in spite of the State dry law." Even at that North Carolina is lucky, for many people in Virginia are getting more liquor than they want. While the rest of the State departments closed on Memorial Day, the Virginia Liquor Control—mark the word—Board kept open its stores half a day.

Editor of "Christian Science Monitor" Passes.—

The press has lost a valuable contributor in the passing away of Willis J. Abbot, of the *Christian Science Monitor*. We do not know under what circumstances he became identified with the Christian Scientists, nor do we know what was the particular philosophy of life that his auherence to them implied, but we agree with *Advance* that he "demonstrated what can be done toward solving the problem of issuing a clean, morally wholesome, interesting and construvtie daily newspaper." "His editorial genius," we are told, "had much to do with the *Monitor's* conspicuous success. . . . Its special articles on public events and issues, home and foreign, have been of remarkable authority and quality." He was an advocate of Prohibition, and had the cause been as ably served in other fields, the results might have been different. He was the nephew of another great editor and writer, Lyman Abbot.

Business Week Scores Darrow.—

The current issue of *Business Week* scores the Darrow report strongly, and is "convinced that Darrow, given a chance to perform a most valuable service, set out instead to put his preconceived views before the country in what he hoped to be a withering blast." It doesn't agree with Mr. Darrow, but acknowledges in spite of this disagreement that "it may turn out that the country is better served by the Darrow report than it would have been through a calm, dispasionate, impeccably judicial study." It further acknowledges that "while Mr. Darrow didn't prove his case, there is grave suspicion that he had a case." One thing is certain: Mr. Darrow did not destroy NRA by his withering blasts, but he waked the people to the fact that it wasn't perfect. As business conditions improve, the government is going to find it harder and harder to keep its finger in the business pie. The American people come of a breed that fled Europe because of a desire for individual freedom, and inborn desire though it be dormant for a while will eventaally asert itself in the business world.

It Is Hard On the Mothers.—

"One more organization is needed. The mothers should organize a society to resist the exploiters of Mother's Day. Those who listened to the flood of bathos which was poured out over the radio on Mother's Day should do something to stop the nonsense. To be crooned at, mooned over, and generally browbeaten in the name of sacred motherhood by the long string of vendors of perfume and chocolates and watches and pink roses is all too much. The Postmaster General leaped into the fray with a trick stamp, which, as he probably figured correctly, would add to the revenues of the postoffice department. It would have grieved Mr. Whistler to see the use to which his portrait of a mother was put. The picture was mutilated and cut, and the addition of a ten-cent jug of flowers in the corner was a tawdry bid for trade. Mother's Day might well be used as a dignified and significant symbol and day of remembrance, but it has become the excuse for a lot of arrant sentimentality in the name of trade."—*Advance*.. What has been said in regard to Mothers' Day might well be applied to Memorial Day, and to other commemorative days. The spirit of these days has been surrendered to commercialism and greed. Might it not be better without the day than to have it so desecrated?

Commencement at Elon College.—

Elon College always has a good commencement. This year it was somewhat marred by the unusually inclement weather for the time of year, but it was, nevertheless, one of the best commencements that the College has ever had. The program was carried out as printed in the last issue of this paper, except that the annual barbecue of Alumni Day was rained out. The graduates of this year carried the total number up well beyond the thousand mark, and a thousand graduates, working together, would assure a greater and more useful future for Elon. Their's is an opportunity. The musical programs, under the direction of Professor Steere; the various exhibits; the addresses by Dr. Dwight Bradley, Dr. John G. Truitt, Hon. Clyde Hoey, Mrs. Rose Howell Holder, Alumni Orator, and President L. E. Smith; and the contributions made by the student body, were of the highest order, and greatly enhanced the pleasures of returned alumni and visitors. There is another time that should be mentioned in this connection: Elon won the championship in its college class for the State in the three major sports this year, briging in the trophies for football, baseball and basket-ball as well. Coach Walker is to be commended.

British Exchequer Shows Surplus.—

At the time when the United States has been piling up a deficit that has sent its debt beyond the war-time peak, Great Britain has gotten her house in order, and shown a surplus. During the fiscal year, according to announcement of the Chancellor of the Exchequer, his government shows a surplus of more than thirty-one million pounds, or in the neighborhood of $150,000,000. This was not brought about by any sleight-of-hand, but by sound administration by sound business men, pledged to a program of economy, a balanced budget, and the avoidance of unsound and artificial measures. Other results which have come because of the government's program are the lowest unemployment since 1930, and a reduction in taxes. This seems all the more wonderful when it is remembered that only three or four years ago, Great Britain was on the verge of bankruptcy. A radical government was in charge, and the country had been turned over to experimentation. The resources of the United States are several times greater than that of our mother nation across the sea, but they are not so great but what they can be exhausted by continuing to spend more than our income, and by the continuing of experimentation the results of which are ackowledgely wrong. Why cannot the United States take a leaf out of the book being now written by Great Britain and begin trusting brains more, rather than brain trusts.

NOTES-PERSONALS

News from the Churches.

Dr. and Mrs. W. M. Jay, of Holland, Va., whose daughter is a member of the graduating class of Elon College this week, are pleasant and welcome visitors at Elon, where in the years of their residence here they made many very warm friends.

We learn through Dr. E. L. Moffitt that Dr. W. A. Harper, who is now teaching at Vanderbilt University, was carried to the Vanderbilt Hospital last Monday because of sudden illness. No particulars have been received at this time, but we hope for him a speedy recovery.

President Roy A. Larrick, of the Valley Virginia Sunday School and Christian Endeavor Convention, calls attention to the fact that the Convention meets with Palmyra Church, Edinburg, Va., Thursday and Friday, June 7th and 8th. An inviting program is in preparation and a large attendance of delegates and visitors is anticipated.

Rev. Victor B. Chicoine will begin his pastorate at the church at Winter Park, Fla., next Sunday. The church is anticipating his coming with interest and enthusiasm and sincere confidence that a happy pastorate is in prospect. Mr. Chicoine comes to the Winter Park Church after a successful experience of several years at Lyndenville, Vermont.

Rev. and Mrs. R. T. Grissom, Fancy Gap, Va., under date of May 21st, write: Our services yesterday were fine. We had more people at Rocky Ford than we could seat. Our attendance is splendid and we are doing our best to increase spiritual interest and activity. We realize that our Father is giving us great opportunities, and we are doing our best to fill each one with service for him. We feel weak in the great task here."

Dr. Erwin L. Shaver, secretary of Leadership Training for the Education Society, was one of the principle leaders for the Florida Leadership Conference which was held at the First Presbyterian Church at Winter Haven, May 7th-11th. Following the Conference, he visited the church at St. Petersburg, Winter Park and Ormond, Fla., speaking and conducting conferences. Miss Pattie Lee Coghill was also on the faculty of the Coaching Conference and also shared in the other conferences mentioned.

The Southern Methodist Church, in their General Conference at Jackson, Miss., declined, after petitions and a rather warm debate, to grant women equal clerical rights with men in their church. One of our Methodist contemporaries, evidently deploring this decision of the General Conference, points out the fact that at the very time the women were pleading in vain before the Conference, Congress passed a bill which eliminates the last inequalities between men and women in the nationality laws of the country.

Sunday, May 27th, the real opening day of the annual Elon Commencement, was a great and good day for the multitudes who came. Dr. Bradley gave a great sermon at the morning service, and the music, under the leadership of Professor Steere, was a comfort to the heart and an inspiration to the soul. In the afternoon, Fletcher Moore, organist, assisted by Miss Griffey, violinist, of Elon College, gave a marvelous period of meditation and inspiration in a vesper recital. At 8:30 P. M., President L. E. Smith, of the College, gave a baccalaureate address to the seniors, using words of wisdom and sound advice to these promising young men and young women who had been with us for four years and so soon to go out to face the trials of actual experiences in the great world about us.

Rev. D. M. Spence is the pastor of our Pleasant Ridge Church, Guilford County, and held a very appropriate memorial service in his church May 20th. The Sun's editor was present and preached at the 11 o'clock service. This is one of our promising rural churches, very, very much in need of a larger building with Sunday School rooms. The editor does not recall having attended a church recently from which classes of the Sunday School were being taught out in the grove under the shade of friendly trees close by. This is exceedingly inviting when the weather is favorable, but hard on the classes if nature is not friendly at the time being. Here is devoutly hoping that Brother Spence will be able to lead his people on in the good and necessary task of enlarging his church and adding Sunday School rooms. The large and beautiful rural county school building close by indicates that here is a real opportunity, as well as a pressing need, for adequate Sunday School and Christian Endeavor equipment.

Our good brother, Dr. Woodworth, Merom, Ind., after forty years a missionary in Japan, recognizes that even those in the household of faith have many opinions and views of their own as to non-essentials, and feels that differences of opinion should not prevent good fellowship in the household. He point out: "In Claremont, Cal., where there is a resort for retired missionaries, there is only one church in the town, and in it there are representatives of thirty-six denominations. They do not argue creeds, but emphasize brotherly love. I saw that their fellowship was fine. The chicken may be served all right for dinner, but some like one part and some another. My wife always claims the liver. Just so, some people like to ride one hobby of doctrine and some another. But, further about the chicken, I prefer the gravy (with mashed potatoes), which is a combination of all the parts. So I get along with all of them and count them my beloved brethren. When we see the greatness of Jesus in the other world, I reckon our little differences will be immediately forgotten."

Rev. K. Matsuno, with our Christian Literature Society of Japan, writing under date of Tokyo, May 4, 1934, says: "Changes are taking place in many ways in our field here. The McKnights, Dr. Fry, Mr. Downs and many others (missionaries) are leaving Japan on furlough, but no one can tell how many are coming back to Japan after a year of rest. That our native forces are not strong enough to take their places all at once is quite apparent. It all means, therefore, that the evangelization of Japan can but suffer a great deal, at least, for a decade or two because of the lack of missionary spirit in America in recent years. Still God knows better than we, and he is a mighty conqueror all the way through. So I need not worry about it, but go on praising his glorious name even more than ever. Pray for us." This is, indeed, a note of great regret and sadness to the Mission Secretary. In a time when thousands and millions of our good American money is flowing through all the channels of benevolence to give bread to the hungry, shelter to the homeless, and employment to the unemployd, our Christian forces seem so indifferent to the hunger of the world and the plea for the Bread of Life to be broken to souls that are perishing. We are calling home missionaries and closing up churches both in the needy places at home and abroad, thinking, possibly, that financial recovery will bring spiritual recovery also. In the writer's opinion, it must be the other way around, and before we can have real financial and economic recovery, we must have spiritual and moral recovery of our own souls and the willingness to share with others that Bread of Life which our Lord alone can give.

BLUE RIDGE CONFERENCE.

The annual Blue Ridge Leadership Training Conference will be held at Robert E. Lee Hall, Black Mountain, N. C., July 3rd-11th. This Conference has come to be one of the most significant conferences in our Southeast fellowship. It is designed not to conflict with the Young People's Conferences that are held in the various States, but for pastors, Student Summer Service workers, and for church leaders and the more advanced young leaders of our churches. The Conference is beautifully housed at Blue Ridge where they enjoy wonderful mountain scenery.

Again this year, Dr. W. A. Harper, of Vanderbilt School of Religion, will be the Dean. Among those who will compose the faculty are: Dr. Frederick Field Goodsell, secretary of the American Board; Dr. Malcolm Dana, of the Town and Country Work for the Extension Boards; Dr. Elisha A. King, of Miami Beach, Fla.; Rev. William T. Scott, of Winston-Salem, N. C.; Rev. Alfred W. Hurst, of Chattanooga, Tenn.; Misses Priscilla Chase, Pattie Lee Coghill, Marguerite Davison, Extension Workers; Rev. Milo J. Sweet and Rev. Fred B. Ensminger. Mrs. W. A. Harper will act as hostess and Rev. David W. Shepherd, of Phenix City, Ala., will act as Recreation Leader and also teach one of the courses for Student Summer Workers.

Special rates can be had at Robert E. Lee Hall and the leaders in our churches are urged to attend. Make this a part of your vacation. For information write to the Conference Chairman, Dr. Edwin C. Gillette, 117 West Forsyth St., Jacksonville, Fla.

LEBANON, VA.

At my regular appointment at Lebanon on the third Sunday in April, Deacon W. L. Taylor asked me for my car keys to use my car for a short while, just before preaching service. When I was leaving the church, I found the car filled with good things for our home pantry.

Mrs. Newman and I are very grateful for this thoughtful expression of kindness and good-will on the part of the good people of Lebanon Church.

The third Sunday in May has been, for years, our annual Memorial Day. This year the day was observed with services both morning and afternoon, with a lunch at the noon hour. This is both Memorial and Home Coming Day, and is fruitful of results for good. Besides encouraging the community to keep the cemetery neat, it keeps alive the interest and love for the church on the part of many who have settled at a distance, but make the annual pilgrimage back to the old community and church to decorate the graves of departed loved ones and share in the other services of the day. The other great occasion of the year is the annual protracted meeting, which is held the week following the third Sunday in July.

C. E. Newman.

REPORT OF COMMITTEE ON MEMOIRS.

To the Suffolk Convention,

Since the last session of our Convention, the Death Angel has invaded our ranks and taken from our midst the following ministers:

Dr. W. Knighton Bloom.
Dr. D. A. Long.
Rev. A. H. Shepherd.
Dr. W. W. Staley.
Rev. G. R. Underwood.

The Committee did not have at hand the material which would have made it possible to give a detailed account of the lives and the ministry of these men of God, but it does want to pay tribute to their character, and to give thanks for their service. They were men of integrity, of faith, of spiritual insight, of loyalty to the Kingdom, of sacrifice—men who by their lives and their labors gave abundant evidence that they had been called of God, and that they had the blessing of God upon them and their work. Four of them were veterans both from the standpoint of years, and of experience and service, but almost without exception they maintained an interest in the work of our Convention and of the Church of Christ to the end, and they were fruitful in good works to the last. They fought a good fight, they finished their course, they kept the faith. They are worthy members of that long list of ministers who have helped to bring the Kingdom of God nearer to fruition.

Without any disposition to show partiality, but because of the special factors in the case, your Committee would like to make special reference to two of the ministers whose names are listed above, in a more specific way. Although Dr. Bloom was not connected in an official way with our Convention, as an official of the Congregational Churches of the Southeast, his work brought him not only within the borders of our Convention, but into personal and official contact with the officials of our Convention. We desire to express our appreciation of his Christian character, his friendly spirit, his wise counsel, his clear vision, his vital faith, his cooperative efforts, his spiritual influence.

And certainly this report would be incomplete and unfair if it did not give special recognition to the life and labors of that faithful and fruitful man of God, Dr. W. W. Staley. Dr. Staley was for thirty-two years president of this Convention, and much of the stability and the success of the work of the Convention was due to his insight and his foresight, and to his consecrated service. Dr. Staley was also, for eleven years, president of Elon College, the Convention College, and throughout its history he was a member of the Board of Trustees of the College, and the influence of his life and the contribution which he made are incalculable. In addition to these offices, Dr. Staley throughout his life, in both official and unofficial ways, has been a source both of strength and inspiration to the Convention and to our church. His integrity of character, his sound judgment, his friendly spirit, his indomitable courage, his abundant and varied services, his sacrificial spirit, and his Christ-like life stamp him as one of the truly great men of the Christian Church, and the Convention is bigger and better because he lived and labored in it. We give thanks for this man of God and this servant of men.

It seemed appropriate to your Committee to include in this report the name of a layman, Mr. E. T. Holland, who for a number of years was a member of the Board of Christian Education, and who was faithful and helpful in his duties as a member of that Board. The members of that Board have already expressed their appreciation of the services of this faithful servant of the Convention in the work which was committed unto him, and we desire to add our word of appreciation.

We cannot, of course, list the names of all those men and women of our Convention who have passed from this earthly life during the past biennium, but we do hereby record our grateful appreciation of their lives and their services to the Convention and to the church, and we rejoice that they have entered into their reward.

At the beginning of our report we stated that the Death Angel had invaded our ranks and taken from our midst some of our ministers and laymen. Perhaps it would be more true to the spiritual facts to say that the Angel of Life had come for them, and had introduced them into the true and higher life that is life indeed. They have been promoted from the church visible into the larger and more abiding fellowship of the church invisible. They have entered into their reward, but their works do follow them. These all died, having obtained a good report through faith, but not having received the promises, God having provided some better thing for us, that they without us should not be made perfect. Wherefore, seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the Author and the Finisher of our faith.

We, your Committee, recommend that this Convention give hearty thanks for the lives and labors of these men and women, named and unnamed, who have thus enriched and strengthened the work of the Convention, that we pray God's blessing and comfort upon their loved ones, and that we here dedicate ourselves anew to the unfinished task to which they gave themselves, and to which they, being dead, yet call us.

H. S. Hardcastle,
P. H. Fleming,
C. H. Rowland,
T. E. White,
Mrs. I. W. Johnson,
R. C. Norfleet,
Committee.

TIMOTHY THOMAS INTERVIEWS BISHOP FREEMAN.

Thomas—Do you feel that the church has been justly or unjustly criticised and condemned for its inaction on vital issues?

Bishop Freeman—I think the church has been justly criticised and condemned for its supineness and inaction where vital issues were at stake. It has been content to pursue its policy of narrow disinterestedness or unconcern for the weal of the many, by assiduously cultivating the popular favor and patronage of the few. For the sake of an imaginary and ephereal advantage, it has been strangely silent when its voice should have been strong and insistent in seeking to arrest practices that were destructive of great elements in our social and industrial order.

Thomas—Can the church remain silent on vital issues of the day and fulfill its mission in the new era?

Bishop Freeman—The church can no longer remain silent. It is inconceivable to think of the Christian church as being satisfied with the administration of its offices and sacraments, ministering to an elect few, and going along its way unmindful of the appalling evils that are practiced to the hurt of vast numbers of our citizens. Surely the church's field of occupation contemplates something more than this.

Thomas—When the chosen few accepted the commission to plant the principles of Christianity in all parts of the world, do you think their acceptance was in the narrow sense?

Bishop Freeman—The chosen few did not accept a commission that was restricted or delimited when ordaining hands were laid upon their heads. Those prophets who have been its choice and most effective agents in every period have been the fearless and daring exponents of its Lord's teaching, and under his supreme guidance the mightiest defenders of those who were the victims of wrongs and abuses.

Thomas—Has it not been a general practice for the church to be a respecter of persons?

Bishop Freeman—Yes, but the church can no longer be a respecter of persons. Where its voice is passive, and its course restricted to infrequent services, however reverent, ornate or simple they may be, it forfeits the confidence of the multitude and lamentably and tragically fails of its high purpose. The range of the church's life is inclusive of everything that concerns the physical, moral and spiritual welfare of the world in which it is placed. Jesus Christ touched life at every point. So must we, else we deny him.

Thomas—What is your attitude on the application of the teachings of Jesus in our new economic life?

Bishop Freeman—The aplication of the teachings of Jesus to our economic and social life requires that we shall be fully and consistently informed, equipped and made ready to espouse the cause of those who are the victims of injustices and abuses that deprive them of living conditions commensurate with the security of health and happiness. That a large proportion of our people are not so safeguarded has never been more conspicuously evident than in these recent years.

Thomas—Can we feel proud of what we call our Christian civilization when millions are living under conditions and in circumstances anything but conducive to a Christian atmosphere and ideal?

Bishop Freeman—It is estimated there are 40 millions of our people living below the poverty level. This is a serious indictment of our boasted Christian system, and witnesses to the breakdown of our social and economic order.

Thomas—What is the outstanding thing that creates class hatred and which apparently is on the increase?

Bishop Freeman—While thousands have been straying there has been little if anything of restraint exercised in prodigal indulgence among the more responsible of our people. These conditions have provoked a revulsion of feeling that has fomented class hatreds and widened the breach between the unfortunate and the fortunate.

Thomas—Are the things about which you speak the concern of the church, its clergy and people, or are they only the concern of agencies that profess no allegiance to the church?

Bishop Freeman—Only now and again in widely scattered places is the voice of the church heard, and all too frequently it is a voice crying out in the wilderness, a voice unsupported by any general or corporate action. I make no appeal for the church in politics or for its indulgence in the discussion of economic questions to which it is largely incompetent to speak with authority. I do appeal for a church that gives its fearless and unqualified support to programs and measures that are designed to make more equitable and just living conditions and to ease burdens that fall upon shoulders too feeble to bear them.

E-D-I-T-O-R-I-A-L

EDITOR
J. O. ATKINSON, Elon College, N. C.
ASSOCIATE EDITOR
E. C. Gillette
117 W. Forsyth Street, Jacksonville, Fla.
CONTRIBUTING EDITORS
W. C. Wicker C. Rexford Raymond
S. C. Harrell Elisha A. King

THE PRINCIPLES OF OUR CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF OUR CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

PAYING DEBTS.

During the World War, and for a time following it, the world went on a high carnival of indulgence, luxury, and debt-making. It really seems as if the world went bankrupt—governments and individuals. The states, counties and cities in the states, as well as the National Government itself, indulged in expenditures which now stagger the mind to think of, and are amazing in proportion. Our National Government, besides indulging in enormous expenditures on its account, made loans of hundreds of millions, to other governments.

On June 15, 1934, thirteen foreign governments will be due our government a total of $174,647,439.19. This is not the total of loans and interest due from other governments, but only cover the items due on June 15th. Of this amount, Great Britain is the heaviest debtor, some over $85,000,000; France coming along with a hefty obligation to us on that date of some over $59,000,000; Italy third with some over $14,000,000; little Belgium due us on that date some over $7,000,000. Of course, they cannot pay. There is talk that they will give us a "token" to show a friendly (?) interest. What governments have done in debt-making differ from that of millions of individuals, only in that governments have the power of taxation, and so they have published what they owe that the whole world may read. The debts of individuals, enterprises, institutions, corporations, who cannot levy taxes, keep their figures from print. It was an adventure in revelry, and now pay-day has come.

The tragedy of the situation is in the fact that extravagance in expenditure, in indulgence, in speculation has produced a situation that is now trying the very souls of men and women, institutions and enterprises everywhere. Economic standards and axioms have broken down, and, in the attempt to establish new economic standards, there is a terrible strain on the ethical, moral and spiritual standards of our time.

Debts come from a friendly hand, and may sometimes be helpful, but they are the most cruel and heartless taskmasters ever created by the device of man. He, indeed, was a wise man who said, "Owe no man anything, but to love one another."

J. O. A.

THE CHURCH GOES FORWARD.

Despite dissensions within and without, with other untold handicaps and hindrances, the church still goes forward. This, at least, is indicated by statistics for 1933 now made available. The grand total of church members of all religious bodies and groups in the United States for 1933 was 60,812,874. This was a gain over 1932 of 655,482 members. The gain for the past seven years, 1926-1933, was 287,159, an average yearly gain in membership of 1.65 per cent. Of this total membership the three bodies of Catholics claim 20,324,144, a gain of 53,426 members in 1933. Coming next to the Catholics in numbers are the eighteen different bodies of Baptists, with a total membership of 9,866,209. These bodies showed a gain of 193,571. Next in number are the nineteen bodies of Methodists with a total membership of 8,766,017, and these show the largest gain of any in 1933, viz., 213,662. The nine bodies of Presbyterians had a membership of 2,674,875. These bodies showed a decrease of 42,456 in 1933. The Congregational-Christian Churches report a total membership of 1,024,887. These churches showed a decrease of 22,313 in 1933 (much of this apparent decrease doubtless due to lack of adjusting facilities under the merger of gathering statistics from local churches).

Despite the trying economic conditions and the hardships entailed through the break-down of the country's economic system, the 1933 report shows 239,518 ministers; 242,011 churches, 60,812,874 church membership, which is an increase over 1932 of 7,524 ministers; 1,200 churches; 655,482 members. While the increase is nothing to boast of, it does reveal the fact that the impressions made through much of the press, and from many platforms, that the church is losing ground and her membership is on the decrease, is erroneous, and that the Ship of Zion is still safe and sailing securely, even if on a troubled and tempestuous sea.

Just before receiving the official statistics of the churches, giving the facts as indicated above, The Sun's editor had read, with more or less of amused interest, quite a conspicuous article in one of the most popular monthly magazines under the topic, "Goodwin Tries to Save the Church," Goodwin being a commercial advertiser with a genius for putting over his wares on a gullible public. The article was amusing, in that it indicated how ready many in the church were to fall for any sort of scheme to increase its financial income and support. Goodwin, like many another wise man of our commercial age, had discovered that the churches afford fertile fields for group advertising, and he is using these groups in an advertising scheme that seems to be bringing to the churches (that fall for his glib talk and agents) a few dollars, while it brings to him, and his corporation, millions.

The whiter of the article in question, or the editor of the magazine, chooses a topic that seems to advertise to the world that the church needed saving by the commercial world, and an ingenious advertiser was undertaking the job. All of which is in keeping with the line of attack upon the church in recent years, calculated to bring the church into ill repute, and make the casual reader conclude that the church at present is made up of sentimental and unthinking people, and was on the decline. The real facts are that the sturly yeomanry of America, the manhood and the womanhood, who are building safely and securely, not only the foundations, but the structure of our character and our country, are the men and women who, through the churches, had access to God and thus give first place in their lives to that which is moral, spiritual and eternal. Again, we are reminded, even in a doubting, wavering, skeptical age, of the words of the humble Galilean, who said: "I will build my church, and the gates of hell shall not prevail against it."

J. O. A.

SAVING THE SABBATH.

Among the many evils, indicating a lack of wisdom and prudence in our day, is our continued encroachment upon the sanctity of the Sabbath day. It has been a long time now since a very wise and scrupulous law-giver laid down the statute: "Remember the Sabbath day to keep it holy." That law was enacted in the Parliament of Eternity over which Jehovah God presides, and his very meek and faithful servant, Moses, was the scribe.

There was no jail sentence attached against those who violated that law. There was no bill of indictment indicated; no jury was selected; no judge appointed to see that the law was executed. But there it stands until this day. Now look! From the day that law was enacted down till this good hour, no nation on earth, coming within the range of its teaching, has been able to violate it and survive. No, the death penalty was not attached in so many words. Possibly, the divinity of the thing carried its own rewards and punishments. But our secular and sacred history unite, after these thousands of years, in avowing that not one nation, not one, small or great, has ignored that law and lived. History proves that "the nation and the people who ignore and wilfully violate the law of the Sabbath are doomed." This is not written as a fright; only recorded here as a fact. Body, mind and soul make up the person. "God breathed into man the breath of life and he became a living soul," and then God set meets and bounds by and through which the body could wax strong and the soul grow good and great. In setting those meets and bounds, he put one day in seven on which the soul might have right-of-way, might have opportunity and privilege, might have joy and comfort, might exercise itself in worship and divinity. And woe be unto that nation, that people, those individuals who negelct their souls, and use all their time for the pursuits of the comforts of the body and the pleasures of the mind. Give the soul a chance.

Yes, in pleasures and sports, in recreation of body and mind, on "the green," in field and in forests, in picnics and in joy rides, the soul can find God and can lift itself from its surroundings and come face to face with God; but how many souls actually do this thing?

A crying need of our time is that of reclaiming for our joy, our happiness, our health and our strength the sweet and blessed sanctity of the Sabbath, that sacred hour and period of praise, thanksgiving and communion with God, when, disencumbered from the things of time and sense that allure and charm and absorb, the soul may

have opportunity, may find access to God and thus grow buoyant and strong in the worship of him who giveth life and hope, health and joy.

J. O. A.

NOT DISCOURAGED.

We have heard much about the lack of interest in missionary work and sometimes we wonder if it is true. It is easy to criticise, but not so easy to encourage unless there are good grounds for encouragement. For this reason we wish to share with our readers a word of encouragement from one of our own leaders.

In a letter from Dr. Fred Field Goodsell, written shortly after attending a great missionary meeting where many denominational leaders were present he says:

"The great subject of the hour is *the new conception of the scope of the missionary enterprise.* The Conference was thrilled at its opening session by the lead which Dr. Stanley Jones gave us. One might reflect the spirit of his address by passing on his last remark: 'I came back to the United States with doubt as to the vitality of foreign missionary interest in America. I go back to India with no discouragements.' Discussion following his address focussed on the emerging new conception of the scope of the missionary movement. Instead of speaking of 'foreign missions' we ought to think and speak in terms of 'the world mission of Christianity.' There are no Christian nations today, and probably never have been. We are all pagan more or less, just as some of the nations of the world are Christian, more or less. All the nations face essentially the same great issues. The same tides wash all the shores of thought. Christianity and Christian folk in every country are faced with *world* conditions and ought to face them as an integrated, self-conscious *world* movement. Has the Christian anything vital to say and do in the world in which we live? We say 'Yes.' Christian folk must make good in days like these or suffer terrible disgrace. Christ deserves our best and most earnest thought and activity toward social and spiritual reconstruction throughout the world, including America, according to his mind and spirit."

It does mean a great deal to have such a leader as Dr. Stanley Jones tell us he returns to India undiscouraged. Let us all take courage and grow with our work.

E. A. K.

AS THOSE WHO SERVE.

The mother of Zebedee's children had a natural mother's ambition. She wanted place, position and preferment for her two sons. She was anxious that they give a good account of themselves, and that their talents and their character be recognized and given place for wide usefulness and distinction. When she asked that one should be placed on the right, and the other on the left-hand of her Lord when he should come into his kingdom, she about expressed what every natural and sincere mother has desired for her sons. Nor did our Lord put her off with vague promises or high hopes for the future. He did not delay her request by noting a record of her wants and promising to do something about them. He immediately asked these two sons of an ambitious mother if they were able to endure. They replied that they "were able." And then he declared that these places of preferment were not his to give, and all that he had to offer was that they should go through trial and tribulation and suffer the baptism of fire. The places that they should occupy were a matter that was left to the wisdom of the Father. He himself could only promise the suffering and the hardship.

So, Dr. Dwight Bradley, Newton Center, Mass., in preaching the baccalaureate sermon of Elon College, Sunday, May 27th, anlayzed Matt. 20: 20-28. The preacher declared to the class that because they were graduating now, they were not to expect the world to be lying at their feet, possibly much of the world would be flying at their throats. This one thing he knew, that they must come to grips with difficult propositions and situations, and the best he could wish for them was that they might be able to endure, have the courage and the strength to suffer and to serve. There were, at least, three things that everyone now who cares must face:

1. The time is ripe and ready for square, straight, unprejudiced thinking on at least three topics:

(a) International relationships, especially in the matter of war. Militarists are busy and propaganda for war is abundant, and these young men and young women will certainly have to think straight in shaping their attitude to the age-old enemy of mankind—War!

(b) The economic situation. The whole economic arrangements and standards have been shattered. We are uncertain. Business at the center is selfish, and in the past few years, business has been carried on in defiance of the Sermon on the Mount. Our economic breakdown shows that selfishness is not a sufficient foundation for the economic structure.

(c) Inter-racial relationships. One of the serious problems of our country and of all countries is that of proper attitude on the part of the stronger or more highly privileged races to the weaker or the under-privileged. We shall have to re-arrange our prejudices and realize that God hath made of one blood all the peoples of the earth to dwell upon the face of the earth, that they might feel after him and find him, though he be not very far from any one of them.

2. These members of this graduating class will have to do something about these things. It is not sufficient to think fairly, even as much and as good as that is. Thinking is not enough. We shall have to do something about it. The age demands not thoughts merely nor words only, but deeds. These deeds may entail, and they likely will, criticisms, abuse and misunderstandings of what we must dare to do as well as endeavor to think.

3. Only those will be sufficient for these things, both to think squarely and do courageously and wisely—only those who draw their strength, get their wisdom and secure their guidance from the Lord Christ will be able for these things. He is the fountain, the never-failing fountain, and the one secure and safe foundation. The young men and the young women of the graduating class will have to pray through to him and rely not upon their strength but his strength, not upon their minds but upon that mind which is in Christ Jesus, if they are to endure and be able to win out in the battle of life. After all, material resources, however abundant, are wholly inadequate; economic principles, however prolific, are not sufficient. Only the spiritual abides forever, and it is the one unfailing source and fountain of supply and strength for every heart that believes and every soul that relies upon Jesus the Christ.

Dr. Bradley gave the class and the great audience, who greeted him, not only thoughts for their minds but also food for their souls. His utterances cannot be forgotten by those who heard him, for they heard him gladly.

J. O. A.

Make yourself an honest man, and then you may be sure there is one less rascal in the world.

SCIENCE AS WELL AS RELIGION JUSTIFIED BY FAITH.

By Arthur Bardwell Patten.

While science shies at creeds, it is itself full of credence. It is always sounding the unknown and the beyond for new findings. Such expectancy is a superb act of faith. Science is ever venturing into undiscovered regions, with all the trust of a Columbus that new domains and treasures await its search. Its reach always exceeds its grasp, and it constantly trusts where it cannot trace. It so trusts, simply because it audaciously believes that illimitable fresh traceries of truth exist, or are to exist, on the trestle-board of the universe. Then, whether science may believe in a Creator or not, it profoundly believes in an inexhaustible creation, past, present and future. That such faith should ever be less that reverent would be amazing. That any scientific wonderer should ever sneer at any religious worshipper would be more amazing still. On the other hand, no true religionist will ever carp at any true scientist.

Many a reverent scientist today is widening his wonder into worship, is reversing his intelligence within.

The modern scientist ventures, by one hypothesis after another, into the unexplored vastness of the world, and he is never disappointed in his exploring faith. He is more and more justified by that faith. As the scientific wonderer believes in one unfolding reality after another, so the religious worshipper believes in a Great Reality.

Is not all science really the quest of the finite thought, pursuing the Infinite Thought? No scientist is content with *things* except as they reveal *thoughts,* and serve thought. And as the scientist treats the things to be discovered as practically inexhaustible, by the same token he should treat the thoughts to be discovered as inexhaustible, too. As his limited thought involves a limited thinker, so he may well logically believe that the unlimited thought of the universe involves an Unlimited Thinker.

President Hutchins has rightly said that mere fact-finding reduces scholarship to triviality. The fact-finder is himself the first great fact—but the final fact is the Fact-furnisher. The researcher himself is the first reality in all research, for without his mind there would be no findings. And then, without a Universal Mind, how could there be any furnishings?

Facts, to have meaning, must be integrated and interpreted in the scientist's comprehending experience. But how could the meanings have arisen intially without a Greater Experience? Man did not create those meanings. He read them out of the book of nature, in the larger light of his own nature, because both the books of nature have an Author. Science as well as religion demands an Author and Finisher of its faith.

Science is using today the phrase "the given," which evidently means that which is provided for its research. Here, then, is science's faith in Providence. There can be no given without a Giver. "The given" is the basis of science. The Giver is the basis of religion.—*Advance.*

To meet the need of the world, its open fields and its waiting souls, the churches all complain of the lack of laborers and of funds. Does not Christ's voice call us to the united and unceasing prayer of the first disciples? God is faithful, by the power of his spirit, to supply every need. Let the church take the posture of united prayer and supplication! God hears prayer!

CONTRIBUTIONS

SUFFOLK LETTER.

Six paved State highways lead into Suffolk. Thousands of automobiles and trucks pass through the city every week. The number of accidents and wrecks has increased. The number of people who are injured or killed is appalling. Just a few nights ago three people were killed and four or five others seriously injured in one accident. One car passed a truck and was met by another car in a head-on collision. Two cars were wrecked. Three people killed. Others seriously injured. Several homes in sorrow and distress.

Such accidents occur so often they are almost commonplace in the daily news. Cars are built for speed. The roads are well-paved. People are in a hurry. Great risks are taken. Caution is a forgotten word. Human life is in danger. It is time for this nation to think soberly and act more wisely in the use of high powered cars on good roads.

The automobile is here to stay until something better and faster takes its place. The makers of the latest models of cars have made it possible for people to travel with ease, comfort and great speed. But no one can make a car that will be safe in the hands of a careless or reckless driver; or, which will be safe in the hands of a careful driver, when in collision with another car driven at rapid speed. In spite of all law many people will continue to drive at high speed. Automobiles are easy to control, but they are all dangerous. That is a fact that should be remembered. People who drive at 60 or 70 miles per hour, do so at great risk to themselves and others. A safe driver should be alert, cautious, have good judgment and keep his eyes and his mind on the car and the road. Many things can happen in one second of time.

Churches, Sunday Schools, high schools, colleges and universities should join in a continuous effort to call the attention of their constituency to the need of safe and sound driving of automobiles. The new laws permitting the legal sale of intoxicating liquors are having a noticeable effect on the safety of the highways. Drinking is on the increase. Every driver under the influence of liquor is a menace to others. The cautious, sober driver is at the mercy of the person who is driving while drunk. The situation is one which challenges the attention and effort of the public to correct and improve.

The State Highway Police cannot control this matter. The remedy is in the hands of the people who use the highways. Three things should be emphasized and demanded by the people and of the people:

1. That no person should be permitted to drive an automobile while under the influence of liquor. Such cases would be greatly reduced if every person could have the power and authority to report and arrest these offenders and turn them over to the proper officers.

2. That the reckless driver should be prohibited from operating a car on the highways. There may be great difficulty in clearly defining "reckless driving." But it can be done, and the public sentiment of the State will sustain the enforcement of this requirement If the newspapers of the country will unite in a campaign of education backed by the schools, the people will cooperate in seeking to compel the users of cars to recognize the importance of this rule of safety.

3. That all people who use cars seek to be careful and considerate of the rights and safety of others. There is no excuse for so many automobile disasters. Cars are built for safety. If the driver is as safe as the car, the danger is greatly reduced. It is possible to operate automobiles, on the highways of Virginia, for a whole year, without one serious injury, or one death by collision. I. W. JOHNSON.

WHAT DO YOU WANT?

(Baccalaureate address, delivered by President L. E. Smith, to the graduating class of Elon College, on Sunday evening, May 27, 1934.)

My Friends:

A very sincere man went to the mountains as a missionary. He proclaimed the Truth as best he could. The mountain people came to hear him. He interpreted the Scriptures literally. One evening he declared that if a person violated one of the least commandments and did not repent that he would wake up in torment and would burn literally forever. His audience thought this severe.

Two mountaineers went up after the sermon to talk with him. They said: "Do we understand you to say that if a person broke one of the least commandments and did not repent that he would wake up in torment and would burn forever?"

"That is what I understand the Good Book to teach," he said.

"Well," said they, "the people just won't stand for it."

An eminent politician in this country, some years ago, made his campaign on the slogan, "Give the people what they want." It is the business of education to make people intelligent in their wants, and also to guide them in their efforts to gratify their wants. A man's wants determine his course in life and his contribution to his day and generation. If his wants are in the lower brackets, he will not rise to the heights in living. If his wants are sublime, he will make his way to mountain-top experiences.

What you are and where you are today are the fruits of your wants of yesterday. Your wants today will determine your relation, value, and your whereabouts tomorrow. Something happened in your life to make you want an education; and that is why you landed in Elon College; and that is the thing that has held you here until you have come to your day of graduation.

When President Andrew Jackson died, someone asked the old colored man who really had been his bodyguard, "Do you think that President Jackson has gone to heaven?" The old servant replied, "I don't know, Sir, but if he made up his mind to go, he is."

Education disturbs a man in his thinking and makes him dissatisfied with his surroundings. That is why the people of Madagascar turned from their savagery and began to build a more stable civilization. That is why the underprivileged people of this country are becoming restless in their restricted living. Give a people intelligent information, and you add to ambition's fires.

Recently, an eminent scholar wrote to the president of a great university about a man who was about to be made dean of that institution, saying, "I strongly advise against making this man dean, he is the type of man who will unsettle the minds of young men just at the time when they need to be settled." This scholar did not rightly interpret the effect of education. Education is not a settling, but an unsettling process. The real purpose of education is to take young minds, inform them, disturb them, widen their horizons, and place firmly within their grasp sane intelligence that will serve as a compass by which they may be guided.

It is not the business of education solely to store the mind with facts of the past, but to inspire it with the possibilities of the future. At Elon College, we are not nearly so much concerned about what has happened as we are about what ought to happen. We want you to know the paths that men have traveled and the ways of civilization that have brought us thus far, but we also want to teach you and inspire you to blaze new paths in social adjustments, in industrial relations, in political governments, and in spiritual redemptions.

As you turn from Elon College campus, you step into a world seething with uncertainty and fraught with danger. Not since the days of armed strife has there been so much restlessness among our people, nor so much uncertainty in our nation. Material riches, political fortunes, and spiritual values are all on the crest, and no one knows what the future will bring forth.

Elon College opened her doors and invited you; she opened her heart and receievd you; she opened her gates and gladly sends you out into this disturbed world of ours, for she knows that you are made of the kind of stuff that it will take to stem the tide in this day of treacherous uncertainty and the kind of stuff that will cause the streams of the nation to flow again into channels of equity and safety. Our great one concern is that during your stay here we have created within your hearts, hungers, terrible hungers, hungers that will drive you out into life with a dogged determination to have what you want.

What do you want?

I.

IN EDUCATION.

We have not given you the sum total of education. We have only opened the gates. There are vast fields of history, literature, science, art, music, and religion yet to be explored. We trust that you will want to possess them. You should have this picture and keep it forever hanging on memory's wall: Sir Isaac Newton, walking on the shore of time, picking up pebbles, the vast ocean spread out before him, with a hunger, a terrible hunger for a ship with sails that would take him to the farthermost shore. In contrast to this picture, let me give you another: A young man, yet in his twenties, dressed in overalls, soiled, sitting on the door-sills of a vacant store in Elon College, apparently aimless, hopeless, purposeless, just sitting and watching the dust settle over the walls—and he a recent graduate of this institution. Hunger? Would he know anything but hunger for truth? Not much!

Young people, we have given you a start; we have brought you to the frontier. We trust that you shall push out to the furthermost bounds of *Truth!*

What do you want?

II.

IN POSITION.

Even on the eve of your graduation, wants are coming to the forefront. For the past weeks, different ones of your number have been coming with requests for fellowships in university centers, that they may be given the opportunity of further study; others have been inquiring about business opportunities; and others have requested transcripts and recommendations to be sent to school officials and school boards, with the hope

of finding employment as teachers. Naturally, your ambitions will run along different lines, but wherever your wants may land you, it is the ambition and hope of your Alma Mater that you may take your place and fill it with thoroughness, honor, and distinction. We trust that you will not despise honest toil or turn from an honest task. Anything that is right and needs to be done, deserves to be done thoroughly and completely. If the task that you find tomorrow be humble, perform it; perform it with a dignity deserving a high commission. For this is the first rung of the ladder that will ultimately lead you to high success in life.

What do you want?

III.

IN POSSESSIONS.

Usually people want positions for the possessions that they offer. Some positions offer honor, a commodity justly and rightly coveted. Some offer trust, a possession exacting and difficult to hold with perfect satisfaction to all. Some offer influence, the very essence of life itself, for which the wisdom of God is required if it is to be used rightly. But practically all positions offer as an award for service—money. We have the custom of paying for services rendered, with money; consequently, we labor for money. We strive in every way we can to get money. In spite of divine injunction to the contrary, we love money. We put our trust in money, so that when money fails for us—peace, poise, and hope, all are gone.

In this materialistic age, we have a tendency to tie ourselves to the world. We have a tendency to tie ourselves to money like Alpine travelers to their guides so that when they slip and fall from the icy slopes, their fall is the traveler's death, too.

The late Dr. J. H. Jowett said that one day he went to see a rich man in New York to ask him for a donation for a most needy and worthy cause. In response, the man spoke as if he were poverty stricken. He declared that as he had been besieged with so many calls, he could not answer this one. A few weeks later, the man died. When his will was probated, he was worth sixty million dollars. Dr. Jowett said, "I wonder if at the end of the day, he heard the Lord say, 'Thou fool, this night thy soul shall be required of thee. Then whose shall these things be'?"

In all of your getting, my young friends, get understanding; get a proper understanding of your relation to wealth and of its proper use in life.

IV.

Now whatever you may say, your real relation to the world, to society, and to material values, is spiritual. When God made you, he breathed into you the breath of life and you became a living soul. The world may pass away, material values will change and decay, but your spirit will live on. Contributions to your spiritual life are the only things that will abide. Consequently, I counsel with you not to lay up for yourselves treasures on earth, where "moth and rust doth corrupt and thieves break through and steal," but to make your investments in spiritual living that your inheritance may have value both in time and in eternity. *What do you want, religiously?*

Do you want position? Possessions? Do you want help, guidance, understanding, wisdom? Ask of him who giveth freely and withholdeth not.

It is the custom of travelers abroad to take with them letters of credit, good in any large city in the world. Such letters are usually for specific amounts and are secured by banks in this country, giving the letters. Occasionally, a letter of nulimited credit is given, the giver of the letter agreeing to pay whatever amount the holder may sign for. Members of the graduating class, as you go out from us, we give you letters of credit, letters of credit in mathematics, literature, the arts and sciences. You are liberty to draw upon us for what you want according to your capacity to receive, and too, we give to you a letter of unlimited credit upon the vaults of spiritual riches, which you may cash according to your wants, provided you can endorse it with honor, trust and faith.

When you came to Elon College, your wants loomed largely on your horizon. We trust that these wants have been satisfied; but your stay here has been in vain and our efforts worse than futile if these wants have not been replaced by larger ones.

The law of life is fundamentally the law of strife. It is only through labor and painful effort, by grim energy and resolute courage, that we move on to better things.—*Theo. Roosevelt.*

Are you keeping books with the Lord? When you spend your means for the perishable things of life, for the gratification of the flesh, and give scantily for the work of the Lord, how can you expect that God will smile upon you and give you peace and happy contentment? "He that soweth to the flesh shall of the flesh reap corruption, but he that soweth to the Spirit shall of the Spirit reap life everlasting." What of a few days of fleshly gratification to be followed by a life of misery to follow? What is more desirable than a life of peace and a "conscience void of offense toward God and man?"—*The Free Will Baptist.*

Some say a congregation is not scriptural without elders, but do you believe it would be any more scriptural with unscriptural elders? To be be a scriptural elder, one must be qualified as the Bible says, doing the work so that the congregation recognizes him.—*H. M. Phillips.*

Be glad of life, because it gives you the chance to love and to work and to play and to look up at the stars.—*Van Dyke.*

OXFORD BIBLES *for* EVERY NEED

"The Oxford Bible is the Bible* par excellence *of the world"

THE HOME BIBLE

A Family Bible in Handy Size

An extra large type Oxford Text Bible, containing also, a family register and 12 beautifully colored maps. Size 9 x 5½ inches.

Specimen of Type

16 The LORD *is* King for ever and ever: the heathen are perished out

Nos.
01600 **Superior Cloth,** round corners and red edges ---------- $2.75
01603 **French Morocco,** limp, round corners, red under gold edges, headband, book-mark ---------- $4.75

The JUNIOR'S Bible

Self-Pronouncing

With 4,000 Questions and Answers, carefully selected "Aids to Bible Study," 16 beautifully colored and 15 black full-page illustrations, 6 colored maps and a presentation page. Children may readily pronounce correctly difficult Scripture names, as this Bible is self-pronouncing. Size 7 x 4⅞ x 1¼ inches.

Type in Junior's Bible

2 Take the sum of all the of the children of Is'ra-el. years old and upward, thro

No.
1815 **French Morocco** leather, overlapping cover, round corners, red under gold edges, headbands and book-mark. Make some child happy with one of these fine Bibles ---------- $2.95

Child's ILLUSTRATED Bible

The beautifully colored illustrations in this new Bible are a delight to the children. It has clear, readable type and yet it measures only 5⅛ x 3⅜ inches.

Specimen of Type

2 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.

10 Mercy and truth gether; righteousness kissed *each other.*
11 Truth shall sprin

No. 02112. French Morocco leather, overlapping cover, round corners, gold edges $2.50

Pocket REFERENCE Bible

Has over 50,000 center column references. Measures only 6¾ x 4⅝ inches. (A splendid gift for a young lady.)

Specimen of Type

9 Behold, "O God our shield, and look upon the face of thine anointed.
10 For a day in thy courts *is* better

a Gen. 15. 1. b Ps. 56. 1. & 57. 1. 2 or, *all*

No. 07523x French Morocco leather, overlapping cover, round corners, red under gold edges---------- $3.25

Concordance Edition

Type and size as No. 07523x, but with a Concordance, subject index and dictionary of Scripture names. An excellent edition for students and Christian workers No. 03272x__ $5.00

OUR LEADER

Oxford Concordance Bible

Self-Pronouncing

This beautiful Oxford India paper edition is indeed the ideal Bible for the student, preacher and evangelist. Each proper name and difficult word is divided into syllables and accented, and though printed with large clear type, the volume measures only 8½ x 5½ x 15/16 inches.

Specimen of Type

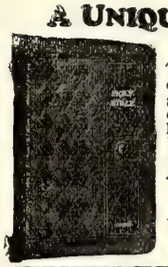
8 ¶ 25 Jĕ-hôi'-ă-chĭn *was* [illegible] years old when he began t

No. 03671x. Fine Grain Morocco leather, overlapping cover, leather lined to edge, silk round corners, red under edges, silk

hea

A UNIQUE GIFT BIBLE

With Basket Weave Binding



The Antique brown calf leather binding has a basket-weave grain, and button clasp. Has overlapping cover, art silk lined, with red under gold edges. With references. Printed on Oxford India paper. *Type as Pocket Reference Bible.* $5.50
No. 03255x--------

As No. 03255x, with concordance.
No. 03276x ---------$6.50

Oxford TEACH[illegible] les

Have over 50,000 center column [illegible]s, and 300 double-column pages of up-to-date helps, conveniently arranged in alphabetical order. Also 32 full-page illustrations, and an indexed atlas of the Bible with 15 beautifully colored maps of Bible lands.

Easy-to-Read-Edition

Size 7¼ x 5 x 1⅜ inches

Specimen of Type

14 Like sheep they are laid in grave; death shall feed on th

Nos.
04453. **French Morocco** leather, overlapping covers, round corners and red under gold edges. A durable and handsome Bible ---------- $4.35

Oxford India Paper Edition

Only one inch thick.

0773x. French Morocco leather, overlapping covers, round corners, red under gold edges, headbands and book-mark. A beautiful gift edition ---------- $7.00

RED LETTER Edition

Same size and type as style No. 04453, with same references and helps, but with all the words of Jesus Christ printed in red. White paper edition
No. 05453. French Morocco leather, overlapping cover, round corners, red under gold edges ---------- $5.00

The Oxford imprint in a Bible guarantees satisfaction

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary*

OUT OF THE DARK.

(ABOUT ONE OF OUR MISSIONARIES, BY MISS D. P. CUSHING, NEWS EDITOR.

"A-hem! A-hem!" The missionary is diverted from household tasks by a deprecating cough in the yard outside. This, says Miss Una Jean Minto of Dondi, West Africa, is the African doorbell. Miss Minto is an educationalist and since 1920 she has been teaching in Africa, first at Bailundo in Angola and more recently at the Currie Institute, Dondi, West Africa.

When she was in Bailundo among the Ovimbundus, she learned much of their customs, history and native talents. The girls know how to make natural dyes and their crude pottery is often cleverly decorated with color design of native origin, faintly resembling those of the Egyptians. Many have real talent in drawing and carving. One lad, Felitiko by name, has uncanny skill in turning out, with only a jackknife, life-like wooden figures of individuals, birds and animals.

At Dondi Miss Minto has been teaching a great deal of Bible and Bible history in the Umbundu language, a task which she loves. She finds her pupils responsive and eager. She also has had to use Portuguese, the official language. Currie Institute is a school for boys and has agricultural,, academic and industrial departments. A sister school for the girls, called Means School, is also located at Dondi. Pupils come from the other lower grade mission schools to Dondi for higher training and are choice students, and future leaders of their people. At Bailundo where Miss Minto formerly taught, the children came from the Kraals to the school and were taught the three R's, also gardening, manual training and simple hygiene. Many of them walked 75 miles to reach school.

Miss Minto has just returned to America on furlough. She is a poet as well as a teacher and has succeeded in putting into verse some of the appeal which she finds in Africa. The long poem published in the *Missionary Herald* of June 1928, is entitled "Out of the Dark." The following are only a few verses from this poem:

...Unheedingly, as in your native element,
You move and have your being, bathed in light.
And does there never pierce into your calm
The cry of those who know the dark—and fear?
That heathen mother, with the sickly child
Swung on her back, seeks wistfully to help
Her son, when round his scrawny neck she ties
The cowrie shell, with fervent, muttered chant
To keep away the spirits who would harm. Her troubled heart
Broods over him motherwise: What hated foe has put
This spell upon her child? The wily witchcraft man
Will know the cure; but how can she appease
His certain greed, and win his aid to fix
Upon her enemy the blame? 'Twere best give up
That goat long saved to make the feast at harvest time.
Yet she can bear to give her boy, and yield
His tender, shrinking body to receive
The cruel stabbings of that ugly knife, by which
'Tis wont to bring release to demons pent inside?
Still, better so! One dare not brave too far
Their wrath lest greater evils come!

...That youth, whose smouldering eye might gleam
With heavenly fire, like yours, had he your chance to know
And learn, in darkness, blindly groping, thwarted, seeks in vain
The ray he never finds. You smile to see him with the cloth
About his loins, wear jauntily the battered hat.
And on his feet a pair of cast-off shoes; to him
They are the symbol of the pathway he must tread
To reach the white man's level, and his goal!
So, painfully
He seeks to climb!

...So is there many a soul in this dark land
Which pushes up in patient and persistent search,
Responding to the upward urge, though but
A single ray seeps in to penetrate the gloom.
Is there no help for these, your brothers in the dark.
The germ of life is here—the life He died to save!
It needs but that some living hand should bring
It light and soil, should water it and gently tend
Its struggling growth, till some glad day will come
The harvest time. For blossoming and the fruitage they
Are His, who gives both life and Light!

MISSIONARY OFFERINGS.

WEEK ENDING MAY 26, 1934.

Sunday Schools.

Previously acknowledged	$ 2,283.95
Leaksville, Luray, Va.	1.86
Wake Chapel, Fuquay Springs, N. C.	6.21
Waverly, Va.	5.18
Berea (Nans.), Driver, Va.	5.00
Rosemont, Norfolk, Va.	16.11
Bethlehem, Suffolk, Va.	15.47
Durham, N. C.	9.95
First Christian, Richmond, Va.	4.07
Mt. Pleasant, Cameron, N. C.	3.85
Liberty (Vance), Henderson, N. C.	5.30
Total	$ 2,256.95

Individuals and Churches.

Previously acknowledged	$ 1,882.98
Pleasant Ridge, Guilford College, N. C.	4.24
Glendon, Goldston, N. C.	7.00
Shallow Well, Jonesboro, N. C.	1.35
Moore Union, Varina, N. C.	3.00
Bethel, New Hill, N. C.	1.40
Auburn, Raleigh, N. C.	2.45
Mt. Pleasant, Cameron, N. C.	2.45
Centerville, Disputanta, Va	2.15
Total	$ 1,907.02

Specials.

Previously acknowledged	$ 830.43
Burlington S. S., Burlington, N. C.	29.89
Total	$ 860.32

Summary.

Previously acknowledged	$13,027.47
Sunday Schools, Regular	73.00
Individuals and Churches	24.04
Specials	29.89
Total to date	$13,154.40

J. O. ATKINSON, *Sec'y.*

"VICTORIA OF THE HILLS."

Dear "Victoria of the Hills." Once again we greet you across the miles that separate us. Though we do not know you in person, you seem very real for your letters in THE CHRISTIAN SUN have revealed your innermost life to us, so that we feel a kinship growing between us. Your letters vibrate with the three great emotions of life, the keynote of all life, the first being Faith. Faith as a grain of mustard seed; faith to say to the mountain that was ready to crush you, "Be thou removed," and through faith you made stepping stones until now you are standing on the mountain which has become a mount of blessing, for, like Moses, you can look into the Promised Land. And because of your faith you have inspired a like faith in others, for we think of the words of the Apostle Paul, "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God."

We also hear the note of hope, and we know that you have fled for refuge to lay hold upon the hope that is set before us; which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vale. Hope is the anchor that has kept you steady throughout the years and which continues to shine ever brighter. Hope is your telescope through which you look from the top of your mountain. In the prophecy of Zecharia is found the admonition, "Turn you to the stronghold, ye prisoners of hope; even today I do declare that I will render double unto you."

And then there is love—the proof of our faith and hope. The love of your mountains, of your people and of the messengers of our Lord who are working among you, point to the supreme love of your life, the love of God which is shed abroad in our hearts by the Holy Ghost which is given unto us. We love him, because he first loved us. Because of his great love he has gone to prepare a place for us that where he is there we may be also; because of our love for Christ we are preparing ourselves by his grace for the blessed meeting. Though we may never meet in the world, the day will come when we shall clasp hands in the glory land, and join in the song of Moses and the Lamb; praise to him who loved us and gave himself as a ransom, even Jesus, that he might redeem us from all iniquity, and purify unto himself a peculiar people.

May you and I ever watch for his glorious appearing with our garments spotless, the oil of the Holy Spirit in our vessels, the light of his salvation shining forth to those around us. Dear Victoria, we love you for your faith, hope and love; it has helped us along life's way. May your life be blessed with all his richest blessings.

W.

TEACHING HATRED.

The German Government did not learn its lesson from the World War, and its sad experiences therefrom. Fact is, it seems bent on teaching the philosophy of hate more deadly, more desperately than ever before. Hitler, who now presides over and directs as dictator the Government and destinies of the German nation, declares in a recent writing: "Everything, from the baby's first story-book to the last newspaper, theatre, cinema—will be put to this end—until the brain of the tiniest child is penetrated by the glowing prayer: Almighty God, bless our weapons again; bless our battle!"

Thus, from early childhood, through youth to old age, the German State, through its present tyrant, is teaching the lesson of hatred and the blessings of war, and imploring not the Prince of Peace, but the god of war to direct and bless their weapons and their battle. J. O. A.

UP TO THE MOUNTAIN TOP—AND BACK.

Up from the lowlands 120 miles on foot came young Africans to Gogoi, East Africa. For what? To join the Christian Church. The work down in the valey is being carried on by a native Christian who has shown great faithfulness, report Rev. and Mrs. John P. Dysart. There are two Christian young couples married last year, who have gone recently to live there and it is hoped they will be able to encourage more children and young people to come to the school and that they will be in themselves centers of radiant influence.—*Overseas News.*

A Story for the Children

LAKEWOOD AVENUE.

(A Walk With the Babies.)

(Friendliness for the Friendless.)

Winter had almost gone from Forest-town. The trees along Lakewood Avenue were swelling out their buds. March winds were beginning to whisper around the corners. Eleanor, Carolyn and Louise were delighted. Now they could get out often and walk together or hike to Lakewood Park.

"Eleanor," called Carolyn from the street, "please come and walk with me; it is wonderful out here."

Eleanor looked at Jackie and Jean playing marbles in the yard. Mother had left them in her care while she took Baby Bess to buy shoes. She could not leave them to walk with Carolyn. "I'd love it, Carolyn," she called back, cheerily, "but I have Jackie and Jean here. I can't leave them."

Carolyn was a darling girl. She loved Jackie and Jean. "Bring them on with you," she called. "I'll look after Jackie, and you can have Jean. We'll have even more fun."

The children were delighted. They threw down their marbles and ran toward Carolyn. Carolyn took Jackie's chubby little hand in her own, and Jean clung to Eleanor. Soon they were in front of Louise's house.

"Louise," called Carolyn, "come out and go for a walk with us. Bring Billy, too. We have Jackie and Jean."

Louise and Billy were glad to come. They had been wishing for something different to do.

They walked very slowly, enjoying the balmy March day, feeling the wind on their faces and in their hair.

As they passed an old house that had been vacant all winter, they heard a baby crying. They looked toward its windows, and saw shades and curtains inside. "Surely someone has moved in here," Carolyn exclaimed.

"Yes," Louise answered, "I heard that a new family had taken this house. I think they have a little girl about our age, too."

The three girls stopped. "Maybe if we will stand here a few minutes we can see her somewhere," said Eleanor, as she turned toward the old house. "She will surely be around."

As she spoke a shy little girl came into the yard and looked longingly at the girls on the walk. She didn't say anything, but her eyes seemed to tell them that she was lonely, and that she missed the girls she had moved away from very, very much. She didn't know how to make new friends.

"Let's go into see her," said Carolyn, who was naturally very friendly and who knew how the little girl must feel.

"Should we go in without dressing to call? We don't know her yet."

But Carolyn would have nothing else. "You can tell from her looks that she is lonely, Louise. We can become her very first friends in Forest-town."

"Oh, let's!" said Eleanor. "We may find her one of the sweetest girls on Lakewood Avenue."

So the three little girls with the three little boys turned into the driveway that led up to the big house that had been vacant all winter.

The little girl they met was Elaine Waldrop. Elaine's father was a merchant. Her mother was dead, and her big sister, Olive, kept house for them. Olive was married, and her husband lived there, too. Olive had a little girl four years old. Her name was Dot. She was a dear little cotton-top, with the bluest eyes in the world.

"Can't you walk with us, Elaine?" Carolyn invited. "You can bring Dot along, too; we are each one caring for one child."

That was the best walk of the whole year. The girls became acquainted with Elaine, and Elaine learned their names, which little brother belonged to which little girls, and where they all lived. She also heard of the boys, Carl and Albert. She thought she might like her new home. Forest-town wasn't so cold, after all. It wasn't so lonely. She knew that she would miss Ethel and Clara and Estelle just terribly; but, really, she felt deep down in her heart that she had never met sweeter girls than Carolyn, Louise and Eleanor, anywhere.

"Isn't she sweet?" said Carolyn to the girls, as they were returning to their own homes. "I do not think we have ever had a sweeter girl on our street."

"She is pretty, too," Eleanor added, liberally, "even if she does have freckles."

"Her freckles aren't bad at all, with her dark red hair," Louise commented, "and did you notice her eyes are brown?"

They were at home. The little boys were ready to play marbles again.

"I'm very glad we stopped; thanks to you for the suggestion, Carolyn," Eleanor said, as she went back to her work.

"And so am I, Carolyn. Let's walk every pretty day. Good-bye."

Louise was at home, and Carolyn slipped through the hedge into her own backyard.

—*Louise G. Thompson, in Christian Advocate.*

MEMORIAL DAY AT MOORE UNION.

It was a beautiful Sabbath day, the third Sunday in May, the earth flooded with sunshine and all nature showing the handiwork of God. A great crowd met at the Moore Union Church. The purpose of the meeting was to pay tribute to those who had passed on.

The morning hour was taken up with the Sunday School, followed by the preaching hour, which was attended by a fine congregation. The pastor presided, bringing a message from the subject, "Heaven—How to Gain It." The part of the program that proved very interesting was a table filled with every good thing to eat. It was placed in the shade of the inviting oaks in the church yard. Everyone enjoyed this hour. Of course, the crowd was large, but they could not eat all of the bountiful supply of inviting food that was placed upon that table.

The afternoon hour was taken up with the children of the Sunday School, singing and making speeches, and also visiting speakers and singers. The songs and talks by the children were greatly enjoyed by the people. A former pastor, Rev. J. A. Denton, and a friend, Brother Joe McIver, each of whom gave a very inspiring address. We were very greatly favored by having with us the Thomas Quartette, of Broadway, N. C., who lifted us closer to the infinite with their wonderful hymns. The delightful day came to a close by the children marching to the cemetery with the flowers, preceded by Rev. J. A. Denton and the pastor. During the singing of a hymn at the cemetery, the flowers were placed upon the graves. The pastor pronounced the benediction.

This was a great day in the history of old Moore Union Church. Everyone was happy and enjoyed meeting old friends, and the fellowship with them. We feel sure that as the people turned homeward from that meeting they felt as Peter felt on the Mount of Transfiguration: "Lord, it is good for us to be here."

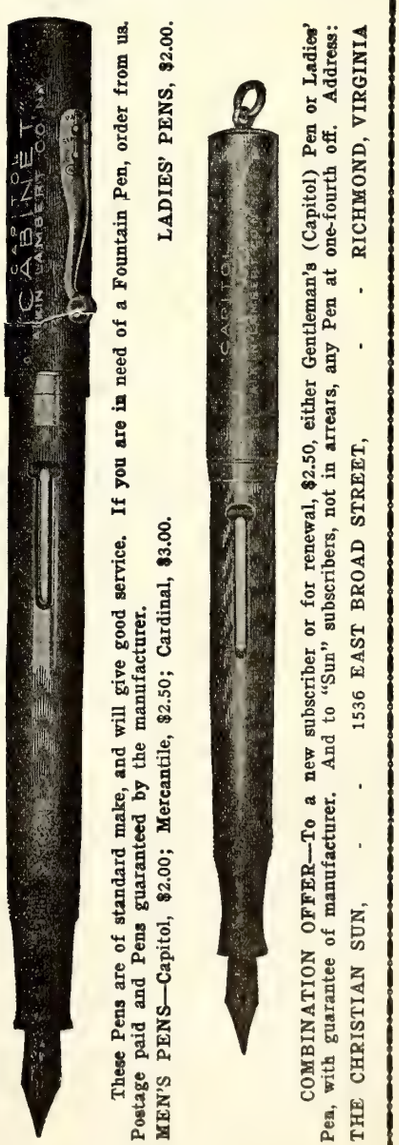
"D."

MY GOSPEL.

It is the privilege of the humblest Christian to be honored as the messenger of this life-giving message.

What a great thing it would be if we were so living in relation to this blessed gospel that saves us that it would inspire our whole lives to think that the Lord has entrusted us with this message of redeeming love. Such an outlook is more normal to Christian faith than that which shuts heart-doors tight or responds only in a torpid way and measure to the spread of his entrusted gospel, even when men of God stand before us and plead in his name.—*Western Recorder.*

May each one of us learn every day to say: "Truly my soul is silent unto God!" And may every feeling of the difficulty of attaining this only lead us simply to trust and look to him whose presence makes even the storm a calm! Cultivate the quietness as a means to the abiding in Christ! Expect the ever deepening quietness and calm of heaven is the soul of the fruit of abiding in him!



SUBSCRIBERS TO THE CHRISTIAN SUN

These Pens are of standard make, and will give good service. If you are in need of a Fountain Pen, order from us. Postage paid and Pens guaranteed by the manufacturer.

MEN'S PENS—Capitol, $2.00; Mercantile, $2.50; Cardinal, $3.00. LADIES' PENS, $2.00.

COMBINATION OFFER—To a new subscriber or for renewal, $2.50, either Gentleman's (Capitol) Pen or Ladies' Pen, with guarantee of manufacturer. And to "Sun" subscribers, not in arrears, any Pen at one-fourth off. Address:

THE CHRISTIAN SUN, - - 1536 EAST BROAD STREET, - - RICHMOND, VIRGINIA

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

Rev. F. C. Lester, *Editor*, 505 S. Main St., Norfolk, Va.

CHRISTIAN YOUTH BUILDING A NEW WORLD.

Near the first of this year youth leaders, from a number of denominations met to consider their common problems. It occurred to them that the young people of today should set themselves seriously to the task of building a new and Christian world. Our own denomination was represented in this meeting, and is cooperating in every way possible with the united problem.

The name of our denominational young people's group is the Pilgrim Fellowship. Youth Fellowships, Congresses, and young people's groups by many other names are a part of this Pilgrim Fellowship In the local church young people may be organized as Sunday School classes, Christian Endeavor Societies, missionary societies, or they may be called by any other name. There is no desire for uniformity of name, but there is a desire for cooperative work in building a new world.

Our denominational leaders, especially the secretaries, Dr. H. T. Stock and Miss Lucy Eldredge, are furnishing young people with a great amount of fine literature to aid in their work. Bulletin No. 51 of the Pilgrim Fellowship has just come to my desk. It is filled with numerous suggestions concerning the way we may work cooperatively in the common task. Copies of it may be had by writing to the editor of this page. "The Pilgrim Highroad," published by the Pilgrim Press, 14 Beacon Street, Boston, Mass., is one of the best monthly magazines for young people I have ever seen. For practical helps on Sunday evening programs, I know of nothing better than "The Pilgrim Highroad" and the "Sunday School Herald," the latter being published at Dayton, Ohio.

The youth leaders in their winter meeting wrote out a statement of conviction which is a real challenge to all young people who are interested in things that are worth while. I quote it in full below:

"A Statement of Christian Conviction.

"We believe that the ultimate and true way of life is found in Jesus Christ, the Son of God, and his teaching of the universal Fatherhood of God and the brotherhood of man; the supreme worth of persons; the law of sacrifice and love; the obligation of the individual to find the fulfillment of his own best self through sharing in the achievement of the abundant life for all.

"This way of life is not being fulfilled by mankind today. We do not have a Christian world. God has provided a physical world of abundance, beauty and order. Science has brought us to the threshold of a new day, in which mankind need live no longer in poverty, misery and ignorance. But we have often used our scientific knowledge to exploit persons rather than to free them.

"Millions of our fellows are unemployed and supported by charity; millions of homes are under the shadow of insecurity and fear; the vast majority, even in prosperous times, live in poverty, while the wealth of the nation is controlled by the few; our young people prepare for a life work only to find that no work is to be had; selfish competition sets every man's hand against his brother; hatreds of race and nation and class divide us into warring groups; nations of the world prepare to hurl multitudes as cannon-fodder into war; many of our youth find opportunities for an education denied them, and drift into idleness, delinquency and crime; many find their hopes for establishing homes of their own thwarted; in the midst of this conflict human personality breaks, faith suffers shipwreck, and moral integrity disintegrates.

"We find ourselves as Christians involved in this un-Christian world. We cannot escape our share of the responsibility. We repent of our sin.

"We recognize something of the magnitude of With firm faith in God and hope for the future, we declare our purpose to join with those who would bring this strife and suffering to an end, and build a world of brotherhood, where God-given resources are used to serve mankind, where cooperation replaces competition, peace abides in place of war, and where special privilege gives place to justice and equal opportunity for all.

"We recognize something of the magnitude of the enterprise. It demands a new individual and a new society. It calls upon individuals to abandon petty and selfish aims and to lose themselves in the glorious adventure. But we have faith in youth and in their leaders, that they will respond to that call. We are not alone: divine resources flow through us and human fellowship sustains us as we give ourselves to that task. He that loses his life shall find it.

"For us there is no alternative; to this cause we give ourselves, and call upon all those of like purpose to share with us."

A PRAYER.

God of the Granite and the Rose!
Soul of the Sparrow and the Bee!
The mighty tide of Being flows
Through countless channels, Lord, from Thee.
It leaps to life in grass and flower,
Through every grade of being runs,
Till from Creation's radiant tower
The glory flames in stars and suns.

God of the Granite and the Rose!
Soul of the Sparrow and the Bee!
The mighty tide of Being flows
Through all Thy creatures back to Thee.
Thus round and round the circle runs,
A mighty sea without a shore,
While men and women, stars and suns,
Unite to praise Thee evermore.

—*Lizzie Doten.*

FLORIDA YOUNG PEOPLE'S CONFERENCE.

Miss Pattie Lee Coghill, 117 W. Forsyth St., Jacksonville, Fla., sends me a charming bit of advertising concerning the Ninth Annual Session of the Florida Young People's Conference which is to be held June 9-16, 1934, at DeLeon Spring, Fla. She knows how to present information so as to make it attractive. I realyl would like to be there myself. Courses and teachers are as follows: "Jesus and His Country," by Dr. Elisha A. King; "World Friendship," by Miss Edith Thomas, of Foochow, China; "Building and Leading a Young People's Program," by Rev. J. B. Root; "Social Issues for Young People," by Rev. Walter Metcalf; "Principles of Service," by Rev. L. A. Gedcke; "The Christian Home," by Mrs. O. H. Donney; and "The Science of Leadership," by Rev. Orville B. Ullom.

The Conference will open officially with supper on Saturday, June 9th, and closes with breakfast on Saturday morning, June 16th. The total cost for this week of fellowship, study, and spiritual vision in the beautiful land of blooming flowers and singing birds is only $10.00. It seems to me that everyone who reads this might wish to pack up their "Bible, sheets, pillows, towels, soap and bathing suits" (as suggested in the notice by Miss Coghill) and go to DeLeon Springs for this training school.

A special invitation is given to college and other young people out of high school to attend this year's session. It is thought that they will enjoy particularly the course on "Principles of Service," which is a standard leadership training course for older young people. A happy and successful week for all who are fortunate enough to attend, is the wish of one who lives too far away to go.

A CHRISTIAN'S DUTY TOWARD HIS BODY.

Christian Endeavor Topic, June 10, 1934.
Daniel 1:15, 16.

If the leader can secure a Christian physician, nurse or director of personal hygiene, it would be a good time to have an outside speaker. It may be best to limit the discussion to a few specific phases of the general topic. Let the guest speaker speak for twenty minutes, and then answer questions asked by the young people.

The meeting may emphasize two main points. First, a recognition of just what a Christian's duty toward his body, his attitude toward health and disease should be. The second is the contribution which summer may make to one's greater strength and better health, and a discussion of the opportunities which should be seen and used.

The Latin writer, Juvenal, has given us a suggestive thought for this meeting. It is this: "Our prayer should be for a sound mind and a healthy body."

The hymn, "Just As I Am, Young, Strong, and Free," may be a hymn with a special message for this meeting. "I Would Be True" and "Take My Life and Let It Be," are other hymns with appropriate thoughts for this worship service. "And Jesus Increased in Stature," may be the text for a talk on "The Christian's Physical Growth," stressing our responsibility to keep the body which makes it possible for us to serve mankind, strong and clean, pure and well.

Nor love, nor honour, wealth nor pow'r
Can give the heart a cheerful hour
When health is lost. Be timely wise:
With health all taste of pleasure flies.
—*Gay-Fables.*

How important is good health? Think of how the service of the individual who is well is increased over that of the person who is constantly tired, or weak, or diseased.

How is health related to the "abundant life" which Jesus came to give? What responsibility does this give to the Christian concerning care for his physical being.

How much is good health worth? What price must one pay for strength of body? Talk about the avenue open to all of us in the summer time to store up new strength, to rest tired nerves, to build up new enthusiasm because we are really well.

Many people say that the reason that so many young people seek the wrong kinds of physical pleasure is that there is no program of wholesome entertainment provided by the community or the

(Continued on page 15.)

Sunday School Lesson

By Rev. H. S. Hardcastle.

JESUS IN THE SHADOW OF THE CROSS.

LESSON X—June 3, 1934.

Golden Text: *"He went forward a little, and fell on his face, saying, My Father, if it be possible, let this cup pass away from me; nevertheless, not as I will, but as thou wilt."*—Matt. 26:39.

Lesson Text: Matt. 26:1-75.

The Master knew what was in men. He knew his disciples better than they knew themselves. He knew that when "they were put on the spot," they would deny him and forsake him, and he told them as much. "All ye shall be offended—shall be caused to stumble—because of me this night," he said. They promptly denied it. Peter, more outspoken than the others, vehemently denied it, and said that even though he had to die with Jesus, he would not deny him. And "likewise also said all the disciples." We think of Peter as the one who denied his Lord, and he did. But at that he was better than the other disciples, for they forsook Jesus and fled, while Peter did at least follow him even into the court of the high priests. Of course, it is all a lesson in over-confidence, of self-sufficiency, of undue pride. Let every man who thinketh that he standeth take heed lest he fall. And let every man take heed how he condemn those who have fallen, for as he judges others he condemns himself.

There is another prediction in this lesson which is significant. Jesus said: "But after I am risen again, I will go before you into Galilee." Jesus knew what lay before him. He knew that he was going to be done to death. But he also knew that it was not possible that the bonds of death should hold him. He knew already that he was victor over death. He knew that he should rise again, and he made an engagement with his disciples in advance. There are many of us who can understand all this, as mysterious as it may seem or sound to others. We know that we have passed from death unto life. We know that we shall rise again. We know that we already have eternal life.

The World's Greatest Battlefield.

The world's greatest battlefield was a small, enclosed garden not far from Jerusalem, where one Man fought and won a decisive victory. There was no marshalling of large armies, no clash of arms, no physical combat. But the world's most decisive and significant battle was fought there in the shadow of those magnificent olive trees by a Man alone with God. Suppose Jesus had lost that night! Suppose he had refused to go on! Suppose he had refused to accept the Father's will! And he could have lost. We lose the point of the story if we think that Jesus had nothing to say about the matter; if we think that he was caught in an inexorable fate which allowed him no choice in the matter. Jesus could have saved himself. He could have refused to go on. He could have said "No." The glory of Gethsemane is that Jesus faced the issue courageously even if tremblingly, fought it through to a decision, and gained the victory. Jesus deliberately chose to do the will of his Father. And because he could save himself, he saved us

A Little Farther.

When the battle was finally joined, Jesus was alone. He had taken the eleven into the Garden. He had taken Peter and James and John farther, but when he fought the thing through to an issue, he was alone. There are some experiences which we can share with the larger group; there are other experiences which we can share only with an inner circle; but there are some experiences which a man must face alone with God. We may get the advice of others, we may seek their companionship, but eventually we must go into Gethsemane alone. But not alone, for Christ is there. He knows just what it all means, and out of his experience he is able to help us.

And He Prayed.

When the Master faced the great issues or the great experience of life he prayed. He felt the need of inner renewal. He knew the absolute necessity of winning the victory within before trying to win it without. Therefore he prayed. Let every man who thinks he is self-sufficient, or who does not pray, consider soberly the fact that Jesus prayed. There are several suggestive things about the prayers of Jesus in Gethsemane:

(a) It was addressed to God as "My Father." Jesus was not talking to blind force, or cosmic energy, or impersonal machine, but to his loving Father. God was his Father, he was God's Son, therefore he simply talked as a son with a father. Prayer at its best is just this—conversation and communion with a personal, loving Father.

(b) It was definite. Jesus prayed for a specific thing. His prayer was not general. It did not cover everything. He prayed for the specific need in his life. "If it be possible, let this cup pass from me."

(c) It was persistent. Jesus did not get an answer to his prayer the first time. Nor the second. It was not until he had prayed the third time that he got the answer. Before a man gives up praying simply because God does not answer him the first time, he should consider the experience of Jesus.

(d) It was conditional. "If it be possible . . . nevertheless, not as I will, but as thou wilt." The prayer was made in all faith. But it was made in harmony with God's will. Jesus did not try to bend God's will to his will; he tried to find God's will for him and then to yield his will to God's will. Every true prayer has this spirit even if the actual words are not used. Indeed, prayer at its best, is more a matter of communion with God than of talking to God.

(e) It was victorious. Jesus got the victory in prayer. One of the most amazing things in history is the way in which Jesus conducted himself throughout the trials and the events leading up to, and culminating in, the crucifixion. The explanation is to be found in the victory in Gethsemane. Jesus had won the inner battle; it was an easy matter to win the outer battle. Private prayer is the secret of public victory.

Watch and Pray.

To pray without watching is just as foolish as to watch without praying. There are some temptations which we can foresee and for which we can be prepared. There are some temptations which we cannot foresee but against which we can be prepared. Jesus emphasized preparedness.

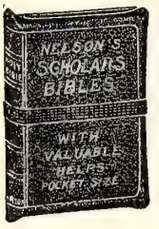
Rise, Let Us Be Going.

Never trouble trouble until it troubles you, is good advice under some circumstances. But Jesus would have us rise up and meet trouble when it must be faced, not because trouble is insignificant, but because we can have inner resources adequate to meet trouble. And to meet trouble courageously is half the victory. When Jesus had prepared himself within, he was not afraid of what would come to him from without.

AMERICAN STANDARD BIBLES.

Authorized and Edited by American Revision Committee, and Published by Thomas Nelson & Sons.

These Bibles contain the Concise Bible Dictionary which forms the helps to these Teachers' Bibles. It supplies ,in the most condensed and convenient form, all the latest information about the Bible, its writers, its language, the various versions, complete chronology, life of Christ, with harmony of the Gospels, life and travels of St. Paul, etc. The illustrations are reproduced from recent photographs, and truly illustrate the articles. The Combined Concordance is entirely new, and has been made expressly for the American Standard Version. It combines with the Concordance, Subject-Index, Scripture Proper Names, etc. The 12 Maps have been carefully revised and are beautifully colored. In making orders, give the number and price.



135—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold. $3.00

India Paper Edition, Only 16-16 of an inch thick.

. 133X—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold, $4.00

SUNDAY SCHOOL SCHOLARS' BIBLE.

Especially made up for gift or reward Bibles for Sunday School scholars, containing a special series of very practical and useful helps and Bible Questions and Answers, etc. Printed on fine white Bible paper; ruby type; pocket size, 3¾x5⅝ inches, and 1 inch thick, with 31 full-page illustrations in sepia. All bindings are black.

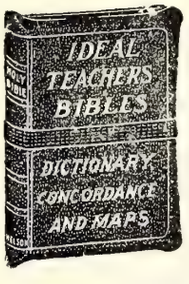
Ruby Type, Size 3¾x5⅝ Inches, and 1 Inch Thick.

65—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on side and back in pure gold; 6 colored maps $2.50

AUTHORIZED VERSION.

RED LETTER TEACHERS' BIBLES.

Brevier Type (8 vo.), Self-Pronouncing, Size 5⅜x8⅛ Inches and 1⅜ Inches Thick.



Containing the Bible, with full references. The words of Christ in the New Testament are printed in red; other parts of the book are printed in black. With Concise Bible Dictionary, combined Concordance, and 12 indexed maps.

7852—Genuine Leather, Lavant grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold $4.75

RED-LETTER EDITION.

With All the Words of Christ in the New Testament Printed in Red.

1282—Genuine Leather, Morocco grain, divinity circuit round corners, red under gold edges, register and headbands; title stamped on side and back in pure gold $3.25

60—Bound in Cloth, stiff covers, square corners, red edges, Sunday School Scholars' Bible, stamped in pure gold on cover, no illustrations; special book for Sunday Schools 95c

Any of the above Bibles sent postpaid. Address

THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy

MONDAY.

"THE PRAYERS OF JESUS."

Eighth: *Social Prayer* (Luke 9:28, 29).

This is another mountain-prayer which was made while the disciples were taking a nap. When they awoke they saw him as they had never seen him before, transfigured in glorious raiment and conversing with saints of heaven who had gone long before.

It appears that they had gone to Tabor for the special purpose of prayer with one another. This is a lesson of prayer for, and with, one another as a social obligation. And, if the transfiguration means anything we catch a glimpse of the heavenly visions that may come to us through such exercises, even communion with the saints gone before.

Prayer—Our Father, we believe in thee and our Saviour, help thou our faith. We trust in thee, help thou our trust. We need one another, reveal to us our duty to pray for, and with one another more.—*Amen.*

TUESDAY.

"THE PRAYERS OF JESUS."

Ninth: *"Alone praying"* (Luke 9:18).

One's finest thoughts come when alone. It may also be said that one's most wicked thoughts come when alone. But in the solitariness of ourselves if we place our thoughts and prayers with God, nothing but the finest thoughts can come, for all evil thoughts will be suppressed, in the same way as Jesus put Satan out of his life. The greatest good the world has known was born in the alone hours of a consecrated, deep thinking soul. If this be true, and it would seem to be, the duty of frequent secret prayer is paramount, for Jesus prayed that way and we know that it is the source of great shining blessings.

Prayer—O Lord, our God, in thee we live and move and have our being, and in thee we know all good has its being; help us to live in thy being—now and forever.—*Amen.*

WEDNESDAY.

"THE PRAYERS OF JESUS."

Tenth: *"Recognition of God's Prayer"* (John 11:41, 42).

Jesus prayed to the Father and Lazarus was raised.

To him nothing was too great to ask God for, if it was for God's glory and for the good of his fellowman; and his prayers cover the whole range of human experience in its relation to God. Only when Jesus prayed for himself was he denied an answer. Does this mean anything to us? "Only believe," as he told Mary and Martha, "and thou shalt see the glory of God." Only believe and learn that God hears prayer in the big things as well as the small ones. Even, as with Jesus, our prayers may not be answered as we expect them or as we think we would like them answered, but if you will keep the "incense burning there, he will answer you sometime, somewhere," says the song, and the answer will be in terms of what is good for you in the final round-up of things, or in terms of the good of others.

Prayer—Our Father, we know that thou hearest prayer at all times, and we pray for a will like our Saviour's who said, "Not my will, but thine be done."—*Amen.*

THURSDAY.

"THE PRAYERS OF JESUS."

Eleventh: *How to pray; "After this manner pray ye"* (Matt. 6:7-15).

Thousands of Christian do not know how to pray. How inadequate our prayers do seem! They are so inadequate that we feel often that it futile to pray, and we will come to that decision, finally, if we rely on ourselves only to know how. The fountain of the prayer life is not within ourselves. It is in Jesus himself. Read, study and know his way. Read, study and know his word. Dedicate, consecrate and sacrifice thyself to know life as it is in its Christian reflection, and thine own life will be somewhat like the Master's, breathing the very spirit of prayer and the very spirit of the Lord.

Prayer—Our Father in heaven, we are thinking of thee and thy ways. We are trying to contemplate thy spirit. O, Lord, grant this blessing—that in us thy will may be done and by us others may see thee and know thee.—*Amen.*

FRIDAY.

"THE PRAYERS OF JESUS."

Twelfth: *"Of the Kingdom"* (Matt. 19:13).

Our picture today is Jesus taking little children in his lap, thinking of the human race, and praying. It is not recorded what he prayed for. We can only guess. He told the disciples that only such as are like little children can inherit the kingdom. "Except ye be converted and become as little children ye shall not enter into the kingdom of heaven."

So we find Jesus praying for the race by praying for the children. It must be that he cast a far-away glance and saw down the road of all time, saw Satan and all his wiles; saw sin and all its destruction; saw humanity leaving the road of right and rectitude and falling over the precipices, forever gone from him; heard the cries of suffering humanity; and realized that in the little child was faith, love, trust, and all the potentialities of goodness, greatness and heaven. So he prays, and calls the disciples to witness just what is the real content of the kingdom of God—a consecrated little child.

Someone asked us the other day: "Are we making good as a nation?" What do *you* think? In the light of Christian people praying for children and dedicating their lives to the growing up of a generation who shall be of the kingdom of God?

Prayer—O Lord, our Lord of mercy and love, have mercy upon us lost parents who have been and are still neglecting the children's character in Christ.—*Amen.*

SATURDAY.

"THE PRAYERS OF JESUS."

Thirteenth: *"For deliverance in suffering"* (Jno. 12:27-28).

This is one instance in which Christ prayed for himself that the cup might pass from him; that the Father might save him from that hour. So ardent and strained was he that the perspiration poured from his forehead and the writer says it looked like great drops of blood. This is one prayer of our Lord's that was not granted him. But something else was granted. Note that as he prayed he recognized that he had come to the world for that very thing—to glorify the name of the Father, so he adds to his prayer the petition that the Father glorify his own name in him. And, as always, God heard and said: "I have glorified it and will glorify it again." That was the supreme objective of our Saviour. He stopped praying and began to teach them why, how, and when he must die, facing the ordeal as only an event in the great plan of God for the redemption of mankind.

Thus, we are taught that it is no sin to pray for relief from suffering, but that such a prayer is subordinate to the higher purpose: "Seeking God's glory in all things."

Prayer—Dear Father of us all, our day faces us with all its duties of work, rest, play, sickness, suffering, sorrow, disappointments. Are we all for thy glory? Indeed, thou canst make it so and we pray that we may live so close to thee that we may seek thy glory in all we do and say. This we ask for Jesus' sake.—*Amen.*

SUNDAY.

"THE PRAYERS OF JESUS."

Fourteenth: *"A Finished Work"* (John 17).

This is the famous prayer of our Lord when he declared that he had finished the work for which he came into the world, and then prayed at length most ardently for those whose work was not finished. He had finished his work. The rest of it was up to the individual. Therefore, he must send his apostles out into all the world to carry him to the hearts of all the world and make Christians of all the nations. Though every prayer of his is a special type for a special purpose covering the whole range of man's experience this prayer stands out as the greatest prayer of the ages, in which love of God pulsates for others and the special work of evangelism.

Lesson: *Do* live that we may at death say with Jesus, "I have glorified thee on the earth; I have finished the work which thou gave me to do." And then pray for others whose work is not yet finished.

Prayer—Dear Lord and Father above us, show us the work we are to do. Grant us unction of the Holy Spirit in all we do and say. In Christ's name we ask it.—*Amen.*

ONE AGAINST WAR.

By EARL BIGELOW BROWN.

What is one frail mortal
Against cruel states that roll
Like Juggernauts, in carnage,
Crushing life and soul?

What is one? But Micah
And Francis each was one;
And there was Tolstoy, Gandhi,
And Joseph's lowly son.

The leering Roman soldiers
Found One they could not kill;
He laughs to scorn the mighty
Till hellish guns are still.

A little child may channel
The woper of God, a youth
Augment or marshal millions
Seeking peace and truth!

—*In Advance.*

A man must seek his happiness and inward peace from objects which cannot be taken away from him.—*W. von Humboldt.*

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, *Pastor.*

THE ELON COLLEGE ALUMNI— A LIVING LINK.

By JOHN G. TRUITT.

(An address delivered before the Alumni Association of Elon College, at the Commencement exercises, Tuesday, May 29th, 1934.)

"He put on incense, and made an atonement for the people; and he stood between the dead and the living; and the plague stayed."—Numbers 16:48.

The alumni of Elon College are a link between yesterday and tomorrow. Will they be a living, or dying, or dead link? They are having to answer that question, either automatically or indirectly, or deliberately. I choose to think of the alumni of Elon College as a living link—as a link pulsating with a new life for Elon, and a new prestige for the Southern Convention.

Although there is a textual background for the thought I have in mind, I had rather you would not call this a sermon, but rather a talk to the hundreds of alumni of Elon College. And may it be a heart-to-heart talk as from one alumnus to another.

Let us look for a moment at that background from which the words are just quoted. Disobedience and turning aside from the ordinances of God had started a plague among the children of Israel. Moses had fallen upon his face, and asked God for forgiveness for the sins of his people; and God had promised healing and forgiveness if Aaron would "take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them." And Moses commanded Aaron thus to do, and he obeyed him. Wherefore we have the text of the message. "He put on incense, and made an atonement for the people; and he stood between the dead, and the living, and the plague was stayed."

Notice, will you, that the chosen of God took such instruments of blessing as God himself suggested; that atonement was made; and that he stood between the dead and the living; and the plague was stopped.

Aaron was a living link standing with the instruments of redemption in his hand, and he stood between the dead and the living. Again, I say the alumni of Elon College are a living link standing with the instruments of redemption in their hands, and they are standing between the dead and the living—the honored dead, who have died in loyal service for their college, and for their fellowmen.

A link is to connect something. A link is nothing but an isolated iron circlet unless it is united with others. Unless you can feel some debt to yesterday, and some duty to tomorrow, you are but a worthless weight of iron. Unless you can stand, divinely appointed to fill your niche, between the dead and the living, the light of a noble destiny cannot glow upon your face.

Elon Yesterday. For more than a hundred years before our present Elon came into existence the seed of her development were being sown. What courageous and valiant leaders founded and fought for the glorious church of which our college is now a part! How they needed the training, and leadership which our Alma Mater is now offering! How they dreamed of our day, planned for its progress, and prayed for its coming! They are among our yesterday's noble dead.

Following in their footsteps were the men and women who finally founded the first schools of our church. They wished to do well the work given unto their hands, and they did it well. They stood between their noble dead and us—the living, many of whom were as yet not born. There, like Aaron, they stood—appointed of God, and with the instruments of blessing in their hands. They used their hands, and their hearts, and their heads, and did their work well.

That generation, without the benefit of the college, without the inspiration of its training founded our Alma Mater upon this holy ground. Founded it? Yes, they mortgaged their homes, some of them, and offered their time, money and talents, all of them, to its establishment. No task was too difficult, no duty too demanding, no day too dark for their courageous spirits. And most of them have left off their arduous labors, and are now listed among our sainted dead. Alumni of Elon, you stand between those ranks of honored dead and the living.

And now, many from the ranks of our alumni have rallied to their beloved Alma Mater for the last time, and have found their last resting place. These all form a "so great a cloud of witnesses." In ways too many to mention, they have done their bit, and their heroic best, and their memory honors our college, and our campus, beyond the enhancement of any words of ours here today. What all of these are asking of us is that we stand—not run, in flight—but stand, between the dead and the living with the instruments of God's divine blessings in our hands.

Elon Today. Here we are, representatives of a vast army of Elon Alumni, that living link between yesterday and tomorrow. In our day our dear old Administration Building has gone down in ashes, and up from those ashes, watered by our tears, and prayers, and sacrifices, have come these buildings, new and beautiful; and now as in Aaron's day, a plague has been upon us so that the very life of our Elon is threatened. The plague of our country's financial depression, and the plague of a very large re-building indebtedness have joined to well nigh destroy all the noble work of our forefathers and mothers.

Like Moses of old, our honored president and our long-suffering faculty have gone on their faces before God begging that the plague be stayed. How they have held on! How they have fought! How they have hoped! How they have dared! Now God has answered their prayers with a condition—he always puts a condition within his promises—and that condition is: If the alumni, and friends of the college will take such divinely given instruments of redemption in their hands as they have, and stand between the dead and the living, and offer it up, the plague will be stayed!

In the language of that other, ancient day, it was: "Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them." In the language of our day it is: Take such divinely given instruments of blessing, or redemption, or debt-paying, as has been placed in your hands, and do it speedily, and the plague shall be stayed.

And what are some of the instruments of redemption which we hold in our hands? (1) The good-will, and good concessions of our creditors; (2) the number and loyalty of our graduates, and non-graduates throughout the country; (3) the alumni have gone. Has our college raised us up to be ashamed of her? Has our college trained strategic places of influence and usefulness held by the alumni across our land—in pulpit and pew, in schools and colleges, in business and industry, in professions and trades—like a good leaven into every walk of life, the Elon College

(Continued on page 15.)

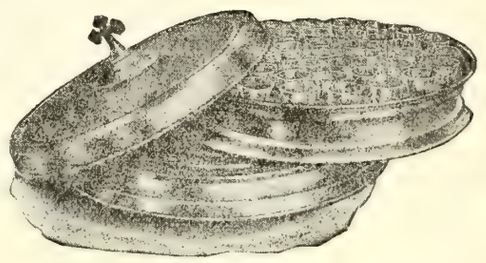
COMMUNION WARE.

Individual Service.

Made in best Silver Plate or Aluminum. Prices low; first-class workmanship and finish.

ALUMINUM.

Aluminum is light in weight, durable, and does not tarnish.

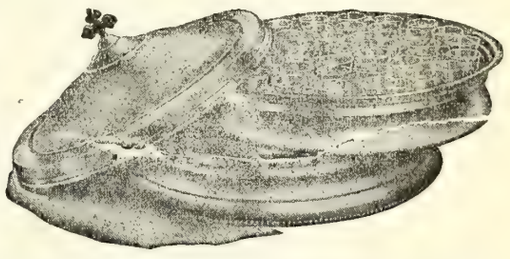


Style No. 50-A.

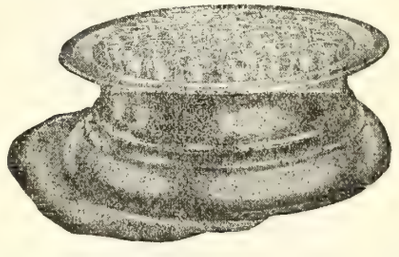
Tray No. 2—Interlocking, with 40 plain glasses $7.00
Tray No. 6—Interlocking, with 35 plain glasses 6.75
Tray No. 10—Interlocking, with 30 plain glasses 6.50
Base No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Cover No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Bread Plate No. 1—Narrow rim..... 1.60

SILVER-PLATED.

The Silver-plated Ware is of the very highest grade and best finish; heavily plated on nickel base.



Tray No. 85—Interlocking only, with 36 glasses $22.00
Base No. 1—Silver-plated; fits Silver Tray 85.. 11.00
Cover No. 5—Silver-plated; fits Tray No. 85... 16.00



(For Silver Bread Plates, see under No. 90.)
Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling) $22.00
Base No. 2—Silver-plated; fits Silver Tray 90.. 16.00
Cover No. 4—Silver-plated; fits Silver Tray 90. 14.00

Bread Plate No. 3—Narrow Rim.....$ 9.00
Bread Plate No. 4—Broad Rim..... 9.00
Filler—Silver Lined..... 6.00

THE CHRISTIAN SUN
1536 East Broad Street Richmond, Virginia

Christian Orphanage

Dear Friends:

Our children are having a good time picking strawberries since the public school closed. All the little tots can pick berries. The extreme dry weather cut our crop very short this season, but we are putting in good time canning and preserving what we have.

Since the recent rains our farmer and the boys are putting in good time on the farm. If we can have a few more days of clear weather we will get in most of our crops. Then the early oats and vetch hay crops come in and when that is over wheat and oats will be to harvest. So it keeps the farm boys busy from one crop to another. Farming is interesting to them because it is a change of work from one thing to another. Our crops on the Orphanage farm are so varied that it makes it interesting.

Then the dairy work in the early mornings and late afternoons. Then the hogs to look after too. One may think the Orphanage is a place of ease, but come and spend a week with us and you will learn better. We have a number of boys but we have much work to do.

Think of harvesting 80 acres of wheat and oats. Think what an amount of work that will be! Then we will plant 50,000 potato plants—lots of work—40 acres to prepare and plant in beans for hay. Then the hogs to look after, too.

We had some visitors some days ago, and one of the ladies said, "You even keep the hogs clean here; how do you do it?" I told her the boy who looks after the hogs bathes them, and he does. If you want to learn more about the Orphanage, come to see us. We enjoy having visitors. You are always welcome.

C. D. JOHNSTON, *Supt.*

REPORT FOR MAY 1, 1934.

Brought forward	$ 5,860.47

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:

Pleasant Ridge	$ 1.00	
Ingram	6.00	
Happy Home	3.86	
Kallam Grove	.72	
		11.58

Eastern North Carolina Conference:

Liberty Vance	4.31	
Shallow Well	2.00	
		6.31

Western North Carolina Conference:

Antioch	$ 1.00	
Biscoe	3.54	
New Hill	4.25	
Pleasant Cross	2.75	
		11.54

Eastern Virginia Conference:

Bethlehem	$ 9.20	
Waverly	5.02	
Wakefield	2.90	
Dendron	3.00	
		20.12

Valley Virginia Central Conference:

Joppa	$ 1.31	
Leaksville	2.18	
Newport	1.65	
		5.14

Alabama Conference:

Pisgah	3.39

Special Offerings.

A. D. Pate & Co., Burlington, N. C.	$ 5.00	
T. E. Brickhouse, Norfolk, Va...	10.00	
C. M. Horner, support of Hazel Horner	25.00	
Mrs. Dalton, support of children..	12.50	
		52.50
Total for the week		$ 110.58
Grand total		$ 5,971.05

DANVILLE.

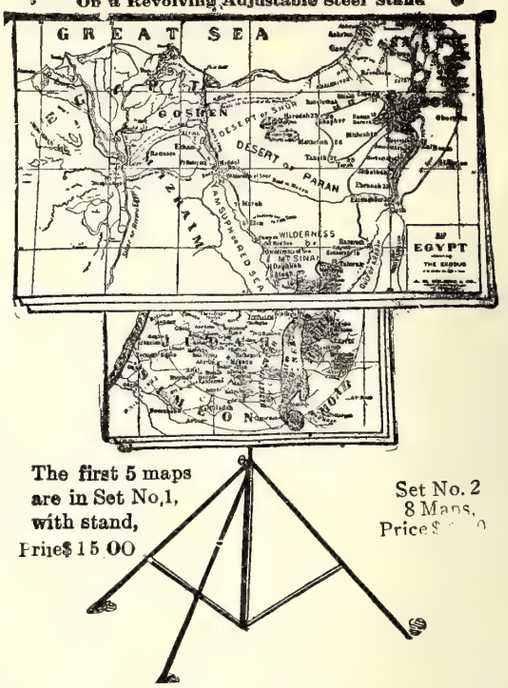
Our revival was held, beginning the fourth Sunday in April, and running through the first Sunday in May. The first service was opened by Rev. Douglass Guynn, Jr., the 11-year-old boy preacher, when a great crowd gathered at the church, turning away about two hundred people. At the close of the service about 17 gave their hearts to God. Some eight or ten pledged themselves for some definite life service for the Master. Brother Neese, from Greensboro, came to us on Monday night, and a large crowd greeted him throughout the services, and at times some had to be turned away. During Brother Neese's stay, there were about eight who took the stand for God for the first time, or as those who had lost fellowship with God. Brother Neese left us on Saturday night before the first Sunday and the closing service on Sunday night was conducted by Rev. Harvey Saunders, of the Baptist Church, Reidsville, N. C., when he brought a forceful message to a large audience.

Brother Neese made a strong appeal through the entire meeting to the unsaved and those who were not living a clean life for God.

M. T. SORRELL.

Eilers Sunday School Maps

On a Revolving Adjustable Steel Stand



The first 5 maps are in Set No,1, with stand, Price $15.00

Set No. 2 8 Maps, Price $

Fine large Maps, in 6 Colors 36x57, on linen finished Cloth. Mounted on a folding steel stand, which can be regulated, so that Maps may be seen to the best advantage. This set contains data for thorough Bible Study. Its large print and Cheerful Colors makes this set very instructive and attractive. Contains the five thoroughly up to date Maps necessary to the study of Bible History.

New Testament Palestine, — Old Testament Palestine, — Roman empire and Bible Lands, showing Pauls Travels by Colored lines. — Lands of the Old Testament, from the Great Sea, to the Persian Gulf.—The Exodus, Egypt, showing by Colored lines the wanderings of the Israelites the

THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

HOLMAN SUPERIOR TEACHERS' BIBLES

Authorized Version—Self-Pronouncing The Best Editions of the World's Best Book

For Adults, Teachers, Preachers, Students, and All Who Would Study the Word of God Intelligently

BOLD BLACK TYPE—COMPACT SIZE 4½x6¾ INCHES—WILL FIT THE COAT POCKET

Part page specimen of Holman Boldblack Type Bible

ST. MATTHEW, 5. *Christ's sermon on the mount.*

13 And leaving Năz'a-rĕth, he came and dwelt in Că-pĕr'na-ŭm, which is upon the sea coast, in the borders of Zăb'u-lon and Nĕph'tha-lim:
14 That it might be fulfilled

A.D. 31.

CHAP. 4.

n Isa. 9. 1, 2.

934 CHAPTER 5.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.

AND seeing the multitudes, a he went up into a moun-

THIS NEW HOLMAN TEACHERS' BIBLE, Pronouncing Text, Bold Black Type is a PRONOUNCED SUCCESS. The latest Bible with NEW HELPS that are quite comprehensive and consist of an Illustrated Bible Dictionary, Concordance and additional aids all under ONE ALPHABETICAL INDEX. Also Fine Maps on Coated Paper, and a specially prepared BIBLE READING COURSE, intended to stimulate and maintain interest in the Bible. Imported Bible paper is used to improve opacity and keep down bulk. By this means you get the benefit of full Biblical information without the physical discomfort of handling a heavy volume.

STYLES AND PRICES—BIBLE PAPER EDITION

4612. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges..... $4.00

4630. Same as 4612, with extra leather lined covers..... 4.75

THIN INDIA PAPER EDITION

With Helps as described above. Size 4½x6¾ inches. One inch in thickness

630X. Egyptian Morocco, divinity circuit, leather linings, red under gold edges, silk head bands and silk marker..... 7.00

633X. Algerian Morocco, divinity circuit, leather lining to edge, silk sewed, round corners, red under gold edges, extra quality binding..... 8.00

EXTRA LARGE PRINT TEACHERS' BIBLES

Large 8 Vo. Size—8x5½ inches—1600 Pages, including 400 pages of Bible Study Helps

Extra spacing between words and lines makes this Bible very easy to read.

Part Page Specimen of Print

ST. MATTHEW, 5. *Christ's sermon on the mount.*

15 k The land of Zăb'u-lon, and the land of Nĕph'tha-lim, *by* the way of the sea, beyond Jôr'dan, Gă'lĭ-lee of the Gĕn'tiles;

A. D. 31.

k Is. 9. 1, 2.
l Is. 42. 7. Luke 2. 32.
m Mark 1. 14.

2 And he opened his mouth, and taught them, saying,
3 b Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

CONTAINING COMPLETE HELPS TO BIBLE STUDY, INCLUDING ALL OF THE FOLLOWING FEATURES

A New Practical Course in Bible Reading, A Treasury of Biblical Information. The most carefully compiled, thorough and attractive form in which valuable Biblical information has ever been prepared. Illustrated Self-Pronouncing Bible Dictionary Containing 150 illustrations, concise definitions and textual references on nearly 50,000 subjects. A Practical Comparative Concordance, with nearly 50,000 references. Four Thousand Questions and Answers on the Old and New Testaments. A valuable Help to all Bible Readers.

STYLES AND PRICES

4712. Divinity Circuit (overlapping covers), French Seal Leather, red under gold edges, silk head bands, and silk marker.. $5.00

812RL. Red Letter Teachers' Bible. The Words of Christ in the New Testament, Old Testament Passages alluded to by Christ, various prophecies relating to Christ in the Old Testament, etc., all PRINTED IN RED. Binding same as described above on 4712 and same large Self-Pronouncing type..... 6.00

733X. Holman India Paper, Genuine Morocco, leather lined, silk sewed, divinity circuit, round corners carmine under gold edges, silk head bands and silk marker, same type and helps as above..... 10.65

All styles sent Postpaid at above prices—Thumb Index 50 cents extra

THE SUN'S PULPIT.

(Continued from page 13.)

us to dodge duty? Has our Alma Mater fed us on moral food, and spiritual strength, and mental culture to be starved to death at our hands? What is life worth to us, if we cannot be true to the sources from whence it comes? What does it profit a man if he shall gain the whole world, and lose his self-respect and honor?

Our college cries out to its constituency, high and low, and far and near, in this hour of its bitterest testing, and greatest need, and its voice cannot be heard if the alumni, its living link, becomes a deadweight. Sometime ago the King of England was broadcasting a message to the world. The operatives, and mechanics of the great broadcasting company were each in their place, when all of a sudden a transmitting line came apart. Seeing the situation one of the mechanics quickly picked up both ends of the live wires and let the message go literally through him. He was a living link. My fellow alumni, as one of the least of you, I appeal to you, let us be living links through which the message of our Alma Mater may pass like fire from off the altar until redemption has come, and the plague of debt has been stayed. If we will but stand thus between the dead and the living—keeping faith with two worlds—the voice of our college will be heard in every quarter, and God will raise up friends to help lighten our burden, and lift our load.

It will not be easily done. But it has been well begun. Already some of our fellow alumni —our honored president, our noble faculty, and others—are putting the incense of personal sacrifice, and unflinching devotion into the censer for the redemption of the college. And now every alumni worthy of the name is called upon to "stand between the dead and the living," until the plague is stayed! Not by words but by work, not "mush" but money, not criticisms but construction is the need of the present situation. Each one doing his part, and more than his part; and with joy and gladness, for the success of such a united spirit, and such a complete and overwhelming victory.

Elon Tomorrow. With a baptism such as these years are, and a loyalty such as must be shown, a new day for Elon will come. An ever-increasing student body, picked from homes which have felt the thrill of a real sacrifice; a board of trustees and faculty inspired by a new era for the college, and a church fully acquainted with the fact that it can count on its institution for leadership competent and consecrated for its every hour of need. But if the Elon Alumni should fail to stand in that breach between the dead and the living no one can prophesy the results of the disaster that would come to pass in our church.

Let us then keep faith with Yesterday, let us be true to our present, and then we shall have done our part for Tomorrow. And thus, Elon Alumni, I salute you, the living links between Elon's Yesterday, and Elon's Tomorrow! What a glorious privilege is ours! "And he stood between the dead and the living; and the plague stayed."

YOUTH FELLOWSHIP.

(Continued from page 10.)

church. As you think of the possibilities of this summer, consider these suggestions:

1. Have you a chance to have a series of real picnics and organized amusements, under the auspices of the church, which will give you both needed exercise and pleasure?

2. Are there young people out of work for whom the combined churches of the community ought to organize tennis, horseshoe quoits, and other matches?

3. Outline what seems to you a sane and balanced kind of recreational program for young people in the summer—how much strenuous play, how much loafing, etc.

Give us, O God, the strength to build
The city that hath stood
Too long a dream, whose laws are love,
Whose ways are brotherhood,
And where the sun that shineth is
God's grace for human good.

Already in the mind of God
That city riseth fair—
Lo, how its splendor challenges
The souls that greatly dare—
Yes, bids us sieze the whole of life
And build its glory there!

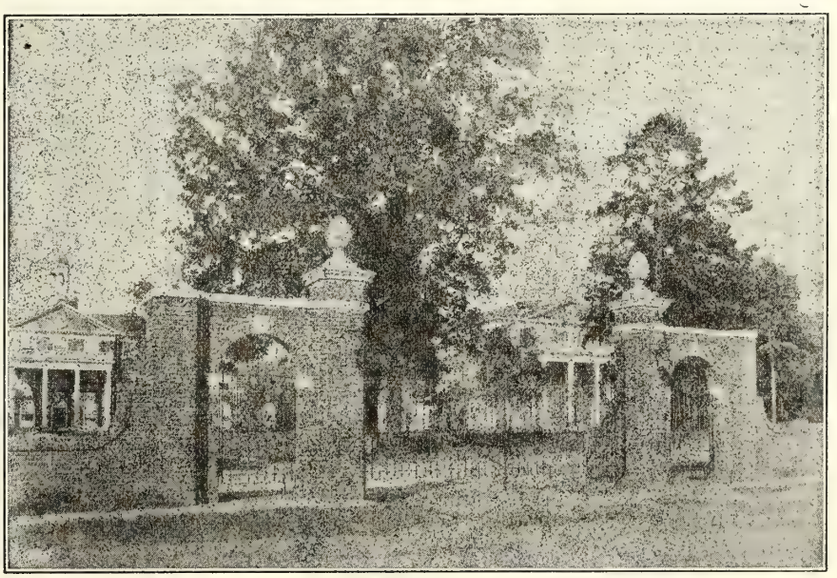
—*Writer Unknown.*

The fact that God indorsed and aided Israel in their wars is no proof that Christians should now engage in carnal warfare. They were a political nation with a real land, and had to use the method of defense necessary at the time. The principles of success in carnal warfare are equally necessary in spiritual warfare. This is the reason that the apostles used it in an illustration in showing that followers of Christ should use "the sword of the Spirit."—*Annual Lesson Commentary.*

A friend writes: "Please announce through THE SUN that Leaksville Church, Luray, Va., will observe its annual Memorial and Home Coming Day the first Sunday in June. All former pastors and others are cordialy invited.

ELON COLLEGE

AN ACCREDITED COLLEGE
of the
CONGREGATIONAL CHRISTIAN CHURCHES OF THE SOUTHEAST



South Entrance to the Campus

ELON COLLEGE, founded by the Christian Church in 1889, has fully justified the faith and hope of its founders during its 42 years of operation. Its graduates from the four-year course leading to a bachelor's degree, number 980, now living, 122 of whom are in the Christian Ministry and full-time Christian service. The majority of these are members of our own denomination. In addition, 449 are in educational work and are an active influence in the lay leadership of the Christian Church.

THE CHRISTIAN EDUCATION BUILDING, and the definite religious atmosphere of the College, provide the very best facilities available for training for religious leadership, and offer the Church its finest opportunity to train the young people of the denomination to assume active leadership both in the ministry and laity of the local churches.

Address—

C. M. CANNON, *Registrar*

Elon College, - - - - North Carolina

Home Atmosphere—Reasonable Rates—Clean Athletics—Christian Spirit

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational-Christian Church.

Central Publishing Co., Inc., is complying with the President's Code

BOARD OF EDITORS.

J. O. ATKINSON, D. D.....Editor
E. C. GILLETTE, D. D.....Associate
S. C. HARRELL, D D.....Contributing
C. R. RAYMOND, D D....Contributing
ELISHA A. KING, D...Contributing
W. C. WICKER, D. ....Contributing
J. T. KERNODLE.....Managing Editor

SUBSCRIPTION RATES.

One Year $2.00
Six Months 1.00

Trial Subscriptions: Five or more new subscriptions sent in at one time by pastor or president of any church organization, three months for 40c each.

PUBLISHED EVERY THURSDAY AT RICHMOND, VIRGINIA.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Change of Address: Be sure to give both old and new address when asking that your address be changed.

All news matter and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsyth Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

Receipts: The change of label is your receipt for money paid. The label shows date of expiration, and change on label will appear the first or second issue of the month following renewal, provided it was received before the 25th. No other receipt will be sent unless requested. Please notify the Richmond Office if label is not changed as above.

MARRIAGES

BRADSHAW—DRAKE.

The marriage of Miss Dorothy May Drake, daughter of Mrs. Viola Councill Drake, of Franklin, to Samuel Bradshaw, son of Rev. and Mrs. Elisha Bradshaw, of Walters, took place Wednesday atefroon, at 4:30 o'clock, at the Franklin Christian Church.

The church was decorated with palms, ferns, dogwood, spirea and lighted candles, and the ceremony was performed by the bridegroom's father, Rev. Mr. Bradshaw, assisted by Dr. Elwood W. Jones, pastor of the church. The wedding music was played by J. Edgar Weede, of Franklin, and just before the ceremony, Miss Regina Carty sang "All for you."

The bride was given in marriage by her brother, Brady T. Drake, of Norfolk, Miss Louise Owen Drake, sister of the bride, was maid of honor. Miss Nina Whitehead, of Norfolk, and Miss Mildred Williams, of Crewe, were bridesmaids. Little Miss Barbara Rose, cousin of the groom, and Miss Sara Frances Drake, niece of the bride, were the flower girls.

Lloyd Bradshaw, of Walters, brother of the groom, was best man. The groomsmen were Tall Jones and Leroy Magette, of Franklin.

After a wedding trip to New York, Niagara Falls and Canada, Mr. and Mrs. Bradshaw are residing at the Stonewall Hotel, Franklin.

OBITUARIES

RESOLUTIONS.

Whereas, our heavenly Father, in his infinite wisdom and love, has removed from our midst our co-worker and brother, James Jernigan, who was a loyal member of the First Congregational-Christian Church, of Newport News, Va., and a consecrated worker in the Sunday School. Up to the time of his illness Brother Jernigan was a charter member of the East End Christian Church, of Newport News, Va., this being the name we chose when we organized. He was a member of the Board of Deacons, and a member of the Board of Trustees, and was always ready and willing to do the work that was assigned to him; therefore, be it resolved:

1. That God, in his all-wise providence, doeth all things well, and while we mourn the loss of our brother, we realize our loss is heaven's gain, and we bow in humble submission to the will of him who is ever mindful of us.

2. That we strive to emulate the many virtues of his life, in his church, and in his home.

3. That we extend our deepest sympathy and love to the family in this sad hour, and commen dthem to Christ, who alone can bind up broken hearts.

4. That a copy of these resolutions be spread on the records of the First Congregational-Christian Church, of Newport News, Va., that a copy be sent to the family, and a copy sent to "The Christian Sun" for publication.

J. T. IRBY,
J. J. BAKER,
C. D. WEST,
Committee.

RODGERS

Mrs. Della Mae Brown Rodgers was born December 23, 1908, and died March 31, 1934, age 25 years, 3 months and 8 days. Surviving are her husband, Mr. R. L. Rodgers, three little girls, Mary, Dorothy and Bettie, one brother, two sisters, two half-brothers and three half-sisters. She was converted and joined the church when 13 years of age. Her mother died when she was 10 years old. In September, 1926, she was united in marriage to R. L. Rodgers.

She had a hard lot as an orphan, but was a faithful wife and mother. May the Lord comfort and bless her surviving family.

Funeral services were conducted by the writer at Vanceville Christian Church assisted by Rev. Tyson of the Methodist Church. A. N. HAMMOND.

This is a lost world to be saved, not an ignorant world to be educated.

When a bit of sunshine hits you
And after passing of a cloud,
When a bit of laughter gets you,
And your spine is feeing proud,
Don't forget to up and fling it
At a soul that's feeling blue;
For the minute that you sling it,
It's a bomerang to you.
—Jack Crawford.

PIEDMONT COLLEGE

Located in

"The Blue Ridge Highlands"

SUMMER TERM—JUNE 11th.

An accredited college with an enviable reputation for superior classroom instruction, and wholesome student life.

Fully recognized and accredited in its home State, and in such neighboring States as North Carolina, South Carolina, Alabama, Tennessee and others. Standard courses leading to the A. B. and B. S. degrees.

The Summer Term, continuing for six and nine weeks, affords opportunity for college and professional study and invigorating recreation.

From six to twelve hours of credit may be earned. Special courses in Elementary, Intermediate, High School and Rural Education. Public School Music and Art; School and Playground Games; Athletic Coaching.

For Fall Term or Summer Bulletin, write

DEAN J. C. ROGERS,
DEMOREST, GEORGIA.

Southern Seminary Foundation

(*Successor to Atlanta Theological Seminary.*)

AFFILIATED WITH

Vanderbilt University

The Foundation and the other Foundations that are affiliated with Vanderbilt University School of Religion comprise the only Interdenominational Theological School in the South. Through this affiliation the students enjoy the rights and privileges of Vanderbilt University.

DEGREES.

Candidates for degrees are required to have completed their college courses.

The degree of Bachelor of Divinity is offered to qualified students who complete the required courses.

Vanderbilt University also offers the degrees of Master of Arts and Doctor of Philosophy, in accordance with the regulations established in its several departments.

MORE THAN A SCHOOL OF THEOLOGY.

Because of our affiliation with Vanderbilt, our relations with other nearby colleges where our students can take courses without tuition, and the cooperation of the American Red Cross and other social agencies in the city, we prepare students for many types of Christian service.

For information write

WILLIAM JAMES CAMPBELL, *President*,
330 BUTTRICK HALL, VANDERBILT UNIVERSITY,
NASHVILLE, TENN.

THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

IN ESSENTIALS, UNITY. IN NON-ESSENTIALS, LIBERTY. IN ALL THINGS, CHARITY.

VOLUME LXXXVI. RICHMOND, VA., THURSDAY, JUNE 7, 1934. NUMBER 23.

THE SUN'S OBSERVATORY

Mrs N T Farmer 1-1

A Windowless Store.—

A windowless department store is being built in Chicago, the only outside light coming from four towering columns of glass, rising from the roof. Complete air conditioning will provide ventilation from attic to sub-basement.

Farmers' Cash Income Increases.—

According to statistics recently published by the Bureau of Agricultural Economics, the American farmer's cash income for the month of March had increased more than 75% over the previous year. The figures are: March, 1933, $275,000,000; March, 1934, $417,000,000. Of the latter amount $408,000,000 was from the sale of farm products, while $9,000,00 came from benefit payments by the AAA. The bureau estimates that the total cash income for the first quarter of 1934 was $1,312,000,000, of which $97,000,000 came from governmental agencies. Income for the same period the year before was $873,000,000.

A Saga of Savings Banks.—

On June 2nd, the Bowery Savings Bank of New York, celebrated its 100th birthday. From an original figure of $2,020, its deposits have grown to a half billion dollars, and depositors have increased from 50 to 400,000. During this time the Bowery Bank has never missed a dividend to depositors—there are no stock-holders—and its total payments for the century were over $280 millions. The Bowery Savings Bank is a striking example of an institution which has proven its worth throughout the entire country. The United States has 567 mutual savings banks in 18 States. The deposits in these banks total $9,600 millions, with total assets of well over 10½ billions of dollars. The average deposit is larger than one would at first suppose, amounting to $715.32, and the number of accounts run over 13 million. During the bank panic of 1933 not a single one of these banks failed and no depositor has lost as much as a nickel.

Japan's New Policy.—

Japan's announcement that she will dominate the Orient has stirred up more than interest in the capitals of the Western nations, all of whom have trade relations with China, as well as many treaty obligations, along with Japan, to maintain the "open door" in China. Like other problems, this one has two sides. Japan sees her side, influenced by self-interest and the necessity of peace. China passionately sees her side, that of self-direction and freedom to continue her commercial relations unhampered by her powerful neighbor. The nations should move cautiously in this delicate crisis. Japan, like other nations, is composed of political parties of varying policies. Just now the militaristic party is in control; but there is a great and growing sentiment among the Japanese, as elsewhere, for peace and friendly relations with other nations. An understanding attitude on the part of other countries will help both Japan and China to compose their differences, and this is really the problem in the Orient.—*Nashville Christian Advocate.*

Depression and the Birth Rate.—

The depression has not affected the birth rate among those whose incomes were reduced in the period between 1929 and 1932, according to the report of a survey made public by the Milbank Memorial Fund. On the contrary, the report reveals that wage-earning families who suffered serious loss of income during the period in question had 39 per cent more babies than their neighbors whose incomes were not reduced after 1929. But the report also shows that there was 50 per cent more illness in families whose incomes declined sharply than in families who were not seriously affected by the depression. The survey was made in a house-to-house canvass of 8,000 families in eight typical cities, in cooperation with the United States Public Health Service. The study was the first of its kind ever undertaken, according to those in charge. The average income of the families investigated was $1,700 in 1929 and $900 in 1932. Families without any employed workers in 1932 had a birth rate during the depression 48 per cent higher than those who had one or more full-time workers. A special study in four cities showed that the families living on relief funds had a birth rate 53 per cent higher than those not on relief but with incomes of less than $1,200 a year.—*Methodist Protestant-Recorder.*

Frozen Assets.—

Speaking of frozen assets, one might well be speaking of the war debts owing to the United States by European powers. Of the ten billions now owing, only the installment due on Finland's debt is expected on June 15th. Finland has always paid in full, and she expects to pay her entire quota of $166,538 at this time. Any further payments on the $474,000,000 due and past due this month seem to be extremely remote. Great Britain has, up to the present, made so-called token payments, but she now—for the first time in her history—has decided to join the ranks of defaulters. Her note explained that a token payment would have been made at this time, but for the Johnson act, which brands as defaulters any nations which fail to pay in full. The note stated that it was impossible to "carry on" because of the fact that the British people could not continue making the financial sacrifices they have made since the war; second, it was economically impossible to transfer such sums of money from one nation to another without upsetting international economics; third, that the present funding agreement was unjust, and fourth, that the United States had refused to accept payment in goods and services. A fifth reason, which was not mentioned, was possibly the spending spree upon which the United States Government has been embarked for the past two years. It is awfully hard to make an individual sacrifice to pay a bill to another who is spending lavishly. The same possibly holds true of governments. Anyway, the debt payments now due would be but "a drop in the bucket," at the rate we have been going.

Jobs—

All important in this thing called National Recovery is "Jobs"—a small word, but essential. *Business Week* tells us that among the "perishable goods" manufacturers, employment has gone a long way towards normal. It is the "durable goods industries" that are suffering most. It says: "The real problem of recovery is to restore the activity of the industries which make such things as buildings and machinery. Of 9,000,000 unemployed, 5,000,000 normally make durable goods. The 4,000,000 others unemployed are in service industries; they will have jobs as fast as the producing industries pick up." Among things necessary to make these industries pick up are: Assurance that business will be allowed fair profits on money invested; that taxes beyond emergency needs be avoided; that the budget be balanced as soon as possible; that money be stabilized, and that NRA refrain from drastic threats. We are told that there are not less than sixteen jobs which America has not yet half finished. "To modernize homes would use $1 billion a year, at the modest rate of 1% annual expenditure on $100 billions valuation. Business buildings similarly need remodeling. It is estimated $5 billons ought to be spent on modernizing factory equipment, 55% of which is over 10 years old." Other items mentioned are public buildings, bridges, sewers. Farm equipment used to run over $500 millions a year, but has dropped to around one-fifth of that amount The railroads are far behind in maintenance and replacement of equipment. 240,000 grade crossings still remain, causing the death of 2,000 annually. "There are streams to be purified, parks to be developed, airports to be built, rural areas to be electrified. Jobs? Who suggested there weren't enough to go around? Who thought that America was built?"

NOTES-PERSONALS

NEWS FROM THE CHURCHES

We would call attention to the program of the Blue Ridge Training Conference which is carried in this issue. Dr. E. C. Gillette is chairman of the Conference Committee, which guarantees its success.

The Watchman-Examiner (Baptist) states that a Negro Baptist Church in New York City claims to be the largest Protestant Church on earth. It is known as the Abyssinian Church, with a membership of some over 11,000. It recently celebrated its 125th anniversary.

THE SUN's editor acknowledged with appreciation the following announcement: "Rev. and Mrs. John Webster Patton announce the marriage of their daughter Gwendolyn to Mr. Adolphus Brown Fogleman, on Saturday, May 26th, 1934, Elon College, N. C." Our very best wishes are extended to Mr. and Mrs. Fogleman.

The Fellowship Club of the Congregational Women of the Greater Miami area met recently with the women of the Miami Beach Community Church for a half-day session. Mrs. O. H. Denney, the president, presided. A devotional half hour preceded the luncheon and after that a program of music and good fellowship was enjoyed. These meetings are held every once in a while to promote good fellowship and better understanding among the women of the five Congregational Churches of this section.

Rev. and Mrs. R. T. Grissom report that the Catawba Springs Church, Wake County, N. C., has given an organ for one of our churches in R. F. D., Burlington, has also given one for our other church in Carroll County. Brother Grissom, with the generous assistance of Brother Walter Edwards, superintendent of the Sunday School at our Rocky Ford Church, secured the organs May 31st, and they have now been installed. Catawba Spring and Miss Simpson have made a generous donation that will greatly aid in the services of these churches.

"The Ever-Ready Young People's Class at Barrett's Church, of the Wakefield, Va., pastorate, has just had the interior of the church papered, which adds much to its appearance. Mrs. J. E. Cartwright, of Norfolk, president of the Woman's Misisonary Conference of Eastern Virginia, will speak at Barrett's on June 10th." So writes Pastor Carr E. Gerringer. Brother Gerringer held a candle-light communion service at the Wakefield Church, 8 P. M., April 22nd. A very appropriate and striking program for the solemn occasion was presented, which was pronounced very impressive.

The Alliance Weekly calls attention to a statement of quite an amazing character made before the United States Senate Judiciary Committee by Attorney General Cummings recently: "The armed forces of gangdom outnumber the 200,000 men in the army and navy," declares the Attorney General, who "estimates that the armament of crime, in revolvers, machine guns, and sawed-off shot-guns, exceeds the total arms equipment of America's soldiers and sailors." With such armament and equipment in the hands of gangsters and killers, is it any wonder that lawlessness abounds?

Attention is called to the Sunday School and Christian Endeavor Convention of the North Carolina and Virginia Conference, which meets with Berea Church, Alamance County, N. C., Thursday and Friday, June 21st and 22nd. Elsewhere the program is presented and, in connection therewith, a statement as to convention membership and finances. Sunday Schools and Christian Endeavor Societies should elect their delegates and arrange to attend the Convention in large numbers. A Convention of great interest is anticipated.

On Sunday, June 3rd, Dr. Elisha A. King, pastor of the Miami Beach (Fla.) Community Church, preached two baccalaureate sermons, viz., in the morning at 11 o'clock, before the students and faculty of the University of Miami at Coral Gables, and in the evening at 8 o'clock, in the Miami Beach Church before the students and faculty of the Ida M. Fisher High School. His subject was, "The Way of Life." Rev. Oscar Hanning Denney, of North Miami, supplied Dr. King's pulpit in the morning. Rev. Leslie J. Barnette, pastor of the Coral Gables Church, conducted the service at Coral Gables.

One of the most brilliant men, graduating from Elon College and later teaching in the college, was Mr. Havilah Babcock, now the distinguished head of the English Department of the University of South Carolina, Columbia. At the recent Commencement of Elon College, Mr. Babcock was honored with the degree of Doctor of Literature. He had already earned by study his Master of Arts degree from Elon College and his Doctor of Philosophy degree from the University of Virginia. This is an honor well bestowed in recognition of real attainment in scholarship and in the field of letters and learning.

The General Council of Congregational and Christian Churches meets in Oberlin, Ohio, June 21st-27th. Our Southern Convention, with its Conferences, is entitled to upward of twenty delegates to the Council, all of whom have been elected and, we presume, notified by President Stanley C. Harrell, Durham, N. C. Every delegate, who can possibly do so, should attend this meeting of the Council, as it promises to be one of great interest and significance. As evidence of the lines to be pursued and matters of moment to be presented, we give on page eight of this issue some items on Foreign Missions to be studied and discussed, and this is only one of ten similar seminars to be held during the Convention.

Rev. John Galloway Truitt, of our Suffolk Church, will now be addressed, and quite appropriately, as "Dr. Truitt," Elon College, at its recent Commencement, having conferred upon him the degree of Doctor of Divinity. If Brother Truitt had not previously shown his scholarship and ability, meriting such an honor, he easily and fully demonstrated the merit that would entitle him to this distinction from his Alma Mater by the exceedingly appropriate and able address which he delivered on Alumni Day at the College, May 29th. Dr. Truitt had already earned and received the Master of Arts degree from Elon College; the Bachelor of Theology degree from Princeton University.

Rev. G. C. Crutchfield, pastor, reports a most helpful and interesting service at the Bethlehem Church, Altamahaw, N. C., third Sunday in May. There were all-day services, which included the Memorial service, conducted by the pastor, at 11 o'clock, and, following with an abundance of flowers for the cemetery, a bountiful dinner was spread to the unprecedented crowd that had gathered for the glorious day—some 1,500 people being in attendance. In the afternoon, Rev. H. E. Crutchfield, Ingram, Va., delivered the sermon, and there was a male chorus of twenty voices from Greensboro that brought great inspiration to the vast audience. It was a great and good day in the house and worship of the Lord.

Concord Church, Caswell County, N. C., held its annual Memorial service, Sunday, May 27th. The pastor, Rev. L. L. Wyrick, reports a very largely attended and a very impressive and appropriate service. Rev. T. J. Green, of Elon College, preached at the 11 o'clock service, which was followed by the distribution in the cemetery of an abundance of flowers upon the mounds of the beloved in memory who sleep there. Following this, a bountiful dinner was enjoyed by the large gathering. At the afternoon service, Honorable George T. Anderson, Clerk of the Court of Caswell County, delivered the address, which was in the nature of a historical sketch of the church and of the congregation. It was brought out by the speaker that this church dated back for a century and a quarter, there being now in existence a deed to the property 120 years old. This was a valuable historical paper. The services of the day were greatly enhanced in having a male quartette for several numbers under the leadership of Mr. R. E. Wyrick, of Greensboro. It was a great and good day in the history of this historic meeting-house and congregation.

50th ANNIVERSARY AT PLEASANT HILL ACADEMY.

In a one-room school in the back country of the Cumberland Plateau in Tennessee, Rev. Benjamin F. Dodge, a Congregational minister, fifty years ago, started Pleasant Hill Academy. His daughter, Miss Emma F. Dodge, present librarian and former teacher in the Acadamey, on a beautiful May day, spoke to the army of workers, past and present. For forty years the Academy teachers and students were isolated for weeks and months at a time by the lack of good roads. Now the school is on the main highway between Nashville and Knoxville, and buses allow their passengers to see the excellent buildings and the fine farm where the young highlanders are taught and helped in their struggle to make a living. Principal Oscar M. Fogle, an experienced public school man, takes only such students beyond the local community as do not have access to other high schools. The instruction is fine for such branches as are practicable for the life of the highlands and includes instruction in hygiene and first aid, carving and weaving, and practical farm work.

On the fiftieh anniversary, the Tennessee pastors, the conference superintendent, educators from other religious and state schools, including the State University, Vanderbilt University, Peabody College, Tennesse Polytechnic Institute, and the county school system, were present and offered felicitations.

Pleasant Hill is known for its character training. Graduates are loath to leave it because of its ideals and fellowship. Through the years it has been the pioneer school, which has furnished many teachers, professional men, and business leaders in East Tennessee.

F. P. ENSMINGER.

The gospel is in the person of Christ, and his presence is conditioned by nothing save the openness and willingness of the soul to receive him.—*Stewart Means.*

FROM GEORGIA.

Recently the pastor at large, together with our extension worker for Georgia, visited nineteen Georgia churches. The purpose of this tour was inspired by the National Program of Church Visitation as set up at the mid-winter meeting in Evanston. The goal was to have experts under the direction of the state superintendent hold "conversations" with all of the churches of the State. In these conversations the church business program including the every-member canvass and the promotion of missions and methods by which full apportionments might be met each year, together with per capita dues, were discussed. It being impracticable in his territory to pay the expense of experts, the pastor at large felt it his duty to do the best he could to help the churches along lines suggested. It was also the purpose to promote among the Georgia churches the Student Summer Service work and our summer leadership conferences.

Beginning at Baxley, the tour ended with a Christian Life Conference at Woodbury. Everywhere the churches most cordially and heartily welcomed both workers, while in several places a sermon was demanded although it was not really on the program. Usually the pastor at large met all the officers of the church and carefully went over their business program with them. The trustees told how they prepared their budget for current expenses, how they put on their every-member canvass and what method they used in collecting funds, how they kept their church in repair, how they raised their per capita dues—in short, everything pertaining to the carrying on of the business life of a church in a business-like manner.

Where it semed desirable, the pastor at large set forth things in a specific way.

A feature of this work was the interpretation and distribution of missionary literature, the people were interested to know about this material and in many of the churches responsibility for further distributing such literature was placed upon individuals. In all this young people were not forgotten, but introduced into the ways of successfully carrying on the important business of a Christian Church.

A third outstanding feature was the promotion of our Student Summer Service work and our Piedmont College Leadership Training Conference to be held July 23rd-30th, at Demorest. The hearty response on the part of the young people and backed by the spirit and promised aid of adults, seemed to indicate a large attendance at this conference. At one church the young people, after the meeting, got together and planned to prepare to take a truck load of young folks to this conference.

The good accomplished by this type of visitation of course cannot be measured. But a better acquaintance with conditions and methods and materials cannot but result in greater diligence and coperation in all these things.

M. J. Sweet.

PRAYER.

Once more a new day lies before us, Father. As we go out among men to do our work, touching hands and lives of our fellows, help us to cheer the suffering by our sympathy, to freshen the drab by our wholesomeness, and to strengthen in all the wholesome sense of health and the joy of life.—Amen.

—*Walter Rauschenbusch.*

We kneel, how weak; we rise, how full of power.—*Trench.*

BLUE RIDGE CONFERENCE.

The Blue Ridge Training Conference, Black Mountain, N. C., July 2-11, 1934, has come to be one of the great influences in our Southeastern fellowship. Here have gathered around one hundred Congregational and Christian leaders for eight days of inspiring fellowship, for valuable courses of study, for better training of Christian leadership. Those who have once shared the rich experiences at Blue Ridge cherish its memory and long to return. To those who have never had the privilege we extend the invitation to come and share the experience. We especially invite friends from other areas, from the north for instance, to come down and enjoy Blue Ridge with us.

Blue Ridge is located on the side of a mountain looking out over a majestic series of mountain ranges, with a beautiful valley in the foreground. It is high and cool, a wonderful place for a vacation experience. If you have never seen the view from Robert E. Lee Hall, come to this Conference and enjoy the beauties and share the privileges.

Conference Program. This Conference is under the auspices of the Southeast Convention of Congregational and Christian Churches and

In the Land of the Sky

the Southern Seminary Foundation (affiliated with Vanderbilt School of Religion).

Several courses will be offered. They are:

ADVANCED COURSE—(For pastors, church school administrators and students in seminaries.)

130-A—The Organization of Religious Education. Dr. W. A. Harper, Vanderbilt School of Religion, Nashville, Tenn.

STANDARD COURSE—(For students in college and experienced S. S. S. workers.)

2—Principles of Teaching, Rev. Wm. T. Scott, Winston-Salem, N. C.

32, 42—Seminar in Children's Work. Miss Priscilla Chase, Elon College, N. C.

308—World Missions. Dr. Fred Field Goodsell, Executive Vice-President of the American Board of Foreign Missions, Boston, Mass.

A—LEVEL COURSE—(For S. S. S. workers and those looking forward to such work.)

212-A—Planning for Children in the Local Church. Miss Pattie Lee Coghill, Jacksonville, Fla.

313-A—Planning a Young People's Society Program. Rev. D. W. Shepherd, Phenix City, Ala.

Story Telling and Dramatics. Miss Marguerite Davison, Thorsby, Ala.

CLASS SCHEDULE.

8:30 A. M.—
130-A—The Organization of Religious Education. Prof. Harper.
2—Principles of Teaching. Mr. Scott.
32, 42—Seminar in Children's Work. Miss Chase.
308—World Missions. Dr. Goodsell.
315-A—Planning a Young People's Society Program. Mr. Shepherd.

9:30 A. M.—Study Period.

10:00 A. M.—The same as in the first period.

11:00 A. M.—Story Telling and Dramatics. Miss Davison.

12:00 A. M.—Chapel. Rev. E. A .King, D. D., Miami Beach, Fla., Chaplain.
"The Craftsman from the Hills of Galilee."
"Jesus' Personal Equipment."
'The Sources of Jesus' Greatness."
"Jesus' Affirmations."
"The Joyous Christ."
"The Influence of Jesus."
"The Wondrous Cross."
"Preparing to Go Forward with Jesus."

2:00 P. M.—Pastor's Conference. Dr. Malcolm Dana, New Haven, Conn., Director of Town and Country Work of the Congregational Church Extension Boards.
Afternoon given to rest, study and recreational programs.

7:00 P.M.—Vespers. Rev. Alfred W. Hurst, Chattanooga, Tenn.

8:00 P. M.—Forum Hour. Under the direction of Dr. F. P. Ensminger, Birmingham, Ala.

SUNDAY, JULY 8th.

9:30 A. M.—Church School Hour. Dr. E. A. King.

11:00 A. M.—Conference Sermon. Dr. Fred Field Goodsell.

7:00 P. M.—Commissioning Service, Dr. Edwin C. Gillette.

8:00 P. M.—Communion Service. Rev. Milo J. Sweet, Elon College, N. C.

TUESDAY, JULY 10th.

8:00 P. M.—Commencement Exercises.
Awarding Credits.

Those who expect to attend the Conference should notify Dr. E. C. Gillette, 117 W. Forsyth St., Jacksonville, Fla., encolsing $2.00 for registration fee. Board and lodging for the eight days runs from $15.20 to $24.00. Taxicabs will meet all trains at Black Mountain, N. C. The fare to Blue Ridge being 50 cents.

SUN SUBSCRIPTIONS.

Below is given the list of subscribers remitting during the past month. Please check your name against same.

Sincerely,
J. T. Kernodle, *Mg. Ed.*

Mrs. E. M. Albright, 2614 Chesterfield Blvd., Norfolk, Va.
H. W. Allen, Marion, La.
Mrs. R. G. Ayscue, Route 6, Henderson, N. C.
Mrs. Ella J. Beale, High St., Franklin, Va.
Simon A. Bennett, 811½ W. Main St., Muncie, Ind.
Mrs. J. M. Byrd, Route 3, Suffolk, Va.
J. J. Carter, Wadley, Ala.
J. L. Cash, 420 Mangum St., Durham, N. C.
Miss Priscilla Chase, Elon College, N. C.
Mrs. Bessie S. Cheatham, 1332 Eye St., N. W., Apt. 57, Washington, D. C.
W. E. Cook, Mebane, N. C.
Mrs. B. D. Crocker, 221 N. Saratoga St., Suffolk, Va.
E. L. Daughtrey, Route 4, Franklin, Va.
Mrs. Nannie Dixon, Nathalie, Va.
Mrs. Bettie Dofflemyre, Luray, Va.
W. H. Elder, 2413 Club Blvd., Durham, N. C.
J. C. Felton, 312 W. Washington St., Suffolk, Va.
Mrs. C. L. Hanbury, 914 Rockingham St., Norfolk, Va.
Dr. W. D. Harward, Dendron, Va.
Col. E. E. Holland, Suffolk, Va.
V. R. Holt, Burlington, N. C.
S. A. Horne, 307 Ireland St., Burlington, N. C.
Mrs. Mary A. Hozier, 128 E. Berkley Ave., Norfolk, Va.
Mrs. Annie Huffman, Route 3, Luray, Va.
C. A. Hughes, Elon College, N. C.
Dr. W. M. Jay, Holland, Va.
Mrs. J. I. Joyner, 18 Sycamore Ave., Taoma Park, D. C.
Mrs. R. T. Kernodle, Route 2, Burlington, N. C.
Dr. G. O. Lankford, Penny Farms, Fla.
R. L. Leggett, Albany, N. Y.
Rev. F. C. Lester, 505 S. Main St., Norfolk, Va.
Rev. T. N. Lowe, 313 8th St., Hopewell, Va.
Mrs. C. A. Marwitz, 120 Poplar Ave., Norfolk, Va.
Mrs. H. P. Murphy, 203 North Ave., Suffolk, Va.
Dr. J. U. Newman, Elon College, N. C.
Dr. J. W. Patton, Elon College, N. C.
Rev. John C. Pryor, Gilbertsville, Mass.
E. H. Rawles, 119 Brewer Ave., Suffolk, Va.
Mrs. J. T. Rawles, Holland, Va.
J. P. Rowland, Burlington, N. C., Route 3.
Mrs. Dora Steele, 711 Markham St., Durham, N. C.
Mrs. Susie V. Strickler, Route 3, Luray, Va.
Mrs. Jessie Tuttenton, Mebane, N. C.
Mrs. D. I. Tuttle, 430 Penn. Ave., Norfolk, Va.
Mrs. S. M. Watson, Route 5, Sanford, N. C.
Mrs. L. J. White, Route 3, Suffolk, Va.
Mrs. Lacy P. Wicker, 1009 Spring Garden, Greensboro, N. C.
Dr. W. C. Wicker, Elon College, N. C.

E-D-I-T-O-R-I-A-L

EDITOR
J. O. ATKINSON, Elon College, N. C.
ASSOCIATE EDITOR
E. C. Gillette
117 W. Forsyth Street, Jacksonville, Fla.
CONTRIBUTING EDITORS
W. C. Wicker C. Rexford Raymond
S. C. Harrell Elisha A. King

THE PRINCIPLES OF OUR CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF OUR CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE ELON COMMENCEMENT.

It was the 44th Annual Commencement of Elon, May 25th-30th, inclusive. The press carried, day by day, detailed accounts of the commencement. The outstanding items, and those measuring up easily to the highest standard of previous years, were, first of all, the musical features of every public exercise by the Elon Singers under the direction of Prof. Dwight Steere. Last week's Sun told of the events of Sunday, May 27th, when the real features of the commencement began in its morning worship, with a great baccalaureate sermon by Rev. Dwight Bradley; the vesper recital at 4 P. M., as noted in last week's Sun also, by Mr. Fletcher Moore, a real genius with organ and piano, who, besides graduating from the Department of Music, had the distinction of being the salutatorian of his class.

Dr. L. E. Smith, College president, brought a fitting climax to the first day of commencement at the evening worship on the 27th in his parting message to the class, which was appropriate, timely and inspiring.

The feature of the Monday program, May 28th, was the Class Day Exercises at 10:30 A. M., presided over and conducted by Mr. Robert M. Kimball, president of his class and one of the two ministerial students graduating with the class this year. The Department of Music at 8 P. M., presented the Elon Festival Chorus in "The Creation," an oratorio by Haydn. This chorus showed a very high degree of talent and of attainment, and the audience was delighted.

Tuesday, May 29th, was Alumni Day, the chief events of which were the address, at 11 A. M., by Dr. J. G. Truitt, of Suffolk, Va., and the Alumni Address, at 7:30 P. M., by Mrs. Rose Howell Holder, class of '25, New York City. Dr. Truitt found a fitting foundation for his remarks in the 16th chapter of Numbers in which Moses and Aaron, with censers burning at the altar, called upon certain men of consecration and loyalty to stand between the living and the dead and thus stop the plague that was beginning to prevail in Israel. Dr. Truitt's thesis was that the alumni of the College constituted, or should constitute, that loyal band of men and women, consecrated to their Alma Mater (Elon) who should now step into the breach between the living and the dead, and stop the plague of debt, financial obligations and other ills, and give to Elon College the right and the privilege to go forward, to achieve and to do as her past history reveals she is capable of doing, when un-trammelled and un-hindered with the plague of debt that infests by day and by night.

Mrs. Holder lived up to her high reputation won as a pupil of Elon College, and since won as a reporter and writer for the metropolitan press. She gave a great and inspiring address.

The great event of the week was that of graduating day, May 30th. The graduating exercises, after the academic procession, were opened with exceedingly appropriate and reverential invocation by Dr. W. H. Boone, chairman of the Board of Trustees. The literary address was delivered by Honorable Clyde Hoey, Shelby, N. C., using as his theme, "The Spirit of 1934." For forty-five minutes this distinguished attorney, statesman and orator held the rapt attention of his audience, revealing the past achievment of our own country as compared to that of others, and of the kind of character our Republic has developed, with even greater prospect and promise that the future holds for us. It was a great address by a great speaker and thrilled the great audience that heard it.

The following graduates, presented by Dean A. L. Hook of the College, received their diplomas from the hand of President Smith, conferring on each the degree of Bachelor of Arts:

Iris Uldeen, Albright, Elon College, N. C.; Martha Estelle Anderson, Route 1, Halifax, Va.; Margaret Louise Bailey, Lynnhaven, Va.; Miriam Christine Bulla, Sophia, N. C.; Tyrell Robert Caudill, Allreds, N. C.; Frances Ellen Chandler, Virgilina, Va.; J. T. Chappell, Jr., Candor, N. C.; Marguerite Adeline Cooper, Route 5, Sanford, N. C.; Vera Louise Gerringer, Brown's Summit, N. C.; Cyrus Delmont Griffin, Rocky Mount N. C.; Marguerite Egerton Harris, Macon, N. C.; Stedman Holt Hines, McLeansville, N. C.; Florence Patricia Holden, 707 N. Main St., Louisburg, N. C.; Victor Bradshaw Holland, 714 W. 36th St., Norfolk, Va.; Kenneth Kellar Hughes, Elon College, N. C.; Forrest Ervin Hyde, 712 Pine St., Clifton Forge, Va.; Virginia Louise Jay, Holland, Va.; Marjorie Virginia Jones, Woodleigh, N. C.; Maysie Azile Joyce, Norwood, N. C.; Robert Morris Kimball, Manson, N. C.; Walter Cleophas Latham, Williamston, N. C.; Edward Irwin LeKites, 95 Main St., Chincoteague, Va.; Fred Helbert Miller, Elkton, Va.; Charles Fletcher Moore, 115 Anthony St., Burlington, N. C.; Thelma Avis Morris, Dyke, Va.; Frank Orva Perkins, 122 Maxwell St., Fayettesville, N. C.; Alma Amelia Smith, 1208 Warrington Ave., Norfolk, Va.; Naomi Louise Steed, Candor, N. C.; Alice Elizabeth Stephens, 66 Market St., Hertford, N. C.; Charlie Ramsey Swain, Hillsboro, N. C.; Paul Richard Taylor, Route 1, Newton, N. C.; Norman Brown Waters, 655 E. Main St., Washington, N. C.; Aubrey Odell Winecoff, Kannapolis, N. C.; Jane Christine Yarbrough, 403 Ireland St., Burlington, N. C.

The following certificates were awarded:

Diploma in Art—Clara Louise Thompson, Haw River, N. C.

Diploma in Expression—Marguerite Egerton Harris, Macon, N. C.

Diploma in Piano and Organ—Chas. Fletcher Moore, 115 Anthony St., Burlington, N. C.

Certificate in Expression—Thelma Avis Morris, Dyke, Va.

Certificate in Secretarial Practice—Daisy Pauline Kissell, 106 Third St., Sanford, N. C.; Alma Louise Lamm, 200 Gilmer St., Burlington, N. C.; Dorothy Cummings Miller, Elon College, N. C.; Mrs. Ann Rawls Newman, Elon College, N. C.; Emma Sophie Woodson, 102 Fisher St., Burlington, N. C.

It has been the custom of Elon College since its first year to present a copy of the Bible to each member of the graduating class just after receiving his or her diploma. In most fitting and memorable terms, Rev. H. S. Hardcastle, Christian Temple, Norfolk, Va., presented the Bibles, closing his presentation with the declaration that if the young men and young women going from the College today followed the course charted in this Book, they would not go astray in the great maelstrom of life.

Rev. John Galloway Truitt, M. A., Th. B., was by vote of the Trustees, honored with the degree of Doctor of Divinity, and Prof. Havilah Babcock, M. A., Ph. D., of the University of North Carolina, Columbia, was honored with the degree of Doctor of Literature.

The benediction was pronounced by Dr. Truitt, closing another very eventful and epoch-making event in the history of Elon College and our Congregational-Christian fellowship.

J. O. A.

STUDENT SUMMER SERVICE FOR 1934.

One of the most vital and interesting phases of our Home Missionary Work, which was developed by the late Dr. W. Knighton Bloom, was the Student Summer Service. Under his guidance and inspiration many students went out from the colleges and the theological seminaries—young men and young women eager to serve in the spirit of the Master. Some served as summer pastors and others conducted Vacation Church Schools, and in other ways served the church and the pastor, especially in a vital, interesting, friendly ministry to the young people. Many of them go into the rural parishes, although some of them serve in the town churches. This work has been supported by the Church Extension Boards. This year, on account of the financial condition, the number of students going out in the work will be fewer tha usual but there will be twenty-one of them serving in the Carolinas, Georgia, Alabama and Tennessee and in West Florida.

Those serving in Georgia and the Carolinas are: Robert Barksdale, Elon College and Vanderbilt University; Eben T. Chapman, Williams College; Scott Read Chatterton, Brown University and Hartford Seminary; Kenneth D. Claypool, Defiance College and Yale Divinity School; Bernice Davis, Piedmont College; Dorothy A. Grigsby, Piedmont College; Rebecca Joy Grigsby, Elon College; Mildred E. Rister, Piedmont College; Ruth Scotford, Chicago Seminary; Earle B. Pleasant, Yale; Charles A. Hoyt, Jr., Georgia Tech.

Those serving in Tennessee, Alabama and West Virginia are: John Chandler Adams, Piedmont College; Vivian Chandler, Alabama Woman's College; Phillip Havener, Andover-Newton; Carl Key, Elon College and Vanderbilt University;

Joyce E. Lohman, Schauffler College; Hazel Maddox, Piedmont College; Emil Reikow, Vanderbilt University; Millard Stevens, Elon College; Malcolm V. White, Harvard University; Eunice L. Williamson, Piedmont College; Viola Veller, Piedmont and Vanderbilt Medical School.

E. C. G.

DEMAND FOR RELIGIOUS LITERATURE.

There are many indications that the American public still demands and reads with relish that which it takes to be religious. But recently the manuscript, written by Charles Dickens for his children on "The Life of Our Lord," became available. United Features Syndicate purchased serial rights for North and South America. Many doubted the wisdom of such a feature, but the facts are that it increased its circulation of newspapers using it by one million, an average of ten per cent per paper. Any feature that can increase the circulation of a paper by half that amount is counted a great scoop, and the manager of United Features declares that this purchase was "the greatest circulation builder of all time." One exchange, in speaking of the matter, says:

"Calling 'The Life of Our Lord' 'the literary find of a century,' Hearst papers in New York, Baltimore, Detroit, San Francisco and Boston, launched it last Sunday in the first of their three four-page, full-color supplements. And on the heels of this journalistic venture in piety followed others which led churchmen to wonder if the United States was entering a great religious revival.

"King Features announced a 40-installment version of 'The Short Bible,' abbreviated, rearranged and done into modern English by Professor Edgar J. Godspeed and J. M. P. Smith of the University of Chicago (time, October 16th).

"United Features released the first of 21 installments of 'Statesmanship and Religion,' by Secretary of Agriculture Henry Agard Wallace, which is to be published next May in book form by Round Table Press."

Thus the featuring of religious publications is proving a real bonanza for the press.

It was recently pointed out in these columns that the "best seller" in the past ten years of any book, outside the Bible, was "In His Steps," by Dr. Sheldon, and that the second best seller was also a religious book.

Thousands read trash and fill their minds with the husks, but there are still thousands left who, in their reading, like to get that which feeds the mind and soul.

J. O. A.

GROWING SMILES.

A smile is quite a funny thing;
It wrinkles up your face;
And when it's gone you never find
Its secret hiding place.

But far more wonderful it is
To see what smiles can do;
You smile at one, he smiles at you,
And so one smile makes two.

He smiled on someone, since you smiled,
And then that one smiles back;
And that one smiles, until, in truth,
You keep in smiling track.

And since a smile can do great good
By cheering hearts of care,
Let's smile and smile and not forget
That smiles go everywhere.

—*N. Y. Times Book Review.*

THE MOTHER IN THE BACKGROUND.

By F. C. Hoggarth.

Behind every great man, it has been claimed there is a great mother. The entry of Washington's birth in his mother's Bible reads: "George Washington, son of Augustine and Mary his wife, was born ye 11th day of February, 1732, about 10 in the morning and was baptised the 3rd of April following." Then follow the names of his two godfathers and godmother.

In those days as soon as a girl was fairly in her teens she was marriageable; but Mary Ball was in no hurry, and it was not until she was twenty-two that she married Augustine Washington, a widower with two young children.

Some fourteen years later she was left a widow, by which time the two children had become seven. She might, we suppose, have married again, quite the customary thing to do in those days. She chose, however, to give herself entirely to the care of her family and the estate.

"A wise and provident mother," is Woodrow Wilson's description of her: "A woman of too fine a character and too steadfast a courage to be dismayed by responsibility . . . who had shown a singular capacity for business when the romantic days of courtship were over."

George was under twelve when his father died, and two years later "it was proposed that he should be sent to sea, as so many lads were no doubt from that maritime province of Virginia. His mother, however, vetoed the suggestion. She decided it was best for him to continue his schooling—"of books and manly sports." Every boy in that country learned to ride, and young Washington, we are told, "took his apprenticeship on horseback and in the tangled woods with characteristic zest and ardor."

In that home he learned courage and honesty and punctuality and much else. Attendance at church was also part of that mother's regime. During the struggle in which her son became the leader, she said, "the mothers and wives of brave men must be brave women," and such she was. She knew the trials of separation and all the anxieties and risks of war. Entirely heartfelt was her exclamation on the close of hostilities: "Thank God! Thank God! All the fighting and killing are over. The war is ended, and now we shall have peace."

At a ball in honor of the victory, Washington "entered the room with his aged mother on his arm, not a whit bent for all her seventy-four years, and as quiet as a queen at receiving the homage of her son's comrades in arms." He got his imperious spirit of command from her, says Woodrow Wilson. Once when a servant told her that "Mars George" had put up at the tavern, she commanded him "to go and tell George to come here instantly," and, masterful man though he was, he came.

"I am not surprised at what George has done," she said to Lafayette, "for he was always a very good boy." A quiet and devoted mother, full of faith and courage and good works, was Mary Washington, who endowed her son with her own greatest qualities.

In that same century, and contemporary with her, there was in England another mother, one of the greatest in history, Susannah Wesley. She married Samuel Wesley when a curate with thirty pounds a year. The Rectory at Epworth to which she and her husband came in 1697 was in the Fen Country, a benighted and lawless place. The Fenmen were wild fellows, and the rector was a somewhat obstinate and tactless man who got across with almost everybody. It was those Fenmen who set fire to the Rectory when John was a small boy of five, and that was but one instance of the feud, for the Fenmen stopped short at nothing. There were fightings without and fears within that home. Poverty and debt were the order of the day, and no wonder, for in twenty-one years nineteen children were born. How many there were alive at any one time is not known. John was the fifteenth; and when he was born, eight had died.

Some would say that life under those circumstances was not worth living. People did not seem to think so—in those days. It was more or less the normal thing. The birth rate was certainly high, so was the infantile death rate. Women needed to be heroes, and Susannah Wesley was one. In circumstances that were always difficult and often enough desperate, Susannah Wesley reared her family, exercised discipline, and cared for their minds and souls as well as for their bodies. She acted as her own schoolmistress and gave the utmost care to the religious training of her children. When old enough, she gave some time every evening to talk privately with one or another of them on things that related to life's principal concerns.

In spite of poverty and sickness and the frequent entry of death, she kept first things first, and brought up her family in the fear and admonition of the Lord. Her personality was as a strong tower of defense for her children, and John in the perplexities of his life work turned to her strong sagacity and fine insight for guidance. When he sailed for Georgia, on missionary work, she asked for no better thing. Had she twenty sons she would be content, she said, for them to spend their lives in such a cause—preparing the way of the Lord in some part of the earth.

One of her famous pieces of advice to John was: "In good earnest resolve to make religion the business of your life, for, after all, that is the one thing that, strictly speaking, is necessary. All things beside are comparatively little to the purposes of life." A sister of our common life, she showed how noble a task is that of motherhood.

In the Lady Chapel of the new Cathedral at Liverpool there is a window to her and to all devoted mothers, of whom she was so outstanding an example. To be a noble mother, to triumph over adverse circumstances in that high service, is surely one of the finest and bravest things on God's earth. Not the least glory of our religion is its succession of such mothers. They have been found in every age, and many deserve to be much better known than they are.

As we read of such women we feel like echoing the words of a certain famous pagan orator, who seeing the devotion of a Christian mother, exclaimed in wondering admiration: "Heavens! What women these Christians have!"—*In Christian Advocate.*

PECULIAR PEOPLE.

"Ye are . . . a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light."—I. Peter 2:9.

We do not like to be considered peculiar. We are very much afraid of that. We want to be like the world, and mingle with the world, so that people won't consider us peculiar. I hear people say sometimes, "Yes, she is a good woman, but"— with a shrug or a grimace—"she is very peculiar." "Yes, a very good man; yes, O yes, but very peculiar." I would just like to make one journey around the world to see if I could not find one church made up of peculiar people. That church would shake the whole world.—*D. L. Moody.*

CONTRIBUTIONS

SUFFOLK LETTER.

Thousands of young people, within the field of the Southern Convention, are passing through the annual Commencement season in high school, college and university. Many students have had the privilege of being at home during the past year. But others have been away for several months, and look forward with pleasure to the return home. For some this is the first year away from home. For others it is the end of school days.

For the parents there is a tinge of sadness when the child goes to school for the first time. That is the beginning of a new field for the boys and girls. However, when the day comes to go away to college a great change comes over the student and over the home. Boys and girls are to face the responsibilities of life without being under the direct guidance and care of father and mother. Well do I remember the day I left for college. Mother always cried when I left. She knew it was the beginning of separate paths for the younger members of the family. It was always sad to say "good-bye" for four or five months. But it was sweet to feel that one was missed when away from home.

Commencement days bring new attitudes and new responsibilities to those who have been in school This is especially true when one has been absent from home for eight or ten months. The college student meets a new spirit in the home community. The other young people who have not had the privilege of college experiences are more or less suspicious of the young college friend. Life has changed the student. A new field of thinking has made new lines in the face. The home folks have changed but not as perceptibly, for they have been living in the same old way.

This new attitude will find its expression in the home church. Maybe it is a small country church. There is no pipe organ. The choir is not well trained. There are no outstanding solo artists. The preacher is commonplace and does not seem to be well versed in up-to-date college theology. The Sunday School teachers are not equal to the faculty in the college Sunday School. The congregation is mixed as to age, dress, educational qualifications and experience. The church building is not modern and spacious and imposing The cordial spirit of the campus has been dispersed and supplanted by an attitude of suspicion and envy. The student interprets the spirit of the neighbors and friends. He may wait for the other young people to approach him with a cordial welcome while they wonder if he has lost his old spirit of fellowship, and has returned to them with a feeling of superiority. Or, he may break through all the chilliness and overflow with joy at meeting his church friends again.

I have been out of college several years. I have seen many different attitudes expressed in the return of college students to home and church. Religious experience suffers much at the hands of college students. College life is a real test of faith. College faith is a test of character. Christian character may be first, but Christian faith is not always predominant in college teachers' creeds. It would be difficult to define the standards of orthodox faith in the modern college. A college professor who could distinguish between theology and philosophy did much to keep my head level and my faith firm, in the beginning of my college life. Some of the seniors in those days provoked some very searching questions about the Bible and the person of Jesus Christ.

When college students return home the best advertisement they can give to their college is to become active in the home church It is not always easy to do this. But it is good for the student, good for the institution and good for the church. Much has been said about the effect of th estate-owned college upon the religious life of the student. The real test can be made in the attitude of students as compared with the attitude of students from the church colleges when they return home and go back to the home church. Stand by the work of your church.

I. W. Johnson.

ORATORICAL CONTEST.

Customs and practices on the average campus change more or less rapidly. Fifteen to twenty-five years ago at Elon College there were three thriving literary societies—the Psiphelian, the Clio, and the Philologian. Later the Psykaleon Society was organized. The members of these societies prepared and executed weekly programs. They had good practice in writing, reading and debating. They were also drilled thoroughly in parliamentary procedure. Later in the campus life at Elon College there came fraternities and sororities. Fraternities and sororities are predominatingly social; not interested in preparing papers and staging debates. The literary societies have largely given away to these newer organizations.

With the passing of the literary societies the opportunities for public speaking and debating have largely gone. It still is true, however, that the individual who can stand on his feet and think intelligently and clearly and who is able to express his thoughts covincingly to an audience is able to influence the decision of the public. Since this is true, we have made an effort at Elon College to revive the practice of public speaking by the students. To the young man or young woman preparing and delivering the best oration, a medal was given. The oratorical contest opened the Commencement exercises Friday evening, May 25th, at 8 o'clock, in the Literary Hall. Through the process of elimination, there were four contestants. Mr. Vernon Barrett, topic, "The Next War"; Miss Edythe Ernst, topic, "Model Tenements"; Miss Louise Layton, topic, "The Constitution"; and Mr Clyde Rudd, topic, "Sportsmanship, the Road to Perfect Democracy." Miss Layton won the contest and was awarded the medal. I am glad to offer her oration to the public. It is a really a fine effort:

"The Constitution.

"The Constitution of the United States has its roots in the great and heroic past of the English-speaking race. For five centuries prior to the Constitution, the greatest of the Roman lawyers and orators. Cicero, spoke in terms of the higher law. The idea of a higher law transcending the power of the living generation, and therefore eternal as justice itself became lodged in our system of jurisprudence.

"As governmental panaceas, constitutions have come and gone; but it can be said of the American Constitution, in the words of the noble tribute of Dr. Johnson to the immortal fame of Shakespeare, that the stream of time which has washed the dissoluble fabric of many other paper constitutions has left almost untouched its unmovable strength.

"A constitution, while primarily for the distribution of governmental powers is, in its last analysis, a formal expression of adherence to what in ancient times was called the higher law. The jurisprudence of every nation has, with more or less clearness, recognized the existence of certain primal fundamental laws which are superior to the laws and statutes of living generations.

"A knowledge of history is as essential to an intelligent citizenship as are the chart and compass to the mariner. The would-be statesman who thinks he can guide the ship of state and at the same time ignore the teachings of history will send that craft upon the rocks whereon misguided governments have always wrecked.

"Only through enlightenment will American institutions be perpetuated. When the citizenship of this country learns the truth about our form of government and the history of the conditions which brought it into being, it will not be easily lead astray by demagogues.

"We must not look upon it as the results of a sudden impulse, a mere product of the moment, to view it in that way is to fail entirely to grasp its deeper meaning.

"Our Federal Constitution is the product of centuries of struggle and sacrifice. The liberty-loving Anglo-Saxon peoples on the other side of the Atlantic began a struggle which was carried on by those who came to this side. It was nearly two centuries before they saw their ideas embodied into the written basic law of a new nation. Love of liberty was the inspiration that sent their forebears into the new world and sustained them while they laid the foundation for a government of laws instead of a government of men.

"Our government, great as it is, is not free from peril. The liberty it guarantees can be lost. It can be as surely destroyed by erosion as by assault. This is as true as when the Irish patriot, Curran, first declared that 'Eternal vigilance is the price of liberty!'

"If the makers of our Constitution had created a central government with powers to control all our functions of every kind throughout this vast territory, it would have gone to pieces long ago. Instead we have a central government of limited and specifically definite powers, under which are today forty-eight states, in each of which the Federal Constitution guarantees a republican form of government. Each of these states may create subdivisions and governmental agencies, with powers to locally administer the laws of that state and to make such local regulations as are best calculated to meet the needs of that particular locality, all of which must be done within the fundamental laws of the land, which are the state and Federal Constitutions.

"The Constitution of the United States has not been written in completed form; it never will be. It has not been perfected; it never will be. The resources of language can describe the Constitution but inadequately. It is infinitely more than our fathers were able to agree upon, or to anticipate and formulate in a written paper a hundred and forty years ago.

"The recent cry has gone out from some quarters that the power of the courts to declare a law unconstitutional is a dangerous one, and should be abrogated by giving to Congress the power to again pass a law once the Supreme Court has held it unconstitutional, and when thus re-enacted be safe from over-throw by the court. By this change it was sought to make Congress supreme over the highest court in the land, the very thing the framers of the Constituion sought to guard carefully against.

"Those who advocate such a change in our Constitution, contend that the act of the United States Supreme Court in holding a law of Congress unconstitutional was pure usurpation of power on its part and that no such power was contemplated by the Constitution.

"Much of the opposition to our form of government springs from ignorance. The remedy is education. Through enlightenment American institutions will be perpetuated.

"So enduring was the achievement of those who framed this Constitution that today it is the oldest comprehensive written form of government now existing in the world. Few, if any, forms of government have withstood the mad spirit of innovation, or more effectively proved their merit by the 'arduous greatness of things done.'

"The admiration with which the world has always regarded the Constitution of the United States should also be given to a people who have sufficient genius for government to create it and make it workable. There can be no successful constitution for any people unless it has a deep and vital sense of constitutional morality, and its essence is a spirit of self-restraint which is willing to subordinate the fleeting interests and ardent passions of the living moment to certain fundamental truths which are believed to be immutable.

"The spirit of the Constitution, the principles set forward, can be traced to other lands than America, and to other periods of history than that of the American Revolution.

"It is all that we inherited from the mother country after all the heroism and triumphs in the evolution of a race, and in the building of a free nation through a thousand years, and all that millions from other great nations have brought to us since our birth as an independent nation. It covers a full kowledge of the accomplishments and failures in all other governments in all ages and in all the world, while it consists of the physical energy and the intellectual resourcefulness which have come from the admixture of blood and of civilization.

"The Constitution has given us the country we now possess, crossed by the thoroughfares of the nations, our corn lands, cotton lands, and wheat lands, our inexhaustible mines, and the herds upon our ten thousand hills; the free public schools at every door, the centers of higher learning pushing the scientific advance in every possible direction and promoting every conceivable phase of intellectual activity.

"From our Constitution has come the complete toleration of religious opinion and common respect for religious worship. It has developed individualism and the balanced sense of the nation, the love of freedom which is so strong that no one is afraid of losing the object of it, the regard for laws which are fundamental, the indifference to laws which tend to favor special interests or which seem to set at naught the common thought.

"The old Pilgrims at Plymouth, the minutemen at Lexington and at Concord Bridge were in our Constitution at the beginning. College boys and farmers' sons and millionaires' sons fighting their way together up the flame-swept hill at San Juan, the veterans of the Ninth Regular Infantry pushing their way through the August heat and sand and filth of China and battering down the gates of the forbidden city to relieve the American legation from the horrors of Peking, the American soldier battering his way to gain world liberty, all are in the Constitution now.

"Thus, we see that when the Constitution was formulated in 1787 one world had recently ended and civilization was entering the dawn of a new and greater one. The American people have shown the nations of the world that the common man can be trusted, without the shedding of blood, not only to erect his own form of government, but to choose a form that can be adapted to meet new conditions as they arise, and that can endure for a century and a half with no final limitations upon its life."

L. E. SMITH, *President.*

AN HONEST BELIEVER.

In what seems "ye long ago," a young man named Koshiba came to my Bible class in Tokio. I have a vivid recollection of how he and I stood under the same umbrella in the rain in front of the gate of my home where he decided to be a Christian.

His father was a proud old Samurai, who for many years had charge of the numerous carriages of the Emperor. It was a great grief to this old man that his son had become a Christian, because there would be no one to care for the idols he had worshipped so many years, and loved.

In Buddhism there are two kinds of goblins called *tengu,* one with a long nose and one with a short nose. The old man pinned his faith to the one with a long nose. So he would go to the temple where his idol was worshipped and secure holy paper which had been sanctified by the priest, take it home and make it into pills, one of which he took every morning before breakfast. He told his son that this was the cause of his good health and long life. He lived to be 88 years old. He said to his son, "If a mother, before bearing her baby, would take one of these pills, she would have no pain, and if one would examine the baby after its birth, the pill would be found tightly grasped in its right hand. Now if you had not become a Christian, you would believe these things, just as I do."

Are there any people in our land, like this old Buddhist, who think themselves absolutely right when they are absolutely wrong? What about Brother Voliva of Zion City, to whom I once taught Latin? What about the people who deny the existence of disease, sin and matter and death? But, of course, what any of the rest of us believe is sound doctrine.

A. D. WOODWORTH.

Merom, Indiana.

OXFORD BIBLES *for* EVERY NEED

"The Oxford Bible is the Bible par excellence of the world"

THE HOME BIBLE

A Family Bible in Handy Size

An extra large type Oxford Text Bible, containing also, a family register and 12 beautifully colored maps. Size 9 x 5½ inches.

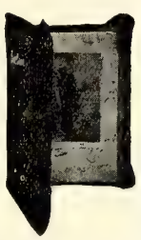
Specimen of Type

16 The LORD *is* King for ever and ever: the heathen are perished out

Nos.
01600 **Superior Cloth,** round corners and red edges ---------- $2.75
01603 **French Morocco,** limp, round corners, red under gold edges, headband, book-mark ---------- $4.75

The JUNIOR'S Bible

Self-Pronouncing



With 4,000 Questions and Answers, carefully selected "Aids to Bible Study," 16 beautifully colored and 15 black full-page illustrations, 6 colored maps and a presentation page. Children may readily pronounce correctly difficult Scripture names, as this Bible is self-pronouncing. Size 7 x 4⅞ x 1¼ inches.

Type in Junior's Bible

2 Take the sum of all the of the children of Is'ra-el, years old and upward, thro

No.
1815 **French Morocco** leather, overlapping cover, round corners, red under gold edges, headbands and book-mark. Make some child happy with one of these fine Bibles ---------- $2.95

Child's ILLUSTRATED Bible

The beautifully colored illustrations in this new Bible are a delight to the children. It has clear, readable type and yet it measures only 5⅛ x 3⅛ inches.

Specimen of Type

2 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.	10 Mercy and truth gether; righteousness kissed *each other.* 11 Truth shall sprin

No. 02112. French Morocco leather, overlapping cover, round corners, gold edges $2.50

Pocket REFERENCE Bible

Has over 50,000 center column references. Measures only 6¾ x 4⅝ inches. (A splendid gift for a young lady.)

Specimen of Type

9 Behold, [a]O God our shield, and look upon the face of thine anointed. 10 For [2]a day in thy courts *is* better	[a] Gen. 15. 1. [b] Ps. 56. 1. [3] 87. 1. [2] or, *all*	1

No. 07523x French Morocco leather, overlapping cover, round corners, red under gold edges---------- $3.25

Concordance Edition

Type and size as No. 07523x, but with a Concordance, subject index and dictionary of Scripture names. An excellent edition for students and Christian workers **No. 03272x**-- $5.00

OUR LEADER

Oxford Concordance Bible

Self-Pronouncing

This beautiful Oxford India paper edition is indeed the ideal Bible for the student, preacher and evangelist. Each proper name and difficult word is divided into syllables and accented, and though printed with large clear type, the volume measures only 8½ x 5½ x 15/16 inches.

Specimen of Type

8 ¶ [2][b]Jĕ-hŏŷ'-ä-chĭn *was* t years old when he began t

No. 03671x. Fine Grain Morocco leather, overlapping cover, [illegible] lined to edge, silk round corners, red under edges, silk

hea

A UNIQUE GIFT BIBLE

With Basket Weave Binding

The Antique brown calf leather binding has a basket-weave grain, and button clasp. Has overlapping cover, art silk lined, with red under gold edges. With references. Printed on Oxford India paper. *Type as Pocket Reference Bible.* $5.50
No. 03255x--------

As No. 03255x, with concordance, **No. 03276x** -------- $6.50

Oxford TEACH[illegible]les

Have over 50,000 center column [illegible], and 300 double-column pages of up-to-date helps, conveniently arranged in alphabetical order. Also 32 full-page illustrations, and an indexed atlas of the Bible with 15 beautifully colored maps of Bible lands.

Easy-to-Read-Edition

Size 7¼ x 5 x 1⅜ inches

Specimen of Type

14 Like sheep they are laid in grave; death shall feed on th

Nos.
04453. French Morocco leather, overlapping covers, round corners and red under gold edges. A durable and handsome Bible -------- $4.35

Oxford India Paper Edition

Only one inch thick.

0773x. French Morocco leather, overlapping covers, round corners, red under gold edges, headbands and book-mark. A beautiful gift edition ---------- $7.00

RED LETTER Edition

Same size and type as style No. 04453, with same references and helps, but with all the words of Jesus Christ printed in red. White paper edition **No. 05453. French Morocco** leather, overlapping cover, round corners, red under gold edges ---------- $5.00

The Oxford imprint in a Bible guarantees satisfaction

MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary*

MISSIONS AT THE GENERAL COUNCIL.

The 125th Annual Meeting of the American Board of Commissioners for Foreign Missions will take place June 24th and 25th at Oberlin College, Ohio, in conjunction with the General Council of the Congregational and Christian Churches which meets there from June 21st to June 27th. Dr. Fred Field Goodsell of Brookline, Mass., Executive Vice-President of the Board, and Dr. Oscar E. Maurer, of New Haven, Conn., Corresponding Secretary, have just issued the official call to Corporate Members.

Dr. A. L. Warnshuis, of New York, Secretary of the International Missionary Council, will give the opening address on Sunday night, June 24th, at a joint session speaking on "United Foreign Missions. Greetings from India and other parts of the Far East will be brought by Mrs. G. R. Wilson, of Hinsdale, Ill., just back from a trip to India and Japan; Dr. Wilbur S. Deming, who reached America last week from Ahmednagar, India, and who bears the fraternal greetings of the Indian Christians of the North India United Church; Dr. J. J. Banninga, of Madura, also fresh from India, brings fraternal greetings from the South India United Church; and Prof. T. W. Graham, Dean of Oberlin Graduate School of Theology, who has just completed a world tour during which he was the official representative of the American Board at the Centenary celebration of its Madura Mission in India.

The business session on Monday morning, June 25th, will be in charge of Dr. Rockwell Harmon Potter, Dean of Hartford Theological Seminary and President of the American Board.

A particularly stimulating feature will be the International Socratic on Monday afternoon, June 25th, when national leaders and missionaries from Japan, China, India, Africa and other foreign countries, will discuss "Where and How Shall the American Board Serve?" opening up freely many vexing questions. Following this will come impressive exercises at the Memorial Arch on the Oberlin Campus, erected to commemorate the death of ten Christian missionary martyrs of the Shansi Mission in China during the time of the Boxer uprising in 1900.

The most colorful part of the dramatic contribution that the American Board will make consists of two episodes, first the Livingstone Soliloquy from Oxenham's pageant of "Darkness and Light," in which, with musical background and interludes, Dr. Enoch F. Bell, of Newton Center, Mass., Editorial Secretary of the American Board, will impersonate David Livingstone, and Dr. Ernest M. Halliday, of New York, will give the Epilogue.

The second sketch will depict in panoramic form the Oberlin-Shansi work in China from its inception in 1883, and will be enacted by young people from the First Congregational Church of Oberlin, Dr. James A. Richards, pastor, under the direction of Mrs. Helen Berthoff. Scenes laid in Oberlin, Boston and China during those pioneer days, will be recalled and romantic figures like those of H. H. Kung, now Minister of Finance of China, will move through these historic scenes.

The American Board will contribute many leaders in a series of discussion groups, or "Mission Seminars," which will be carried on throughout the Council Meeting and the Annual Meeting of the American Board, which represents the Congregational and Christian Churches in their overseas work. Heading up the series will be: Dr. Dwight J. Bradley of Newton Center, Mass., Chairman; Dr. Oscar E. Maurer, of New Haven, Conn., and Dr. Fred Field Goodsell, of Brookline, Mass., as Counsellors; Rev. Alfred W. Hurst, of Chattanooga, Tenn., and Mrs. Leslie R. Rounds, of Cedar Croft, Mahwah, N. J., as Scribes. Not only American Board Secretaries, with years of actual experience on the field, but missionaries fresh from overseas will contribute to these Seminars, the purpose of which is "To discover, evaluate and make known what is involved in the application of the main recommendations of the Laymen's Foreign Mission Inquiry to the work of Foreign Missions, and to face the major issues in Home Missions today."

(Miss) D. P. Cushing, *Editor.*

MISSIONARY OFFERINGS.

WEEK ENDING JUNE 2, 1934.

Sunday Schools.

Previously acknowledged	$ 2,256.95
Holland, Va.	5.00
Holy Neck, Holland, Va.	3.66
First Christian, Portsmouth, Va.	9.41
High Point, N. C.	2.20
Lebanon, Semora, N. C.	1.00
Palm St., Greensboro, N. C.	6.43
New Lebanon, Summerfield, N. C.	6.30
Wakefield, Va	2.33
Hines Chapel, McLeansville, N. C.	3.00
Pleasant Ridge, Ramseur, N. C.	3.97
Hopewell, Va.	.75
Wentworth, Raleigh, N. C.	1.03
Roanoke, Ala.	1.00
Ramseur, N. C.	2.47
Turner's Chapel, Sanford, N. C.	.92
Graham, N. C.	5.00
First Christian, Norfolk, Va.	5.27
Total	$ 2,316.69

Individuals and Churches.

Previously acknowledged	$ 1,907.02
Ether, N. C.	6.00
Christian Temple, Norfolk, Va.	150.00
Parks Cross Roads, Ramseur, N. C.	10.00
Christian Light, Varina, N. C.	3.90
Newport News, Va.	15.10
Timber Ridge, Hooks Mills, W. Va.	14.00
Pope's Chapel, Franklinton, N. C.	6.17
Pleasant Grove, Bennett, N. C.	1.71
Total	$ 2,113.90

Summary.

Previously acknowledged	$13,154.40
Sunday Schools, Regular	59.74
Individuals and Churches	206.88
Total to date	$13,421.02

J. O. Atkinson, *Sec'y.*

KAGAWA DEPLORES MILITARISM.

Evangelist Kagawa, of Japan, outstanding Christian preacher of the world, recently wrote from the Philippines for his *Fellowship Bulletin:*

"If Japan will only repent, and establish permanent friendship with China! There is no other way than by the Law of Love. And not only in the relations between China and Japan, if we hope for a progressive uniting of all the cultures of the nations and races of the whole world, there is no other way than through the principle of redemptive love. The law of redemptive love is the fundamental law of the universe. Kropotkin's instinctive love is not enough. Instinctive love does not transcend race. It is the redemptive love that Christ lived and practiced that alone transcends race. This type of redemptive love must grow in us, and in cooperation with the spirit of the universe we must labor to save the unhappy peoples of the world. Since the Japanese nation was unable to sense this great redemptive love, I suffer the sorrows of the Prophet Jeremiah. Forgive us! You sons of Confucius and Motzu, forgive us in the name of your great peace-loving sages! Some day the Japanese will cast away sword and gun and awaken to the love of the Cross. Just now I can think of nothing but to beseech your pardon. And there are an uncounted number of young souls in Japan who like myself are asking for pardon—this is my message to Chinese brothers who may read this book."

THE SECRET OF PERMANENCE.

On what do permanence and power of Christian missions depend? On institutions, or organizations, on strong continued financial support? Some missions and work are criticized on the ground that the results are not permanent because they depend chiefly on preaching the Gospel and Bible teaching, but establish no large schools or colleges, no well-equipped hospitals or large well-organized churches. Such institutions are good but in themselves they do not insure permanence. And physical institution may be destroyed in a night or may be taken over by a hostile government.

The secret of permanence is life. Good seed (the Word of God) planted (in prayer) and nurtured (by the Holy Spirit) until it takes root and bears fruit, is the best assurance that a work will abide. This was the secret of the permanence and progress of the work of Christ and his apostles. The gates of death and all the devil's forces cannot prevail against that work.

Everything that God provides may be an asset but sometimes we have been tempted today to look upon physical equipment, large institutions, elaborate organization and financial strength as an evidence of permanence, rather than on life, implanted, nurtured, spreading. Men can demolish institutions. They cannot destroy life—God-given life.—*Missionary Review.*

TRAINING FOR BAPTISM.

Young African tribesmen are not admitted to the church in Liberia without careful training. A class of forty "hearers" was recently formed, to be under regular instruction for a year before they are made catechumens and another period training before they are baptized.

A simple and dignified ritual in keeping with native customs marks their admission as hearers, the earliest stage. The questions they are asked are these, translated into two languages:

What do you want? (The answer, I want God's cross.)

Will you promise to keep God's laws?

Will you promise not to use pagan charms?

Will you promise not to use devination, nor to obey a diviner?

Will you promise not to sacrifice to spirits, and if others sacrifice meat, will you promise not to eat that meat?

Will you promise to have one wife only (or husband), to be faithful, and not to follow any other?

Will you promise to pray to God every day, to come to church on Sunday, and to come when they call you to hear God's Word?—*Missionary Review.*

A Story for the Children

PINTO'S TREASURE.

A STORY OF OLD PANAMA.

By ALICE WETHERELL.

"Hurry, Pinto, hurry," Lorenzo whispered through the open slats of the double door of the living room. Pinto almost choked on the little bite of sweet, hard *dulce* at the bottom of his cocoa cup and ran through the open double-slatted door to join his brother.

"It's getting late for starting," he agreed as he pulled his brother by the hand down the steps, through the courtyard and the gate out into the street before he stopped for breath. And if Lorenzo had been noticing he would have seen that Pinto's left hand was held close against his side, pressing hard to keep something from falling from its hiding place inside his coat.

Of all days Pinto wanted to be early today. Lorenzo might not even dream that this picnic was to be any different from any other picnic they might be having on the savanna near Panama, but Pinto knew differently. Else why should he be carrying his *machette* so secretly? But he would wait to tell Lorenzo until they had eaten their fruit, else he might laugh at him.

As he dragged his older brother along the crooked, winding, three-century-old streets of New Panama where they and their grandparents and great-grandparents had always lived, Pinto's mind was full of what Uncle Carlos had been telling him last night. The only thing he noticed was the strange way in which the churches were built.

"See, Lorenzo, see the holes in the second story of that church. They were put there when it was built, so that if the pirates should come the people could take shelter there and shoot through the holes."

"Uncle has been telling you pirate stories," laughed Lorenzo. "Did he tell you of the golden altar?"

"Yes, he did," said Pinto, eager to show his new knowledge. "It had been in a big church the pirates were coming to destroy, so the priests moved it to save it. Nobody saw it for hundreds of years. The pirates did destroy that church, and the priests built a new, simple white one and put in it a simple white altar. A few years ago, when the Americans built the Panama Canal and the country was safe from pirates and revolution, the priests found the altar. They just washed off the white paint, and there stood the golden altar."

As Lorenzo waited for his small brother to finish the exciting story, he remembered well the day his uncle had told it to him. And as he led his small brother to the spot for the picnic, Lorenzo kept telling old pirate tales.

"Panama wouldn't be Panama without pirates," he laughed. "Why, in the old days the isthmus was called the Castle of Gold. Mules and oxen and slaves traveled in long trains loaded down with riches from Mexico and Peru and from the mines of Panama itself. They went along a paved road from Panama on the Pacific Ocean to Porto Bello on the Caribbean Sea. And when they reached Porto Bello they loaded their wealth on armored vessels to be carried to Spain."

"That's the Gold Road. Let's picnic on the Gold Road," said Pinto.

"Why, there's not much of it left," said Lorenzo. "It's not interesting now."

"We might find doubloons or some pieces of eight. Let's hunt," said Pinto, his black eyes pleading.

Lorenzo remembered how four years ago when Uncle Carlos had told him the pirate tales, how he had hunted treasure himself on the old Gold Road, and he remembered his disappointment.

"There are no coins there, now, Pinto. Let's walk to Old Panama as soon as we have eaten our fruit. That is, if your legs aren't too tired."

"Let's eat our fruit now," said Pinto, with a sigh. "Perhaps it will make me strong enough to go on to Old Panama." He did not want to admit to Lorenzo that today Old Panama held no thrills for him; it was the old Gold Road that held the mysteries he would solve today.

Lorenzo smiled to himself, for he knew why Pinto felt tired so suddenly. He had seen the bulge under Pinto's coat and knew that he was carrying the long knife with the curved point which all boys in Panama use for cutting down branches, or sometimes even for digging.

"Go on. Start digging. I don't mind if we don't go on," the understanding older boy said. With an astonished glance at his brother, Pinto drew his *machette* from its hiding place, and walking along the old Gold Road, cut the ground wherever he could see the remnants of the old paved road. At last, after an hour or more, he grew weary of his search.

"Let's eat our last bananas and go home," he said finally, the disappointment in his eyes reminding Lorenzo of his own failure to find treasure on the old Gold Road.

"Race you to that cocoanut tree. We'll eat our last bananas there in the shade," and a few minutes later the two boys stood breathless beneath the cocoanut palm. Finding they had only one banana apiece, they decided to try for a cocoanut from the tree, but found them too high. As Pinto was looking to see just how high it would be to climb, something beside the cocoanut tree caught his eye. Two small eyes stared into his.

"Look, the monkey!" he cried delightedly. "He'll get it for us. We'll throw something at him and make him angry, and then he'll throw the cocoanut at us." Pinto offered his banana as the only safe thing to throw, but Lorenzo did not send it quite high enough and it caught in the notch of the tree. Poor Pinto was disappointed. His banana was gone now and there was no chance of a cocoaut either.

"Here's half of mine," said Lorenzo, as they started home. But even half of his brother's last banana could not console the boy. No doubloons, no pieces of eight, no cocoanut and just half a banana! But as Pinto put his banana to his mouth, a funny jerk on his leg made him take it down again. Something was crawling up his leg; something was on his shoulder, looking over.

"Oh, look, Lorenzo!" he cried in glee. "The monkey. He's coming home with me."

"You see why," said Lorenzo, astonished. Pinto saw why. The monkey was reaching down for that banana in Pinto's hand.

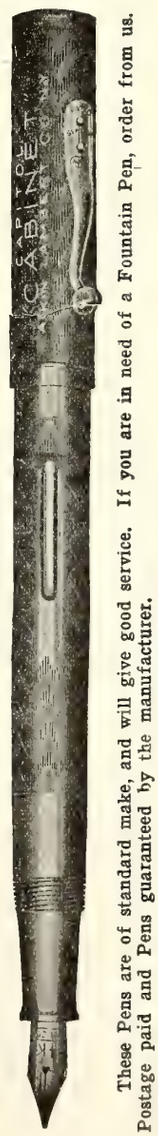
So, you see, Pinto found his treasure that day after all, and if you should want to see it you must go to Panama. On a Saturday morning Treasure—as Pinto calls him—is allowed to go out in a swanky little red suit, and Pinto lends him to the little poor boy who lives on the ground floor of Pinto's father's house. And Treasure's tricks and the poor boy's music bring in money for nice food for the little poor boy's sick mother on Sundays.—*Advance.*

SOWING PRECIOUS SEEDS FOR 40 YEARS.

The 40th annual report of the free distribution of Christian literature to neglected and needy classes of people in this and other countries by the Bible Institute Colportage Association of Chicago, as a result of the D. L. Moody Missionary Book Funds, has just been published. This report shows that during the past fiscal year no less than 81,776 copies of the Moody Colportage books, 90,245 copies of the Evangel Booklets, 111,671 copies of the Pocket Treasury (a choice selection of Bible chapters and gospel songs), together with 187,302 copies of the Gospel of John (with helps), 18,053 New Testaments, 502,596 gospel tracts, and 1,858 miscellaneous books and hymnals, a total of 993,501 copies, or 47,605,660 pages, were sent out in 7,628 shipments to needy ones in prisons, hospitals, reforestration camps, fire stations, lumber camps, lodging houses, and life-saving stations; also to mountaineers, pioneers, soldiers, sailors, railroaders, Negroes of the South, and the people of Africa, Alaska, French Louisiana, India, Italy, Latin America, Philippine Islands and Spain.

This large distribution of soul-saving and faith-stimulating literature was accomplished at an expense of $29,760.97 and made possible by the free-will offerings of Bible-loving people. It is estimated that no less than 860,000 people were reached with the gospel by this means at an average cost of three cents each. Many conversions were recorded during the year. An illustrated copy of the complete report with testimonies will be sent to any address on request.

THE SUN will appreciate your remittance.



SUBSCRIBERS TO THE CHRISTIAN SUN

These Pens are of standard make, and will give good service. If you are in need of a Fountain Pen, order from us. Postage paid and Pens guaranteed by the manufacturer.

MEN'S PENS—Capitol, $2.00; Mercantile, $2.50; Cardinal, $3.00.

LADIES' PENS, $2.00.

COMBINATION OFFER—To a new subscriber or for renewal, $2.50, either Gentleman's (Capitol) Pen or Ladies' Pen, with guarantee of manufacturer. And to "Sun" subscribers, not in arrears, any Pen at one-fourth off. Address:

THE CHRISTIAN SUN - - 1536 EAST BROAD STREET, - - RICHMOND, VIRGINIA

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, *Editor*, 505 S. Main St., Norfolk, Va.

CONGRATULATIONS TO GRADUATES.

Shakespeare said, "To be or not to be, that is the question." But for some of us, To congratulate or not to congratulate, that is the question.

Within a month thousands of young people will have graduated from high school and college. This is the goal towards which they have worked for years. In many cases their parents have toiled and sacrificed to speed them on their way. Teachers and taxpayers have done their best to make this graduation day possible for these young people. This should be a happy occasion, and it is often a moment of destiny, for it is then that high resolve or low aim is sealed in the soul of the graduate.

But there are difficulties that face the modern youth. A high school senior has just expressed it to me this way, "Five hundred boys and girls from our school are to be turned out to run wild in the world. There is nothing to do—no jobs. Many of them will get into mischief." Others in high position have said the same thing. There is sober truth in it. But I do not like the statement.

These five hundred young people, with thousands from other institutions, will experience a new freedom, but if they have learned well the lessons of the school, they will not be wild animals running loose in the world, but will be good citizens to take their places in state and nation. Unless they do, the years in school have been spent in vain.

"There is nothing to do." Many will find it difficult to walk immediately into paying positions. Some will look quite a while before they find anything like the job they think they deserve. I heard recently of a college graduate who was working for eight dollars a week in a five-and-ten-cent store.

But there are jobs. The world in which we live needs to be made new. There is something in an economic world that makes a man in rags plow up cotton which should furnish him clothing. Something needs to be done that will help the hungry to secure food in a land of plenty. Someone needs to discover why approximately one-third of the American population has no visible source of income while a few people have more money than they can use, and then something should be done to change this condition.

The city in which I live in a recent campaign secured less than three-fourths of the money needed to take care of its charitable institutions. The same week it opened two liquor stores, and seemed to be rather proud of the fact that almost fifteen thousand dollars was turned into the State treasury, through the stores, in two days and a half. It probably will not be long until many who invested the fifteen thousand dollars will be going to the charitable institutions seeking for aid. To correct this situation will call for all of the intelligence and strength of character of the youth of our day.

Yesterday was a beautiful Sunday, and most of our churches were rather poorly attended, but the bathing beaches and play places were not deserted. Crowds were there spending their money, disregarding the Sabbath, and probably lowering their morals. If young people want a real task that will pay in coin that will last through the ages, let them try to change this tide in the history of men.

If our crop of graduates are interested only in accumulating wealth, they are doubtless to be disappointed and therefore ought to be offered sympathy and not congratulations. If, on the contrary, they are interested in building a new and better world—a world in which all in it have a plenty and none too much; a world in which character is considered a greater value than fortune; a world in which happiness is sought rather than pleasure; a world in which righteousness is applauded rather than wickedness—if the graduates are interested in these things and are willing to count life not dear unto themselves in order to attain the goal, then they are to be congratulated.

GOLDEN OPPORTUNITIES.

Some ten thousand young people will attend Summer School and Youth Conferences under the direction of the Congregational and Christian Churches this summer. They will be among the group of modern youth who are eager to grasp opportunities.

The church is making a sincere effort to give youth a chance to "see visions and dream dreams" and then translate those visions and dreams into life. Many of the ten thousand of our young people who attend our Summer Schools will be new persons ever afterwards. They will see the beauties of walking with God in working with others in building a new world, and new spiritual power will be released in their own souls.

Schools are being conducted within reach of all of our churches. They should be crowded with the choice young people from our homes and churches. In this way the golden opportunities which are being offered to our youth will be accepted, translated into life, and built into the New Day which the world faces.

Below is given a list of schools, dates and those from whom information can be received, for the Southeast. Here's hoping that YOU will make the necessary inquiry and then attend the school nearest you, or the school that will mean most to you.

SUMMER SCHOOLS IN SOUTHEAST.

June 9th-10th—Corbin, Ky., Week-End Conference. Miss Marguerite Davison, Thorsby, Ala.

June 9th-16th—De Leon Springs, Fla. Miss Pattie Lee Coghill, 117 W. Forsyth St., Jacksonville, Fla.

June 11th-17th—Grandview, Tenn., Chattanooga Comrades. Miss Marguerite Davison, Thorsby, Ala.

June 12th-19th—King's Mountain, N. C. Rev. H. S. Barnwell, 250 Auburn Ave., Atlanta, Ga.

June 25th-July 2nd—St. Simon's Island, Ga. Rev. Allen Jones, Waycross, Ga.

July 2nd-11th—New Iberia, La. Rev. E. H. Phillips, 226 Anthony St., New Orleans, La.

July 3rd-11th—Blue Ridge, N. C. Rev. E. C. Gillette, 117 W. Forsyth St., Jacksonville, Fla.

July 14th-19th—"Sealacen." Midland City, Ala. Miss Marguerite Davison, Thorsby, Ala.

July 23rd-30th—Piedmont College, Ga. Miss Annie Campbell, Roberta, Ga.

July 24th-30th—Elon College, N. C. Rev. F. C. Lester, 505 S. Main St., Norfolk, Va.

July 29th-August 4th—Wadley, Ala. Miss Marguerite Davison, Thorsby, Ala.

A CARPENTER.

Our Master toiled, a carpenter
Of busy Galilee;
He knew the weight of ardent tasks
And oftimes wearily
He sought, apart, in earnest prayer
For strength, beneath his load of care.

He took a manly share of work,
No thoughtless shirker was he.
From dawn to dusk, before his bench,
He labored faithfully.
He felt just pride in work well done,
And found sweet rest at setting sun.

His Father worked, and he rejoiced
That honest toil was his—
To whom was given grace to know
Divinest mysteries;
And shall not we find toiling good
Who serve in labor's brotherhood?

—*Thomas Curtis Clark.*

WHAT DO WE MEAN BY HAVING THE MIND OF CHRIST?

CHRISTIAN ENDEAVOR TOPIC, JUNE 17, 1934.
(Philippians 2:5-7.)

This is a difficult topic to discuss. Probably most groups will find it best to think about such suggestions as may be made by the pastor.

When the word "mind" is used we usually think of thoughts. If this expression means "the thoughts of Christ," let us ask ourselves how much we think about the same things that Jesus did. Jesus thought a great deal about God. Does God come into our thinking very much? When are we most likely to think of God? Jesus thought a great deal about the sufferings of other people. Do we spend much time in thinking about the sorrow of others? A leader of a young people's group said: "We discussed some chapters of a book which told of the sufferings of people during the depression, but it did not affect our young people very much. They just thought it was too bad. They were not much impressed with the need of working for a better social order. They seemed to forget it immediately." How do you account for that? Is that like the "mind of Christ?"

The psychologists talk about "mind sets." By this they mean that we have fixed opinions or prejudices. Jesus was not dogmatic or unsympathetic to any human being. When we see a staggering wreck of humanity on the streets are we inclined to think mean things about him; in our hearts there is probably more condemnation than sympathy. But Jesus' heart would go out to him; his mind was set against sin; his mind was equally set to help every person in every possible way.

One of the expressions of the mind is the will. Many of us know what is right, but we lack the will-power to do what is right Jesus was human; he knew that he, too, needed strength for his time of testing. That is one reason why he prayed. It is quite possible for us to have our weak wills reinforced by the power which God gave Jesus, if we call upon him for help.

Along with this will-power there was amazing courage in the mind of Christ. Think of Luther, faced with the choice of recanting an expressed opinion or of being put to death for his opinion. It took courage to hold to his conviction. Think of Jesus, facing death on the cross for what he believed. It was just as hard for him to walk to that kind of death as it would be for any one of us; but he did it. It is hard to imagine greater courage than that. Then compare Peter, who

(Continued on page 11.)

Sunday School Lesson

By Rev. H. S. Hardcastle.

JESUS ON THE CROSS.

LESSON XI—June 10, 1934.

Golden Text: *"Looking unto Jesus, the author and perfecter of our faith, who for the joy that was set before him, endured the cross, despising the shame, and hath set down at the right hand of the throne of God."*—Heb. 12:2.

Lesson Text: Matt. 27:1-66.

It is not easy to write about the cross. Indeed, there is something about the crucifixion of Christ that cannot be put into words. Of course one can, and one should come to the story with an alert mind, with an intelligence that seeks to understand what happened at that place of the skull that day, but woe unto that man who brings only an alert mind to this story! The Cross of Christ can be understood fully only by the heart. In other words to explain it one must experience it. The eyes of the heart as well as the eyes of the understanding must be opened. The preaching of the cross is to them that perish, foolishness, but unto us which are saved it is the power of God.

Vinegar, Mingled with Gall.

It was a mixture designed to dull his sensibilities and to deaden his pain as he went through the terrible ordeal which was involved in crucifixion—the piercing of the living flesh with the rough spikes, the suffering from throbbing and congested blood-vessels, the torture of hunger and thirst, the ravages of fever involved in infected wounds, the exposure to the burning sun, the pain of cramped muscles, the utter helplessness and sense of loneliness, the ridicule and the taunts of the unfeeling multitudes, the long-drawn-out living death. They offered him this mixture of vinegar and gall, but he would not take it. He wanted to come to the last high hour of his life in full possession of all his faculties, alert, sensitive, responsive. Jesus went the limit for us. He did not save himself from paying the full price.

They Crucified Him.

These three words sum up the world's greatest tragedy. And its greatest victory. The word "they" may be interpreted in two ways: from the standpoint of the groups represented, and from the standpoint of the motives of these groups. According to the first we could read, "They, the religious leaders whom church folk respected—the scribes and Pharisees and elders, crucified him. "They," the inheritors of a lucrative commercial privilege, the aristocratic Sadducees, crucified him. "They," the representatives of imperialistic government, crucified him. "They," a man of the gay world, Herod Antipas, crucified him. "They," the crowd, crucified him. "They," the soldiers crucified him. "They," the public crucified him. All of these had a part in the crucifixion of Jesus. Put in another way, we might say that "religious intolerance, commercial privilege, political expediency, pleasure-loving irresponsibility, unfaithfulness, the mob spirit, militarism. public apathy, crucified Jesus. These are perennial evils. They are crucifying Christ today.

A book which the writer recently read interpreted the "they" who crucified Jesus in terms of the motives of those who put him on the cross. He classifies them as follows: The Indifferent, The Unfair, The Prejudiced, The Envious, The Slanderers, The Greedy, The Traitorous, The Deserters, The Cowardly. (Keller: They Crucified and Crucify.) Here again we see that we are dealing with groups who continue to this day, groups in which all of us find a place at one time or another, in one measure or another. Let no man think that the crucifixion of Christ was simply a historical event. It was, of course, that. But it was a symbol in time of what is always going on when the ideals of Christ, and Christ himself come into conflict with the world and unregenerate human nature. They crucified him, and we crucify him.

They Parted His Garments—They Watched Him There.

They "threw dice" for his garments, and they sat there and watched him, offering him no sympathy, extending him no help. It is a sad commentary upon the hardness of the human heart, and the blindness of the human spirit to spiritual tragedies taking place under our very eyes.

The King of the Jews.

The Jews were pre-eminently the religious race of the world. Rome gave the world law, Greece gave it culture, and Israel gave it religion. Jesus was king of the Jews, not in the sense of an earthly king, but in the sense that he was pre-eminently the moral and spiritual leader of the most religicus people. He is King by right of his spiritual insight and spirtual authority.

Two Thieves Crucified with Him.

He was numbered with the transgressors. He was put to shame by being crucified openly with two thieves. Those who put Jesus to death spared no pains in making it as shameful as they could. And yet the Cross, the symbol of shame and disgrace in Jesus' day, is the symbol of all that is finest and best in Christianity.

He Saved Others; Himself He Cannot Save.

It was true, far more true than they realized. Christ could have saved himself. He could have come down from the Cross, that is physically broken loose from the Cross, for he had his marvelous power with him. But in another sense he could not save himself—he could not come down from the Cross. That is, if he were to save others and us. The way, and the only way in which we can save others is to give ourselves. Let every man recognize this fact—the Lord Jesus Christ voluntarily went to the Cross and died on the Cross, for our sakes. And by his death we find life.

My God! My God!

At the end it seemed as if God himself had actually forsaken his Son. The cry of Jesus was the cry of a sensitive soul that felt that it had been cut off from the Father. And yet Jesus uses the word "My." There was still that simple faith in a personal God. He believed where he could not see. Of course, God had not forsaken him.

He Yielded Up the Spirit.

He did not think of death as dying. He commended his spirit into his Father's hands. What we call dying meant to Jesus going to be with his Father. In that hour when he faced life's ultimate adventure, when he faced life's ultimate experience, he quietly and trustfully committed himself into the Father's care. Oh, death, where is thy sting?

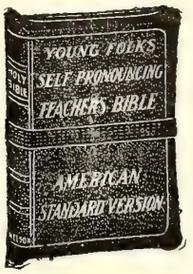
YOUTH FELLOWSHIP.

(Continued from page 10.)

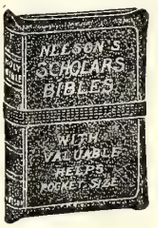
denied that he knew Jesus when a woman laughed at him for being one of Jesus' disciples. Think of our own lack of courage when someone taunts us for going to church or for not drinking with the crowd. How much of the "mind of Christ" do we really have?

AMERICAN STANDARD BIBLES.

Authorized and Edited by American Revision Committee, and Published by Thomas Nelson & Sons.



These Bibles contain the Concise Bible Dictionary which forms the helps to these Teachers' Bibles. It supplies ,in the most condensed and convenient form, all the latest information about the Bible, its writers, its language, the various versions, complete chronology, life of Christ, with harmony of the Gospels, life and travels of St. Paul, etc. The illustrations are reproduced from recent photographs, and truly illustrate the articles. The Combined Concordance is entirely new, and has been made expressly for the American Standard Version. It combines with the Concordance, Subject-Index, Scripture Proper Names, etc. The 12 Maps have been carefully revised and are beautifully colored. In making orders, give the number and price.



135—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold. $3.00

India Paper Edition, Only 16-16 of an inch thick.

. 133X—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold, $4.00

SUNDAY SCHOOL SCHOLARS' BIBLE.

Especially made up for gift or reward Bibles for Sunday School scholars, containing a special series of very practical and useful helps and Bible Questions and Answers, etc. Printed on fine white Bible paper; ruby type; pocket size, 3¾x5⅝ inches, and 1 inch thick, with 31 full-page illustrations in sepia. All bindings are black.

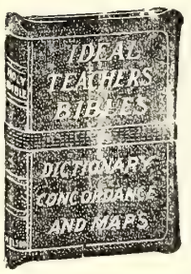
Ruby Type, Size 3¾x5⅜ Inches, and 1 Inch Thick.

65—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on side and back in pure gold; 6 colored maps $2.50

AUTHORIZED VERSION.

RED LETTER TEACHERS' BIBLES.

Brevier Type (8 vo.), Self-Pronouncing, Size 5⅜x8⅛ Inches and 1⅜ Inches Thick.

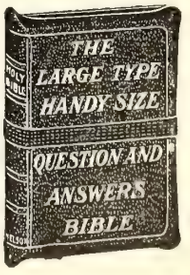


Containing the Bible, with full references. The words of Christ in the New Testament are printed in red; other parts of the book are printed in black. With Concise Bible Dictionary, combined Concordance, and 12 indexed maps.

7852—Genuine Leather, Lavant grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold $4.75

RED-LETTER EDITION.

With All the Words of Christ in the New Testament Printed in Red.



1282—Genuine Leather, Morocco grain, divinity circuit round corners, red under gold edges, register and headbands; title stamped on side and back in pure gold $3.25

60—Bound in Cloth, stiff covers, square corners, red edges, Sunday School Scholars' Bible, stamped in pure gold on cover, no illustrations; special book for Sunday Schools 95c

Any of the above Bibles sent postpaid. Address

THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy

MONDAY.

"THE PRAYERS OF JESUS."

Fifteenth: *Intercession* (Luke 22:32).

Our lesson is taken from the upper chamber when they ate the Passover Supper together. Jesus reminds the disciples of the temptations they will meet as they go forth to win the world, and he told Peter that even he would deny him; and so thoroughly did he feel this that he prayed for Peter that his faith fail not. His flesh would fail, but his faith must not fail, and it didn't.

This is called intercessory prayer—prayer that beseeches on behalf of someone else.

We do not mind praying for others, but how oft do we make those prayers of the right sort; that is, asking for the most beneficial thing? We pray for health, for money, for comfort, happiness, salvation from temptation, from falling; but find it easy to omit the greater thing, faith in God and service for the Master.

Prayer—Our Father, again we are ashamed of ourselves to find that we are so selfish. God save us from ourselves to thee and thy glory in others. —*Amen.*

TUESDAY.

"THE PRAYERS OF JESUS."

Sixteenth: *Suffering, sadness and submission* (Matt. 26:36-44).

They are the three prayers of Gethsemane. Only Mark records the three prayers—the others record only two. Jesus prayed for the same thing each time; relief from agony, from sorrow, and for submission to the Father's will. The thrice uttered prayer teaches us a higher sense of his suffering for us and a higher sense of the value of suffering when it is for righteousness.

It teaches us that it is not wrong to be exceedingly sorrowful, for sorrow mellows the the heart and deepens the sense of brotherliness among fellows. Every sorrow may be an expression of profound love. It teaches us that while we may pray for deliverance from our distresses, we must learn to say from the depths of heart, "not my will, but thine be done." "Not as I will but as thou wilt."

Prayer—Our Father, help us to begin this day with thee, and for thee and for the Lord of our fellowman, and make us willing to sacrifice that thy will may be done.—*Amen.*

WEDNESDAY.

"THE PRAYERS OF JESUS."

(On the Cross.)

Seventeenth: *Our hardest lesson* (Luke 23:34.)

On the cross, Jesus demonstrated, in the sublimest manner, what he taught the disciples and the people in that first sermon, wherein he set forth the great Commandments of the kingdom, viz., "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you" (Matt. 5:44).

And now, at last, when he has been betrayed by a close friend, tried without a chance of defense, mobbed—and crucified on the cross, his head bloody, a sword thrust through his side, and suffering all the agonies of a slow torturous death, midst his last breaths, he has love and pity for his executioners, and prays to God not to harm them, but to forgive them, for they were ignorant of what they were doing and were not responsible. Could there be a sublimer expression of love? Can we approach such a love at all? And just that, he says, is one of the great laws of the kingdom. We are so far from accomplishing this, it makes one wonder why he did not create us with a greater ability of nature to do so. But had he created us that way, we would not be as well off; for Christian character, like the maturing fruit of the tree, is a development; certain processes of love and culture, and to love and do good to enemies is one phase of Christian character to be obtained that way. So let us thank God, and cultivate the habit of praying for our bitterest enemies.

Prayer—Our Father, our Father, our Father, have mercy upon us, and save us for our enemies so that even those who would do us worst, may serve thy cause.—*Amen.*

THURSDAY.

"THE PRAYERS OF JESUS."

(On the Cross.)

Eighteenth: *"More Love to Thee, O Christ."*

"My God, my God, why hast thou forsaken me?" (Matt. 27:46).

"It is finished" (John 19:30).

We never approach this scene of the cross without feeling like bowing down and backing away. The love that induced our Saviour to bear such suffering that called for this prayer makes one feel totally inadequate in any of the Christian graces. It beggars description. It shows the most honest attempts at its truths, leaves us still unworthy to claim a right to anything like him. So, we will leave it at that, dear friends, and trust you will find your own soul at rest and peace in him, and that you may love him more day by day for it all.

Prayer—(Say the Lord's Prayer, and let your soul go out to him in love.)

FRIDAY.

"THE PRAYERS OF JESUS."

(On the Cross.)

Nineteenth: *"Commended."*

"Father, into thy hands I commend my spirit." (Luke 23:46).

Again, Jesus prays—at least he talks to the Father. He does not pray in the sense of petition. The last deed had been done. The last word had been spoken. It is all over, and out of the consciousness that he had accomplished what he had been given to do, though his head was bloody, it was unbowed. He was still the Master of his soul, and lifting himself up to the Father, commended his spirit in its all to the Father's care and reward. How beautiful! When our work is done and all of life in the body is behind us, may we be able to take it all, as it were, in our hands and hold it up to him and utter the same glorious words. Unless we live every day in a way to make such a record, we will fail, I fear.

Prayer—Lord help us.—*Amen.*

SATURDAY.

"THE PRAYERS OF JESUS."

Twentieth: *His Last Prayer* (Luke 24:50-51).

We have mentioned twenty recorded prayers of our Lord and tried to present their bearings upon our lives. The prayer before us was one of benediction upon his disciples, on Ascension's Mount, as he departed to be with the Father.

Bear in mind that in the spiritual body Jesus did not cease to pray. He was recognized by his praying. While in the grave, the record says, that he preached to those who were in prison. It also says that he is now on the right hand of the Father making intercession for us, praying for us. In the parable of the rich man and Lazarus, he makes it plain that in the spiritual body man is still conscious, sane and able to pray.

Prayer—O Lord, may we share in the prayers of our Saviour for us. In Christ's name, we ask it.—*Amen.*

WHERE I FIRST BEGAN.

By A. R. FLOWERS.

I am often asked when I first began doing things in the capacity of a religious worker; and when I first began working with young people. This is a question I am not able to answer definitely. I remember when I was in my early 'teens, I found myself a sort of leader among the other boys in Sunday School work. I had gotten there, too, rather unconsciously to myself, for I always had a rather unassuming disposition and I haven't overcome it yet; and just how or when I got the go on the other boys, I do not know, unless it was because I have always tried to do more thinking and doing than I have talking.

Now I do remember very distinctly when I was elected to the position of lecturer, for early 'teen age boys and girls, by the old Wilson Mission Sunday School Convention; and I was barely out of my teens myself. This Convention was a move growing, I think out of the District Conference of the Methodist Church, but it was nonsectarian. I remember that I was placed in nomination by our family physician, who was a Baptist and our nearest door neighbor, and saw me almost every day, but I did not see why he wanted to land me for such a job as that at my age. I thought that older people should have such responsibility as that, and not a beardless youth like myself. But by thinking and reading until my head ached, and putting my whole soul into the work, I held my job for two and one-half years—until I entered the University of North Carolina.

Another thing that was of priceless value to me in this lecture field was the training that I had received in high school, in our literary society, which was held each Friday evening from about 7:30 until 9 o'clock, under the presidency of the principal of our school. I thought, when only a boy, that it was a great accomplishment for a man to be able to stand on his feet and express his thoughts intelligently, and I think so today, but our high schools have almost lost the art of training young people in that capacity these days. No period of my life has ever meant more to me than my high school training. I had God loving and God fearing teachers, and the very clay that covers their mortal remains is sacred to me until this day. Not only does the old Wilson Mission Sunday School Convention of the past owe a debt of gratitude to my old teachers, but every soul of mankind that my life has influenced for good is likewise indebted.

Our nature can never be at home among things that are not wonderful to us. Could we see things always as we have sometimes seen them—and as one day we must always see them, only far better—should we ever know dullness?—*George MacDonald.*

THE CHRISTIAN SUN'S PULPIT

Rev. John G. Truitt, *Pastor.*

DOUBT KNOCKS AT LEARNING'S DOOR.

By John G. Truitt.

"And when they saw him, they worshipped him; but some doubted."—Matt. 28:17.

The disciples had seen the resurrected Christ already. They had handled him, as it were, and seen him, and known him. They could not begin to comprehend him before his resurrection, now much less. He was not theirs now to comprehend, but to worship! He had done something that put him beyond the pale of mortality, he was now immortal. "All power is given unto me in heaven and in earth," he could now say, and with more convincing authority than ever before. "When they saw him, they worshipped him," and what else, pray tell me, could they do for such an One as he?

Perhaps on the same mountain on which he had been some time ago transfigured before their eyes, he now stood with them, and this time in his own permanently glorious body. How rightly we may here and now contemplate that scene! We are in a holy place, a place appointed, and place where that very same Christ's promise rests. Many have by faith right here looked upon him and by faith gone out from this holy place to live and serve in a divinely inspired and appointed way. I am not using pretty figures of speech, I am telling the truth. A church room such as this is a God-appointed, power-giving place out of which flow the spiritual streams of God's blessings upon the earth. Therefore, how rightly here may we contemplate that other meeting, appointed by Christ, in the very beginning of the Christian movement of which we are a part.

The disciples had been learning about Jesus. We are learning about him. They had been learning to obey him. We are trying to learn to obey him. He had asked them to meet him in Galilee. On the resurrection morning an angel had said unto the women there: "Be not amazed, ye seek Jesus, the Nazarene, which hath been crucified: he is risen; he is not here; behold the place where they laid him! But go, tell his disciples and Peter, He goeth before you into Galilee: there shall ye see him, as he said unto you." In his divine providence, and by his Holy Spirit, he has asked us to assemble here. That was an appointed place. This is an appointed place and hour. He has said wherever two, or three, are gathered together in his name, that he will be in their midst, and that to bless them.

I.

"They saw him." They had seen him in Jerusalem, and on the road to Emmaeus. And with what blessing, and joy they had seen him each time. They were hovering about Jerusalem —the place of his crucifixion—like some haunted, possessed people which could not get away. He had shown himself to them there. They had acclaimed him Lord, and had fallen at his feet. But they were in Jerusalem still. Like a perishing fern, they were "pot-bound." They were in such close proximity to yesterday, with its eaten supper and the memories thereof, Judas walking out to sell his Lord, the disciples sleeping through his extremity of sorrow, and Peter denying him with a vengeance. And one of them confesses that "they all forsook him, and fled." They had seen their Lord beaten and abused, cursed and crucified, and they had felt their own helplessness, and their own supreme sense of guilt and shame that it had all been done without their uplifted hands—especially since some of them had made much claim to bravery in other moments. They were sick, and whipped, and sore!

The body of Jesus had been resurrected, but not the spirits of his followers! They had looked upon him in a sort of awe-stricken daze. They were beginning to learn of a new Lord, or rather their same Lord in a new role. They must get out of Jerusalem for a new perspective. A change of environment was prescribed by their great Physician. "Meet me in the appointed mount in Galilee." My friend, the church is a mount of God. It is a "change of environment" for a spiritual refreshing, healing, blessing. Happy is that person who avails himself of that blessing.

"And when they saw him," seems in that new, mountain air—far away from Jerusalem in their good, old Galilee country—to just drop the scales from their eyes and allow them to really see him again in all his winsome beauty, and glory, and divine challenge to move forward for him! My friends, let us see Jesus. Let us see him as he is. Let us look upon him as his followers should look upon him, in order that the scales may fall from our half-seeing eyes. The disciples are not here now, for Jesus to visit, to challenge, and to call upon for service, *but we are here!* He needs us, he needed them. He wants to arouse us, as he aroused them. And to command us, as he commanded them. We have the momentous day, and the big need; and his call is as clear to us as to them.

II.

"They worshipped him." Him? The angel described who he was in the verses I quoted a moment ago: "Jesus, the Nazarene, which was crucified: he is risen." That is the way an angel from God expressed it. We may befog that description with all the sophistries of the sages, and we shall not have anything better than "Jesus, the Nazarene—crucified, and resurrected." It is all there. And when the disciples saw him—the disciples, who had known him, and loved him in the flesh—when they saw him, they worshipped him. Our often quoted E. Stanley Jones once said: "When I first went to India, I was trying to hold a very long line—a line that stretched from Genesis to Revelation, on to Western Civilization and to the Western Christian Church. I found myself bobbing up and down that line fighting behind Moses and David and Jesus and Paul and Western Civilization and the Christian Church. I was worried. There was no well-defined issue. . . . Then I saw that I could and should shorten my line, that I could take my stand at Christ and before that non-Christian world refuse to know anything save Jesus Christ, and him crucified. . . . My task was simplified."

That is where the disciples were. They had taken their eyes off of everything but the Christ. As once before at this place "they saw no one save Jesus only." And when they saw him, they worshipped him. He is the one, and only one, that can stand crowned in the throne-rooms of our individual wills and make a new Kingdom of God on earth.

III.

"But some doubted." By now you are wondering why I labelled this message, "Doubt knocks at Learning's Doors." It is a part of our text. It is a part of the learning process. It is true to life. However noble the group that may meet to worship there will be some doubting. It may be that lofty doubting which leads to sincere investigation; or it may be another very fine type of doubt which is a surprised wonder hesitating at the door of belief. In this connection

(Continued on page 14.)

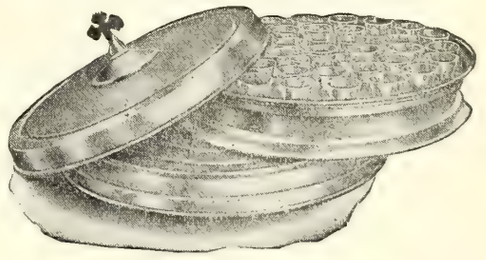
COMMUNION WARE.

Individual Service.

Made in best Silver Plate or Aluminum. Prices low; first-class workmanship and finish.

ALUMINUM.

Aluminum is light in weight, durable, and does not tarnish.

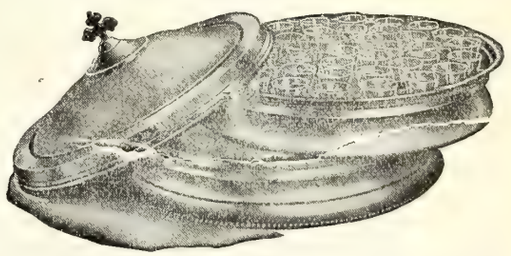


Style No. 50-A.

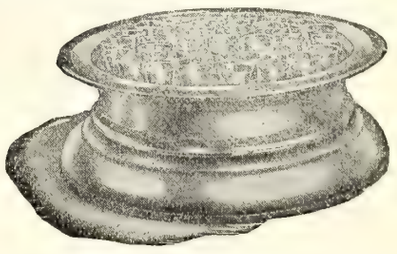
Tray No. 2—Interlocking, with 40 plain glasses	$7.00
Tray No. 6—Interlocking, with 35 plain glasses	6.75
Tray No. 10—Interlocking, with 30 plain glasses	6.50
Base No. 50-A—Fits Trays 2, 6, or 10.....	2.25
Cover No. 50-A—Fits Trays 2, 6, or 10.....	2.25
Bread Plate No. 1—Narrow rim.....	1.60

SILVER-PLATED.

The Silver-plated Ware is of the very highest grade and best finish; heavily plated on nickel base.

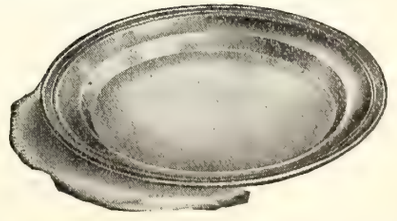


Tray No. 85—Interlocking only, with 36 glasses	$22.00
Base No. 1—Silver-plated; fits Silver Tray 85..	11.00
Cover No. 5—Silver-plated; fits Tray No. 85...	16.00



(For Silver Bread Plates, see under No. 90.)

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	$22.00
Base No. 2—Silver-plated; fits Silver Tray 90..	16.00
Cover No. 4—Silver-plated; fits Silver Tray 90.	14.00



Bread Plate No. 3—Narrow Rim.....	$ 9.00
Bread Plate No. 4—Broad Rim.....	9.00
Filler—Silver Lined.....	6.00

THE CHRISTIAN SUN

1536 East Broad St Richmond, Virginia

Christian Orphanage

Dear Friends:

You will notice from our financial report that we have reached and passed the sixth rung of our financial ladder for the year. Every thousand dollars makes one rung in the ladder. Our goal for the year is twenty thousand dollars. If our people will see to it that we reach our goal we will be able to live within our income. That don't mean that it takes that much to support the children. It means upkeep on the buildings, insurance, painting, three cars of coal, pumping water, electric lights, farm machinery and repairs, gas bills for farm tractors and other machinery, salaries for workers, hospital bills, medicine, etc.

These things naturally come in running a plant such as this. There is lots of expense in a home besides food and clothing. There is a lot of expense in our institution besides food and clothing. We reached our goal last year. We want to reach it this year. Only fourteen thousand dollars to reach it. If everybody will push a little it will make climbing easier. Let everybody push and see how soon we can reach the seventh rung.

Several of our boys and girls have gone out since the school closed. Splendid boys and girls, some of them had been here since they were little tots. You might have an idea that they would be anxious to go, but such is not the case. They love this home as much as any child loves its home. To some it is really the only home they remember. Then it is just as touching for us to see them go. They really feel as if they are our own children. To leave the home shelter and go out alone in the world to confront the problems of life is no easy thing. It means to win or lose. It means to succeed or fail. If this thought could be impressed on the minds of the early 'teen age, they would give this period in life more serious thought. My heart always aches, too. I have had the same experience as all of us have. We know what it means.

Remember the Orphanage in your daily prayers. Speak a good word in behalf of the fatherless.

C. D. JOHNSTON, *Supt.*..

REPORT FOR JUNE 7, 1934.

Brought forward		$ 5,971.05
Sunday School Monthly Offerings.		
North Carolina and Virginia Conference:		
Hines' Chapel		6.00
Eastern North Carolina Conference:		
Turner's Chapel	$ 1.47	
Henderson	2.56	
Morrisville	3.50	
North Clayton	1.50	
		8.53
Western North Carolina Conference:		
New Center	$ 3.00	
Antioch	.76	
Mt. Pleasant	3.00	
Smithwood	1.06	
Seagrove	1.86	
		9.68
Eastern Virginia Conference:		
First, Norfolk	$ 5.93	
Holland	5.00	
First, Portsmouth	8.33	
Holy Neck	6.49	
		25.75
Valley Virginia Central Conference:		
Mt. Olivet (R)	$ 1.00	
Mayland	1.00	
Linville	5.47	
		7.47
Special Offerings.		
F. C. Owen, gdn. James Brown..	$ 12.50	
Miss Irene Franks, Raleigh, N. C...	1.00	
		14.50
Total for the week		$ 70.93
Grand total		$ 6,041.98

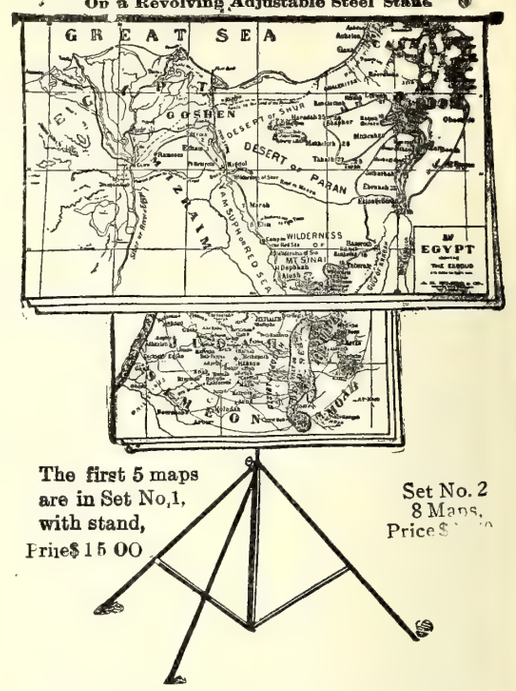
THE SUN'S PULPIT.

(Continued from page 13.)

I wanted to say to the large number of young people in this congregation: Have you honest doubts, for they are the very harbingers of a vital faith. Follow out the promptings of such honest doubt in the spirit of reverence which characterizes all true scientists, and seekers after knowledge. And above all do not let your doubts, many as they may be and whatever nature, cause you to be mentally careless and willing to give up the search for a satisfying belief and understanding. For doubt knocks at the door of learning, and seeks and finds a far richer entrance for having first been denied.

There was a young chap among the followers of Jesus who has become known as "doubting Thomas," but just remember that his faith finally topped them all, when he acknowledged Jesus as "My Lord, and my God." Also notice that while our text says, "but some doubted," that right on top of that Jesus went ahead with his assertion of all power in heaven and earth, and commanded that self-same group to do the great task of evangelizing the world. Doubt drove no one of this group away. For it no one was denied. They, everyone, had found their place. And of them John Mark writes: "And they went forth, and preached everywhere, the Lord working with them and confirming the word with signs following.—*Amen.*

Eilers Sunday School Maps.
On a Revolving Adjustable Steel Stand



The first 5 maps are in Set No. 1, with stand, Price $15.00

Set No. 2 8 Maps, Price $

Fine large Maps, in 6 Colors 36x57, on linen finished Cloth. Mounted on a folding steel stand, which can be regulated, so that Maps may be seen to the best advantage. This set contains data for thorough Bible Study. Its large print and Cheerful Colors makes this set very instructive and attractive. Contains the five thoroughly up to date Maps necessary to the study of Bible History.

New Testament Palestine, — Old Testament Palestine, — Roman empire and Bible Lands, showing Pauls Travels by Colored lines. — Lands of the Old Testament, from the Great Sea, to the Persian Gulf.—The Exodus, Egypt, showing by Colored lines the wanderings of the Israelites the

THE CHRISTIAN SUN
1536 East Broad Street Richmond, Virginia

HOLMAN SUPERIOR TEACHERS' BIBLES
Authorized Version—Self-Pronouncing The Best Editions of the World's Best Book

For Adults, Teachers, Preachers, Students, and All Who Would Study the Word of God Intelligently

BOLD BLACK TYPE—COMPACT SIZE 4½x6¾ INCHES—WILL FIT THE COAT POCKET

Part page specimen of Holman Boldblack Type Bible

ST. MATTHEW, 5. *Christ's sermon on the mount.*

13 And leaving Năz a-rĕth, he came and dwelt in Cā-pĕr'na-ŭm, which is upon the sea coast, in the borders of Zăb'u-lon and Nĕph'tha-lim:
14 That it might be fulfilled

A.D. 31.
CHAP. 4.
m Isa. 9. 1, 2.

934 CHAPTER 5.
3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.
AND seeing the multitudes, a he went up into a moun-

THIS NEW HOLMAN TEACHERS' BIBLE, Pronouncing Text, Bold Black Type is a **PRONOUNCED SUCCESS.** The latest Bible with **NEW HELPS** that are quite comprehensive and consist of an Illustrated Bible Dictionary, Concordance and additional aids all under **ONE ALPHABETICAL INDEX.** Also Fine Maps on Coated Paper, and a specially prepared **BIBLE READING COURSE,** intended to stimulate and maintain interest in the Bible. Imported Bible paper is used to improve opacity and keep down bulk. By this means you get the benefit of full Biblical information without the physical discomfort of handling a heavy volume.

STYLES AND PRICES—BIBLE PAPER EDITION

4612. **French Morocco Leather,** divinity circuit, overlapping covers, round corners, red under gold edges..... **$4.00**
4630. Same as 4612, with extra leather lined covers..... **4.75**

THIN INDIA PAPER EDITION
With Helps as described above. Size 4½x6¾ inches. One inch in thickness

630X. **Egyptian Morocco,** divinity circuit, leather linings, red under gold edges, silk head bands and silk marker..... **7.00**
633X. **Algerian Morocco,** divinity circuit, leather lining to edge, silk sewed, round corners, red under gold edges, extra quality binding..... **8.00**

EXTRA LARGE PRINT TEACHERS' BIBLES
Large 8 Vo. Size—8x5½ inches—1600 Pages, including 400 pages of Bible Study Helps

Part Page Specimen of Print

Extra spacing between words and lines makes this Bible very easy to read.

ST. MATTHEW, 5. *Christ's sermon on the mount.*

15 [k] The land of Zăb'u-lon, and the land of Nĕph'tha-lim, *by* the way of the sea, beyond Jôr'dan, Gă'l-lee of the Gĕn'tiles;

A. D. 31.
k Is. 9. 1, 2.
l Is. 42. 7. Luke 2. 32.
m Mark 1. 14.

2 And he opened his mouth, and taught them, saying,
3 [o] Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

CONTAINING COMPLETE HELPS TO BIBLE STUDY, INCLUDING ALL OF THE FOLLOWING FEATURES

A New Practical Course in Bible Reading, A Treasury of Biblical Information. The most carefully compiled, thorough and attractive form in which valuable Biblical information has ever been prepared. Illustrated Self-Pronouncing Bible Dictionary Containing 150 illustrations, concise definitions and textual references on nearly 50,000 subjects. **A Practical Comparative Concordance,** with nearly 50,000 references. **Four Thousand Questions and Answers** on the Old and New Testaments. A valuable Help to all Bible Readers.

STYLES AND PRICES

4712. **Divinity Circuit** (overlapping covers), French Seal Leather, red under gold edges, silk head bands, and silk marker.. **$5.00**
812RL. **Red Letter Teachers' Bible.** The Words of Christ in the New Testament, Old Testament Passages alluded to by Christ, various prophecies relating to Christ in the Old Testament, etc., all **PRINTED IN RED.** Binding same as described above on 4712 and same large Self-Pronouncing type..... **6.00**
733X. **Holman India Paper, Genuine Morocco,** leather lined, silk sewed, divinity circuit, round corners carmine under gold edges, silk head bands and silk marker, same type and helps as above..... **10.65**

All styles sent Postpaid at above prices—Thumb Index 50 cents extra

PROGRAM.

Sunday School and Christian Endeavor Convention (North Carolina and Virginia Conference) to be held at Berea Christian Church (near Elon College), Thursday and Friday, June 21 and 22, 1934.

Convention Theme: "Reflecting Jesus Christ."

CONVENTION SONG.

Let the beauty of Jesus
Be seen in me;
All his wonderful passion
And purity,
O thou Saviour divine,
All my nature refine,
Till the beauty of Jesus
Is seen in me.

Thursday Morning.

10:00—Convention called to order by the President, Mr. W. B. Truitt.
Opening Service in charge of Rev. G. C. Crutchfield.
Response, Miss Frankye Marshall.
10:30—Roll Call; Recognition of Ministers and Visitors.
11:00—President's Address, "More Horses than Riders."
11:25—Business and appointment of committees.
11:40—Address, "Reflecting Jesus Christ Through Christian Endeavor," Rev. Gordon Spaugh, Winston-Salem, N. C., past president C. E. Union of North Carolina.
12:15—Adjournment for lunch.

Thursday Afternoon.

1:45—Song Service led by Rev. G. C. Crutchfield.
Devotionals by Rev. D. M. Spence
2:10—Report of Sunday School Departmental Secretaries:
Children's Division, Mrs. Robert Simpson.
Young People's Division, Miss Frankye Marshall.
Adult Division, S. D. Scott.
Administrative Division, Rev. D. O. Sander.
2:35—Report of Christian Endeavor Departmental Secretaries, Mr. W. T. Dunn, Vice-President, in charge.
Senior, Rev. J. E. Neese.
Intermediate, Miss Clarice Gunn.
Junior, Miss Helen Mitchell.
2:50—One Hour Group Conferences:
1. "How to Improve Our Sunday Schools," Dr. W. C. Wicker, leader.
2. "Planning for Children's Work," Miss Priscilla Chase and Mrs. Grace Stewart, leaders.
3. "Young People's Work in the Church," Dr. L. S. Dodson, leader.
4. "The Place of the Christian College in the Work of the Local Church," Dean A. L. Hook, leader.

3:50—Reassemble.
Address, "Sunday School and Christian Endeavor as Schools of Life," Rev. Wm. T. Scott.
4:10—Business, announcement of entertainment committee.

Thursday Night.

7:45—Program in Charge of Youth Fellowship, Rev. J. E. Neese, President.

Friday Morning.

9:00—Song Service, led by Rev. G. C. Crutchfield.
Devotionals, by Rev. C. E. Hyde.
Business.
9:30—Report of Mission Secretary, Miss Jessie R. Sharp.
9:50—Report on Institutions:
Elon College (15 minutes), Dean A. L. Hook.
"Christian Sun" (10 minutes).
The Orphanage (30 minutes), Miss Nannie B. Farmer. (Includes program in charge of Supt. C. D. Johnston.)
10:45—Address, "Making Our Convention Evangelistic," Rev. H. E. Crutchfield.
11:15—Report of Committees and Election of Officers.
Business.
11:35—Closing Service in Charge of Rev. C. E. Newman.
12:00—Adjournment. (Lunch served at church.)

CONVENTION OFFICERS.

President.....Mr. W. B. Truitt, Greensboro, N. C.
1st V.-President, Mr. W. T. Dunn, Lynchburg, Va.
2nd V.-President, Rev. C. E. Newman, Virgilina, Va.
Recording Sec'y., Miss Evelyn Stewart, Greensboro N. C.
Ass't. Recording Sec'y., Mr. John R. Foster, Jr., Greensboro, N. C.
Treasurer.....Mrs. Floyd Dunn, Lynchburg, Va.
Corresponding Sec'y., Rev. Wm. T. Scott, Winston-Salem, N. C.

CONVENTION MEMBERSHIP.

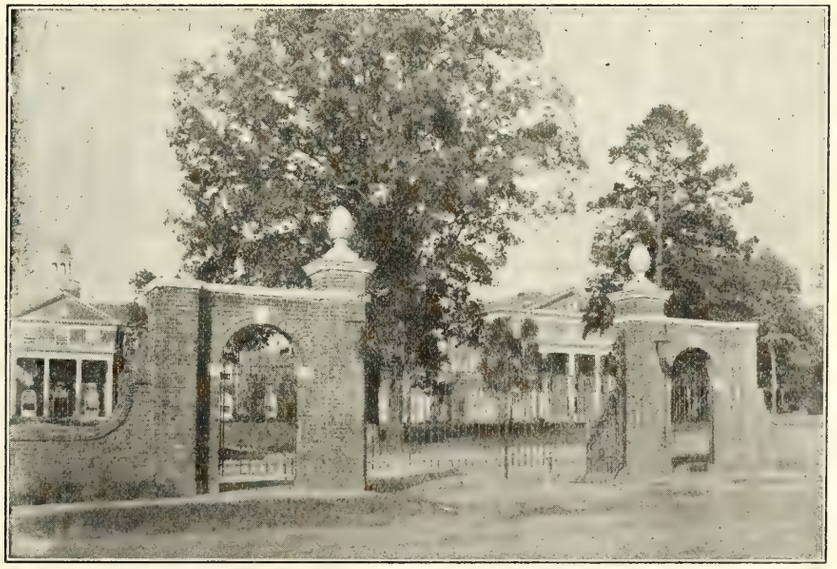
"The membership of the Convention consists of the pastors of the Conference, Sunday School, Divisional and Departmental Superintendents or Presidents of Christian Endeavor Societies, and one representative from each Sunday School and Christian Endeavor Society and each 25 members or fraction thereof."

CONVENTION FINANCES.

"The apportionment for each Sunday School and Christian Endeavor Society constituting the Convention is based on five cents per enrolled member annually of each School and Society belonging to the Convention."

ELON COLLEGE

AN ACCREDITED COLLEGE
of the
CONGREGATIONAL CHRISTIAN CHURCHES OF THE SOUTHEAST



South Entrance to the Campus

ELON COLLEGE, founded by the Christian Church in 1889, has fully justified the faith and hope of its founders during its 42 years of operation. Its graduates from the four-year course leading to a bachelor's degree, number 980, now living, 122 of whom are in the Christian Ministry and full-time Christian service. The majority of these are members of our own denomination. In addition, 449 are in educational work and are an active influence in the lay leadership of the Christian Church.

THE CHRISTIAN EDUCATION BUILDING, and the definite religious atmosphere of the College, provide the very best facilities available for training for religious leadership, and offer the Church its finest opportunity to train the young people of the denomination to assume active leadership both in the ministry and laity of the local churches.

Address—

C. M. CANNON, *Registrar*

Elon College, - - - - North Carolina

Home Atmosphere—Reasonable Rates—Clean Athletics—Christian Spirit

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational-Christian Church.

Central Publishing Co., Inc., is complying with the President's Code

BOARD OF EDITORS.

J. O. ATKINSON, D. D.....Editor
E. C. GILLETTE, D. D.....Associate
S. C. HARRELL, D. D.....Contributing
C. R. RAYMOND, D. D....Contributing
ELISHA A. KING, D. D...Contributing
W. C. WICKER, D. D.....Contributing
J. T. KERNODLE....Managing Editor

SUBSCRIPTION RATES.

One Year $2.00
Six Months 1.00

Trial Subscriptions: Five or more new subscriptions sent in at one time by pastor or president of any church organization, three months for 40c each.

PUBLISHED EVERY THURSDAY AT RICHMOND, VIRGINIA.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Change of Address: Be sure to give both old and new address when asking that your address be changed.

All news matter and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsyth Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, **Managing Editor, 1536 E. Broad St.,** Richmond, Va.

Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

Receipts: The change of label is your receipt for money paid. The label shows date of expiration, and change on label will appear the first or second issue of the month following renewal, provided it was received before the 25th. No other receipt will be sent unless requested. Please notify the Richmond Office if label is not changed as above.

MARRIAGES

HAYFIELD—KECK.

Thursday morning, May 18th, at 9 o'clock, the writer united in marriage at his home, Mr. Clyde Hayfield and Miss Polly Keck. These young people are members of the Bethlehem Christian Church, and are held in high esteem by their many friends and acquaintances. They will make their home with the bride's mother, Altamahaw, N. C.

May their life be long and happy.

G. C. CRUTCHFIELD.

In the school of Christ they are the best scholars who continue learning to the last.—Christian Scriver.

OBITUARIES

LYNCH.

John Booth Lynch was born March 11, 1874, and died April 5, 1934. The funeral was conducted at Mt. Zion Christian Church, of which he was a member, by the writer, assisted by Rev. J. S. Jones, of Mebane, Rev. C. A. Brown, of Burlington, and Rev. J. L. Neese, of Greensboro.

Brother Lynch was widely known as an honest and well respected citizen. He was a man true to his convictions.

He leaves to mourn their loss, two sons, Zeb H. and Morton, three grandchildren and two brothers: Thomas and Robert Lynch, all of Mebane.

May the Lord bless and comfort the bereaved ones and help us all to be submissive to his will.

J. FRANK APPLE.

BEAIRD.

Brother W. H. Beaird was born August 26, 1871, and died May 5, 1934. He joined New Hope Christian Church when he was quite young and remained loyal and true to his church until death.

On December 25, 1893, he was married to Miss Rena Johnson. To this union were six children: five boys and one girl. Two boys preceded their father in death, three boys and one girl, together with their devoted mother, survive him.

He has one sister and two brothers living. Brother Beaird had many friends and his life was a very useful one—always quiet and thoughtful, industrious and energetic. He has made a wonderful contribution to his community. May the three young men who are his sons and the one daughter be able to carry on in the way their father planned, and may the God whom he loved and served comfort them in their loss. And may he, too, sustain his precious wife in her bereavement, and console all who are afflicted by his going. We shall miss him, but we know where he has gone. Let us all get ready to meet him. A noble man, a "Prince has fallen."

G. D. HUNT.

GARRIS.

God, in his infinite wisdom has seen fit to remove from our midst our beloved sister, Mrs. Ella Garris, removing her from this world of sorrow and suffering to a place of eternal joy and peace.

Her quiet fortitude in the midst of her suffering and her calm acceptance of the Master's will expressed a sincere devotion to her Creator.

She was at all times interested in the church and its works, and it was her earnest desire to be of help.

Therefore, we, the Ellen Grimes Bible Class of the First Christian Church of Portsmouth, Va., do hereby offer the following resolutions:

1. That by her fortitude and courage she has set us an example by which we shall be enabled to do more and better work for the kingdom of God.

2. That we have been blessed by having her with us, and her Christian life shall be one of our sweetest memories.

3. That we extend our sincere sympathy to the bereaved family, and commend them to the all-wise Father for comfort and consolation.

4. That a copy of these resolutions be sent to the family, a copy be spread on the records of our class and a copy sent to "The Christian Sun" for publication.

Respectfully submitted,
MRS. O. C. HARTUNG,
MRS M. L. PARKER,
MRS. C. W. PARKER,
Committee.

PIEDMONT COLLEGE

Located in

"The Blue Ridge Highlands"

SUMMER TERM—JUNE 11th.

An accredited college with an enviable reputation for superior classroom instruction, and wholesome student life.

Fully recognized and accredited in its home State, and in such neighboring States as North Carolina, South Carolina, Alabama, Tennessee and others. Standard courses leading to the A. B. and B. S. degrees.

The Summer Term, continuing for six and nine weeks, affords opportunity for college and professional study and invigorating recreation.

From six to twelve hours of credit may be earned. Special courses in Elementary, Intermediate, High School and Rural Education. Public School Music and Art; School and Playground Games; Athletic Coaching.

For Fall Term or Summer Bulletin, write

DEAN J. C. ROGERS,
DEMOREST, GEORGIA.

Southern Seminary Foundation

(*Successor to Atlanta Theological Seminary.*)

AFFILIATED WITH

Vanderbilt University

The Foundation and the other Foundations that are affiliated with Vanderbilt University School of Religion comprise the only Interdenominational Theological School in the South. Through this affiliation the students enjoy the rights and privileges of Vanderbilt University.

DEGREES.

Candidates for degrees are required to have completed their college courses.

The degree of Bachelor of Divinity is offered to qualified students who complete the required courses.

Vanderbilt University also offers the degrees of Master of Arts and Doctor of Philosophy, in accordance with the regulations established in its several departments.

MORE THAN A SCHOOL OF THEOLOGY.

Because of our affiliation with Vanderbilt, our relations with other nearby colleges where our students can take courses without tuition, and the cooperation of the American Red Cross and other social agencies in the city, we prepare students for many types of Christian service.

For information write

WILLIAM JAMES CAMPBELL, *President*,
330 BUTTRICK HALL, VANDERBILT UNIVERSITY,
NASHVILLE, TENN.

THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

IN ESSENTIALS, UNITY. IN NON-ESSENTIALS, LIBERTY. IN ALL THINGS, CHARITY.

VOLUME LXXXVI. RICHMOND, VA., THURSDAY, JUNE 14, 1934. NUMBER 24.

Mrs. N. T. Farmer 1-1

THE SUN'S OBSERVATORY

Bank Insurance Measure Extended.—

A compromise bill postponing permanent bank deposit insurance until July 1, 1935, and continuing the temporary provisions under which deposits of under $2,500 are insured, was passed by the house the first of the week. Senate approval was considered certain.

Hurricanes Take Toll of Life.—

Probably the worst hurricane of the present year swept across Central America the last of the past week taking death tolls as it passed. Relief workers estimated that no less than 2,000 persons were dead in the vicinity of San Salvadore alone, while hundreds were killed elsewhere. One village in Honduras was reported as entirely destroyed, with a loss of life amounting to 500.

Huey Long and the Bonus.—

Not a few of the Senators, particularly those up for re-election, must have cursed Huey Long for again proving himself the bad boy of the Senate, for it was the "kingfish" who forced the soldiers' bonus bill out of committee and thus forced the members of the upper house to record themselves as either for or against the measure. Huey was accused of taking a secret delight in digging this ticklish measure out after it had been so well buried.

Fiddling While Rome Burns.—

For Christians of any complexion or flavor to haggle now over the lesser breed of issues is fiddling while Rome burns. It is solemnly debating the number of angels who can dance on the point of a needle, while outside the charnal house wherein this mad discussion goes on the waves of a great tide of blackness roll up to overwhelm us. The new paganism, so strangely sounding in this twentieth century, is no idle fantasy, no disembodied dream, but a hard reality, and it will require of us all the courage of the early martyrs, all the strength and faith and determination which we may summon to our aid, for us to stand against it. There is our battle as Christians, there our task, and there must be placed the emphasis of our thinking and our activities.—*The Christian Evangelist.*

Tugwell Confirmation Certain.—

In spite of the opposition of a group of Southern Senators, headed by Smith of South Carolina, and including Senator Bailey of North Carolina and Senator Byrd of Virginia, Rexford G. Tugwell, the Presiden's choice for the Assistant Secretaryship of the Agricultural Department, seems certain of approval. Under the crack of the President's whip, the committee approved the nomination by an almost unanimous vote. Yet some of those voting affirmatively were said to be personally opposed to the appointment. It is quite significant that the opposition comes from within the ranks of the Democratic party, the Republicans sitting on the side line and watching developments. Tugwell has been one of the leaders in the Roosevelt "brain trust" and as such is not looked upon with too much favor by conservative Southern Democrats any more than by Republican conservatives. Those who believe in a strict interpretation of the Constitution can only look askance at some of the actions of the "brain trust."

"Let's Not Be An 'Ism'."—

Space does not permit of quoting John R. Scotford's entire article as it appears in *Advance.* It would be well worth the trouble of securing a copy of the current issue and reading it. Mr. Scotford "feels that he is entitled to express his increasing conviction that the name 'Congregational' is a liability rather than an asset to our churches. . . . In fact, he welcomes the present title of 'Congregational and Christian' because the latter part mitigates somewhat the banality of paves the way for a further change." Continuing, he says that "so far as local organizations are concerned the name has never been universally used. Of the eight Congregational churches to which the writer has belonged, three did not use the name." Mr. Scotford does not make a suggestion as to what name should be adopted in place of "Congregational," or Congregational-Christian," but he does think that "what we need is a name big enough and broad enough to cover what we really are—a free fellowship of churches of various kinds and antecedents which are united, not by an eclestiastical mechanism not a common creed, but by a mutual purpose to further the interests of Christ's Kingdom." One wonders if there has not been a forward step made in the finding of that name by the union of our two constituencies. The writer opposed the changing of the name of THE CHRISTIAN SUN at the Raleigh Convention, when the merger was in its beginnings, and was dumbfounded when members of his own constituency said that the name "Christian" was applied as to a peculiar sect. He was ably backed by the Congregationalists who were present. Mr. Scotford, we council patience. The time will come when the name that was first bestowed upon the followers of Christ as a term of derision, at Antioch, will be accepted by a united church universal. We are the vanguard. We are Congregational in government, we are attempting to be Christian, as He would have us be.

Is Drought-Relief a Blind?—

This question is raised by the Richmond *News Leader,* a paper which has, generally speaking, hitherto supported the administration's agricultural policy. It says: "If the effects of the drought are as serious as alarmists think, then obviously the farmers of the affected States need assistance on a large scale. Decent relief, in a form to rehabilitate those who have lost their live stock along with their wheat crop and their hay, must certainly be provided. Beyond that, this legislation should not go. Theorists in the department of agriculture should not be permitted, in the name of drought-relief, to set up a fund of more than half-a-billion dollars, and to use that fund for experiments not authorized by Congress or approved by the common sense of the people. . . . Of definite appropriations, the president estimates that $125,000,000 will be needed for 'special work program and human relief.' In addition, however, $75,000,000 is requested for 'live-stock purchases,' and $100,000,000 for 'shipping, processing and relief distribution of purchased cattle.' Only the 'experts' of the department of agriculture know what this means—if they do—but it reads very much as if the government is to give the department a free hand to buy and slaughter such cattle as it pleases and then to purchase new live stock for the prairie farmers. The appropriation of $50,000,000 for 'emergency acquisition of submarginal farms and assistance in relocating destitute farm families' is almost certainly another step toward 'subsistence farming' in the guise of emergency relief. To cap it all, $50,000,000 is asked for 'work camps to afford employment in the drought areas for young men principally from cities and towns.' In other words, unemployed young men are to be taken from urban areas and are to be carried into the districts damaged by drought, where it is certain that the expense of feeding them will be at the maximum. We cannot escape the conclusion that the drought has been made an excuse for demanding an immense sum of money to be thrown 'into the pot' to finance any ventures, however impracticable, that commend themselves to MR. ROOSEVELT'S agricultural advisers. . . . In recent weeks, it has been manifest that the agrarians are dominating the councils of the president and are prepared to go to any length in the reckless application of untried theories. The proposed, new amendments to AAA are alarming enough in themselves, but they are rendered doubly alarming by the arguments with which they are defended. . . . Unless the drought in the West is much worse than the most pessimistic reports indicate, every immediate need could be met by an appropriation not more than one-fifth as great as the president has asked. He should not permit a departmental raid on the treasury to be disguised as drought-relief."

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

The Eastern North Carolina Sunday School and Christian Endeavor Convention is to meet in annual session, at Catawba Springs Church, Wake County, N. C., July 10th-11th. The program is in process of making and will soon be printed. This Convention is usually quite largely attended, and good old Catawba Springs is famed for its cordiality in entertaining.

It is noted with pleasure that our distinguished friend and brother, Dr. Martyn Summerbell, journeyed from Lakemont, N. Y., to Defiance, O., to deliver the baccalaureate sermon on Sunday, June 10th, to the Class of 1934. The subject of Dr. Summerbell's address to the graduates was "Some Satisfactions of the Gospel." Our congratulations to that class for having this storehouse of wisdom to draw upon during the period of their baccalaureate.

THE SUN'S editor was happy to attend the prayer meeting service, Suffolk Christian Church, Dr. John G. Truitt, pastor, Wednesday evening, June 6th. The occasion chanced to be the celebration of a baptismal service at which six candidates were immersed. With this number, Dr. Truitt has received sixty-one members into church membership this conference year.

President L. E. Smith, Dr. Stanley C. Harrell, Mr. John Farmer, Dr. J. E. Rawls and Dr. J. O. Atkinson, a committee from the Board of Trustees of Elon College, were in Richmond last Wednesday on business for the College. The Trustees feel most keenly the need of clearing Elon College of all indebtedness and are seeking to plan a program to that end. We know nothing that would carry so much joy to the hearts of our people, and such relief to hearts that are burdened for the church, as to see Elon College cleared of debt and thus free to go forward with her great work.

"We already have a world community and it is only our stupidity which prevents us seeing it. Every question is a world question today. Every market is a world market. All the issues are world issues." So declared a great statesman recently. Commenting on the above, an editor of a religious journal declares, "We are in for a great awakening as to the possibilities inherent in Jesus' conception of the Kingdom of God. When statesmen speak in these terms, shall the religious press, tied hand and foot by narrow loyalties to denomination and nation, be the last to understand that humanity is searching for that spiritual foundation adequate for the reorganization of social and political systems on world lines?"

WHAT'S WRONG WITH THE CHURCH?

By G. H. VEAZEY.

What's wrong with the church? the enquirer asked,
The Pessimist made reply:
Religion has failed, the world is all bad,
It seems that the church will soon die.

The old time religion a long time ago
Made people honest and true;
Now Satan's turned loose, he's ruling the world,
The Christians remaining are few.

It seems that the preachers no longer trust God,
But trust in the Dollar so great,
They'll wake up some and see their mistake,
I hope it will not be too late.

I'm longing to see the good days of old
When preachers had love in their heart;
The laymen all practiced the teachings of Christ,
And from them they would not depart.

What's wrong with the church? I'm anxious to know,
The humble, true Christian replied;
The church is alive and doing great work
In the name of its Builder, Who died.

The church may not be as pure as it ought,
But it's doing a great work today,
By holding up Christ to a lost, dying world,
Who is the great Truth, Light, and Way!

The Gospel is carried by the church to the world,
And saves all who hear and believe.
All those who reject and continue in sin,
Their lives Jesus will not receive.

The preachers are happy while doing the work
That Christ has allotted to them;
They tell of his love, they point souls above,
And cause weary souls to trust him.

Wadley, Ala.

VALLEY LETTER.

I have recently held a revival meeting at Newport. We had good congregations most of the time. There were four conversions, and six additions to the church.

My next meeting was at Dry Run. Rev. W. B. Fuller did the preaching during the meeting. The people enjoyed his sermons, and the congregations continued to increase all the time. While there were no public professions, we trust some impressions were made that will bring forth a good harvest.

We had our Memorial service at Leaksville the first Sunday in June. We had a good congregation and a good day. The occasion was enjoyable and profitable. A bountiful dinner was served in the church yard at the noon hour. The pastor preached in the morning, and several speakers and singers occupied the time in the afternoon. We are delighted to have former residents of the neighborhood return on these memorial and homecoming occasions.

Our Sunday School Convention is now at hand and will be a matter of history before these lines appear in THE SUN.

Our Conference will soon be here. It is to meet this year at Mayland, August 8th and 9th.

A. W. ANDES.

THREE GREAT MYSTERIES.

Did you ever ponder upon the great mysteries of time, space and life? Ever give them more than merely a passing thought?

Regarding space, not even a satisfactory theory can be formulated. Limitless, endless, infinite, it is an awesome mystery indeed.

The mystery of time, no one can ever hope to solve. No one can even imagine how there can be such a thing as a beginning or end to time.

Life, over which philosophers have puzzled in all ages, is so unexplainable from a standpoint of pure reasoning.

The only answers to these great mysteries are to be found in the teachings of religion, the Bible, Christianity—answers that give a sense of assurance not to be found anywhere else.—*W. A. Bluhm.*

GO WITH THE UPTURN.

There are many evidences floating on our social, economic and religious tides that indicate a turn has come. It looks like we are at the beginning of the flood. For our readers who live in the interior and to whom tidewater figures of speech convey little meaning, we will say that it seems to us that the long down-hill drift, which was followed by a hard pull in the mud of the lowlands, has changed, and the road seems to have turned upward and we are now looking toward the hills. It looks like the upturn has come. Let's go up!

Increased employment, more business, advanced wages, higher prices, renewed confidence, liberal spending in the world about us, with many accessions, growing congregations and increased giving in the churches, are the signs of the oncoming tide. It seems to us as we go to and fro in the earth, that there has been a change in the direction of things. We hope so, and we had rather counsel with our hopes than with our fears. It's more fun and we think it will get us farther.

The church should go up with the upturn. While the church has held out better against the depression than any other human enterprise, many churches and many ministers have suffered. Some have almost lost their nerve. Let's recover and go up with the upturn.

This is not the time for retrenchment in the local church. Don't cut salaries. Don't break the heart of your minister when you need him at his best. Stop chiseling on the supplies. Brighten up the old church with paint. Advertise. Beseech the guidance of the Holy Spirit with an absolute surrender to the will of God. His way leads to the heights. Give your utmost to his highest.

This is the day for great enterprise in the general church. Western Maryland College at the annual meeting of the Board of Trustees ordered the erection of a new dormitory. Fine! The Maryland Annual Conference ought to make immediate arrangement to begin the construction of the Lewis Memorial Church in Washington. Every Conference ought to attempt a major enterprise. The tide has turned. To row now will mean twice the distance with half the effort. Let's go up with the upturn.

There is a tide in the affairs of men
Which taken at the flood, leads on to fortune.

God's tide seems to be coming in. Let us cast lose from the fears that have held us and go on and up with the rising current.—*Editorial in Methodist Protestant-Recorder.*

KEEPING THE CONTACTS OILED.

"At every turn the contacts of life are oiled by good nature and courtesy," says James Truslow Adams in attempting to account for the apparent ability of the Englishman to work longer and harder than the American. "Daily life," he affirms, "is tremendously 'efficient' as compared with America, where friction has become terrific."

Whack, whack, whack suddenly went the engine in my car. What a noise. Pedestrians stopped and gaped at me. The traffic cop grinned as I passed him. Even the mechanic straightened up and gazed at me as I drove into the garage.

"Running without oil," explained the foreman.

But no, the crankcase was full. Upon investigation it was discovered that the feed pipe was clogged; hence friction, noise, damage, and loss of time.

"Friction, noise, damage, and loss of time," these characterize the average life.

A NEW DEAL FOR THE INDIAN.

By JOHN COLLIER,
Commissioner of Indian Affairs.

The Wheeler-Howard Bill now before Congress has also been called the Bill of Indian Rights. The Indians themselves have referred to it as their "Declaration of Independence," and the enemies of the measure have called it socialistic, communistic and pagan. On the whole it is a piece of legislation which seems to leave no one indifferent. It has called for a vast deal of comment already, and political writers are now saying that it will be made a campaign issue in the states where there are Indian populations.

Thus are the fates of human beings made the football of politicians, for it is not too much to say that the fate of the American Indian is closely bound up in this proposed measure. Our Indians are in a desperate condition; if something is not done for them now it will soon be too late. The Wheeler-Howard Bill proposes to do that something.

Specifically, what is it? What is it that has to be done if the Indians of the United States are to be established on a reasonably certain economic and social footing?

First: The present system of property management must be completely revised. The land allotment laws must be repealed, measures must be provided to stop the sale of Indian lands to white men, perpetual Federal guardianship over Indian property must be assured and funds must be appropriated to buy back for the Indians some proportion of the lands lost to them through the workings of the allotment system.

On the economic front this is what the Wheeler-Howard Bill proposes to do, and the necessity of these measures may be judged by the following facts: Since allotment was put into effect in 1887 the Indians have lost two-thirds of the original land holdings, almost altogether through the workings of this system. Today they own about 47,000,000 acres, and of these, 20,000,000 are desert or semi-desert. The alloted Indians are desperately poor—their average per capita income, in ten tribes recently studied, being no more than $47 per year. They live in perpetual danger of land loss and have ever before them the knowledge that it is the rule rather than the exception for Indian land to pass to white ownership within two generations at the most.

Comparing the state of the allotted Indians to the few tribes which have escaped allotment we find a marked contrast. Even where the unallotted groups are poor, they have a social solidarity and an undiminished vitality and morale. They show a marked thrift in managing what property resources they have. Allotment has not been put into effect in Canada nor in Mexico, and again the comparison of our allotted Indians to the Indian population of those countries provides a contrast that is altogether a reproach. Our neighbors north and south have made their Indian groups a national asset rather than a liability. Their Indians are prosperous in reasonable proportion to the whites.

It is demonstrable, therefore, that allotment is one of the great sources of Indian economic wrong in this country, and, if the ill effects upon the Indians themselves were not enough, there must be added in the vast expense which it entails to the Government to administer allotted properties. In many cases this exceeds the income from the property and, as it is ever-growing, it will in time exceed the value of the property itself—unless allotment is brought to an end.

The Wheeler-Howard Bill would in no way disturb the titles of the Indians already allotted, but would make it impossible for their lands to be lost to them, since it would vest the title in the tribe in perpetuity.

The social conditions among the Indians which the Wheeler-Howard Bill attempts to correct are those largely traceable to the long-sustained governmental efforts to break up racial consciousness and substitute an imitation white consciousness in its place. This supposed substitution has not eventuated, as ethnologsts or sociologists might have foretold to our politicians long ago. Thrugh the educational system of the boarding school and through the regulations preventing the practice of tribal observances and the forbidding of the right to assemble, the Indian members of communities and groups have been deprived of the feeling of organization so essential to any system of civilization. The Wheeler-Howard Bill of Rights extends to the Indians privilege to organize chatered communities wherever they so desire for business or municipal or other purposes; to elect the offices of these communities and to pass their own ordinances. This would simply give them the right enjoyed by American citizens in every town in the country to have a voice in determining their own local conditions. It is not an arbitrary system of self-government, to be imposed upon the Indians, whether they want it or not. It is entirely optional with every group. The present administration of Inidan Affairs considers that there has been enough of arbitrary imposition of governmental system on the tribes and it proposes to decrease the authority of the Indian Bureau by transferring its powers to the tribes as rapidly as they are competent to assume them—and wish to do so.

Fully recognizing that the Indians today have not been trained in the necessary technique for property management and self-government, the Wheeler-Howard Bill would provide educational opportunities through scholarships and loans; it would also set up a special court of Indian Affairs through which the Indians would be assured of due process of law in all matters affecting them.

At present the death rate of the Indian population is about twice that of the white, and the illiteracy level of the ward Indians is about 30 per cent. Viewing these two facts alone, can the Government lay claim to having been a successful guardian over the last seventy-five years? Is not some change now strongly indicated?

Rerefenda have been held by a number of tribes on the proposed measure. To date the count is something like 100,000 for, as against 9,000 opposed. The President has expressed his approval of the Bill. Missionary boards and welfare and patriotic groups have given the measure their endorsement. Action waits on Congress now. May it at last lighten the long shame of our treatment of the Indian people!—*Advance*

WHERE THE "SOCIAL GOSPEL" FAILS.

Those of us who are accustomed to emphasize the social significance of Christianity do well to remind ourselves that all our great social problems might conceivably be solved without our finding the Kingdom of God on earth. To realize this is necessary to save us from a dangerous superficiality.

Suppose, for example, that the present unjust inequalities in wealth and income were to disappear (as they have largely disappeared in Russia) because men at last discover that it is "good business" to have purchasing power widely distributed among all the people. Suppose poverty were thus to vanish, all men were to have good houses in which to live, all were to have economic plenty.

Suppose, too, that all our racial frictions were to be overcome (as they have been largely overcome in South America) as a result of following the line of least resistance and adopting a custom of intermarriage, so that prejudice and discriminations on the ground of color were relics of the past.

Suppose, further, that strife between States were surmounted (as it was surmounted among the American commonwealths that now form our federal union) through the process of finding that tariff walls and policies of isolation and violent conflicts were shortsighted and ruinous. Suppose that, as a matter of prudent self-interest, the world were organized for peace and war came to be recognized by all peoples to be as senseless as duelling.

Would this mean that we would then have a society comparable to what Jesus meant by the Kingdom of God?

Not at all! For consider what the quality of our life might still be.

Men might still be living without any vision of the meaning of existence, without any faith in a spirtual order in the universe, without any moral purpose, without any sense of supreme values worth striving for, without any motives of love for either God or man.

Men might still be living on the mere surface of things, still having only a jazz view of life, still interested only in sensual pleasures, still insensitive to beauty, still deaf to the call of duty, still bereft of any high enthusiasms, still self-seeking, haughty and heartless, still beset by fear and guilt, still cynical, blase and disillusioned.

Such reflections should make us realize that our primary concern as Christians is always with the inner life, always with the faith and motives and attitudes of individual men. If the churches fail here, they fail everywhere; they become "empty cisterns" from which thirsty men draw no living water.

Such reflections should also give us a new sense of what is the distinctive function of the churches with reference to social problems. It is a function that lies at a far deeper level than that of governments, universities, chambers of commerce, labor organizations, or sociological societies. The function of the churches is to give men such an insight into the spiritual meaning of life, such a sense of relation to a divine purpose, such a passion for Christ-like personality, that they will have profounder motives than other men for building a new society. With such a Christian foundation they will struggle for economic justice, not merely because it is good business, but because they have too much love in their hearts to exploit their fellows or to live in plenty while others are in need. They will work for interracial cooperation, not merely because it is practical common sense, but because they find great spiritual values in brotherhood. They will strive for world peace, not merely because war is insanity, but because they desire fellowship with all men as the one family of God.—*Editorial in "The Federal Council Bulletin."*

Sent as a fraternal delegate with a message of good fellowship and cheer by the Indian Christians to the Congregational and Christian Churches of America, Dr. Wilbur S. Deming docked in New York recently and said, "I have been amazed at the courage and spiritual poise shown by numerous Indian Christians during the past few months when the very foundation of our work seemed to be in danger. Assuredly such work is fruitful and we can rejoice that God's spirit is being revealed in the daily lives of so many who find in Him their source of spiritual strength.

E-D-I-T-O-R-I-A-L

EDITOR
J. O. ATKINSON, ELON COLLEGE, N. C.
ASSOCIATE EDITOR
E. C. GILLETTE
117 W. Forsyth Street, Jacksonville, Fla.
CONTRIBUTING EDITORS
W. C. WICKER C. REXFORD RAYMOND
S. C. HARRELL ELISHA A. KING

THE PRINCIPLES OF OUR CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF OUR CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

SUNDAY SCHOOL TEACHERS.

If there is one class of people above any other, whose faithful and efficient service is "unhonored and unsung," it is the vast army of our Sunday School teachers. Without pay, without compensation of any sort, except that of a conscience satisfied with a duty done, this vast company of two million consecrated men and women meet their classes Sunday after Sunday and seek, with consecrated purpose, to instruct and edify them in the way and cause of righteousness. There is nothing else like it in our ethics or economy. They are not a professional folk. They are not an employed, drilled, uniformed or hired army. They are only drafted into service by their willingness and their desire to be of service in the work of building the kingdom of God on earth. As a body of servants, we estimate that they wield a power and have an influence second only, if second at all, to the ministry, preachers of the Gospel, which Gospel these Sunday School teachers—two million strong—Sunday after Sunday confessedly embrace and seek to emphasize and to carry home to the hearts of their classes and mould the lives of their pupils, in keeping with the life of him who is their leader and Great Teacher.

THE CHRISTIAN SUN hails and greets with delight that, under the chairmanship of William T. Ellis, the great International Sunday School Lesson expounder, "A National Recognition Day for Sunday School Teachers," has been initiated and is to be observed. Out of sheer gratitude for their faithful teachers, every Sunday School in this land should observe the day appointed, October 6, 1934, and, in observing the day, they should seek by a suitable program to honor their teachers and fittingly express the appreciation of the school and all the pupils thereof for the essential and consecrated service that their teachers have rendered and are rendering.

Bear in mind in this instance, the teachers will not take the initiative, since they are the ones to be recognized and honored, but every pastor, superintendent and layman, all of whom are blessed and benefitted by the service of the teachers, should take the initiative in their school and community and make the day a memorable one. Your Sunday School teachers certainly deserve this recognition, this mark of esteem and gratitude on the part of every school.

Suggestions as to how the program for the occasion may be made and carried out can be secured by addressing request to "National Executive Committee, American Sunday School Union Building, Philadelphia, Pa." We sincerely trust that every Christian Sunday School will observe October 6, 1934, as a real recognition day for the Sunday School teachers. J. O. A.

THE GENERAL COUNCIL.

Elsewhere in this week's SUN is printed a list of the duly elected delegates to represent the Southern Convention in the General Council at Oberlin, Ohio, June 21st-27th. The Convention itself, by the rules of the Council, was entitled to six delegates—three men and three women—and the constituent Conferences of the Convention twenty delegates—ten men and ten women—(The Coucil decreeing equal representation of its delegation to men and women).

Since alternates were not named from our Southern Convention, every delegate elected should make it a duty, as well as a privilege, if within the reach of possibility, to attend the Council.

In THE SUN this week we are giving, under the title of "General Council at Oberlin," some account of what those who attend and the churches at large may expect of this session of the Council. It will be seen that not only is the program itself a most promising one, but also the items to be considered are of vital consequence to our church life and activity. By the recent decision of our Convention at Suffolk, we will, in all likelihood, become a constituent and an integral part of the Council, as Christian Churches in other sections than the South have already become, and our future activities, collectively and corporately, as a Convention, are likely to be influenced, in a large measure by the outcome of the General Council. All in all, the constituency of our Southern Convention have a right to expect much of this meeting of the Council and will be deeply interested, both in the program, the proceedings and the pronouncements of the Council. THE CHRISTIAN SUN will seek in succeeding issues to give its readers an account of the Council, especially as to its bearing upon the enterprises, activities and institutions of our Southern and Southern Regional Convention. J. O. A.

WHY THEY GROW.

There may be other reasons, but the chief reason why Baptists grow in numbers and prestige is because they are missionary not only in fancy but in fact. If proof of this were required, the Southern Baptist Convention, in its recent session at Forth Worth, Texas, gave it unmistakably by accepting, consecrating and sending out fourteen new missionaries to their work on the Foreign Field. This, indeed, is heartening not only to the Baptist denomination, but to all denominations, in that it shows the faith of the fellowship in the supreme task of the church. In the face of economic adversity, decreasing budgets and the rest, these Baptist folks have "stopped the drop" and have already gone a long way back up the hill in increasing their gifts to Missions, and, of course, to the other interests and enterprises of their churches. Ever and always, when gifts and activities for Missions increase, you may count on additional gifts and activities for the other interests and institutions of the church. This is true experimentally and historically, and a fact that never fails. If further proof were necessary that one of the chief reasons of growth of Baptist churches is due to their missionary spirit, take this comment about the Convention, which we quote from the *Christian Index* (Georgia Baptist organ):

"The Southern Baptist Convention at Fort Worth was a missionary convention. It was a common expression of the messengers: 'This is like it used to be in the days of Willingham and Gray when they were at their best.' And why shouldn't the Convention be missionary? That is what our spiritual fathers intended when they, in Augusta, Georgia, on May 5, 1845, organized 'a plan for eliciting, combining, and directing the energies of the denomination for the propagation of the Gospel.' Through all the years past the Convention has been great as it has been missionary, and in the future, if it would be great, it must be missionary."

It will, indeed, be a great and triumphant day for our Congregational-Christian fellowship when after the adjournment of one of our great Conventions, we can make a comment as truthful as we presume the above is from this Baptist journal, and say, "That was a Missionary Convention." J. O. A.

STOCK-TAKING TIME.

The following seems to carry such a forceful historical fact and such an inescapable conclusion, that we borrow it bodily from an editorial of Dr. Gilroy in *Advance*:

"There is a fateful quality in the year 1934. We meet in Oberlin, not at the end of a depression, but at the end of an epoch. That epoch began politically with the march of Napoleon to Moscow; economically with the perfection of the cotton gin. It was the epoch in which industrialism ran its giddy course and each man wrought as he pleased, making as much as he could, in any way he could; an age in which imperialism reached its dizzy heights and blatant nationalism had its grand fling. The epoch closes, with the world's industrial machine bankrupt and helpless; with rival nationalisms striking out insanely against each other; with society floundering in self-created confusion.

"There must be a new world order—or all of which passes for civilization will perish from the earth. If the churches are to survive they must serve this new order. We are going to Oberlin to ask ourselves whether we of the Congregational-Christian fellowship are equipped to serve. It is stock-taking time for us."

This statement from *Advance* grew out of a suggestion reaching the editor to this effect:

"Why not, instead of talking of expansion, have a survey of your present program?"

The reference is to the "next step" to be taken by the General Council at Oberlin. Following the suggestion, this declaration is made:

"Denominational programs grow and are not planned. There is constant danger of in-breeding of ideas. Offices being filled by mortal men, those same men sometimes settle down to a greater or less degree of complacency. Projects launched require halos, and are sometimes continued auto-

matically because they are not periodically tested and weighed as vigorously as they should be."

It will help us in our regional Convention to take stock. It will help us in our Conferences and Associations to take stock. We need to make sensible and timely surveys to prevent overlapping and in-breeding. Would not such a survey mean expansion? J. O. A.

GENERAL COUNCIL AT OBERLIN.

Over 7,000 churches will be represented by 850 delegates in addition to 1,500 associate delegates and visitors. Included in the total number of churches are 745 in foreign lands; these will be represented by missionaries or nationals sent as fraternal delegates. The churches in this country to be represented number 6,350. They have 1,000,000 communicant members and an affiliated constituency of 3,000,000.

The Council will, in the first place, constitute a great religious forum where from the standpoint of spiritual interests will be considered the social problems facing the country international issues involving peace and war, the life and service of the churches themselves and the vigor of their missionary enterprise. The general theme is: "Righteousness Exalteth a Nation."

Each morning the Council will divide for study and debate into ten seminars on the topics: World Peace; Christian Stewardship and Church Attendance; The Ministry; Christian higher Education; Missions; The Social Gospel Including Economic Problems, Unemployment, Leisure, Liquor Control; etc.; Rural Life and Farm Problems; Current Theological Questions; Religious Education and Evangelism; Interracial Relations.

The anniversaries of the oldest missionary societies in the country will constitute a second important phase of the Council. The oldest foreign mission organization on this continent is the American Board of Commissioners for Foreign Missions of Congregational-Christian Churches. It was founded in 1810 and sent its first missionaries in 1813 to India. In 1816, its missionaries in Ceylon and in 1820 in Turkey and in the Hawaiian Islands. By 1834, 100 years ago, it had sent missionaries to the American Indians in the West, to South America, to Greece, to Siam, to China, to Sumatra, to Cyprus, to Persia, to Singapore and to Africa.

The National Home Boards of the Congregational and Christian Churches comprise seven societies, the first being the American Education Society, now called the Congregational Education Society, founded 1816; the American Home Missionary Society, the first national home missionary society in this country and now called the Congregational Home Missionary Society, was organized 1826; the American Missionary Association, organized 1846, was a pioneer agency for Negro education and is the founder of Talladega College, Fisk University, Atlanta University, Hampton Institute and other schools. The other National Home Boards are the Church Building Society, the Sunday School Extension Society, the Publishing Society and the Board of Ministerial Relief.

The Rev. Dr. Carl S. Patton, pastor of the First Congregational Church, Los Angeles, Calif., and the Rev. Dr. Frank G. Coffin, pastor of the United Congregational-Christian Church, Columbus, Ohio, co-moderators of the General Council, will give the opening addresses. Dr. Patton will speak Thursday afternoon, June 21st, and Dr. Coffin, in the evening.

The Council sermon will be preached Sunday morning by the Rev. Dr. Ashley Day Leavitt, pastor of the Harvard Church, Brookline, Mass., and chairman of the Prudential Committee of the American Board of Commissioners for Foreign Missions. His theme will be, "Is Christ Enough?"

The devotional services will be conducted by the chaplain, the Rev. Dr. Boynton Merrill, pastor of the Second Church in Newton, West Newton, Mass., on the theme, "The Intimate Nearness of the Infinite God."

Speakers at the evening sessions will include: Dr. James Weldon Johnson, professor of creative literature, Fisk University, Tennessee; Hubert C. Herring, New York, N. Y., executive secretary, department of social relations, Congregational Education Society; the Rev Dr. A. L. Warnshusis, New York, N. Y., secretary, International Missionary Council; the Rev. Warren W. Pickett, pastor, First Congregational Church, Detroit, Mich.; the Rev. Dr. Vaughan Dabney, dean, Andover Newton Theological School, Massachusetts; the Rev. Dr. Silas P. Evans, president, Ripon College, Ripon, Wisconsin.

CHRISTIANITY AND ECONOMICS.

By Hon. Daniel C. Roper.

Secretary of Commerce of the United States.

It is an interesting thing in the history of man, as well as in the history of individuals, that relatively few people are cognizant at the right time of new tides of opportunity. I was born in an agricultural era, characterized by the definite feeling on the part of the majority of the people that agriculture was the basic and controlling industry. One day in my early life I noticed from a statement in the *Atlanta Constitution* that, according to the headline, a new era had dawned, the editor stating that on the day before cotton had been picked in a cotton field adjoining a new cotton factory in the vicinity of Atlanta, the cotton had been ginned, carded, spun, woven into a fabric, the fabric dyed, the fabric cut into a suit of clothes, tailored and worn to a ball on the same night of the day the cotton was gathered from the field. The newspaper article went on to state, "A new industrial era takes precedence over agriculture." However, relatively few people in the agricultural era, at least in my locality, sensed this situation and the manufacturing industry went largely to other localities.

While in Washington thirty years later, the Secretary of the Treasury called a group of bankers to his office from New York, told them that the World War had to be financed, and asked their suggestions as to how it could be done. These bankers stated that they would have to take the bonds as they had done of previous occasions when the Government needed to be assisted in its finances and be given a rate of interest. This greatly displeased the Secretary of the Treasury and he stated that he would take the matter to the people and get the people to buy the bonds. The bankers laughed at the idea, but the Secretary did take the matter to the people, sold them the bonds, and initiated a bond and security mindedness on the part of the people. A new era had dawned. This era, uncontrolled as to greed and selfish aggrandizement, exploded in 1929.

We are now in another era—what shall it be called? Let us hope that it may justify some terminology of stabilized control that will recognize the fact that, after all, the proper human relationship makes man essentially and necessarily his "Brother's Keeper." This conception of government conforms to the principles of social and economic stability enunciated by the great Nazarene two thousand years ago. While we all knew that Christ did not discuss the technique of economics, we do know that through his teachings he gave expression to human motives and human values that must underlie any just economic and social system. His doctrines emphasized the service for the common good as against that of self-seeking advantage. True Christianity is founded upon the principle of mutual aid and seeks unselfish cooperation as against selfish individualism.

The Federal Government is endeavoring to work out economic and social control in business through a series of regulations called codes which have for their purpose the establishment of an equitable condition with maximum benefits and minimum inequalities for all concerned—an effort to give all an opportunity to live and enjoy reasonable opportunities in life. Equal-handed justice must be sought for the laborer, the capitalist, the industrialist, and all other agencies having a place in our social life.

The most important function in the whole procession, however, is the creation and maintenance of a proper attitude toward life—a proper responsibility as between man and man. The religious and civic organizations must assume important responsibilities in this work. We need a "code" in such organizations that will look to the establishment of necessary cooperation and defend against unfair practices just as is attempted under the codes for business. The Federation of Churches looks in this direction as it undertakes to bring the churches into effective cooperation and stress the fundamental principles for which the Nazarene stood and for which humanity is sorely in need.

CONVENTION DELEGATES TO THE GENERAL COUNCIL.

Delegates representing the Southern Convention of Congregational and Christian Churches:

Dr. J. O. Atkinson, Elon College, N. C.; Dr. Stanley C. Harrell, Durham, N. C.; Dr. C. H. Rowland, 315 N. Edgeworth St., Greensboro, N. C.; Mrs. W. R. Sellars, Burlington, N. C.; Mrs. J. G. Truitt, Suffolk, Va.; Mrs. I. W. Johnson, Suffolk, Va.

Delegates representing the constituent Conferences of the Southern Convention:

Dr. J. G. Truitt, Suffolk, Va.; Dr. I. W. Johnson, Suffolk, Va.; Dr. J. E. Kirbye, United Church, Raleigh, N. C.; Prof. L. L. Vaughan, State College Station, Raleigh, N. C.; Dr. L. E. Smith, Elon College, N. C.; Mrs. L. E. Smith, Elon College, N. C.; Mrs. M. J. Sweet, Elon College, N. C.; Dr. J. H. Lightbourne, Burlington, N. C.; Mr. and Mrs. M. J. W. White, Norfolk, Va.; Rev. H. S. Hardcastle, 272 E. 39th St., Norfolk, Va.; Rev. F. C. Lester, 505 S. Main St., Norfolk, Va.; Col. J. E. West, Suffolk, Va.; Rev. and Mrs. A. R. Van Cleave, Winchester, Va.; Dr. H. Shelton Smith, 1523 Hermitage Court, Durham, N. C.; Dr. W. M. Jay, Holland, Va.; John T. Kernodle, 1536 E. Broad St., Richmond, Va.; Rev. J. E. McCauley, 3206 Grove Ave., Richmond, Va.; Rev. R. L. House, 2308 Roanoke Ave., Newport News, Va.

Stanley C. Harrell, *Pres.*,
Southern Christian Convention

Thou hast given us the blessings of this life, and of a better. O Lord, thy blessings hang in clusters, they come trooping upon us, they break forth like mighty waters on every side.—*George Herbert.*

Blessed is he that ever awaking into larger life can discern the meaning of the new paths and the new pleasures, the new burdens and the new cares, the new joys and new sorrows, and find in them all witnesses and heralds of the presence of God. —*Rockwell Harmon Potter.*

CONTRIBUTIONS

SUFFOLK LETTER.

Bugs are in the air. They creep, crawl, run, swim and fly. Insects of various kinds, sizes and colors have formed an alliance against modern high powered civilization. If you wish to know the difference between a bug and an insect look at them and consult your dictionary, or a book of biology. The two terms are used loosely in America. Without attempting to define or describe them, they are here. Where do they come from, and what is their mission? No one knows.

A drive out in the country, at night, suggested this theme. Thousands of bugs and insects are revealed flying above the highways. Automobile light may attract them. One wonders if there are as many bugs in the woods and fields as on the highways at night. The number wounded and killed by contact with the windshield is amazing. What would happen to passengers in a car if they were not protected by the windshield? Yet a bug is a very small thing. Just one seems insignificant. But bugs and insects are a menace to civilization.

Recently an old house was torn down. An inspection of the lumber was made, and it was discovered that the entire building was seriously damaged by insects which had eaten much of the lumber. The house, which had sheltered man and withstood many storms, was ruined by insects. Likewise, giant trees in the forest are being killed by little insects. Our homes, our barns, our warehouses and our factories become infested with deadly and destructive bugs.

Think how they attack gardens and fields. Thousands of dollars are spent annually by the farmers to protect growing crops from destruction. At great expense the Government establishes a quarantine against certain kinds of these creatures. The effort to destroy them requires many men and much money. The task is almost hopeless. But it cannot be abandoned. A few years ago a farmer said: "It will cost me one hundred dollars to kill the bugs in my potato field. The potatoes may not sell for enough to pay me for this expense. But I am forced to do this for my protection next year." Bugs are expensive and they multiply rapidly.

Much more might be written along this line. But this is enough to call attention to the menace to growing crops, real estate and human health. What dangers for man lurk in the singing mosquito and the common house-fly! They are winged messengers of death to man. Lands must be drained, rubbish destroyed and houses screened to make life safe and living comfortable.

What possibilities lie in little things. In the spiritual life there are little evils, little forces at work whch are just as deadly to the soul as these insects are to life and property. It is the task of the church to cut drainage ditches and destroy the breeding places of evil for the salvation of man. Many people in the old days ridiculed the doctors who sought to wage war against the mosquito and the house-fly as disease carriers. However, the doctors won the argument when the mosquitoes and flies won the battle against health and happiness. When the Christian pulpits and press sound the alarm against many of the popular habits and social customs of the present day, they are held up to ridicule by the social leaders and selfish profiteers who live for self-satisfaction and material gain. The ancient idea, that evil people were possessed by evil spirits, had more truth than superstition for its back-ground. For evil is guided by a spirit. Every mosquito bite does not mean sickness or death to the victim. But in many cases it causes sickness and death. Every glass of beer, wine or whiskey taken into the body of man has a possibility of ending in spiritual death. Some little devil thrusts a poisonous thought into the mind—and spiritual death becomes a possibility. Look out for the spiritual bugs and insects which infest us today. I. W. JOHNSON.

THE WHY OF SUMMER SCHOOL.

In recent years the summer session for schools and colleges is becoming the rule rather than the exception. Fifteen to twenty years ago schools in cities, colleges, and universities rarely, if ever, planned a summer session. At first, summer sessions in high schools were for those who had been conditioned in some studies, or who had failed to make a passing grade. The school authorities offered this opportunity for students with poor records to improve their standing educationally.

In colleges, summer sessions were planned largely for graduates, those who had been out teaching and who wished to improve their certificates. In North Carolina, and perhaps in other States, teachers were required to attend summer school if they were to maintain or advance their position in the school system. Colleges and universities arranged programs to meet State requirements and the demands of the teachers themselves.

In recent years, a number of high school students have taken advantage of the summer session that they might graduate earlier or add credits to the required amount of work for graduation. Owing to depleted State treasuries, so far as schools are concerned, State Departments of Education, in many instances, discontinued the requirement for teachers to attend summer school Resulting from drastic decreases in pay, attendance in summer schools in colleges on the part of public school teachers has decreased accordingly. The average summer school now has a greatly increased number of regular college students in its enrollment.

At Elon College summer school, regular college students, or those planning to attend college, are in the majority. The regular college course at Elon embraces nine months, divided into two semesters, fall and spring. Until the past two years the college has been closed during the summer months. Why close down an institution at this period of the year? We have investment, we have the faculty, we have all facilities to do the work of a college. Expense of operation in the summer is much cheaper than at any other season of the year. No heat is required. Current used for light is at the minimum. A large number of college students have no employment for the summer; they simply run at large and are less fit for college work in September than they were in June ,when the regular session closed.

The question we are confronted with is whether or not it is better to operate a college for nine months in the year or for twelve. Why not have a summer session? Why not go on the quarter system, operating at full speed for four quarters? This would enable the average student to finish the college course in three years rather than in four. It would reduce the cost of education to the student and reduce the cost of operation to the college. Those who wished to go twelve months in the year could go. Those who preferred not could simply omit the summer quarter. We have the Christmas vacation, running from eight to twelve days. We have the spring vacation, running from six to eight days. We could arrange for a summer vacation for one week or more.

These are questions that we are facing at Elon College and questions which we are asking the patrons of the college, together with the Board of Trustees, to consider with us. If after reading this article, you have an opinion regarding the questions raised I wish you would please write me or send your contribution to THE CHRISTIAN SUN for publication.

L. E. SMITH, *President.*

FROM H. C. CAVNESS.

We desire to take this opportunity of expressing our sincere appreciation for the prayers, fellowship and good will as shown by our friends who are readers of the "Sun!" for their part in our labors of love, and their contribution to our Lord Jesus Christ. "For we have great joy and consolation in Thy love." (Philemon 7)

Since our last report through these columns we have truly passed through many waters; truly hath He confirmed His promise, "When thou passest through the waters, I will be with thee, and through the rivers they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall flame kindle upon thee, for I Am the Lord thy God." (Isa. 43:2.) We have known the deep waters of sorrow, as never before. The sorrows which would bring the pain of resentment because of betrayal; the sorrows which come with loneliness; from the pinch and pain of poverty. The flames which would sear and scorch, and harden and make harsh, were it not for His promise, "I WILL BE WITH THEE". And the flames though they rose high, could not scorch, or sear, thank God, for said He, "Thou Shalt Not be Burned."

We have less monetary returns from our ministry than ever before, having worked harder and received less, yet again hath He confirmed Isa. 45:33. "And I will give thee the treasures of darkness; and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel. Sometimes He witholds His light that we may discover the treasure of darkness, witholds wealth that we may possess hidden riches. Indeed it is worth it all for the knowledge of Him is the issue. And we have determined that come what may, we shall be true to our original standards of making the gospel without cost. We shall never, by God's grace, commercialize evangelism, nor subvert our desire to win souls as a mastering passion through greed for gold, though we walk in abject poverty and know every want, our motto being; "To win for the Lamb that was slain the reward of His suffering." Our prayer long has been, "Oh, Lord; lay any burden upon me, only sustain me; send me anywhere, only go with me; sever any tie but that which binds me to Thy service and Thy heart, for Thy glory, Oh; Christ, we pray." For we have found as never before that; "The eternal God is thy refuge, and underneath are the everlasting arms; and he shall thrust out the enemy from before thee, and shall say, destroy them." (Deut. 33:27).

Thank God we can say, for His glory, and His glory only, that the first four months of the present year have been more fruitful than any four years of our preceding ministry. Began the year with a six weeks campaign for Christ in Tampa, Florida, where He moved mightily. Then we evangelized, taught and worked in the Florida

Fundamental Bible Institute of Temple Terrace, Tampa, Florida, for several weeks, there touching life from every quarter of the globe, in one of the finest Bible Schools in America. Its president is a former North Carolinian, from Lumberton, N. C., one of the finest Christian gentlemen we ever met; a man with a mastering passion for the lost and a great vision for God, and an energy which seems tireless in the Lord's service. Any young man or woman desiring a thorough Bible training, for any field of Christian work, and who would like to spend the winter in Florida's sunshine and flowers, at a very nominal cost should communicate with Pres. W. T. Watson, Temple Terrace, Tampa, Florida. Or perhaps some "Sun" reader would like to be a Florida Tourist this coming winter, if so, communicate with Mr. Watson, for in connection with the School, a Tourist Hotel with finest accommodations in marvelous Christian surroundings and spiritual atmosphere, is provided at rates most reasonable indeed. Later we were in Missionary Tour of the State of Florida and in a portion of the Republic of Cuba, in which God blessed in most marvelous measure. Our last campaign was in Orlando, Florida, where we were in Tabernacle meeting for several weeks.

Our present meeting is in Moberly, Missouri, in a great tent meeting, wherein God is moving, and where there is every promise of great stirring Holy Ghost revival. Here until June 17th. DV. Pray for us. Rom. 15:30.

We expect to return to Greensboro, North Carolina, 210 College Place by June 24th, spending some time with relatives and friends, God willing, and to any evangelization to which He may call us, before returning to Florida for our winter's work which has already been engaged for church, school and tabernacle services, God willing.

Truly 'tis a joy to pray for the dear old church of which we are a member, for the paper, for friends whose love we cherish beyond any commercial value. 1 Samuel 12:23-24.

We shall be so pleased to hear from any of our friends, our address being, Greensboro, (210 College Place) N. Car.

In His Service,
H. C. Caviness.

CYPRESS CHAPEL.

We want others to know about the good things we have been doing and are doing to promote the Christian spirit in our church.

First of all we have a strong foundation, faithful, hard-working Christian men and women to carry on God's work.

Another great and essential factor to a strong and growing church is a good under-shepherd who loves his sheep and tries to keep them within his folds; and we are sure that we could not find one more interested in his flock or one who deserves more credit for the good work going on within the folds than we have found in our beloved pastor, Rev. R. E. Brittle, for six years. May men and women of future years take up his work and live for God and his fellow man as he is doing.

We hear from the pulpit one preaching service every Sunday. On fifth Sundays we always have a Communion Service of which every one who considers himself a professed follower of Jesus Christ is invited to partake.

Once every year we hold a revival meeting. The purpose of this revival week is to reconsecrate and win souls to Christ, by which we also add new members to our church roll.

Our church has a faithful choir, always willing to render its service. They have regular practice and furnish suitable music for all occasions.

Our Sunday School is among the main branches of our church work. We have Sunday School every Sunday morning at a regular hour with five organized and five unorganized classes. We select for our teachers and officers only those who are best fitted and most capable. By so doing we are able to accomplish much through our classes. To encourage attendance, pictures are awarded each Sunday to the one organized and one unorganized class having the largest percentage of attendance. Occasionally there are little contests, games and treats for the younger children, besides an annual picnic for the entire Sunday School.

We have our young people conduct Sunday School one Sunday in every month. They usually have a good program prepared, in which only the young people take part. The programs are inspirational and they afford excellent training for the youth of our church who are soon to become the actual leaders.

Besides our Sunday School we have other organizations which enroll from the youngest to the oldest of our church members.

The Cradle Roll is for babies and younger children until they are old enough to become members of the Willing Worker's Society, another children's organization.

For the young people we have organized a Young People's Missionary Society. This meets once each month. These meetings are conducted altogether by the young people. We have very interesting meetings and equally interesting programs. The Mission Study book is also taught at these meetings. To create and hold the interest of our members we have socials once each month, held at the homes of different society members. These socials are very entertaining and bring about closer acquaintance among society members.

Then we have a Woman's Missionary and a Ladie's Aid Society. Too much cannot be said of their real worth, of their faithful work and sincere devotion to the church they love.

It is such organizations as these and such church members as these that bind and hold the church together in Christian love and it is such churches as this that tend always toward bigger and better things, and will eventually bring about the words of that prayer, "Thy Kingdom Come, Thy will be done on earth as it is in Heaven."

Mildred Brinkley.

OXFORD BIBLES *for* EVERY NEED

"The Oxford Bible is the Bible par excellence *of the world"*

THE HOME BIBLE

A Family Bible in Handy Size

An extra large type Oxford Text Bible, containing also, a family register and 12 beautifully colored maps. Size 9 x 5½ inches.

Specimen of Type

16 The Lord *is* King for ever and ever: the heathen are perished out

Nos.
01600 **Superior Cloth,** round corners and red edges $2.75
01603 **French Morocco,** limp, round corners, red under gold edges, headband, book-mark $4.75

The JUNIOR'S Bible

Self-Pronouncing

With 4,000 Questions and Answers, carefully selected "Aids to Bible Study," 16 beautifully colored and 15 black full-page illustrations, 6 colored maps and a presentation page. Children may readily pronounce correctly difficult Scripture names, as this Bible is self-pronouncing. Size 7 x 4⅞ x 1¼ inches.

Type in Junior's Bible

2 Take the sum of all the of the children of Is'ra-el, years old and upward, thro

No.
1815 **French Morocco** leather, overlapping cover, round corners, red under gold edges, headbands and book-mark. Make some child happy with one of these fine Bibles $2.95

Child's ILLUSTRATED Bible

The beautifully colored illustrations in this new Bible are a delight to the children. It has clear, readable type and yet it measures only 5⅛ x 3⅜ inches.

Specimen of Type

2 My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God.
10 Mercy and truth gether; righteousness kissed *each other.*
11 Truth shall sprin

No. 02112. French Morocco leather, overlapping cover, round corners, gold edges $2.50

Pocket REFERENCE Bible

Has over 50,000 center column references. Measures only 6¾ x 4⅝ inches. (A splendid gift for a young lady.)

Specimen of Type

9 Behold, "O God our shield, and look upon the face of thine anointed.
10 For a day in thy courts *is* better
[a Gen. 15. 1. b Ps. 56. 1. h 57. 1. 2 or, *all*]

No. 07523x French Morocco leather, overlapping cover, round corners, red under gold edges $3.25

Concordance Edition

Type and size as No. 07523x, but with a Concordance, subject index and dictionary of Scripture names. An excellent edition for students and Christian workers **No. 03272x** $5.00

OUR LEADER

Oxford Concordance Bible

Self-Pronouncing

This beautiful Oxford India paper edition is indeed the ideal Bible for the student, preacher and evangelist. Each proper name and difficult werd is divided into syllables and accented, and though printed with large clear type, the volume measures only 8½ x 5½ x 15/16 inches.

Specimen of Type

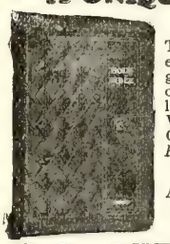
8 ¶ 31 Jĕ-hoi'-ă-chĭn *was* e years old when he began t

No. 03671x. Fine Grain Morocco leather, overlapping cover, leather lined to edge, silk round corners, red uneedges, silk

hea

A UNIQUE GIFT BIBLE

With Basket Weave Binding



The Antique brown calf leather binding has a basket-weave grain, and button clasp. Has overlapping cover, art silk lined, with red under gold edges. With references. Printed on Oxford India paper. *Type as Pocket Reference Bible.* $5.50
No. 03255x

As No. 03255x, with concordance.
No. 03276x $6.50

Oxford TEACH... ...les

Have over 50,000 center column ..., and 300 double-column pages of up-to-date maps, conveniently arranged in alphabetical order. Also 32 full-page illustrations, and an indexed atlas of the Bible with 15 beautifully colored maps of Bible lands.

Easy-to-Read-Edition

Size 7¼ x 5 x 1⅛ inches

Specimen of Type

14 Like sheep they are laid in grave; death shall feed on th

Nos.
04453. **French Morocco** leather, overlapping covers, round corners and red under gold edges. A durable and handsome Bible $4.35

Oxford India Paper Edition

Only one inch thick.

0773x. French Morocco leather, overlapping covers, round corners, red under gold edges, headbands and book-mark. A beautiful gift edition $7.00

RED LETTER Edition

Same size and type as style No. 04453, with same references and helps, but with all the words of Jesus Christ printed in red. White paper edition **No. 05453.** French Morocco leather, overlapping cover, round corners, red under gold edges $5.00

The Oxford imprint in a Bible guarantees satisfaction

MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary*

REV. ROWLAND M. CROSS.

By Miss D. P. Cushing, *News Editor.*

By mule pack, by motorcycle, by donkey, by defunct bus, by bicycle, by auto, by train, by Pekin cart, by jinricksha, by ice sled—but why go on? All these and other modes of conveyance are used by Rev. Rowland M. Cross, of Tunghsien, North China, as he follows the long trails that lead through the mountains of Shansi and Shansi Provinces, where, with his Chinese associates, he visits the village church and rural groups.

"I can think of no other place than China where my life could count for more than it does right there in spite of the uncertainty of the situation. Anyone who can stay by the Chinese during these years will be in a position to do wonderful things," says Mr. Cross, who was for several years Foreign General Secretary of the Kunglihui (the Congregational Church of North China) in which relationship he acted as Liaison Officer between the home base in America and the Foreign Parish. For more than 14 years he has had vital and close contact with all types of Chinese—students, pastors, farmers. "Friendliness is characteristic of the Chinese," he says.

When Mr. Cross first went out he was at Peiping, working among the students. Now he is in rural work in the Peiping area. The rural parish idea of which Dr. Kenyon L. Butterfield is the originator, has gripped the imagination of the Chinese student, says Mr. Cross.

"Our rural reconstruction program is moving forward. I am secretary of the Peiping-Tunghsien Committee which supervises 30 organized and 43 unorganized groups of Christians and 13 primary schools and is more or less directly related to a hospital and four high schools. We are constantly planning how these institutions can function most effectively in meeting community needs."

Mr. Cross speaks highly of another agency for rural uplift, interdenominational in character, called the Tunghsien Rural Service Union. Every fall this group conducts ten agricultural fairs reaching about 40,000 people. In the winter they have a two months' course for "dirt farmers" and in the spring ten day farmers' institutes in the villages.

In one of the Butterfield rural parish units a successful farmers' course was drawing to a close when the village was raided by bandit troops who went away after systematic routing of money, valuables, clothing and animals. Because the pastor of the little church and church workers were on hand to help during that frightful night and the day of terror which followed it because of persistent rumors that the bandits would return, the church now has a position of leadership which it did not have before.

Mr. Cross was born in Minnesota and is a graduate of Carleton College. He has also studied at Oberlin and Union Seminaries.

WEEK ENDING JUNE 9, 1934.

Sunday Schools.

Previously acknowledged	$ 2,316.69
First Christian, Greensboro, N. C.	12.55
Newport News, Va.	9.64
Pleasant Hill, Liberty, N. C.	3.50
Piney Plains, Raleigh, N. C.	1.00
Linville, Va.	4.79
Dry Run, Seven Fountains, Va.	3.15
Third Avenue, Danville, Va.	5.31
Roanoke, Ala.	1.00
Mt. Bethel, Stokesdale, N. C.	.95
Elk Spur, Fancy Gap, Va.	.98
Rocky Ford, Fancy Gap, Va.	1.72
Zion, Sanford, N. C.	1.10
United Christian, Lynchburg, Va.	4.53
Antioch, Harrisonburg, Va.	6.63
Newport, Stanley, Va.	.91
Ocean View, Va.	3.15
Total	$ 2,377.60

Individuals and Churches.

Previously acknowledged	$ 2,113.90
Good Hope, Youngsville, N. C.	3.40
New Hope, Louisburg, N. C.	2.00
Berea, Altamahaw, N. C.	5.66
Big Oak, Eagle Springs, N. C.	3.24
"A Friend," Tampa, Fla.	1.00
Zion, Sanford, N. C.	6.65
Pleasant Union, Lillington, N. C.	7.00
Hank's Chapel, Pittsboro, N. C.	7.45
Total	$ 2,150.00

Specials.

Previously acknowledged	$ 860.32
Pleasant Hill C. E. Society, Liberty, N. C.	.70
C. E. Society, Liberty (Vance), Henderson, N. C.	1.00
Total	$ 862.02

Coin Card Offering.

Previously acknowledged	$ 57.10
Mt. Auburn S. S., Young People's Class, No. 2, Manson, N. C.	$ 58.10

Summary.

Previously acknowledged	$13,421.02
Sunday Schools, Regular	60.91
Individuals and Churches	36.40
Specials	1.70
Coin Card Offering	1.00
Total to date	$13,521.03

Many churches have not yet sent in their annual (Easter) offering. Every church should, and surely will take such an offering, and send it in before the end of June, when our Mission period closes. This is the sole offering asked of the churches throughout the year for Missions. Our Mission cause languishes as our missionary obligations go unpaid. Will not every church of the Convention that has not done so, take and send in the Missionary offering. This will help. Thank you.

J. O. Atkinson,
Mission Secretary.

A REAL SURPRISE.

It was a real surprise. Wednesday evening, May 23rd, just before prayer service, the people began to stop at the parsonage bringing packages of every kind and description. When they had all gotten here, there were more than one hundred of the members and friends of the pastor and wife. Well, what a surprise it was. When we began to put things away, we noted one hundred and eight pounds of sugar (a mighty good hint for pastor and wife), seven 24-lb. sacks of flour, and one 12-lb. sack. Canned fruits of all descriptions, meats, vegetables, butter, eggs, and a great variety of pantry packings that one could hardly mention. Well, long before we finished packing away, we found the pantry too small and to summarize the great pounding, we have enough groceries of many kinds to last us through the rest of the year. This is one of the largest we have ever received, and I think the largest anyone must have ever had.

To our good folks at Danville—they are just the kind of people that never tire of doing for their pastor and wife—may God richly bless their labors for the Lord. May Mrs. Sorrell and I ask the prayers of the readers of The Sun to ever bear us up before the throne of grace; that we may ever be true to the Word and the Blood and at least, in a small measure, give these dear people a portion of our lives, in return for their love and devotion to us. M. T. Sorrell.

A REAL HOME MISSIONARY WRITES.

Dear Friends:

"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world, and things which are despised, hath God chosen, yea; and things which are not, to bring to naught things that are; that no flesh should glory in his presence."

Facing mighty obstacles, we missionaries of the West Tampa Mission might become depressed and discouraged if we did not often take a good look at the Great Commission. But while we are naturally in anguish to see the crowds on their way to the theater, the ball-room, the places of gambling and drinking, and only a few on their way to worship, when we are tempted to feel that we are in a losing fight against the mighty forces of evil, we repeat to one another the words of a soldier to his comrade just before a notable victory: "Come, let us go over unto the garrison of these uncircumcised; it may be the Lord will work for us; for there is no restraint to the Lord to save by many or by few."

And it is certainly a thrilling opportunity to catch new faith and enthusiasm, to be allowed to go into the places where the crowds are seated at the card tables Sunday nights after church services and give the Gospel invitation; or to stand on the street and hand out portions of the Word and answer questions in a manner to draw and hold a sympathetic congregation, or to watch the growth in *spirituality of the bright, lovable boys and girls of the Church Day School and Sunday School;* or to note the interest of the young married women, the young people and the children in the different clubs and other social activities, under the spiritual leadership of our earnest young lady missionary teachers. Share with us the precious memory picture of a holiday hike of our young people with a splendid prayer and testimony meeting at the resting place; then a fire and a hot breakfast and general good cheer.

Join with us in spirit in our frequent special prayer meetings and realizing humbly that we all lack wisdom and strength, feel with us the joy of the promises of our Almighty Father. Especially plan to walk with us, in faith and sympathy, as we walk from door to door with the Gospel message over this large West Tampa territory and *also over the three branch districts* in which we have been doing visitation work for the last few months. Pray for and expect a great harvest from the sowing of the year 1933, *with twenty-seven hundred and twenty-five pastoral calls, over two hundred and forty short prayer meetings, and over two hundred and fifty short gospel addresses.*

Pray for the generous trustees, burdened with the financial problems of the Mission. For the fiscal year of the Institute ending November 30, 1932, gifts were $1,520.50. For the year ending November 30, 1933, only $915.73. Total receipts for the year ending November 30, 1932, $1,819.00; for the year ending November 30, 1933, $1,102.13; tuitions and rents also being less. So repairs and improvements urgently needed were delayed and salaries severely cut. Our four young lady missionaries received for 1932, $852.00, and for 1933 only $682.00.

Noting with the Treasurer the severe falling off in gifts for the financial support of the Mission during the past year, and the noble purpose of the young lady missionaries to go on cheerfully, though receiving such allowances, we hope that you will pray for many to share their heroism with sacrificial gifts either large or small.

Thanking God for you, true friends,

Faithfully yours,

CARL H. CORWIN, *Mis. Pastor.*

YU YING TAKES THE AIR.

"This is Station X H P A"—a new voice speaks from Yu Ying Boys' School, Peiping, China. Month after month enthusiastic radio fans at the school worked to build and equip a broadcasting station. Two of the chief radio operators at the American Embassy helped them. Then they got their Government registration and are now "on the air" three evenings a week alternating with Station L U H O at Jefferson Academy, Tunghsien. "Think what it means if most of our country churches can be equipped with receiving sets," says Rev. Earle H. Ballou. Already Jefferson Academy boys have made some receiving sets and placed them in communities where not a newspaper or other organ of information reaches.

And in addition to this we learn that every day, eight hours a day, a Christian program, mostly in Chinese, is being broadcast from a Christian station in Shanghai made possible by a group of business and professional men, Chinese and foreigners, who have been meeting together for spiritual fellowship. Responsible Chinese business men are underwriting the running expenses. At present the Station can reach effectively a radius taking in Shanghai, Hangchow, Ningpo and Foochow but it hopes to secure greater power and be able to cover all China. It is estimated that there are about 200,000 receiving sets in Shanghai and suburbs. The Religious Education Committee of the National Christian Council offers a half hour daily on character building for children. Groups of doctors give simple health talks. Editors speak on "World Trends". Sermons, music, home improvement chats and family prayers each morning make up the program. Letters come in from both Christians and non-Christians thanking the station for the sermons and family prayers.

"Like a stone falling down from above and crushing us" is the way the Zulu church fathers expressed their reaction when Inanda Seminary was threatened with closure because of the cuts. Inanda Seminary, said they, "is the great symbol of the American Board in South Africa for the enlightenment of the Bantu women." Their letter to the Mission pleading for Inanda struggled to express their heart break. "May the Lord touch the hearts of many men and women who love the progress of the dark race in Africa," they prayed.

It would take an immense river to water all the world; yet that is what the Bible does. It is the river of God that waters the whole earth.

DEATH OF REV. JAMES O'KELLY.

BEING AN EXTRACT FROM A LETTER FROM THE REV. JOHN P. LEMAY, DATED FEB. 1827.

(*Editorial Note.*—By the courtesy of Rev. J. F. Apple, Elon College, N. C., there has been placed in our hands a volume of 197 pages. The author of this volume was none other than the Rev. James O'Kelly, his publisher being Dennis Heartt, printer, 1829, Hillsboro, N. C., "reprinted at the request of the friends of the author." In addition to the "Author's Apology for Protesting Against the Methodist Episcopal Government," the volume contains also "The Prospect Before Us. By Way of Address to the Christian Church," by James O'Kelly. In the volume printed, at the close of the "Apology" and just prior to the part containing the "Address" is printed the following very interesting letter, dated February, 1827):

"Dear Brethren:—No doubt the greater part of you, ere this reaches you, will have heard of the death of our elder brother, James O'Kelly, but as the particulars may not have been received, I now state them for your satisfaction.

"He departed this life, in the triumphs of faith, on the evening of the 16th of October last, after a painful and lingering illness, which he bore with Christian fortitude and a perfect resignation to the will of heaven. He was, I learn from a gentleman who has been in habits of intimacy with him for many years, in the 92nd year of his age, and had been a minister of the Gospel upwards of fifty years. His conduct, from the time he embraced the religion of the cross, has ever been the most exemplary—those who knew him best, are unanimous in saying that he 'walked worthy of the high vocation wherewith he was called.'

"Not long after embracing religion, he became a Methodist traveling preacher; in which capacity he continued until December, 1793 (I believe), when he, together with many others (from conscientious motives), left the Methodist Episcopal Church.

"They then, having met in council, agreed to take the Bible as the only rule (conceiving it to be an all-sufficient one) for their faith and practice, as well as church government, at the same time owning no other name but that given the disciples first at Antioch. (See Acts 11:26.)

"From that time to the day of his death he continued in the most zealous manner to recommend the Scriptures of Divine Truth as the only and all-sufficient standard or system of church government, faith and practice, believing this to be the pure apostolic plan; in which opinion he appeared to be more and more confirmed. In a letter which he wrote to me, a few years before his death, after mentioning some particulars relative to the church, he concludes by saying, "Don't give up the ship—don't give up the ship—don't give up the ship'; and in a conversation which I held with him in the spring of 1825, he declared he was fully satisfied as to the plan he had been, and was still pursuing; for it appeared to him to be more like a revelation from heaven than otherwise—that it was purely apostolic. May God enable us to pursue it with the energy and an eye single to his glory!

"Our departed brother was a 'faithful minister of the New Testament,' and was successful in winning many precious souls to Christ; but he now rests from his labors, and while the church is left to mourn their irreparable loss, he, brighter far than the lamps of heaven, inhales the balmy airs of Paradise, beholds his glorious Maker, and sings hallelujahs to his exalted Saviour. May we tread in his footsteps! Yours, etc.

"JOHN P. LEMAY."

There is only one right attitude for the human will, and that is an attitude of absolute surrender to God.—*Torrey.*

GRAHAM-PROVIDENCE MEMORIAL.

We began our revival here May 6th. Rev. J. F. Morgan came to us on the 7th, and remained for ten days doing all the preaching. His messages were simple and plain, packed full of Gospel truth, delivered in a very forceful manner.

Brother Morgan was once pastor of this church and was much beloved. His return brought back pleasant associations as well as a renewed faith on the part of the entire church. He is a fine fellow to work with.

The visible results were not so great, but the spirit of the meeting was fine throughout. Many reconsecrated their lives to Christ and his cause. A number made a discovery of Christ for the first time. Five, to date, have united with the church here, some went to other churches, and a number have been received to join later. All in all it was a glorious revival. Many has been the year since we experienced a greater awakening within the church than here.

Providence has contributed in no little way to the Christian Church of the South. It seems that all the sacredness of past days filled the services, challenging those of the present to march on, and they will.

G. C. CRUTCHFIELD,
Pastor.

We shall meet our acts and words and influences again. A man reaps as he sows.—*Rev. J. R. Miller.*

SUBSCRIBERS TO THE CHRISTIAN SUN

These Pens are of standard make, and will give good service. If you are in need of a Fountain Pen, order from us. Postage paid and Pens guaranteed by the manufacturer.

MEN'S PENS—Capitol, $2.00; Mercantile, $2.50; Cardinal, $3.00. LADIES' PENS, $2.00.

COMBINATION OFFER—To a new subscriber or for renewal, $2.50, either Gentleman's (Capitol) Pen or Ladies' Pen, with guarantee of manufacturer. And to "Sun" subscribers, not in arrears, any Pen at one-fourth off. Address:

THE CHRISTIAN SUN, - - 1536 EAST BROAD STREET, - - RICHMOND, VIRGINIA

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

Rev. F. C. Lester, *Editor*, 505 S. Main St., Norfolk, Va.

GRADUATION.

"Standing with reluctant feet where the brook and river meet——"

—*Longfellow.*

As they take their graduation diplomas, millions of boys and girls throughout the world are standing with reluctant feet where the brook of of carefree youth meets the river of adult responsibility.

They face the future with varying degrees of joy and fear, actual preparation and makeshift subterfuge. To many of them, graduation is a real parting of the ways, for the protective period of youth has passed forever and a new life of adult responsibility and endeavor is beginning. Many of them know exactly what they want to do with their lives and are able to start with their chosen endeavors right away, while others have to await an opportunity to begin. To many, this is only a step to more intensified application for higher ducation, whether or not they have definitely decided upon their life's work. There are others, however, who haven't the slightest idea what they want to do or can do and are perhaps more muddled and bewildered than ever before in all their young lives.

What does graduation mean, anyway? From what and to what do these boys and girls actually graduate? Does one ever really graduate in this life?

Yes, every one of them actually graduates from some prescribed course of study at a specified time after having acquired (presumably) a sufficient education for assuming adult responsibility. Therefore, graduation really is an epoch to be anticipated and celebrated for it marks the turning point in life, reward for past efforts and commencement of future endeavor.

Yet, no one ever really graduates in this life for life itself is a school of continuous learning, growing and improving, if one truly lives. We never reach perfection or attain one-thousandth part of the development of which we are capable by our divine origin and birthright.

Let's compare ourselves with a diamond. It is cut and polished on every side so that its gorgeous glow radiates from every angle. Though the cutting is different on top and bottom, the polishing is the same all over. Yet the glow comes from the core—though it could never send out such radiation without expert cutting and perfect polishing. We, too, have different sides to our natures, different characteristics and capacities—which are aspects of our innermost selves, our very cores, our souls. They, too, need cutting and polishing like the diamond, the developing process of education, to allow them to express for us and radiate the light and beauty of our souls.

But the diamond is inanimate and one good cutting and polishing lasts a lifetime. Human nature is more marvelous, more potent, with bottomless depths that are seldom if ever sounded. Consequently the developing process of education must go on as long as life lasts, from one graduation to another, if we want to put the most of ourselves into life and to reap the most we can from life.

God gave us a beautiful world in which to live, full of joyous opportunity. So he gave us wisdom to distinguish right from wrong and judgment to decide which course to take. So let us live and learn, work and achieve, play and enjoy so that we may develop until we glow like the beautiful diamond from the very core of our beings.

Don't let graduation and its responsibilities take away the flexibility of youth and the ability to expand with age and absorb with opportunities. Age should increase one's wisdom, understanding and capacity for appreciation and enjoyment. The thrills of maturity are deeper, subtler and more intense than the trills of youth, though quieter and less ostentatious. Life does not stop with graduation—it is only the starting point.

This is a thought to take with you—boys and girls who are graduating—and boys and girls who think they have already graduated. It is never too late to start—to pick up and carry on. Though the diamond was buried a million years in the mountainside, it can still be cut and polished to glow with beauty. Though you have wasted the years in trifling irresponsibility or misdirected endeavor, you, too, can still wake up and develop until the core of your being radiates a beauty more precious and valuable than any diamond.

Sally Harbaugh.

YOUTH FELLOWSHIP METINGS.

Youth Fellowships are sending out their calls for the annual meetings. Eager youth will respond to this call to climb the Mount of Vision and to share in building a New World.

The North Carolina and Virginia Fellowships will be in session Thursday evening, June 21, at Berea Church. The Sunday School and Christian Convention gives the young people the whole evening. Rev. J. Everett Neese is president of this group and I feel sure that he will have ready a good program.

Eastern Virginia youth meet again this year at Glenlake, between Suffolk and Holland. This is a lonely spot just on the south of the highway. There is a tabernacle amidst the trees and by the side of a lake. The date is July 10. The full program will soon appear on this page. All who have a young heart and who live near enough to attend should remember this date, and be present to hear and to share with these young people as they discuss what they mean by a new person, home, Church, community, nation, and world, and how they hope to get them.

The Valley of Virginia Fellowship will meet with the Annual Conference in August. Watch this page for further announcements about it.

WIN A LOVING CUP.

Those who have attended the Elon School of Leadership Training are delighted to testify as to the value of the school. But words are cheap. It costs money to buy silver.

One who has attended several sessions of the school and who cannot arrange the time to go this year is offering to give a silver loving cup to the Church sending the largest delegation in proportion to the size of the church. The following paragraph recently sent to Key Workers in Eastern Virginia explains it:

"I am very happy to tell you that a friend of Elon School of Leadership Training is offering a silver loving cup to the church that sends the most young people to Elon Summer School of Leadership Training, July 23-29, 1934- on a percentage basis. The smaller churches will have just as good chance to win this cup as the larger churches. For instance—if Bethlehem church has a membership of three hundred and sends five young people and Suffolk with a membership of one thousand sends eight, then Bethlehem will win the cup."

This shows something of how some young people feel about the Sunday School. Will you be there on July 23-30 and help your church win the cup? Why not?

THE MIND OF CHRIST ON FEAR AND WORRY

Christian Endeavor Topic, June 24, 1934.

(Matt. 6:31-34.)

Worship Service:

Theme: "The Mind of Christ on Fear and Worry."

Instrumental Prelude: "Faint not nor fear; His arm is near."

Call to Worship:

"Carry on! Carry on!
Fight the good fight and true;
Believe in your mission, greet life with a cheer,
There's big work to do and that's why you are here!

Carry on! Carry on!
Let the world be the better for you;
And at last when you die, let this be your cry,
Carry on, my soul! Carry on!"

Robert A. Service.

Hymn:

"Father hear the prayer we offer,
Not for ease that prayer shall be;
But for strength that we may ever
Live our lives courageously."

Scripture: Matt. 15:22-32.

Prayer: By a young person.

Hymn: "We March, We March on to Victory."

Speech and Discussion: "The Conquering Life"

Hymnic Benediction:

"I am trusting Thee, Lord Jesus.
At Thy feet I bow;
For Thy grace and tender mercy,
Trusting now."

Other suggested hymns:

"O Master, Let Me Walk With Thee."
"Just As I Am Thine Own To Be."
"O Love That Will Not Let Me Go."

Jesus had a secret which gave him the power to rise above the toil and care, fear and worry. This meeting is a quest for that secret which we may seek to understand and apply to our lives. Make the whole meeting one which will give new courage to the fearful, new hope to those who have been attacked by worry. Your discussion and worship and fellowship in this meeting may be just what someone needs just now.

The purpose of a meeting like this one is to bring the thoughts of all the members of the group together, and so help each individual to have a new and larger idea or attitude toward life, and some idea of just how to strengthen his own weakness and attain some new power for everyday triumphant living. How well Jesus knew men! "Fear not," "Be not afraid," "Be not anxious"—these frequent exclamations in themselves reveal how well he knew human nature with its tendency to miss the highest while fretting about things which cannot be helped. Do all people fear something? Is it possible, or desirable to put all fear out of one's life? What is the function of fear? What fears would Jesus have banished?

How would Jesus define worry? Why do people worry? (One usually denies that he worries, but can see the symptoms readily in another!) When does thoughtful planning for the future become worry? Does worry accomplish anything?

(Continued on page 11.)

Sunday School Lesson

By Rev. H. S. Hardcastle.

THE RISEN LORD AND THE GREAT COMMISSION.

LESSON XII—June 17, 1934.

Golden Text: *"Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father, and the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you! and lo, I am with you always, even unto the end of the world."*—Matt. 28:19, 20.

The Fact of the Resurrection.

One of the most amazing things in history is the change which took place in the disciples between what we call Good Friday and Easter Sunday. On Friday they were depressed, discouraged, defeated, in despair. Their dreams had been shattered and their hopes had been crushed. They had believed that the One with whom they had been associated was God's Son, the Christ, but he had been put to death on the Cross, the symbol of shame and disgrace. It evidently was all a ghastly mistake. He evidently had deliberately deceived them or he himself had been deceived. They were crushed. When that little group took from the Cross the bruised body of their Master and put it in the tomb, they buried also the hopes of the disciples. The light of their lives had gone out.

But on Easter morning, and in the days immediately thereafter—how different things were! the disciples believed that Jesus had risen from ous, triumphant. They came out of their hiding places and began to talk about experiences that were so real that no one could doubt their validity. There was a note of certainty and assurance in their voices, and a finality about their testimony that could not be denied. And stranger still, their confidence and their enthusiasm waxed, rather than waned, as the days came and went. These men who had given up the hope that their Master was the Messiah now began to preach that the Man who had been put to death on the Cross actually was God's Messiah. What had happened to account for this amazing change, this apparently inexplicable transformation?

There is but one answer that fits the facts—the disciples believed that Jesus had risen from the dead, that he was alive again, alive in a very real and very convincing sense. They knew that he was alive because they had seen him, because he had talked with them, because they had had fellowship with him. And it was a continuing fellowship. Wherever they went he was there. Whatever they undertook in his name they were conscious of his presence. The central theme of their message was that Christ had died and was alive again. The faith that conquered the world was faith in the risen Christ. The solid, stubborn fact on which Christianity rests is that the Man who was put dead, actually dead, into the tomb on Friday evening, came forth alive on Sunday morning. Christianity stands or falls on this fact. And the history of Christianity is abundant evidence that the resurrection of Jesus Christ is a fact, a historical fact as much as any fact can possibly be.

The How of the Resurrection.

To say that Christ rose from the dead is one thing. To tell how he rose from the dead is quite another thing. As a matter of fact no one knows. We do not know what took place in the tomb. We do not know the exact nature of Christ's body after it came from the tomb. There is a great deal of mystery about it all, and there will always be a great deal of mystery about it. With our present knowledge we cannot understand how any kind of body as we know it could pass through locked doors, and yet at the same time partake of food when in the same form. We cannot understand how a person could appear and disappear at will. There are many things that we cannot understand about the resurrection. But we can believe the fact even though we cannot explain the process. Furthermore the final evidence of the resurrection is not simply a historical account; it is a personal experience. Men through the succeeding centuries have believed that Christ rose from the dead because they have had fellowship with the risen Christ. Paul did not attempt to give the "how" of the resurrection, but his whole Gospel is based on the fact of the resurrection.

The Meaning of the Resurrection.

The resurrection has practical significance. It vindicated the words of Jesus. He predicted that he would rise from the dead. He kept his word. If he could keep it here, we can trust him to keep it everywhere. It gave new significance to immortality. Whatever else the future life may be, it is conscious, personal existence, and continuing fellowship with Christ. It gave a new hope to men. Because Christ lives we too shall live. We have the Master's word for that. It put God's last stamp of approval on Jesus as the Christ.

The Great Commission.

The key-word of the Great Commission is the word "therefore." Jesus had just said, "All power, or authority, is given unto me in heaven and in earth." "Because this is true," says Jesus, "Go and make disciples, or make Christians as one version gives it, of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit. Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world." Here we have some great truths. Those who look upon missions as

(Continued on page 14.)

YOUTH FELLOWSHIP.

(Continued from page 10.)

Did you ever notice that you rarely worry when you are busy? Try this recipe. When next you see a big wave of worry coming right at you say, "I am trying to follow my Father's will; therefore, whatever happens is His will."

BUT GOD

I know not, but God knows;
Oh, blessed rest from fear!
All my unfolding days
To Him are plain and clear.
Each anxious, puzzled "why?"
From doubt or dread that grows,
Finds answer in this thought:
I know not, but God knows.

I cannot, but God can:
Oh, balm for all my care!
The burden that I drop
His hand will lift and bear.
Though eagle pinions tire,—
I walk where once I ran,—
This is my strength, to know
I cannot, but He can.

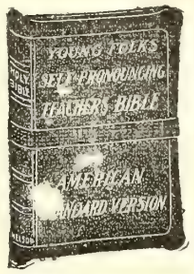
I see not, but God sees:
Oh, all-sufficient light!
My dark and hidden way
To Him is always bright.
My strained and peering eyes
May close in restful ease,
And I in peace may sleep;
I see not, but He sees.

—*Annie Johnson Flint.*

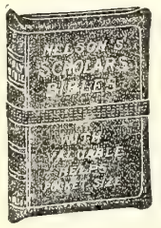
E. R.

AMERICAN STANDARD BIBLES.

Authorized and Edited by American Revision Committee, and Published by Thomas Nelson & Sons.



These Bibles contain the Concise Bible Dictionary which forms the helps to these Teachers' Bibles. It supplies ,in the most condensed and convenient form, all the latest information about the Bible, its writers, its language, the various versions, complete chronology, life of Christ, with harmony of the Gospels, life and travels of St. Paul, etc. The illustrations are reproduced from recent photographs, and truly illustrate the articles. The Combined Concordance is entirely new, and has been made expressly for the American Standard Version. It combines with the Concordance, Subject-Index, Scripture Proper Names, etc. The 12 Maps have been carefully revised and are beautifully colored. In making orders, give the number and price.



135—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold. **$3.00**

India Paper Edition, Only 16-16 of an inch thick.

. 133X—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold, **$4.00**

SUNDAY SCHOOL SCHOLARS' BIBLE.

Especially made up for gift or reward Bibles for Sunday School scholars, containing a special series of very practical and useful helps and Bible Questions and Answers, etc. Printed on fine white Bible paper; ruby type; pocket size, 3¾x5⅜ inches, and 1 inch thick, with 31 full-page illustrations in sepia. All bindings are black.

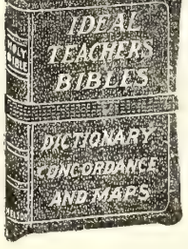
Ruby Type, Size 3¾x5⅜ Inches, and 1 Inch Thick.

65—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on side and back in pure gold; 6 colored maps **$2.50**

AUTHORIZED VERSION.

RED LETTER TEACHERS' BIBLES.

Brevier Type (8 vo.), Self-Pronouncing, Size 5⅜x8½ Inches and 1⅜ Inches Thick.

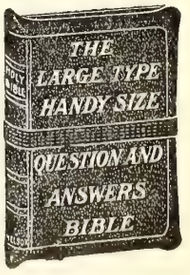


Containing the Bible, with full references. The words of Christ in the New Testament are printed in red; other parts of the book are printed in black. With Concise Bible Dictionary, combined Concordance, and 12 indexed maps.

7852—Genuine Leather, Lavant grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold **$4.75**

RED-LETTER EDITION.

With All the Words of Christ in the New Testament Printed in Red.



1282—Genuine Leather, Morocco grain, divinity circuit round corners, red under gold edges, register and headbands; title stamped on side and back in pure gold **$3.25**

60—Bound in Cloth, stiff covers, square corners, red edges, Sunday School Scholars' Bible, stamped in pure gold on cover, no illustrations; special book for Sunday Schools **95c**

Any of the above Bibles sent postpaid. Address

THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy

MONDAY.

"CHRIST AS A LIGHT."

"The Lord shall be unto thee an everlasting light, and thy God thy glory."—Jno. 60:19.

"I am the light of the world."—Jno. 6:12.

"He that followeth me shall have the light of life."—Jno. 9:5.

How is Christ light? It has been said that, "The light of the sun is not in you, but out of you, and yet you can see everything by it, if you will open your eyes." That thought certainly gives us a lot of satisfaction when to know that as truth gives light, so an understanding of Christ and God shall come to us, if we will open our lives to the light of his teachings and his life. It is in the same way the Holy Spirit comes and teaches us, "bringing all things to your remembrance," says Christ.

On the contrary, we experience intense darkness and misery when pride and selfishness and sin enter into our lives, for they separate us from God and set a seal over our spiritual eyes so that we cannot see.

Prayer—O God, grant unto us this day a revelation of thyself and be thou in our life the sun ray of righteousness, lighting our pathway. We ask it through Jesus Christ, thy Son, our Saviour and our Guide.—*Amen.*

TUESDAY.

"GOD'S COMFORT."

"As one whom his mother comforteth, so will I comfort you."—Isa. 66:13.

The glorious God will be served in humble sincerity. That service may call for as many hardships as the children of Israel experienced on their journey from Egypt to Caanan. But God met their emergencies, and with a comfort that set them at peace and made them rejoice. It is thus he will be unto us, our help and our consolation.

Hardships are unavoidable. In fact, they are necessary for rugged endurance. It is through Christ we overcome and find in him renewed strength and vigor to go on ready for the oncoming of new trials.

Our text says his comfort is like that of a mother's. Are more words needed to make the figure clear? Who has not known the blessedness of a mother's comfort, when it has dried away our tears, made us forget pain, and shed light and life again into our lives? So the Eternal God is set forth as the Comforter of those who love and obey him.

Through all earthly vicissitudes he has been our light and salvation, illuminating our gloom, turning mourning into joy, healing our smarts, dispersing pain, and sweetening every hidden spring of bitterness and distress. Beneath his skies we breathe the air of a newly created world every day.

Prayer—O Lord, our God, our troubles threaten our faith. In our human limitations it is often difficult to see how we shall overcome them. But all things are possible to thee. Put forth thy hand upon the source of our heart-aches and tears and seal them up forever; and give us the spiritual vision to see the silver lining to every cloud. In Christ's name we ask it.—*Amen.*

WEDNESDAY.

"NO DEATH."

"If a man keep my sayings, he shall never see death."—Jno. 8:51.

What is death? Christ's view of death is that it is a penalty for sin to the sinner and to the Christian it is a new birth of the soul into the land of everlasting life, in a sense, the gate of heaven. Tiomthy says, "Our Saviour abolished death, and brought life and immortality to light through the Gospel."

"To die is gain," said Paul. And this is not merely the expression of an enthusiastic apostle, but it is the overwhelming experience of hundreds of thousands, from the martyrs to the present time.

More than this, and in a very much higher sense, death is abolished every day by the quickening of life in living things. Christ in the life awakens soul-consciousness, and raises one from insensibility and corruption to pure living, and kindles in one a new hope and joy of life. In this we realize that everlasting life is a living thing now as well as hereafter. When light comes out of darkness; when simplicity comes out of confusion; righteousness out of sin; holiness out of godliness, we experience a path that leads straight through to God. The soul so blessed may find death on either side and as black as night, yet it does not affect the light that is within him through Jesus Christ.

Prayer—Dear Father, Giver of all good gifts, we realize that we are moving daily between the glory of heaven and the legions of Satan, and that truly "there is none other name under heaven given among men whereby we must be saved," but the great name of Jesus. Make us that gift this day, or we perish. In Christ's name we ask it.—*Amen.*

THURSDAY.

"A GOOD NAME."

"A good name is rather to be chosen than great riches."—Psalm 22:1.

"What's in a name?" Nothing in the name itself save the influence of the spoken word. But when "name" refers to character, there is a lot to it.

Life is a picture gallery of persons. Yours is one of them. What is it like? As we walk along looking at each other, we see honesty, thriftiness, a friend, a cad, a villian, a "white rat," a hupocrite, sunshine, a "crepe hanger"

We pause and think over the things that these characters suggest, and in the last analysis of each we decide that the "greatest compensation in life is satisfaction of work well done and a contented mind." As we reflect the latter end of those who have come to the evening time of life with a bounty of ill-gotten wealth, and the total loss of peace, we must believe God that a good name is better than all wealth.

Prayer—Our Father, fill us with thy spirit, and wealth shall have no charm over us, but a usefulness for thy glory. In Christ's name, we ask it.—*Amen.*

FRIDAY.

"ENDURANCE AND SALVATION."

"He that endureth to the end shall be saved."—Matt. 24:13.

The word "endurance" is a much used word in the Bible. It is used in connection with hard times, trials and temptation. It is often used in the sense of sticking to the job of Christian service without faltering. Paul likens it unto running a race and enduring until the runner breaks through the lines. He who cannot go through cannot win the reward. The most blessed fact about Christian endurance is that when we are weak, Christ will make us strong. It only takes renunciation of sin, consecration of soul, and sticking to it, and all are winners in him.

All high and commanding qualities of the soul come from this invisible source. In it is the highest type of manhood and the might of the almighty will; and when it is filled with "the spirit," his "grace is sufficient for thee" and the power is perfected in weakness.

I peered within and saw a world of sin;
Upward and saw a world of righteousness,
Downward, and saw darkness and flame begin,
Which no man can express.
I got me up, I got me up to flee,
From face of darkness and devouring flame
And fled I had, but guild is leading me
With dust of death and shame.
Yet still the light of righteousness becomes pure,
Beams to me from the world of far-off day;
Lord, who hast called them happy who endure,
Lord, Make me such as they.—*Amen.*

—*Rossetti.*

SATURDAY.

LOST DREAMS.

"The thing is gone from me."—Read Daniel 2:1-13.

Nebuchadnezzar had lost his dream, and all his wise men could not find it again for him. Only the Spirit of the Lord, acting through his prophet Daniel, was able to restore the dream that was his.

Who has not had a dream? Who, indeed, has not lost many dreams? And no magician or enchanter or sorcerer can hunt through the trackless void and find the lost dreams and bring them back again. But nothing is gone from us that is worth retaining, for Daniel is not gone from us, the Spirit of Christ is not gone from us, and he can restore whatever we in our senses really want restored, and can give it back to us a thousand times beautified and enriched.

Prayer—Rebuilder of dreams, O thou Spirit ineffable, we come to thee for all we have lost. Give us, we pray thee, whatever is lovely and valuable in thine own best time.—*Amen.*

—AMOS R. WELLS.

SUNDAY.

BREATHING AWAY ICE.

"He sendeth out his word, and melteth them." —Read Psalm 147:12-20.

One of the worst perils of the airman is the ice that collects on the wings of his plane, clogging them and weighing them down. Now an ingenious inventor has contrived rubber edges for the wings and casing for the struts through which air is driven by an air-pump so that they breathe somewhat like human lungs, and the ice melts away before their impulsion.

Something of the sort is needed by the wings of the soul. It is very easy for ice to collect upon them—icy indifference, frosty infidelity, hoary doubts, the congealed fog of many sins. To dispel it all, we need the breath of God's Holy Spirit, warm, quick, and vital. Before it the hindering ice vanishes, and we can soar to the very seventh heaven.

Prayer—Breathe on us, breath of God! Drive away all hindrances. Conquer all perils.—*Amen.*

"Truth has nothing to fear from any and all fair tests."

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, *Pastor.*

THE GREAT RESTORER.

By JOHN G. TRUITT.

"He restoreth my soul."—Psalm 23:3.

So says the psalmist, and the human race for countless ages has answered Amen. "He restoreth my soul." We have gone from it in every direction, but back to it we have invariably come. Around its fundamental truth the books of ages have been written, and about it the lasting philosophies of life have been builded. It is the cry of a consecration to God, which the world will never forget. "He restoreth my soul." You and I have found it true. Out of a changing, and achieving, disappointing, and daring program, weary and tired, we have often come to God feeling empty and undone and waiting upon him we have come at last to say: "He restoreth my soul." In some humble church, or some beautiful cathedral; in some simple prayer service, or some exalted hour of public worship, we have lost ourselves in the promises of God and said with the Psalmist, "He restoreth my soul."

Not in just the same way have the young people sensed this re-building of their spiritual energies, but they too have felt it. Yesterday their youthful ambitions were lagging, but today they have been inspired by sweet music in the church, determination to be worth-while in the world or the gentle prayer of a loving mother, and their runs at high tide again. Yesterday they have said, "What is the use?" but today, inspired by some great address, and a greater life, they have been privileged to see things whole and clear and have felt the force of the words of this text.

They tell us how one of our great presidents used to feel tired and weary at the end of a long, hard day; and how he used to feel so little, and unable to attack the great problems of state; and then how he used to call a certain old bishop by telephone and ask him to meet him in a quiet room, read the Bible, talk with him about its truths, and then pray. The president was learning an eternal truth: "He restoreth my soul."

We have met here today, on the holy Sabbath, in this divinely appointed place and time, and in keeping with a request of our Lord Jesus Christ, to sit about this table and partake of this bread and wine, symbolizing his broken body and spilt blood, in memory of him. May we so attend that we may go saying: "He restoreth my soul." As a help thereto let us meditate a moment on this text.

I. *Empty.* What a word! How often the Book uses it! How often is it in life! Full of emptiness, is one paradoxical way of expressing it. And when we see what seems to satisfy some lives we join with Nahum, the prophet, in saying, "The emptiers have emptied them out!" They are satisfied with such froth. Our text suggests an emptiness of soul. It suggests that souls may be large, or little; full or empty; courageous, or cowardly. "He restoreth my soul," is an admission that the stock in my soul was running low, it needed rebuilding.

There is a possibility of a great word-study in this text. I have made some excursions into its original meaning. I have gone back to the Hebrew and made a few comparisons seeking its different shades. Let me call your attention to a few of them: I am talking about the Hebrew word, *nephesh,* the word translated "soul" here. It is also translated "breath." So we might say, "Having run until we are out of breath, he gives me my second wind." In Isaiah 3:20 it is translated "perfume-boxes"—"the bonnets, and the ornaments of the legs, and the head-bands, and the perfume boxes (in the margin of the authorized version, "the houses of the soul"). Here is being expressed in a very ancient language that fragrance of life and character and personality which is felt when a real saint of God comes into one's presence. "He restoreth the fragrance of my character." We smile when we first read the line "he restoreth my perfume-boxes," but we may as well save our smiles for it is everyday language in just a little different form: "He has a sweet spirit," "She is a sweet woman," or "That is a sweet child." And so we may read, "He restoreth the divine fragrance of my character." The word is used in this sense in Prov. 27:9, "Ointment and perfume rejoice the heart; so doth the sweetness of man's friend by hearty counsel."

Do you wish a lovely personality? Abide the counsel of this text. It is something to think of God wishing us to come into full share of friends, and friendships; and to know that when we are losing the ability to make and hold them we may go to God as the great Restorer of that grace. Phrasing it thus one might say: "He restoreth my sweetness," and what a blessing for our friends that would be!

Has somebody hurt your feelings? I have heard people say, "My feelings have been wounded. Do you know that this word "soul" has been translated "feelings." "Thou shalt not oppress a stranger: for ye know the *feeling* of a stranger, seeing ye were strangers in the land of Egypt." (Ex. 23:9.) In other words we may say: "He healeth up the broken-hearted," "He restoreth my feelings!"

Thus I have cited you some of the most striking of the translations of *nephesh,* which may also be translated "breathing-body," "life," "soul," "person," "self," 'spirit." And by the same rule these are the things of which one may be emptied.

We may be empty of many things: money, health, and worldly pleasures, but to be empty of soul, of self-respect, of fragrance of noble character, or of good spirit, or the second spiritual wind in days of doubt and fear, is to be empty indeed. Back to God for re-filling is the cry of this text. Each to the prayer closet, back to the Old Book, back to the church, and song, and Christian service. There is nothing like it for the restoration of the soul!

II. *Filled.* I might have used the word "fed" quite as well. Our text: "He restoreth my soul" is only in the Hebrew Bible—*Napheshi yishobeb* is my transliteration. It means, "My soul he restoreth." And the verb is "shub" and may be translated, "to turn back," "to feed again," "to consider," "to renew," "to restore" or 'to refresh." And so you see what possible shades of meaning there are in the text. "He feeds again my soul," "He renews my personality," "He refreshes myself," "He considers my life."

God fills my soul, is the way my mother used to put it. And today as we gather about this table let us ask ourselves, What fills our souls? What takes our time? What takes our talents? What absorbs ourselves, our personalities, our characters—the fragrance of our lives? What is it? Have we meat to eat that the world knows not of? Have we a source to which we may consciously go? Is our strength renewed like the eagles?

Filled? With sin, or God? With self, or the spirit of serving others? Or are we filled with the "fullness of him that filleth all in all?" As we wait here with the Spirit of our Lord Christ, let us ask God to cleanse us from all unrighteousness, and fill us with his Spirit. That having eaten of the bread, and supped of the wine we may go out in the Spirit of Jesus to so live and serve as he would have us do.

And then when the empty times befall us we shall say again, and again: "He restoreth my soul." May we stand and repeat the twenty-third Psalm.

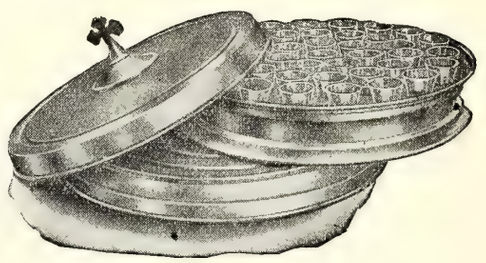
COMMUNION WARE.

Individual Service.

Made in best Silver Plate or Aluminum. Prices low; first-class workmanship and finish.

ALUMINUM.

Aluminum is light in weight, durable, and does not tarnish.



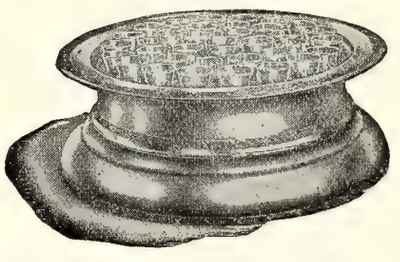
Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses $7.00
Tray No. 6—Interlocking, with 35 plain glasses 6.75
Tray No. 10—Interlocking, with 30 plain glasses 6.50
Base No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Cover No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Bread Plate No. 1—Narrow rim..... 1.60

SILVER-PLATED.

The Silver-plated Ware is of the very highest grade and best finish; heavily plated on nickel base.

Tray No. 85—Interlocking only, with 36 glasses $22.00
Base No. 1—Silver-plated; fits Silver Tray 85.. 11.00
Cover No. 5—Silver-plated; fits Tray No. 85... 16.00



(For Silver Bread Plates, see under No. 90.)
Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling) $22.00
Base No. 2—Silver-plated; fits Silver Tray 90.. 16.00
Cover No. 4—Silver-plated; fits Silver Tray 90. 14.00

Bread Plate No. 3—Narrow Rim.....$ 9.00
Bread Plate No. 4—Broad Rim..... 9.00
Filler—Silver Lined..... 6.00

THE CHRISTIAN SUN
1536 East Broad St Richmond, Virginia

Christian Orphanage

Dear friends:

The Superintendent of the Christian Orphanage offered as a prize the first of the year a Stetson hat to the president of the Conference that is the nearest one hundred per cent in Sunday School monthly offerings during the year 1934. If the Sunday Schools would like to see the president of their Conference get this nice present at the close of the year, get busy and get on the roll of monthly contributors. If you want to make up for the months you have missed send it in and we will be glad to give you credit for the back months.

The first of June the Conferences stood in line as follows:

Valley Virginia Conference: 15 giving, 8 not giving;

Eastern Virginia Conference: 25 giving, 18 not giving;

North Carolina and Virginia Conference: 25 giving, 13 not giving;

Western North Carolina Conference: 30 giving, 6 not giving;

Eastern North Carolina Conference: 29 giving, 18 not giving;

Alabama Conference: 9 giving, 13 not giving;

Georgia and Alabama Conference: 5 giving 5 not giving.

Up to June the first, the Western North Carolina stands as the banner Conference with 83 per cent of her churches in the list of contributors. If your Sunday School is not making a monthly offering and you read this letter won't you see to it *yourself* that it begins in the month of June to make a monthly offering. Do you know that the little children here are dependent on you for your part to feed and clothe them. How could a General win a battle if nearly half of his men forsook him after the battle was on and he was depending on them to the utmost.

How can the orphanage care for its children if your Sunday School does not do its part when we are depending on *you*?

CHAS. D. JOHNSTON, *Supt.*

REPORT FOR JUNE 14, 1934.

Brought forward		$ 6,041.98
Sunday School Monthly Offerings.		
North Carolina and Virginia Conference:		
Mt. Bethel	$ 1.54	
United, Lynchburg	9.76	
Durham	16.09	
Greensboro, First	9.53	
Third Ave., Danville	3.31	
Lebanon	.76	
Happy Home	3.15	
		44.14
Eastern North Carolina Conference:		
Pleasant Union	$ 6.00	
Catawba Springs	10.26	
Oak Level	1.00	
Plymouth	2.80	
Moore's Union	3.50	
		23.56
Western North Carolina Conference:		
Pleasant Hill	$ 4.35	
Hank's Chapel	2.12	
High Point	1.75	
Burlington	25.78	
		34.00
Eastern Virginia Conference:		
Rosemont	$ 13.78	
Newport News	14.42	
		28.20
Valley Virginia Central Conference:		
Dry Run	7.09	
Alabama Conference:		
Roanoke	$ 2.00	
Shady Grove	.50	
		2.50
Special Offerings.		
Templemen's Bible Class, Christian Temple, Norfolk, Va.	$ 21.00	
W. P. Perry, support Billy Perry	10.00	
Mrs. Thelma Hines, support of children	10.00	
		41.00
Total for the week		$ 180.49
Grand total		$ 6,222.47

SUNDAY SCHOOL LESSON.

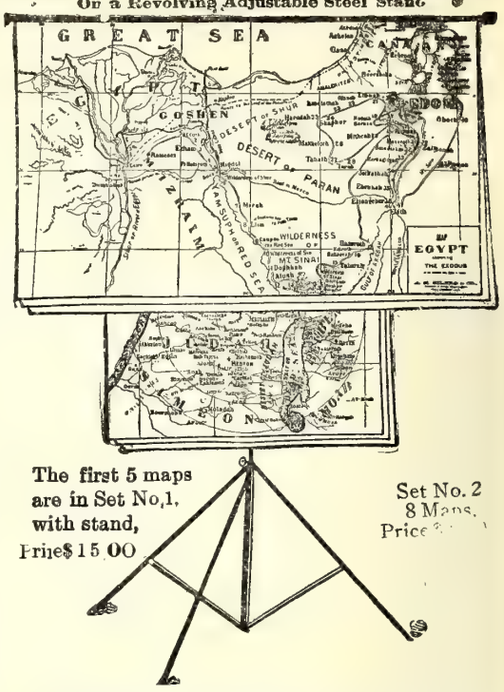
(Continued from page 11.)

an elective, miss the point of Jesus' words. They are not a pious hope or a sentimental wish; they are a command, a command backed by all authority. Those who say that we ought not to take our religion to other folks cannot read the English language, for Jesus says that his message is to be carried to all nations. We are to baptize them into the name of, that is the character of, for name stands for person or character. We are not to teach them intellectually in the sense of simply imparting knowledge, we are to teach them to observe, to do, that is to live, the things that Jesus has commanded us, that is his way of life. And if, and when we undertake this his work, we have the promise of his presence and of his power.

We should not forget the devotional books, The soul must be fed, or it will wither and die.

Eilers Sunday School Maps.

On a Revolving Adjustable Steel Stand



The first 5 maps are in Set No. 1, with stand, Price $15.00

Set No. 2 8 Maps. Price ?

Fine large Maps, in 6 Colors 36x57, on linen finished Cloth. Mounted on a folding steel stand, which can be regulated, so that Maps may be seen to the best advantage. This set contains data for thorough Bible Study. Its large print and Cheerful Colors makes this set very instructive and attractive. Contains the five thoroughly up to date Maps necessary to the study of Bible History.

New Testament Palestine, — Old Testament Palestine, — Roman empire and Bible Lands, showing Pauls Travels by Colored lines. — Lands of the Old Testament, from the Great Sea, to the Persian Gulf.—The Exodus, Egypt, showing by Colored lines the wanderings of the Israelites the

THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

HOLMAN SUPERIOR TEACHERS' BIBLES

Authorized Version—Self-Pronouncing The Best Editions of the World's Best Book

For Adults, Teachers, Preachers, Students, and All Who Would Study the Word of God Intelligently

BOLD BLACK TYPE—COMPACT SIZE 4½x6¾ INCHES—WILL FIT THE COAT POCKET

Part page specimen of Holman Boldblack Type Bible

ST. MATTHEW, 5. *Christ's sermon on the mount.*

13 And leaving Năz'a-rĕth, he came and dwelt in Cā-pĕr'na-ŭm, which is upon the sea coast, in the borders of Zăb'u-lon and Nĕph'tha-lim:
14 That it might be fulfilled

A.D. 31. CHAP. 4.

934 CHAPTER 5.

3 Who are blessed. 12 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.

AND seeing the multitudes, he went up into a moun-

THIS NEW HOLMAN TEACHERS' BIBLE, Pronouncing Text, Bold Black Type is a **PRONOUNCED SUCCESS.** The latest Bible with **NEW HELPS** that are quite comprehensive and consist of an Illustrated Bible Dictionary, Concordance and additional aids all under **ONE ALPHABETICAL INDEX.** Also Fine Maps on Coated Paper, and a specially prepared **BIBLE READING COURSE,** intended to stimulate and maintain interest in the Bible. Imported Bible paper is used to improve opacity and keep down bulk. By this means you get the benefit of full Biblical information without the physical discomfort of handling a heavy volume.

STYLES AND PRICES—BIBLE PAPER EDITION

4612. **French Morocco Leather,** divinity circuit, overlapping covers, round corners, red under gold edges..... **$4.00**

4630. Same as 4612, with extra leather lined covers..... **4.75**

THIN INDIA PAPER EDITION

With Helps as described above. Size 4½x6¾ inches. One inch in thickness

630X. **Egyptian Morocco,** divinity circuit, leather linings, red under gold edges, silk head bands and silk marker..... **7.00**

633X. **Algerian Morocco,** divinity circuit, leather lining to edge, silk sewed, round corners, red under gold edges, extra quality binding..... **8.00**

EXTRA LARGE PRINT TEACHERS' BIBLES

Large 8 Vo. Size—8x5½ inches—1600 Pages, including 400 pages of Bible Study Helps

Part Page Specimen of Print

Extra spacing between words and lines makes this Bible very easy to read.

ST. MATTHEW, 5. *Christ's sermon on the mount.*

15 [k] The land of Zăb'u-lon, and the land of Nĕph'tha-lim, *by* the way of the sea, beyond Jŏr'dan, Găl'i-lee of the Gĕn'tiles;

A. D. 31.

[k] Is. 9. 1, 2.
[l] Is. 42. 7.
Luke 2. 32.
[m] Mark 1. 14.

2 And he opened his mouth, and taught them, saying,
3 [b] Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

CONTAINING COMPLETE HELPS TO BIBLE STUDY, INCLUDING ALL OF THE FOLLOWING FEATURES

A New Practical Course in Bible Reading, A Treasury of Biblical Information. The most carefully compiled, thorough and attractive form in which valuable Biblical information has ever been prepared. Illustrated Self-Pronouncing Bible Dictionary Containing 150 illustrations, concise definitions and textual references on nearly 50,000 subjects. **A Practical Comparative Concordance,** with nearly 50,000 references. **Four Thousand Questions and Answers** on the Old and New Testaments. A valuable Help to all Bible Readers.

STYLES AND PRICES

4712. **Divinity Circuit** (overlapping covers), French Seal Leather, red under gold edges, silk head bands, and silk marker.. **$5.00**

812RL. **Red Letter Teachers' Bible.** The Words of Christ in the New Testament, Old Testament Passages alluded to by Christ, various prophecies relating to Christ in the Old Testament, etc., all **PRINTED IN RED.** Binding same as described above on 4712 and same large Self-Pronouncing type..... **6.00**

733X. **Holman India Paper, Genuine Morocco,** leather lined, silk sewed, divinity circuit, round corners carmine under gold edges, silk head bands and silk marker, same type and helps as above..... **10.65**

All styles sent Postpaid at above prices—Thumb Index 50 cents extra

A Story for the Children

BOBBY HAS FIRESIDE VISITORS.

It was certainly very strange. Bobbie had never heard sounds like that coming from the bookcase before.

"Wonder what it is," he said to himself.

He had cuddled down in the big armchair to read the new book Aunt Molly had given him at Christmas. But outside the snow was falling and it soon began to grow dark. Then the flames that had leaped up the chimney from the logs in the grate died down. Bobbie could no longer see to read, but the armchair was cosy and soon his eyes began to close and his head to nod. Then he heard the sound.

"Wonder what it can be," he said, sitting up and peering at the shadows in the corner where the bookcase stood.

He was not kept in doubt. For just then there appeared over the books on the top shelf three—well, Bobbie couldn't see them well enough to know what to call them until they came right down and across the floor to the hearthrug in front of him. Here there was enough light to show him that they were all very thin and that two of them stood hand in hand.

"Wonder where I've seen you before," he said musingly as he looked at the first which seemed vaguely familiar. Then he remembered.

"Why," he cried, "I know what you are; you are a compass needle. But what are you doing here?"

"Ah," the compass needle replied pensively, "there is a story behind that."

"Oh, do tell me," pleaded Bobbie.

"Well," said the needle, "I belong to the compass of a great ship; but the captain has gone away on a long voyage and forgotten to bring me with him."

"Forgotten you," exclaimed Bobbie. "Why, however does he expect to find his way safely across the sea without you? I think he is a very foolish captain."

The needle sighed. "Yes, very foolish," it said.

During this time the other two had been in the shadow, but just now a chance gleam from the fire enabled Bobbie to see them, and he cried, "You are a pair of watch hands, aren't you? But where is the watch? Have you a story, too?"

"Yes," they replied sadly, "we have. We belong to the watch of a gentleman who has been invited by the King to visit him in the palace at a certain time today and receive a great gift. He has gone to the palace, but he has forgotten about us."

Bobbis looked into the fire and thought to himself that if he got an invitation like that, he wouldn't risk being late as that man had done. He was just going to say this to the watch hands when, looking down, he found that they had disappeared!

Bobbie sat up and rubbed his eyes just as Mother came into the room. "Oh, Mother," he cried, "I've had such a funny dream." And when Mother had put more logs on the fire and stirred it into a blaze, Bobbie nestled down beside her in the big armchair, and told her all about his fireside visitors who had come so mysteriously from behind the books on the top shelf. "Do you think," he added as another thought struck him, "do you think, Mother, they might be there now if I looked? Oh, Mother, may I look, please?"

Mother just smiled; but Bobbie pleaded so insistently that at last the stool was put on the high chair, and while Mother held it, Bobbie climbed up and with eager fingers felt behind the books.

"Well, dear?" asked Mother.

"I can't feel—oh—wait—yes, I've got something—wait—why, Mother it's my Bible and I didn't know where he had got to!"

A few minutes later as they sat in the firelight and Mother was turning over the pages of Bobbie's lost Bible, she said quietly, "Bobbie, do you know, I think I have discovered where your visitors are."

"Oh," exclaimed Bobbie, "do tell me."

Mother pointed to a verse, "Read that," she said.

"I am the Way," read Bobbie, looking rather puzzled.

"Do you remember the compass needle's story of a captain who expected to sail across the sea safely without a needle to point the way? Well, dear, some try to reach the glory land like that."

There was silence for a moment; then Bobbie said, "You mean, people who don't read the Bible?"

"Yes," answered Mother, "how can they know the way without reading their Bible? But look, here are the watch hands." And turning over several pages, she pointed to some words.

"Now is the—time," Bobbie read; and as he said the words he remembered the story of the King who promised a gift to the gentleman if he came at a certain time. "I expect the King is Jesus; but what is the gift?" he asked.

"Look!" and Mother pointed to the next words.

"Now is the day of salvation," read Bobbie.

"Do you see that both hands are pointing the same way?" Mother asked. Bobbie looked again.

"Yes, Mother," he answered thoughtfully, "they are."—*H. T. L. in The Irish Baptist.*

ELON COLLEGE

AN ACCREDITED COLLEGE

of the

CONGREGATIONAL CHRISTIAN CHURCHES OF THE SOUTHEAST

South Entrance to the Campus

ELON COLLEGE, founded by the Christian Church in 1889, has fully justified the faith and hope of its founders during its 42 years of operation. Its graduates from the four-year course leading to a bachelor's degree, number 980, now living, 122 of whom are in the Christian Ministry and full-time Christian service. The majority of these are members of our own denomination. In addition, 449 are in educational work and are an active influence in the lay leadership of the Christian Church.

THE CHRISTIAN EDUCATION BUILDING, and the definite religious atmosphere of the College, provide the very best facilities available for training for religious leadership, and offer the Church its finest opportunity to train the young people of the denomination to assume active leadership both in the ministry and laity of the local churches.

Address—

C. M. CANNON, *Registrar*

Elon College, - - - - North Carolina

Home Atmosphere—Reasonable Rates—Clean Athletics—Christian Spirit

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational-Christian Church.

Central Publishing Co., Inc., is complying with the President's Code

BOARD OF EDITORS.

J. O. ATKINSON, D. D.....Editor
E. C. GILLETTE, D. D.....Associate
S. C. HARRELL, D. D.....Contributing
C. R. RAYMOND, D. D....Contributing
ELISHA A. KING, D. D...Contributing
W. C. WICKER, D. D.....Contributing
J. T. KERNODLE....Managing Editor

SUBSCRIPTION RATES.

One Year $2.00
Six Months 1.00

Trial Subscriptions: Five or more new subscriptions sent in at one time by pastor or president of any church organization, three months for 40c each.

PUBLISHED EVERY THURSDAY AT RICHMOND, VIRGINIA.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Change of Address: Be sure to give both old and new address when asking that your address be changed.

All news matter and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsyth Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, **Managing Editor, 1536 E. Broad St.,** Richmond, Va.

Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

Receipts: The change of label is your receipt for money paid. The label shows **date of expiration, and change on label** will appear the first or second issue of the month following renewal, provided it was received before the 25th. No other receipt will be sent unless requested. Please notify the Richmond Office if label is not changed as above.

MARRIAGES

LOKER-McDANIEL.

On April 28, 1934, there appeared at my door Mr. Otis W. Loker and Miss Frances V. McDaniel, desiring to be married. It was my pleasure to take them in and comply with their request.

The groom is from the neighborhood of our Bethel Church, and the bride from near McGaheysville, Va. Both are popular young people.

A. W. ANDES.

HILLIARD—NORTHCUTT.

Mrs. Lydia Barbee Northcutt became the bride of Mr. J. F. Hilliard on May 26th, at the home of Mr. and Mrs. Northcutt, Cary, N. C., the writer officiating.

The bride was attractively attired in dark blue triple crepe with matching accessories.

The couple left immediately for an extended trip in the western part of the State.

Their many friends wish for them much happiness and success.

H. C. HILLIARD.

MOORE—BROWN.

Saturday, June 2nd, the writer united in marriage, Mr. Homer V. Moore and Miss Leona Brown, of Altamahaw, N. C. Only a few close relatives witnessed the ceremony.

The groom is the son of the late Vance Moore, who was a prominent member as well as a deacon of Bethlehem Christian Church, and a fine young man employed by the Burlington Mills. The bride is the oldest daughter of Mr. G. E. Brown, who is also a deacon in the above mentioned church. The young couple are well thought of and stand high amid their circle of acquaintances. They will make their home in Burlington. May long life and happiness be their portion.

G. C. CRUTCHFIELD.

OBITUARIES

JENKINS.

William Henry Jenkins was born November 16, 1860, and departed this life May 4, 1934, at the age of 73 years, 5 months and 18 days. He was a member of the Newport Christian Church, having united there in 1891. Surviving are one son and one daughter, and thirteen grandchildren.

Funeral services were held at the Brick Lutheran Church, May 6, 1934.

A. W. ANDES.

HELBERT.

Mrs. Tracy Lee Helbert was born May 29, 1885, and died June 9, 1934, at the age of 49 years, and 5 days. Her untimely death came as a result of an automobile accident.

The deceased was a member of our Bethlehem Church and was held in high esteem by a host of friends.

Surviving are her husband, Wm. D. Helbert, and her mother, six brothers and one sister.

Funeral services were held on June 5, 1934, from Linville Creek Church of the Brethren Church. The writer was assisted in the services by Dr. M. L. Weekley.

A. W. ANDES.

WARREN.

Mrs. Nannie Warren passed from earthly life May 15, 1934, after a few days of critical illness. In her going, Bethlehem Church (Alamance County, N. C.), and the Ladies' Aid Society has lost a faithful and most beloved member. We realize that we are bereft indeed, for she was a loyal Christian a loving mother and a faithful friend, ever ready to lend a hand. Our loss is her gain, however, for we feel that she is peacefully resting in the sunlight of God's eternal love.

Be it resolved:

That while we miss her, we will not mourn her absence, but rather strive to walk in the path she loved so much, and look forward to a happy reunion in heaven.

That we extend our sympathy to the family in their hour of bereavement and sorrow.

That we send a copy of these resolutions to the family and a copy to "The Christian Sun" for publication.

MRS. C. M. McCRAY
MRS C. H. GILLIAM,
IDA SIMPSON.

PIEDMONT COLLEGE

Located in

"The Blue Ridge Highlands"

SUMMER TERM—JUNE 11th.

An accredited college with an enviable reputation for superior classroom instruction, and wholesome student life.

Fully recognized and accredited in its home State, and in such neighboring States as North Carolina, South Carolina, Alabama, Tennessee and others. Standard courses leading to the A. B. and B. S. degrees.

The Summer Term, continuing for six and nine weeks, affords opportunity for college and professional study and invigorating recreation.

From six to twelve hours of credit may be earned. Special courses in Elementary, Intermediate, High School and Rural Education. Public School Music and Art; School and Playground Games; Athletic Coaching.

For Fall Term or Summer Bulletin, write

DEAN J. C. ROGERS,
DEMOREST, GEORGIA.

Southern Seminary Foundation

(*Successor to Atlanta Theological Seminary.*)

AFFILIATED WITH

Vanderbilt University

The Foundation and the other Foundations that are affiliated with Vanderbilt University School of Religion comprise the only Interdenominational Theological School in the South. Through this affiliation the students enjoy the rights and privileges of Vanderbilt University.

DEGREES.

Candidates for degrees are required to have completed their college courses.

The degree of Bachelor of Divinity is offered to qualified students who complete the required courses.

Vanderbilt University also offers the degrees of Master of Arts and Doctor of Philosophy, in accordance with the regulations established in its several departments.

MORE THAN A SCHOOL OF THEOLOGY.

Because of our affiliation with Vanderbilt, our relations with other nearby colleges where our students can take courses without tuition, and the cooperation of the American Red Cross and other social agencies in the city, we prepare students for many types of Christian service.

For information write

WILLIAM JAMES CAMPBELL, *President,*
330 BUTTRICK HALL, VANDERBILT UNIVERSITY,
NASHVILLE, TENN.

THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

IN ESSENTIALS, UNITY. IN NON-ESSENTIALS, LIBERTY. IN ALL THINGS, CHARITY.

VOLUME LXXXVI. RICHMOND, VA., THURSDAY, JUNE 21, 1934. NUMBER 25.

THE SUN'S OBSERVATORY

Rev F C Lester
505 S Main St.

Making Our Homes Christian.—

Whatever else we shall leave them, these boys and girls of our homes have the right to a fair chance in life. And this chance is not given except they go out from homes with the help of Christian influences that will abide. Some of us who are parents have toiled and have made sacrifices that our children might have equipment for life's responsibilities, the equipment of the schools and the added help of the money we would leave them. And with some of us, the money has vanished. Fortunate the father and mother who have yet the chance, with the children still a part of the family circle, to build again, and to build for a future more secure for the children God has given. They will need for the days ahead the strength and support of a real faith.—*Nashville Christian Advocate.*

Progress of the Anti-Lynching Bill.—

While the Costigan-Wagner anti-lynching bill is ready for discussion by the Senate its passage at this session of Congress is far from certain. Recent developments are as follows: Charles H. Tuttle of New York has prepared a remarkable brief on the constitutionality of the bill; the Senate Judiciary Committee approved the bill after amending it to cover only lynchings of persons taken from the custody of peace officers and in some other respects. The sponsors hope that the clauses covering other types of lynching may be reinstated during the discussion on the floor of the Senate, where they will try to bring it before Congress adjourns; the National Association for the Advancement of Colored People has sent out a widespread request to all friends of the measure to write or telegraph their Senators and President Roosevelt urging their influence and support.—*The Christian Evangelist.*

"Must Pray for Peace".—

A warning that this nation must be wise in the road it chooses toward peace was sounded by Richard M. Tobin, former United States Minister to Holland, at the recent conference here of the Catholic Association for International Peace. Mr. Tobin, now president of the Hibernia Bank of San Francisco, is an outstanding Catholic layman and a leading worker for international peace. "We must by all means pray for peace," he said, "and join in every prudent movement toward peace and disarmament and the substitution for war of judicial methods of settling national disputes. But let us make this advance prudently, wisely and securely, for it is a pathway full of danger and pitfalls. Should we, under some impulse of sentiment, destroy the means of protecting our country, we may cause unutterable misfortune to future generations of Americans and lead to the destruction of our nation and those institutions of self-government which have accomplished so much for the American people."—*Exchange.*

Counterfeit Christianity.—

What the world needs today is a Christianity not too dainty for use, but one that can endure the strain of open conflict and the subtly undermining forces of the unregenerate world. In this rough-and-tumble world only the genuine article can endure. We need dead-in-earnest Christians, who radiate helpful and uplifting influences. We need Christians who hold fast their integrity in the keen conflicts of business, who stand for unbending righteousness in civil affairs, and who uphold the self-denying of the cause of Christ. Of course, we are not setting the proclamation of the gospel and Christian living over against each other, but we are declaring that the world needs a demonstration of the power of Christianity in transforming and inspiring human lives. It is very unfortunate that much professed Christianity is counterfeit Christianity. Our churches are filled wth people who do not manifest in their lives the spirit or the principles of our religion. It is hard for churches thus hampered, to make headway.—*The Watchman-Examiner.*

The End of the Epoch.—

There is a fateful quality to the year 1934. We meet in Oberlin not at the end of a depression but at the end of an epoch. The epoch began politically with the march of Napoleon to Moscow; economically with the perfection of the cotton gin. It was an epoch in which industrialism ran its giddy course and each man wrought as he pleased, making as much as he could, in any way he could; an age in which imperialism reached its dizzy heights and blatant nationalism had its grand fling. The epoch closes with the world's industrial machine bankrupt and helpless; with rival nationalisms striking out insanely against each other; with society floundering in self-created confusion. There must be a new world order—or all which passes for civilization will perish from the earth. If the churches are to survive they must serve this new order. We are going to Oberlin to ask ourselves whether we of the Congregational-Christian fellowship are equipped to serve. It is stock-taking time for us..—*Advance.*

Six Months of Repeal.—

Six months of repeal were said by F. Scott McBride, general superintendent of the Anti-Saloon League, to have provided evidence that the various control systems offer no hope for a cure of liquor evils. Repeal has failed deplorably, McBride said in a statement. "So increasingly tragic are the results," he said, "that the ignoble control experiment is tottering toward collapse." Conceding that Anti-Saloon League workers were at the last line of defense against repeal "evils," McBride urged them to redouble their efforts to thwart repeal of State and local prohibition laws. He said, "The saloon is back, with added evils, in New York, headquarters of the repeal movement, and in Chicago, where both the Republican and the Democratic parties made their most solemn declarations and platform promises that the saloon must not come back." Widespread reports of rioting and bloodshed in connection with strikes, he said, are another indication of the "regrettable" consequences of repeal. He added that recent train wrecks and fires in many instances were caused by drinking. "Here in the nation's capital an appalling record of drunken attacks, murders, suicides, crimes and misfortunes of all kinds refutes," he said, "the claim of the Crusaders that repeal would bring 'true temperance'."—*Methodist Protestant-Recorder.*

The Catholic Church and Fascism.—

Asserting that the Catholic Church in Canada and the United States is "showing a disposition to play with the various Fascist elements that are developing in this continent," the *Catholic Record* of London, Canada, warns that "it is a dangerous and unprofitable game." If the courtship now going on between Catholicism and the Fascists should blossom into any kind of marriage —even a 'marriage of convenience'—the Catholic Church in Canada is done," the *Record* declares. "For paradoxically, if you like, the Catholic Church thrives and grows on liberalism, not on the reactionary spirit that breeds Fascism. The church was never so feeble spiritually as when it was most narrow temporally. It was never so great spiritually as when it stuck to its spiritual functions and looked with a detached and tolerant viewpoint upon temporal affairs. During the burnings of the inquisition, the church was at its lowest moral ebb. The flood tide of its greatness came when its popes withdrew into the Vatican and held themselves aloof from earthly bickering. If the church had had any characteristic qualifications to govern temporal affairs, if it had had any economic sense, it might now have ruled the world. But its manifold and manifest failures along that line in the Middle Ages defined its perpetual function quite clearly. The Catholic Church has no part in politics, certainly not in that type of politics, certainly not in that type of politics that propounds a theory so utterly at variance with its broad, tolerant and usually progressive policies."—*The Christian Evangelist.*

NOTES-PERSONALS

News from the Churches

Rev. F. Ervin Hyde, Brown Summit, N. C., was a recent visitor at Elon College, from which he graduated at the recent Commencement. Brother Hyde was on his way to preach at our Dendron, Va., church, Sunday, June 17.

Rev. J. Everett Neese and Mrs. Neese, happy groom and bride, have tokens of appreciation and esteem from Carolina and Hopedale Churches, of which Brother Neese is the beloved pastor. The former expressed loving esteem with a liberal linen shower to Mrs. Neese, the latter a wholehearted and big-handed pounding to Bro. Neese. The fortunate pair, with whom we rejoice, are now located at Elon College, N. C., and the college community is happy to welcome this new household to its numbers.

One of our ministerial students, Aubrey C. Todd, is, during his vacation, supplying Dendron, New Lebanon, Union (and in Norfolk Hope Chapel) churches in the Eastern Virginia Conference. Brother Todd's address is 1207 Bainbridge St., South Norfolk, Va. He is enjoying his summer work very much, and knowing him as a faithful student in Elon College, we predict that the people of these churches will enjoy his service and be much benefitted by them.

Dr. S. W. Caddell, a well-known resident and practicing physician of Elon College was honored on Saturday, June 16, by the gathering on the lawn of his beautiful home, of many of his kindred and of his neighbors and friends at Elon, with his family, to celebrate his 75th anniversary. The good doctor has seemed to practice what he preaches in the matter of health and carries his years as if they were but very few in numbr. It was a bountiful repast that the long table carried under the spreading oaks; and a happy throng wished for this good neighbor and friend many more anniversaries.

Dr. Frank E. Jenkins, age 79, died of pneumonia at Bowdon, Ga., on Wednesday night, June 6. This message comes to us by way of the Bowdon Bulletin and will carry sorrowful regret to the hearts of many Sun readers. Dr. Jenkins was best known to us through his presidency of Southern Union College, Wadley, Ala., and his former presidency of Piedmont College, Demorest, Ga. As president of the former institution, he visited many of our Conferences and churches and, through public address and appeal, convinced his hearers that he was man of deep conviction and abiding interest in the essentials of Christian Education for youth. Whatever errors he may have made in judgment, those who knew him realized that his soul was aflame with a passion for education and for giving the boy and girl of small means the opportunity and privilege of college training. At the time of his death, Dr. Jenkins was a member and honrary pastor of our United Church in LaGrange, Ga. The funeral was conducted by Rev. J. H. Dollar, pastor of the United Church, who was assisted by Dr. E. W. Butler, of Thorsby, Ala., Rev. F. P. Ensminger, D. D., of Birmingham, Dr. H. C. Newell, president of Piedmont College, and Rev. Willis E. Howard, pastor, First Baptist Church, LaGrange. The de- Jenkins, and a daughter, Miss Helen Jenkins, principal of Thorsby Institute, Thorsby, Ala. Dr. Jenkins had taught in school and college for fifty years, most of the time here in the South, though he was born in Walton, New York (in 1854), and was a graduate of Williams College and Hartford Theological Seminary. He came South in 1886 as State Superintendent of Kentucky for the American Missionary Association. He was later pastor of Central Congregational Church in Atlanta and, while pastor there, founded the Atlanta Theological Seminary, which is now associated with Vanderbilt University at Atlanta Foundation. Since June, 1933, Dr. Jenkins had been president of Bowdon College, Bowdon, Ga.

BARNESVIELE PARISH.

It is doubtless the strongest rural Congregational Christian Parish in Georgia. These four churches, Fredonia, near Barnesville, Bethany, near The Rock; Meansville at Meansville and Jones Chapel near Woodbury have for about five years been faithfully served by Rev. Lawrence L. Stanley, a young man of powers. The people of these churches love him as their own souls. Throughout the entire territory he has been respected for his devotion and wisdom, admired for his down-right goodness, followed for his consecration and enterprising spirit.

A man like that is wanted. Our important church at Thorsby, Alabama, sought him out. He was called and began work about the first of May. But he was not released without a struggle. His Barnesville Parish which he had served so well would keep him if it were possible. They finally let him go.

Then the question came, "Who shall take his place? Where is the man?" "What kind of a man do you want?" they were asked. "The duplicate of Lawrence Stanley," they replied. But that could not be done. God makes no duplicates.

But the field was surveyed. Names of many worthy ministers were submitted. Among them that of Rev. David W. Shepherd, graduate of Elon College, also of Vanderbilt. Served successfully as an S. S. S. worker in Georgia. People like him. He impressed congregations as being a good preacher. No church rings the bell of success unless the good preacher is also a better pastor. David measured up in both capacities. He had accepted the difficult work at Columbus, formerly Rose Hill Christian Church, now United, and the United church of Phenix City across the river.

He did the work. Here he was ordained by a united ordaining council of the two old denominations, now complete in one. The task of serving two churches, always too much for one man, was too great as he said, to warrant a man trying to do both in a city. In the adjustment which followed, Rev. Arnold Slater went to Columbus and David to Phenix City. His work there has been marked with real success.

The Barnesville people looked him up. They asked all kinds of questions. They were answered. The result? David was given a unanimous call by each of the four churches. He accepted, being swayed to do so because he was told that it would demand his best powers and almost infinite resources. He was told this field was so good that it was not easy. He did not seek for a snap in the ministry. As someone said of another, "He welcomed a task for its bigness and greeted hard work with a fierce joy."

David begins work there on Friday, June 15th. His address will be Owen Heights, Zebulon, Ga.

Lawrence L. Stanley and David . Shepherd are two warm friends. Both seek not themselves, but the good of the churches which they serve. With the fine beginning Stanley is meeting at Thorsby, and the new beginning of Shepherd at Barnesville Parish, their many friends expect a success which both merit and the churches desire. May their arms be strengthened!

M. J. S.

CONSTITUTION.

of the Southeast Convention of Congregational and Christian Churches, Unincorporated.

Article I—Name.

The name of this organization shall be the Southern Convention of Congregational and Christian Churches, Unincorporated.

Article II—Membership.

It shall be composed of the Churches of the Southeast Convention of Congregational and Christian Churches and of the Congregational and Christian Conferences of Georgia, Florida, Alabama, Tennessee and Kentucky, and of such other conferences as may desire to become members. Also of representatives of the Congregational and Christian educational institutions of the Southeast, and of the Christian Orphanage and of the Christian Sun.

Article III—Purpose.

As stated in the constituting act of April 29, 1930, viz:

"The purpose of this new relation shall be to perform on behalf of the united groups the various functions dealing with common service and calling for unification of action. It shall be promotional, inspirational, educational, and policy determining." It shall not be administrative, but rather shall seek to promote the spirit of Fellowship among our various churches and conferences of the Southeast.

Article IV—Officers.

There shall be a President, Vice President and Secretary and Treasurer, who shall perform the duties common to such officers, and who shall hold office until their successors are elected.

Article V—Committees.

There shall be a Board of Directors consisting of the officers, the regularly employed Secretaries and Superintendents of the Southern Convention and of the State Conferences, and one person representing each of the constituting conferences. Such representative may be elected by the Convention or by the Conferences.

There shall be an Executive Committee consisting of the three officers and two additional members.

There shall be a Program Committee of five members whose duty it shall be to arrange the programs of the annual or biennial meetings or congresses as shall be sponsored by the Southeast Convention.

There shall be such other committees as may be deemed advisable. The following are recommended but not obligatory: Educational, Social Relations, Temperance, Evangelism, and Christian Union.

Article VI—Meetings.

There shall be held either annually or biennially at such time and place as may be designated by the Executive Committee, a meeting which may be designated as the Southeast Regional Meeting or Congress, and which shall be for fellowship, inspiration, and for consideration of the tasks of the Church and for the promotion of our world-wide mission.

Officers of the Southeast Convention.

President, Rev. James H. Lightbourne, Burlington, N. C.; Vice.-Pres., Rev. C. A. Lincoln, Daytona Beach, Fla.; Sec.-Treas., Rev. G. N. Edwards, Charleston, S. C. With Rev. A. W. Hurst, Chattanooga, Tenn. and Rev. J. G. Truitt, Suffolk, Va., these form the Executive Committee.

Program Committee: Rev. F. C. Lester, Norfolk, Va., Dr. H. Shelton Smith, Duke University, Durham, N. C., Rev. Wm. T. Scott, Winston-Salem, N. C., Mrs. C. H. Rowland, Greensboro, N. C., Rev. G. N. Edwards, Charleston, S. C. Also the president of the Convention and the pastor of the entertaining church.—*J. E. Kirbye.*

SEEK COURSE FOR CHURCH IN MEETING.

One of the most intensive and widespread studies of the church in American life ever undertaken by a major religious body will be made by ten seminar groups meeting daily in the week of sessions of the General Council of Congregational Christian Churches, opening Thursday afternoon on the campus of Oberlin College.

The seminars, meeting for an hour and a half each morning, will focus the best leadership the denomination affords on problems of war and peace, church attendance and stewardship, the ministry, Christian higher education, missions, the social gospel and economic problems, rural life and farm problems, current theological questions, religious education and evangelism, and interracial relations.

Much interest has been aroused by this plan, which is a departure in the procedure of ecclesiastical gatherings. This is the third general council meeting in which the seminar plan has been used, a single such study of worship having been made at Detroit in 1929. Six studies were made at Seattle in 1931.

The meeting at Oberlin, a biennial affair, was originally scheduled for a year ago in Cleveland, but was postponed because of economic conditions. It represents a fellowship of more than 7,000 churches in all parts of the world. It will bring about 1,500 delegates from all parts of the United States and all the mission fields of the communion.

The retiring moderator of the session is Dr. Carl S. Patton, pastor of First Congregational Church, Los Angeles. Acting as co-moderator is Dr. Frank G. Coffin, pastor of United Congregational-Christian Church, Columbus. They will give the opening addresses Thursday afternoon and evening.

In returning to Oberlin, the council visits again the scene of its organization in Old Council Hall, former home of the Oberlin Graduate School of Theology, in 1871. It has not met in the college town since that date.

Special greetings will be sent to Dr. Augustus F. Beard of Norwalk, Conn., now 102, sole surviving member of the group of 273 ministers who formed the original council. Dr. Beard is the oldest living graduate of Union Theological Seminary of Yale University and of Williston Academy, Easthampton, Mass.

In conjunction with the council, the 125th annual meeting of the American Board of Commissioners for Foreign Missions, oldest foreign missionary organization in America, will be held Sunday and Monday, closing with a pilgrimage and consecration service at the Memorial Arch, erected to the memory of Oberlin men and women who lost their lives in the Boxer uprising in 1900.

Business and inspirational meeting will be held at 10:15 A. M. and 4 P. M. daily. At 11:45 A. M. each day there will be a devotional service conducted by Dr. Boynton Merrill of West Newton, Mass., chaplain for the council.

The Oberlin A Cappella Choir, directed by Olaf Christiansen, will give a concert Thursday evening, followed by a reception by President Ernest Hatch Wilkins of Oberlin College, and Dr. James A. Richards, pastor of First Congregational Church, hosts to the council.

—O. M. Walton, *in Cleveland Plain Dealer.*

A BIBLE CONFERENCE.

Under the auspices of the Florida Fundamental Bible Institute of Tampa, Florida, a Bible Conference will convene in Hendersonville, N. C. on July 1st, continuing for two weeks. This Conference will be similar to the Bible Conferences formerly conducted in Hendersonville by the Moody Bible Institute of Chicago. Special hotel and boarding house rates for visitors. In the absence of Pres. W. T. Watson, of the Florida Institute, who will be in Old Orchard, Maine, conducting a similar Conference at the time. H. C. Caviness, the Director of the Extension Department of the Institute, will preside and direct the Conference, and will give Bible expositions each day during the session. Among those who will engage in the Conference is Rev. Mr. Mel. Morris of Texas. Mr. Morris has a most unique manner of presenting the Gospel. His participation in the Conference assures all who come of a great spiritual feast and they can be assured of a most unusual presentation of Gospel truth. Every provision possible for guests will be had. You will be welcome June 16, 1934.

H. C. Caviness.

BREAK WITH THE WHOLE WAR SYSTEM.

The Presbyterians are not an excitable people. They weigh their words and mark carefully their course of action. With them conscience is generally on the throne. Moral convictions are the mainsprings of both word and deed with these descendants of a race that saw "God high and lifted up."

We are, therefore, greatly interested in what the General Assembly of the Presbyterian Church in the United States, as reported by the Christian Century, said about war. The assembly just adjourned at Cleveland, Ohio, declares:

"That Christians owe an allegiance to the Kingdom of God that is superior to loyalty to their own country; that Christians cannot give their support to war; that we are opposed to the increase of our naval or other war forces, as provocative and wasteful; that we are opposed to military training, especially in secondary schools and colleges, and to citizens military training camps and reserve officers' training corps; that military policies support economic imperialism, and that any system of economics that requires war for its support is a godless system; that we support all conscientious objectors to war, and direct the board of education to record the signatures of young people who object to war so that they may receive the full support of the church; that orientals should be admitted on a quota basis, that pastors and other leaders be encouraged to sign the pledge of non-aggression; that private traffic in munitions of war should be abolished. The Presbyterians are not, in general, an excitable people. They are little given to being stampeded into ill considered and precipitate action. Their General Assembly is a body which feels the burden of the responsibility which it bears as a constitutional and representative body."

—*N. C. Christian Advocate.*

MRS. ROOSEVELT AT DUKE UNIVERSITY.

The visit of the First Lady to Duke University on Monday of this week to speak before the summer institutes proved to be a wonderful success. Apart from all the other functions that filled the day so full was the evening appearance in the stadium for her main address. The crowd of fully nine thousand assembled in the stadium was eager to see and to hear. All eyes and ears were wide open.

A more favorable situation for such a vast assembly in the deepening shadows of June could not be imagined. The soft breezes of the summer evening, with the friendly stars overhead and the greensward of the gridiron in full view, to say nothing of the wonderful setting of forest trees, contributed to the mood essential for a discussion of world peace. Quietness and good will brooded over the people and peace lay across the land as Mrs. Roosevelt urged that our country should take the lead in promoting the peace of the world. She insisted that America should take steps to control the manufacture of arms and sale of munitions, should abolish all armed forces used primarily for attack, and then turn to the formation of a widespread will to peace, backed by an active public opinion.

This plea was made with point and emphasis, spoken with utmost conviction. It was not an echo. It was a fervent and earnest declaration from a soul interested in the cause for which she plead. She spoke home to the heart of that vast, eager crowd.

Many came simply to see, but it ended with their hanging on her every word. She commanded attention by the character of her timely utterance.

N. C. Christian Advocate.

THE COUNTRY GOD'S PLAN OF LIFE.

Morally, country life is far ahead of that in the cities. You will remember that it was "the cities of the plain—Sodom and Gomorrah—which became centers of debauchery in early Old Testament times. It has ever been thus. Where millions congregate to-day, morality and spirituality are at their lowest ebb. Temptations toward loose living are tenfold greater than in the country. Those who pander to the passions and vices of mankind thrive in our great metropolises. The devotees of "whoopee" and "high life" and every sort of abandoned pleasure find a Mecca there.

When God made the world, He placed man in a garden, not a city. When He brought His chosen people out of Egyptian bondage into a land of their own, He gave to each family a country homestead, a permanent holding of land. He insured that mode of life by giving a law declaring that the homestead owner could not be permanently dispossessed of it.

We should return to God's plan of life in the country today. If ever it was imperative that men should flee from the city, it is now, for with crime and delinquency steadily mounting, with long lines of unemployed in every city, and with God's great healthful out of doors beckoning to crowded and weary city dwellers, now is the time for a wholesale exodus back to the land. Those who do so will reap more abundant health, physically, morally, and spiritually.

—*Health...*

AND THE LESSON DIDN'T HAVE TO BE POINTED OUT!

"We decided to save money by not putting in any foundations," the Indian preacher of a small country church said naively to Builder James H. Lawson of Pasumalai, India, when he had come to them after an S. O. S. The walls of the church had begun to crack before they were finished. In another church Mr. Lawson found the roof timbers did not fit because one diagonal was much longer than the other. He discovered the building had been laid out by eye! And then an Indian came to him and said, "Sir, you have preached us a wonderful sermon on *honesty* and *truth* today by showing us where we have been wrong in building."

E-D-I-T-O-R-I-A-L

EDITOR
J. O. ATKINSON, Elon College, N. C.
ASSOCIATE EDITOR
E. C. Gillette
117 W. Forsyth Street, Jacksonville, Fla.
CONTRIBUTING EDITORS
W. C. Wicker C. Rexford Raymond
S. C. Harrell Elisha A. King

THE PRINCIPLES OF OUR CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF OUR CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE CROSS STILL CONQUERS.

Elsewhere in *The Sun* this week will be found the "Prologue", written by one of the world's most flaming and zealous evangelists, in his book *Christ and Japan.* It is doubtful if any one man in any nation today is weilding more influence and being instrumental in the hands of God in winning more souls to Christ than Toyohiko Kagawa. He is the instigator and leader of the "Kingdom of God Movement in Japan," and seems really being eaten up in soul by the zeal of His Lord. It is written of him, by one most intimately acquainted with him and his works that "Kagawa is almost unique among the religious leaders of the world in his combination of three great interests: (1) He is a flaming evangelist with a passion for saving souls, (2) a practical social reformer and labor leader of the first rank and (3) a brilliant writer not only of religious books but also of best selling novels."

In his soul-stirring book, now before me, "Christ in Japan," he displays his varied interests and the gripping power of a soul on fire for God. To quote again:—"The book throbs with a passionate love for Christ and zeal for the spread of His Kingdom." He says "Japan is famished for the love of God. She yearns for the cross." Differing very much from many evangelists in this country, Kagawa declares that in Japan "there is an ever increasing need for flaming evangelism. Mass evangelism, personal evangelism, literary evangelism, tent evangelism, and touring evangelism are all different phases of religious education for the masses."

One might think that a man so passionately absorbed in evangelism, preaching from three to five times a day, would have little time or strength for other work and interests. On the other hand, he is very deeply interested in and quite an authority on the physical needs and the food supply of Japan. In his book, he declares "the food problem would be solved if horticulture and tree-crop cultivation on the mountain slopes were properly developed. If every Japanese farmer could be induced to keep one or two milk-producing Swiss goats, Japa ncould get along without Korea or Manchuria. Goat-keeping and bee culture will turn even Japan into a land of milk and honey."

It may not be known to Sun readers that 85% of the total area of Japan is mountainous, though the country itself is made up of innumerable small islands. It does not seem possible that her population has to subsist with only 15% of her land available for agriculture. There are 5,700,000 farm families, and these families have an average of only two and one-half acres of cultivable land to a family, and the farmers constitute 44% of her total population.

Reading of this soul-stirring man and learning of his power to weild the sword of the spirit for his God and to know what God hath wrought through him, is heartening, indeed, and moves one to marvel anew at the power of Christ. It makes one more hopeful for the world and for the coming of the kingdom of our Lord and His Christ here in the earth.

J. O. A.

THE LEAGUE BRINGS THINGS TO PASS.

One of the best Senators we ever had here at Albany once wrote us: "The New York Civic League Brings Things to Pass." It fights gambling, vice, the liquor traffic, etc., by education, legislation and law enforcement.

Educating Public Sentiment.—This has been done through the publishing of *The Civic Bulletin,* made possible by this League. Many persons have said that they thought the publishing of this Bulletin is the most important work that the League is doing. Many temperance and moral reform papers have had to suspend publication in recent years for lack of support.

The Civic Bulletin with its wide circulation all over the State is weilding a great influence for good by informing and arousing the people, when a moral crisis is on, and educating public sentiment on all moral questions. It has subscribers in almost every city, town and village in New York State. It is reaching the leaders of thought and moulders of public opinion.

The League also issues various other leaflets from time to time, and occasionally buys leaflets of other publishers for distribution to special persons. During the year 1933, the League sent out more than 4,000,000 pages of literature, including The Civic Bulletin and other leaflets sent out! There is no other paper like it in this State, or in any other State, so far as we know.

The League's Legislative Work.—From the beginning of the League's history, twenty-four years ago, it has always taken a deep interest in securing the passage by our Legislature of good bills and in defeating bad bills affecting moral questions. Many bills prepared by the League and introduced at its request, have been enacted into laws—some of them without the change of a single word from the way the League drafted them. Three Governors have presented to our League the pens with which they signed our bills.

The League's Law Enforcement Work.—We not only help get good laws enacted but we take equal interest in helping secure the enforcement of those laws. Each year many appeals come to us for help in local law enforcement work against gambling, vice, bootlegging and other evils. Many persons who for business or other reasons dare not lead a local fight against such evils send complaints of such law violations to our League, and we take them up with the proper officials—local, State or Federal—and we never give away the names of those making complaints to us, and thus in large numbers of places we have quietly been able to secure better law enforcement.

A Moral Reform Information Bureau.—Ever since this League was organized it has been answering letters from persons all over the State concerning every phase of moral reform work. We have answered thousands of letters from people trying to help solve their local problems. Sometimes we have furnished them facts for use at local meetings, which has taken considerable time for us to prepare, but we consider it well worth while in the results that are being accomplished thereby.

J. O. A.

ENGLAND'S PRIME MINISTER. SAID IT

The following paragraph is not from the tongue or pen of The Christian Sun's editor (lest some say he is beside himself and talking nonsense) but from the Premier of England, Ramsey MacDonald, one of the world's outstanding statesmen and rulers. Hear him:

"They tell us we cannot be made sober by act of Parliament. I hate these smug, pettifogging, and inaccurate pieces of proverbial philosophy. They are thrown off by men who cannot think, and they are believed in by fools. I say that every experience that the world has had, and I do not care where you go for it—go north, go south, go east, go west; keep within your own empire or go outside; confine your attention to the Anglo-Saxon race or go outside it and take the Slavs—go anywhere experiments have been made, and the conclusion is absolutely inevitable and irrestible that you can make men and women sober by act of Parliament."

England's Prime Minister was talking from wide experience, since "the sun never sets on the Empire" over which his government rules.

Millions were made sober by act of Legislature and Congress in the United States, but those who long for liquor back at any cost would not have it so. Again and again we were told that we could not make people sober by legislation, and now that the legislative bans are removed, statistics are piling up everywhere that drunkeness is on the increase, saloons are again open and dealing out their deadly beverage, working people are lining up to spend their daily wage and accidents from drunkenness daily multiply. And yet there are those left, like Premier MacDonald declares, who say that we can legislate sobriety.

J. O. A.

A WORTHY CAMPAIGN.

President Smith of Elon College has been working for several months to reduce to a definite proposition the amount that will be required to satisfy all of the indebtedness of Elon College and to initiate a campaign to raise the sum required. At this writing, it seems that our resourceful president is about to arrive at a specific proposition with creditors, in which event the campaign is to begin at once to raise funds with which to wipe out every dollar against the college. Some one has proposed that this campaign, in case it is started and is brought to a successful conclusion, be named "The W. W. Staley Memorial Cam-

paign." This seems to the writer to be most appropriate.

The hearts of our people everywhere long to see the day when our institution, burdened with a debt that it cannot continue to carry, and with that burden, struggling against odds that are hopeless, will be cleared of that burden and be free to make the contribution to the church and to the world for which the institution was founded. In all the history of the college, no man was more anxious than our late, lamented Dr. Staley to see the college without debt, and it will rejoice his soul to see that day. He served the college as president for eleven years, and, by his wisdom, frugality and self-denial, got the college out of debt and turned it over to his successor without debt, an achievement not realized at any other time since the institution was founded. Again and again, and again, while he was trustee he plead for a program that would reduce the indebtedness and finally wipe it out. We know of no memorial that would be quite so fitting to establish in the hearts of those who loved him and in the lives of those who revere his memory as would the achievement and the fact of paying the debts of Elon College. The noblest tribute we ever pay to people while we live is to carry to completion a work which they loved and for which they had given their lives and loyalty, and it now begins to seem that we, of our Christian constituency, may help to perfect this sainted soul and, in so doing, reap that better thing for ourselves which God intended that we should have, when He took from us one who had obtained a good report through faith but who had not yet received the promise.

We regard the campaign as essential and a glorious thing for our church life, and we regard the proposed name of it and the spirit of it as most fitting, timely and appropriate.

WHAT HAVOC PROHIBITION REPEAL HATH WROUGHT.

(From Woman's Temperance Work, May, 1934.)

More drinking, more drunkenness, more debauchery, more rioting, more poverty, more accidents, more murders, more crimes, and the saloon is here again. What a harvest after only a few months of repeal! Pandora's box has been opened and destruction has been let loose.

More Accidents.—There are more and more automobile accidents caused by drunken drivers. One Judge said that there is ten times as much drunken driving now as there was six months ago. What is being done about it? A few are jailed, a few more have their licenses revoked or suspended, but the most of them go free or are sentenced and—sentence is then suspended. This dangerous crime is not being effectively curbed. Why not? Is the trouble with the police or with the courts?

"True Temperance."—The advocates of "true temperance" wanted more drinking, but said there would be no drunkeness. They made some people believe that thy were really working to "promote temperance." Where are they now? Now is the time for them to "promote;" there is need for it. The "promoting" being done now is promoting the sale of alcoholic drinks. They are using all means, fair and foul, to create a demand for alcohol.

The Saloon Comes Back.—Many were the promises made by wet individuals, organizations and political parties that there would be no saloons after repeal, but here they are. Even President Roosevelt gave his word that there would be no saloons. "By no possibility, at any time or under any conditions, at any place or any circumstances, shall that institution return to American life," he said. But here they are, and those who made those promises seem to welcome them as they do their old friends.

Wet Advocates on Trial.—The havoc wrought by alcohol in these few months cannot be told, and the results will be worse as time goes on, for each drinker will drink more and the number of drinkers will increase. Advocates of repeal are now on trial, and are making a sorry showing. All of the things which they said would not happen are happening, for alcohol is the same despicable creature that it always has been.

Senator Sheppard well said that, "Every moment it crushes some home, some heart. It arrests the physical and mental growth of children, distorting the moral sense. It curses the future generations of its victims. It wrecks domestic happiness and betrays the most sacred vows."

Repealists said they would guarantee that these things should not happen if liquor came back, but they do not stop this havoc. Are they going to do it? And when?

HAVE YOU MADE YOUR WILL?

"Thou fool, this night thy soul shall be required of thee; then whose shall these things be?"—Luke 12:20.

I frequently find people trying to determine whether or not a particular will is legal, but I have yet to meet a person wondering whether or not a particular will was really Christian. Another pathetic thing is the number of Christian people who evidently forget the fact that they are stewards of their possessions when they make their will.

Now two facts are evident; we have possessions and one day we must leave them. How many of us have determined "Whose these things shall be?" If you have not made a will you can not readily answer this question. It is your privilege and duty to determine whose these things shall be.

I am convinced that it is not only the duty of a Christian to make his will, but also to bequeath a portion of his possessions to the interest of the Kingdom of God. My reasons for the conviction are many.

If we are held accountable for the disposition of our possessions during life, do you suppose it is a matter of no concern to God what we do with our bequest? If the practice of stewardship is a duty of life it is a duty of death. The Cause of Christ is worthy of our contributions and support and certainly it is no less worthy of a share in our bequest. And if it does not deserve a share in our bequests, then it does not deserve our support.

Now the Scriptural injunction is to "Give". That obviously means for one to give as long as there is anything to give. But we are interested to know when one should cease giving as one of old was interested to know when one should cease forgiving. Christ placed no limit on either. Yet there are those who give to the Church until they make their will and dispose of their property, then it does not occur to them that they should give anything to the Church.

Let each determine now whose these things shall be, that at least a part of it shall be the Lord's. This is a way of perpetuating stewardship. Let a man so dispose of his possessions, then "though he were dead yet shall he live."

Now I realize that there will be some quite enthusiastic objections to this view. Some men will hide behind love for family. Now the Bible teaches that "if any provide not for his own, and especially for those of his own house, he hath denied the faith and is worse than an infidel."

But love easily becomes selfish, a mere camouflage. One may selfishly put love for family above his love for Christ. And remember "He that loveth father or mother more than me is not worthy of me, and he that loveth son or daughter more than me is not worthy of me."

It is also possible that there might be some opposition on the part of children who would fear lest they lose some of their inheritance. "If father has contributed liberally to the church why should he be expected to make a bequest to it also? "But note the policy of the government. It taxes one in life and in death. The government is richer when a man of even moderate means dies, for his heir must pay an inheritance tax. The Church is poorer, for it loses a contributor.

The Church of today must have revenue if it is to carry on an effective and progressive program. Yet churches suffer. Our plants are inadequate, our equipment is meagre, therefore our program is handicapped. Moreover, some of our churches are so deeply in debt that people stay out of them rather than be embarrassed by their excessive financial demands.

Now some say that this plan of stewardship is very good, but our people simply will not practice it. I say they will, and for this reason, the members of other Denominations have done it. Their great churches and institutions were not made possible by free will offerings, they are largely the products of numerous bequests. Why have they done this? There is one primary explanation: they have been taught to do so; it is expected of them. Now the people of the Christian denomination have not been trained along this line, and as a result, it has failed to make great progress.

We need to learn that people do not give merely because they are able to give. They give not in proportion to ability, but in proportion to the definite training they have received. Let us teach the complete program of stewardship until every Christian who fails to remember the Cause of Christ in his will will have a guilty conscience. Let us no longer say our people will not do this, but remember to "ask, and ye shall receive."

ROBERT LEE HOUSE.

Newport News, Va.

ONE TEST OF CONSECRATION.

When Richard Cecil wished to teach his little daughter the meaning of consecration and faith, he took her on his knee in his library one day and asked her if she loved him well enough to give up a little necklace of glass beads which she greatly prized. She looked up with tears in her face, and sobbed, "Yes, Papa." "Well," said he, "you take them off and throw them into the grate." With heaving bosom and hesitating steps, she made the great renunciation and then flew back to his arms and sobbed herself to rest, while he patted the little golden head and gently said, "Now Papa knows you love him."

Nothing more was said for several days, but on her birthday her father called her to him, and opening a little casket, handed to her a chain of real pearls and asked her to put them on her neck as the gift of his love to her. She looked him full in the face and then a great light broke upon her countenance, and again throwing herself on his bosom, she cried, "Oh, Papa, forgive me; I did not understand, but now I do."

That is the consecration which God loves and loves to recompense. Our sacrifices are real investments that will bring us infinite returns in that day when he shall give us diadems for tears, cities for pounds, and ten thousand per cent compound interest on all we have laid down for his sake.—*Covenant Companion.*

CONTRIBUTIONS

SUFFOLK LETTER.

The Congregational and Christian Ministers of Eastern Virginia met in regular monthly session and held their annual outing for their families at Burtonia Cottage, Virginia Beach, Virginia, on Tuesday, June 12th, remaining over-night and returning home Wednesday A. M. This Cottage is owned and operated by Mr. and Mrs. Marshall Overman of Portsmouth, Virginia. The following ministers were present with their families: Revs. Charles Eldred Shelton, R. A. Whitten, Joe French, H. S. Hardcastle, J. F. Morgan, O. D. Poythress, Robert Lee House, W. M. Jay, N. G. Newman, Elwood W. Jones, F. C. Lester, John G. Truitt, I. W. Johnson, and other invited guests brough the total to thirty-nine.

The party assembled about noon on Tuesday. After lunch a business meeting was held. The following officers were elected for the next year: Dr. Elwood W. Jones, President; Rev. S. W. Phillips, Secretary, and Rev. Joe French, Treasurer. This Association was organized thirty-three years ago. During this period many books have been studied, covering a wide range of subjects helpful to ministers of the Gospel. Many instructive and valuable papers have been prepared and presented showing intensive study and research. These courses have been profitable to the ministers of the Association.

Tuesday evening a moving picture was presented under the direction of Mr. C. C. Patton of Portsmouth, Virginia. He and his good wife were guests of the Association. This program included two comic movies and two reels depicting scenes illustrating the life of Jesus. The program was greatly enjoyed by the party. Rev. H. S. Hardcastle was Toastmaster and presided at the evening banquet. The toastmaster called upon several for short talks. Revs. J. F. Morgan and O. D. Poythress entertained with several musical selections. Rev. O. D. Poythress furnished several "readings" which are not to be found in any of the published books. He will probably publish some of his "interpretations" at an early date, provided some one will furnish the lame ducks and invite him to supper.

For the benefit of any parties who may be interested it should be stated that there are three "bachelor" preachers in Eastern Virginia Conference at this time. They are of marriageable age and will gladly furnish any further information to parties who may be interested in their future welfare. They are hopeful that the end of the depression is near. Beyond the dark clouds the sun is still shining.

Wednesday forenoon the final session was held, and the members and guests returned to their homes refreshed by this delightful fellowship and recreation. It was the unanimous wish of the group to hold the next annual outing at Burtonia Cottage, Virginia Beach. The old chorus: "The more we get together, together, together, The more we get together the happier we'll be,," is well illustrated in the annual outing of these ministers and their families. Dr. Charles Eldred Shelton, Chairman of the Committee on Entertainment, richly deserves the unanimous vote of thanks extended to him for his part in planning the meeting this year.

Ministers in every Conference and Association should be organized into groups for study and fellowship. Many a young minister could be made more useful by closer contact with other men of experience. Older men need the enthusiasm and imagination of youth to rekindle the fires of glorious conquest in the Kingdom of God. Such meetings help to increase the spirit of christian fellowship and mutual understanding. Attend ministers' Conferences and receive a great spiritual blessing.

I. W. Johnson.

THE COLLEGE GRADUATE.

There are hundreds and thousands of young men and young women in this country who have just, or will soon, graduate from college. They are products of worthy and respectible institutions. This distinction should guarantee to them a position by which they could earn for themselves and others the necessities of life, and to spare. One of the inducements formerly held up to prospective college students was the increased earning capacity that a college education would give him. It was all figured out as to how much an uneducated person could earn, how much a high school graduate could earn, how much a college graduate could earn, and how much those who had taken time to take post-graduate work could earn. The figures were very impressive and the opportunities alluring. In the main, these facts are still true. It matters not what position man is to occupy in life, he can carry the responsibilities of that position, however insignificant or impressive, more efficiently and more gracefully with a trained mind than he can merely with an active body.

There is no discredit attached to one owning a diploma from a high grade college. In fact, the individual without a college education today is at a decided disadvantage. The majority of those with whom he will deal in life have had college advantages. It is not necessary today for the young man or young woman who wishes to achieve in life to prepare himself thoroughly for the eventualities of life. There are schools and colleges galore in this country. Thei rdoors are open to the ambitious student, and the average one will cooperate with the student himself to make it possible for him to have the advantages that he desires.

However, positions are not waiting for those who graduate any more than they are for those who do not attend a college. It is true, and more increasingly so, that the college graduate has to make his position and make his future just as anyone else. The fact that he holds a diploma does not guarantee to him a living. The world does not owe the graduate of a college today a living any more than it does anyone else. In fact, someone has said that the graduates of our present-day schools are merely swelling the ranks of the unemployed and adding to the hoards of hitch hikers. This, I think, is untrue, but it is a discouraging fact that a large number of college graduates are unable to fit into our present economic system. The fact that a graduate is not able to secure a position is no reflection either upon the graduate or upon the school, but the fault lies with our social and economic system.

Annually, we are graduating a fine group of young people from Elon College. This year the class numbered thirty-five. Some of these have gone into business, some have gone to university centers for further study, others are applying for positions to teach. About two-thirds of the class are interested in teaching. More than fifty per cent of the remainder have good chances and perhaps will be located in a few days. Dean A. L. Hook of the college is head of a committee to work with our graduates in an effort to locate everyone to advantage. We feel that, with such a limited number of vacancies in the schools of North Carolina and other states, and with a greatly increased number of applicants for teaching positions, we have succeeded admirably in placing our graduates.

In fact, as a rule, Elon College graduates experience as little difficulty as the graduates of any school in securing teaching positions. Should the reader of this article know of an opening for a teacher in either graded or high schools, we will greatly appreciate it if you will communicate with us at once.

We also want to solicit your co-operation in securing new students for Elon. We have just closed a very successful year. The prospects for 1934-35 are most encouraging. Mr. Colclough, our field worker, reports that the prospects for new students are the best that he has ever known with the exception of one year. With your help and the help of other friends of the college, we will be able to secure the number of students that we ought to have. The grade of work we do, the standing of Elon College, and the facilities that we have are inviting and merit your cooperation to the fullest extent. May we depend on you?

L. E. Smith.

A PROGRAM OF ADVANCEMENT FOR SUNDAY SCHOOL AND CHURCH.

The watchword of the christian religion has always been "forward". Nothing is to be gained by "holding your own". It is dangerous and destructive to turn backward. Inspiration comes by growth and advancement. If we do not look forward, it is pretty certain that we will not go in that direction. If we do not plan carefully for the advancement, we will, perhaps, be hindered in our forward strides. It is possible for any church to advance. Advancement depends, not so much upon the ability of the membership of a church as upon its consecration, its submission, and its optimism. God has spoken that we go forward. The church that obeys that command will find difficulties beginning to vanish; literally the rough places will be made smooth, the crooked paths will be made straight, and the mountains will be leveled to earth.

The trouble with the most of us who make up the church today is that we have lost the glow of faith and the fire of ambition. We need to know that all things are possible through Christ, that the spirit of God is the fire of purification, and that in His light the path of success may appear with clearness.

It was a battle, the most stubborn battle that I have ever fought, to turn from the pastorate and divide my time with the college. Here at the college I have the responsibility of the Community Church and the privilege of preaching. My interest in the local church and in the church at large has not lessened in the least; in fact, my ambition for the church's progress is greatly intensified. In a day like this, the church needs to arise in her might, proclaim her truth, and let her light shine that the darkness of this day may be scattered.

In the Southern Convention of Congregational and Christian Churches, we have more than two hundred local churches with a combined membership of more than thirty thousand. We are not concentrated in one place, but we are distributed over a wide territory, with congregations in a multiplicity of communities. About us, there are hundreds and thousands of people who are not identified with the church, who apparently are uninterested in things spiritual or in matters re-

ligious. There are multitudes, literally, who are not connected with Sunday School, who rarely, if ever, give the necessity for religious training a passing thought. These facts place a tremendous and fearful responsibility upon all whom God hath called and who are today members of the Household of Faith. If the program for our Sunday School and Church means simply to go to the place of worship and of study on Sunday morning and to minister to those who may chance to come with us, then, in all probability, we shall continue at this poor, dying rate. If we have a vision of the inclusiveness of the church, if we have a conviction that everyone is included in the plan of salvation, that it is the purpose and the will of God that everyone should be enlisted in His service, and that He has commissioned us, as selected officers in this vast army of the religious, to increase the ranks and make the gospel more atractive to the masses, and that we are under high commission to personally win from the world all whom we know to the Kingdom, the task will be so compelling that we, under the guidance of His spirit, will seek to devise ways and means of accomplishing the task to which we have been divinely summoned.

Why can we not have a program calling for advance along all lines in every department of our church's organization? Would it not be a most helpful undertaking if we should form a program calling for increased activity in Sunday School, Christian Endeavor, missions, education, and benevolences? May I suggest that we adopt, for our convention, a definite period, say, October 14-21, as the Greater Sunday School period for the Congregational and Christian Churches in the Southern Convention? During this week, every Sunday School in the Convention have as its goal for Sunday, October 21st every superintendent present, every officer and teacher present, every member of the Sunday School present, together with every member of their families, and a thorough canvass of very individual Sunday School's territory with an urgent invitation to all who are not a member of any Sunday School to attend Sunday School on that Sunday. A program, of course, would be planned for the occasion, which should include a merger service for sunday school and church, the evening service to be given over to the Christian Endeavor and practically the same lines to be followed in securing attendance and enthusiasm for the young peoples' service. Let the evening church service be merged with the Christian Endeavor program. October 22-2 would be designated as the Greater Church period for the Congregational and Christian Churches in the Southern Convention. In preparation for the Sunday services the entire week preceding the 28th would be given for all active and interested members in a determined effort to have all members of the church present for the morning services, the local church to organize and make a thorough canvass of the community in which the church is located to urgently invite all who are not members of any church for this particular and special service. Let these special days of Greater Sunday School and Church activity be observed by all churches in the Convention on these given dates.

The first week in November would be known as Church Advancement Week, in which selected christian workers, together with the pastors in each local congregation, would present Christ to those who have never accepted him and offer to them membership in their churches, members to be received at the Sunday services.

These are suggestions pased on to the officials of our Convention, pastors of our churches, and all interested christian workers. The time has come for us to assert ourselves as followers of Christ, not in an arrogant way, but in a program of consecrated service, faithfully trusting that in us and through us the Kingdom may receive comment in its fullness in the hearts of those for whom we are likely to be held responsible.

L. E. Smith.

A PRAYER OF WRATH.

By Walter Rauschenbusch.

O Lord, we praise Thy holy name, for Thou hast made bare Thine arms in the sight of all nations and done wonders. But still we cry to Thee in the weary struggle of our people against the power of drink. Remember, Lord, the strong men who were led astray and blighted in the flower of their youth. Remember the aged who have brought their gray hairs to a dishonored grave. Remember the homes that have been made desolate of joy, the wifely love that has been outraged in its sanctity, the little children who have learned to despise where once they loved. Remember, O Thou great avenger of sin, and make this nation to remember.

May those who now entrap the feet of the weak and make their living by the degradation of men, thrust away their shameful gains and stand clear. But if their conscience is silenced by profit, do Thou grant Thy people the indomitable strength of faith to make an end of it. May all the great churches of our land shake off those who seek the shelter of religion for that which damns, and stand with level front against their common foe. May all who still soothe their souls with half-truths, saying "Peace, peace," where there can be no peace, learn to see through Thy stern eyes and come to the help of Jehovah against the mighty. Help us to cast down the men in high places who use the people's powers to beat back the people's hands from the wrong they feign would crush.

O God, bring nigh the day when all our men shall face their daily tasks with minds undrugged and with tempered passions; when the unseemly mirth of drink shall seem a shame to all who hear and see; when the trade that debauches women; and when this black remnant of savagery shall haunt the memory of a new generation but as an evil dream of the night. For this accept our vows, O Lord, and grant Thine aid. Amen.

—From Prayers of the Social awakening, Pilgrim Press.

OXFORD BIBLES *for* EVERY NEED

"The Oxford Bible is the Bible par excellence of the world"

THE HOME BIBLE

A Family Bible in Handy Size

An extra large type Oxford Text Bible, containing also, a family register and 12 beautifully colored maps. Size 9 x 5½ inches.

Specimen of Type

16 The Lord *is* King for ever and ever: the heathen are perished out

Nos.
01600 **Superior Cloth,** round corners and red edges $2.75
01608 **French Morocco,** limp, round corners, red under gold edges, headband, book-mark $4.75

The JUNIOR'S Bible

Self-Pronouncing

With 4,000 Questions and Answers, carefully selected "Aids to Bible Study," 16 beautifully colored and 15 black full-page illustrations, 6 colored maps and a presentation page. Children may readily pronounce correctly difficult Scripture names, as this Bible is self-pronouncing. Size 7 x 4⅞ x 1¼ inches.

Type in Junior's Bible

2 Take the sum of all the of the children of Is'ra-el, years old and upward, thro

No.
1815 **French Morocco** leather, overlapping cover, round corners, red under gold edges, headbands and book-mark. Make some child happy with one of these fine Bibles $2.95

Child's ILLUSTRATED Bible

The beautifully colored illustrations in this new Bible are a delight to the children. It has clear, readable type and yet it measures only 5⅛ x 3⅜ inches.

Specimen of Type

2 My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God. | 10 Mercy and truth gether; righteousness kissed *each other.* 11 Truth shall sprin

No. 02112. French Morocco leather, overlapping cover, round corners, gold edges $2.50

Pocket REFERENCE Bible

Has over 50,000 center column references. Measures only 6¼ x 4⅝ inches. (A splendid gift for a young lady.)

Specimen of Type

9 **Behold,** "O God our shield, and look upon the face of thine anointed. 10 For a day in thy courts *is* better | a Gen. 15. 1. b Ps. 56. 1. & 57. 1. 2 or, *all* | 1

No. 07523x French Morocco leather, overlapping cover, round corners, red under gold edges $3.25

Concordance Edition

Type and size as No. 07523x, but with a Concordance, subject index and dictionary of Scripture names. An excellent edition for students and Christian workers **No. 03272x** ... $5.00

OUR LEADER

Oxford Concordance Bible

Self-Pronouncing

This beautiful Oxford India paper edition is indeed the ideal Bible for the student, preacher and evangelist. Each proper name and difficult word is divided into syllables and accented, and though printed with large clear type, the volume measures only 8½ x 5½ x 15/16 inches.

Specimen of Type

8 ¶ [11]Jĕ-hoi'-ă-chin *was* [years old when he began t

No. 03671x. Fine Grain Morocco leather, overlapping cover, leather lined to edge, silk round corners, red under edges, silk

hea

A UNIQUE GIFT BIBLE

With Basket Weave Binding

The Antique brown calf leather binding has a basket-weave grain, and button clasp. Has overlapping cover, art silk lined, with red under gold edges. With references. Printed on Oxford India paper. *Type as Pocket Reference Bible.* $5.50
No. 03255x

As No. 03255x, with concordance.
No. 03276x $6.50

Oxford TEACH... ...es

Have over 50,000 center column ... ..., and 300 double-column pages of up-to-date helps, conveniently arranged in alphabetical order. Also 32 full-page illustrations, and an indexed atlas of the Bible with 15 beautifully colored maps of Bible lands.

Easy-to-Read-Edition

Size 7¼ x 5 x 1⅜ inches

Specimen of Type

14 Like sheep they are laid in grave; death shall feed on th

Nos.
04453. French Morocco leather, overlapping covers, round corners and red under gold edges. A durable and handsome Bible $4.35

Oxford India Paper Edition

Only one inch thick.

0773x. French Morocco leather, overlapping covers, round corners, red under gold edges, headbands and book-mark. A beautiful gift edition $7.00

RED LETTER Edition

Same size and type as style No. 04453, with same references and helps, but with all the words of Jesus Christ printed in red. White paper edition **No. 05453. French Morocco** leather, overlapping cover, round corners, red under gold edges $5.00

The Oxford imprint in a Bible guarantees satisfaction

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary*

THEY CARRY ON.

Be it known that there are faithful Christians in fields afar who have not been discouraged by our failures to help during the depression as in former years. Comes now a word from North China by way of our American Board. After this question is asked of our churches: "When are the people at home going to 'stop the drop'?" And then the additional searching question: "How much additional pressure can our leaders out here, Chinese and foreigners, stand before their morale begins to crack?" After these questions are sent home to us, this stimulating information comes:—

"Since 1920 you have withdrawn one-third of the missionaries who were here. In spite of this, however, our church membership has gained 54 per cent; our middle or secondary school enrollment 574 per cent; hospital treatments 67 per cent; church contributions 83 per cent; receipts in fees from students, exclusive of board, 878 per cent." When the closing of one hospital was threatened, the local Chinese magistrate raised $6,000 to insure a balanced budget for the year ahead. When a certain station in its annual meeting was struggling with deficits, the Hon. H. H. Kung, Minister of Finance in the Nationalist Government, sent a very substantial check to be applied to the evangelistic budget, and the Chinese superintendent of the hospital raised $4,000 from government and individuals to keep them out of the red. And we can cite a dozen such instances from other mission stations."

Let those who deny themselves to give to missions bear in mind that they are giving their means and their prayers for the faithful of God in the remotest parts that this world may become the kingdom of our Lord and His Christ.

J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING JUNE 16, 1934.

Sunday Schools.

Previously acknowledged	$ 2,377.60
Union (Va.), Virgilina, Va.	5.00
Suffolk, Va.	25.00
Winchester, Va.	5.42
Leaksville, Luray, Va.	1.93
Sanford, N. C.	1.00
First Christian, Norfolk, Va.	5.37
Reidsville, N. C.	10.51
Spring Hill, Waverly, Va.	.61
Franklin, Va.	12.54
Pleasant Ridge, Guilford College, N. C.	2.14
Mayland, Broadway, Va.	1.00
Total	$ 2,448.12

Individuals and Churches.

Previously acknowledged	$ 2,150.30
Oak Level, Youngsville, N. C.	3.85
Miss Mabel Hammer, Greensboro, N. C. (Palm Street Church)	2.00
Whistler's Chapel, Mt. Jackson, Va.	.75
Amelia, Clayton, N. C.	1.00
Mrs. Carrie Fields, Reidsville, N. C.	5.00
Holy Neck, Holland, Va	46.07
Clayton, N. C.	2.20
Ebenezer, Morrisville, N. C.	5.75
Salem Chapel, Walnut Cove, N. C.	5.00
Holland, Va.	50.00
Total	$ 2,271.92

Coin Card Offering.

Previously acknowledged	$ 58.10
Mrs. Nannie L. Hawkins, Cedar Grove, N. C.	.50
Total	$ 58.60

Summary.

Previously acknowledged	$13,521.03
Sunday Schools, Regular	70.52
Individuals and Churches	121.62
Coin Card Offering	.50
Sotal to date	$13,713.67

CHRIST CLAIMS JAPAN.

(Where else will one find, in so few words, such a portrayal of Japan, or in other people, as this, from a soul on fire for God?)

Japan is famishing for love. Love, God's love can only be found and fathomed in Christ. He has laid siege to Japan's soul, and she belongs to Him.

The cruelties which for three hundred years characterized the persecutions under the Tokugawa Shogunate can hardly be paralleled in the history of mankind. Yet, when the Shogunate fell and the Meiji government proclaimed freedom for the propagation of the gospel, over twenty thousand Christians came triumphantly forth from hidden islands and secluded villages. Japan had not turned her back on Christ.

Japan possesses a mysterious power of preserving values. Confucianism has all but perished in China, the land of its birth. But, in Japan, it is still a vital force. Buddhism has fallen into decay in India where it was cradled. With us it has flowered into new life.

Repeatedly I say to my Chinese friends, "Come to Japan if you wish to see the culture of ancient China." Japan has preserved the fifteen-hundred year-old Chinese ideographs and their pronunciation. She has preserved the thirteen-hundred-year-old Tang culture of China. She has preserved the architecture, sculpture, paintings, even the folklore of the Sung, Ming and Tang dynasties of China. Chinese Buddhism and Chinese philosophy, both of which have lost their hold on the masses on their native soil, are still potent factors in our land.

Across the centuries Japan has also conserved innumerable industrial processes and products. Textile fabrics were introduced from China and are woven into Japan's life. For four hundred years, since the time that Portuguese and Dutch ships began to visit her ports, Japan has kept in perfect preservation the Western sciences of mathematics and medicine which they introduced. Japan is a strange reservoir of civilizations, ancient and modern. For more than two thousand and five hundred years Japan has maintained the same Imperial line, the same family system, and has kept her Imperial realm inviolate. It is an astounding story, but in Japan's centuries-long history not one of her myriad islands has passed into the possession of an alien hand or land.

same family system, and has kept her Imperial realm inviolate. It is an astounding story, but in Japan's centuries-long history not one of her myriad islands has passed into the possession of an alien hand or land.

This genius for preservation has unfortunately included the bad as well as the good. In the same careful way she has preserved the world-wide system of public prostitution, the deadly syphilis brought by the Portuguese traders, the curse-laden liquor and the sin which has reigned vices forever? Must the sword which the samurai so proudly bore forever be in evidence? Must the brothel, the saloon, the penitentary, and oppressive police power forever remain in the picture?

O Japan, Eternal love keeps calling! Petulant Japan! Isolated Japan! Abandon your sulky mood and kneel before the God of infinite love. In your effort to rid yourself of sin and to sanctify your soul you, too, must go by the way of the cross.

Christ opened a way of salvation even for Japan. Yes! Though the whole world forsakes her, Christ, the revealer of eternal love, will never cease to woo Japan until he wins.

Oh, Japan! Thou claimed of Christ! Only he can bring you to your resurrection hour. The world may stand aloof and all men forsake you, but Christ will never desert you. No! No! Christ, the patient, pursuing Christ, will never abandon this land that I love.—By REV. T. KAGAWA, in Prologue to his book, *"Christ and Japan."* Translated by William Axling and printed by the Friendship Press, New York.

WHERE THE NEED IS SO GREAT.

By MISS D. P. CUSHING, *News Editor.*

Solemnly hitching up his "vashti", and clutching the handle of a pick, the faithful old Christian teacher in the Albert Victor Memorial Hospital, Madura, India, hacked lustily at the dry earth as the first ground for the new hospital, of which Dr. Edward W. Wilder is the head, was broken. He had read a lyric poem and made a heartfelt prayer. Then European and Indian doctors, pastors and other friends dug a clod or two. Followed the Hindu ceremony of the overseers and the workmen—cow dung on a stone slab; garlands of jasmine; sandalwood and sacred red powder; milk from shattered cocoanuts; burning of camphor. To all points of the compass broken limes were thrown. Devoutly coolies prostrated themselves praying God to care for the workers and the work. . . Dipping fingers in sandalwood paste guests finally watched the first load of dirt being carried away on the head of a coolie woman. Dr. Wilder has been securing funds for this much needed new plant for nearly four years. More than half of the amount has come from India.

Dr. Wilder, who is a New England man, Boston born and Harvard bred (Harvard B. A. 1915, M. D. 1919.) first went to India under the American Board in 1921, working at the Albert Victor Memorial Hospital when there were no modern conveniences and when one man's full duty during operations was to stand and wipe the sweat from the surgeon's brow and chin. The only light was from kerosene lamps. Now the hospital has electric lights and an up-to-date operating room.

There are only Indian nurses on the staff. Although many of them come from low or out-caste groups, they are all Christians. Although Dr. Wilder's patients are often Brahmins or high caste Hindus, it is a tribute to Christianity that there seems to be no objection on the part of these high-caste Hindus against Christian nurses even though they know they are from the lower caste. Being Christians seems to free them from all class stigma.

"One of the great joys of my work is the appreciation of the people" declares Dr. Wilder. "An Anglo-Indian railroad engineer was terribly ill. His life was saved by the mission doctors and for six months after his discharge, nothing was heard of him. He turned up suddenly one Sunday morning with a brown paper parcel which

proved to be a fourteen-day clock which he presented to the hospital as a token of gratitude. This clock had been bought with the first salary the man received after going back to work."

As far as medical work in India is concerned, Dr. Wilder states that few Indians are being educated abroad for this service. "The need is so great that nothing India can do in 80 or 100 years will meet it," he declares. "Fully 90% of the people in the villages of India are unable to secure proper medical care. These folks are beginning to realize the value of coming early in the course of a disease, although those from the rural districts still wait too long. Poverty extreme beyond anything that you can visualize in America, distance, and the element of fatalism in religion and tradition, all play a part."

Doctors and nurses in India must meet many situations unheard of in America. Relatives come in large numbers with a patient and stay with them sometimes sleeping under the bed. They often cook for the sick person and upset the prescribed diets.

When Dr. Wilder returned to India from his last furlough, he was greeted by a crowd of enthusiastic Indian friends at the railroad station with flowers and fruit. They rushed to relieve the Wilders of their luggage. Everyone wanted to help. "I will not soon forget the sight of the old man who had charge of the linen and operating -om for carrying in one hand a sweet grass sewing basket and in the other hand a wash cloth and 3 safety pins!" comments Dr. Wilder.

Once as Dr. Wilder was driving in the country, screams suddenly rent the air. He saw a man frantically swinging a child by the heels and standing the little boy on his head. He had fallen into the water. Dr. Wilder seized the child, removed the wet shirt, and laying the tiny form on a piece of thatch, began artificial respiration. Five minutes' work brought a gasp, a little more, regular breathing, and after a hypodermic and a drink of hot coffee, the boy was returned safe to his mother. Was it significant that one of the bystanders followed Dr. Wilder to his car and said: "I, *too,* am a Christian."

THEY'VE DONE IT

Call together representatives in the Eastern part of the United States from the Congregational Dutch Reformed, Presbyterian, Episcopal (High) and Episcopal (Low) churches to discuss the formation of a *union* theological seminary and how far do you think you will get? Rev. Raymond A. Dudley of Tirumangalam, South India was recently a member of a committee to establish just this kind of a union seminary for the Tamil country. And they voted to do it—starting it in Pasumalai. "Missions have often been criticized for their denominational sins," comments Mr. Dudley. "On my my last furlough I traveled a good deal in New York, Massachusetts and Connecticut and I speak with much confidence in saying that these states could learn a great deal from South India in the matter of interdenominational cooperation." And he might as well add the other forty-five in the U. S. A.

"*Something* in their faces is so different from the average Indian on the streets of Madura," say the missionaries of the bright young Christian students in the Pasumalai Schools. They declare that these young people constitute in themselves a great challenge to the Hindu community. "Does it come from 'following the Gleam', from different ideals of loving service, from alleigance to our Great Master?" All who have *seen* the difference made in lives know the answer.

A Story for the Children

CURED OF MEDDLING.

By EVALYN EARLY.

"Oh! Oh! Oh—o-o!" cried Charles Edwards, "I'm bleeding to death! Mary Alice, help me quick!"

"Why, how terribly you're acting. I can't see anything the matter with your arm," answered his sister.

Charles Edwards puckered his face and said he knew something bit him on the arm.

"Don't be a cry-baby," seid Henry, coming around the corner just then.

"Look! He is crying already," snickered Joe, his neighborhood friend.

"Don't be a cry-baby," said Henry, coming kinder tones. "You boys are fully five years older than he and I am four. He's not going to cry this time," she added looking straight into her baby brother's big blue eyes. At the same time she rubbed his hurt arm lovingly and kissed the bruised spot.

"I'll never cry again," promised Charles Edwards pushing back the sobs. "If I'm ever bit again I won't cry again."

"Ha, ha," scoffed Joe, "That's a joke."

It was a cool Saturday morning in early spring. Mary Alice was helping her mother bake a cake. She had just started to sift the flour when Charles Edwards came in. She had read of insects stinging people and causing so much pain and sometimes death, so she stopped her work long enough to wash the hurt place with warm soda water.

"What do you think it was?" asked Mary Alice as she patted the red spot tenderly.

"I think it was the gander bit me," Charles Edwards replied with a sniffle. Then remembering his promise not to cry again checked his tears and grit his teeth in a firm manner.

"Gander! Gander!" "Of all things," came from the boys and Mary Alice simultaneously, with Joe laughing mockingly, "Gander bit me, I have to cry!"

Charles Edwards did not like to be made fun of and the tears came to the surface of his big blue eyes. But, determining to keep his promise, he choked them back bravely, and said to the boy's surprise, "Yes! It was the gander bit me." Later came, "and it is nothing to laugh about."

Mary Alice and the boys were taken by surprise at this and could say nothing. Charles Edwards was acting queerly, they thought, or had suddenly changed. It was plain to be seen he meant to keep his promise and not to be the cry-baby they thought him. They decided to walk down by the goose-lot, well . . . just for the fun of the thing.

"Let's see if Mother Goose has hatched her goslings," said Joe, and not waiting for Henry to reply, he fell down before the big barrel and thrust his long arm under the old goose hen into the warm nest. In doing this he had to put his head into the big barrel, lying on its side. Henry waited near his side. Mary Alice came up just in time to see a queer sight. Old Mr. Gander slipping along the fence by the coal house on the hog-lot side reached his long neck through the spaces in the wide board fence and nipped Joe on the arm where his shirt sleeve was rolled back.

"Oh! Oh! Oh—o-o!" screamed Joe, frantically bumping his head a terrible blow in his haste to remove himself from the barrel. Outside, he cried in pain, "Oh! Oh—o-o! That hurts awfully! O, O, my . . . what was that bit me?"

Mary Alice was beside herself with laughter, and Henry, who had also seen, laughed and laughed and laughed. It all happened so suddenly. And was so funny.

"It's nothing to laugh about," snapped Joe.

"That's what Charles Edwards thought," said Mary Alice slowly.

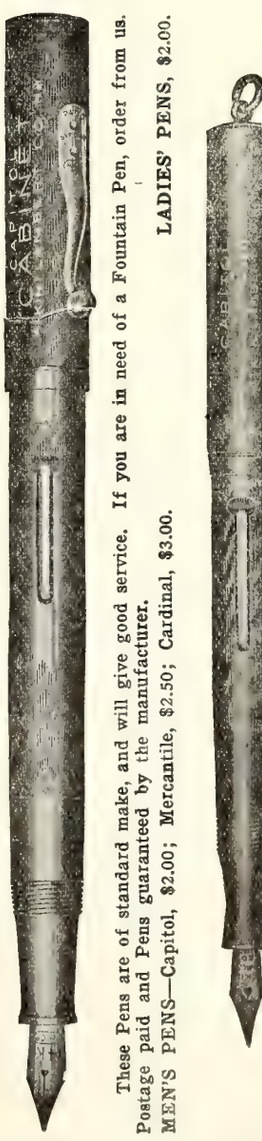
Then Joe hung his head while Mary Alice said austerely, "It serves you right, Joe. You ought to mind your business. You know mother does not want you worrying the old goose. Seems Mr. Gander knows better than you do about hatching goose eggs. It seems little Charles Edwards knew what he was talking about."

This made Joe drop his head the more. Strange he should remember the memory verse of Sunday's lesson just then. He saw it written in his mind's eye across the first page of his paper, "A child is known by his doings." He stood rubbing his arm which was red and swollen and said bravely, "Guess I acted like a child this morning when I teased and made fun of Charles Edwards. I guess he did just as I, meddled with old Mother Goose's nest and Mr. Gander wouldn't stand for it.

Mary Alice said she thought he was acting very much the man just then. Which made Joe smile again.

At the table at noon, when telling Uncle Ben, the farm hand, about their experience, he said to their surprise, "Sure Ganders have teeth."

.—*Presbyterian Advance,* Oklahoma City, Okla.



SUBSCRIBERS TO THE CHRISTIAN SUN

These Pens are of standard make, and will give good service. If you are in need of a Fountain Pen, order from us. Postage paid and Pens guaranteed by the manufacturer.

MEN'S PENS—Capitol, $2.00; Mercantile, $2.50; Cardinal, $3.00. LADIES' PENS, $2.00.

COMBINATION OFFER—To a new subscriber or for renewal, $2.50, either Gentleman's (Capitol) Pen or Ladies' Pen, with guarantee of manufacturer. And to "Sun" subscribers, not in arrears, any Pen at one-fourth off. Address:

THE CHRISTIAN SUN, - - 1536 EAST BROAD STREET, - - RICHMOND, VIRGINIA

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

Rev. F. C. Lester, *Editor*, 505 S. Main St., Norfolk, Va.

A VISIT TO THE VALLEY.

The day dawned brightly, and at sun-up five young people from my church, my mother and I packed into my car and were off to the Virginia Valley Sunday School Convention. Four of the group had never seen mountains and only I had been through Nature's Garden called the Shenandoah Valley of Virginia. The sands of the seashore were soon left behind while we journeyed via Virginia's Capitol and University to the land of the sky.

A visitor with an eye for beauty never fails to thrill at the beauty of these majestic mountains clad in green with a veil of blue. From Staunton to Winchester we passed through the beautiful valley with its golden grain waving in the wind, pasture lands feeding cattle, horses, and sheep, rippling streams of clear water, beautiful homes and spacious barns, cities, villages, and open spaces, and towering mountains hemming us in on east and west, like the mighty arms of the Infinite. Of course we explored some of the numerous caverns which lie beneath the earth's surface in this marvelous valley and feasted the eye and mind on stalactites and stalagmites that have been in the making for millions of years. Here are underground cathedrals, fish markets, ball-rooms and pipe organs of nature's own making. Men may dig tunnels and build cathedrals and paint pictures, but he will never surpass the artistry of Nature's God as found in the priestive beauty of the Valley of Virginia.

And among these hills are stalwart Christian men and women who count character to be of more value than forms and who take religion seriously. Space forbids the telling of how Roy Larrick and his working comrades conducted a two-day session of the Sunday School and Christian Endeavor Convention. Suffice it to say that all who appeared on the program, which was printed in this paper, put mind and soul into their performance and that all sessions were conducted with decorum, dilligence, and in brotherly love. The Convention took a definite stand against the use of alcoholic beverages, and in other ways showed its willingness to face modern conditions with a positive Christian message and life.

So royal and sincere was the welcome given my group from Norfolk that these sand-fiddlers are eager to see the hill-billies and the Valley again soon. To tell the truth some of the youngsters seem very eager to develop certain friendships that began in the shadow of the mountains. A cordial invitation awaits those who have never seen the sea to come and share with us its mystery and beauty. It is this larger friendship that builds bigger persons, and when developed among nations and races will destroy war and insure peace.

The lure of the Nation's Capitol drew us off the course home but rewarded us well for a few miles drive with a view of the President's home, our legislative halls, library, and memorials, and the city's beautiful parks. Then came a lovely drive by the historic Potomac river from Washington to Mount Vernon where lay the remains of "the father of his country" amidst the beauty of his ancient estate.

In the minds of my group linger many things of beauty which will be a joy forever.

POVERTY.

Beggars disturb me. I can't feel happy after saying no to one who asks for bread. But I can scarcely feed my family and can't give to everybody. It hurts me to think people need food and clothes. And millions of our Americans need both.

But there is a poverty greater than the physical. This other poverty disturbs me more. Without food one may starve with a happy heart, if he has done his best. Not much clothing is really needed for comfort, and some who can afford plenty wear hardly enough for decency and certainly not enough for modesty. The physical poverty is as nothing in comparison to the poverty of the soul.

It is poverty of soul that keeps one little in this world and the next. There are riches enough in Christ Jesus to make us all wealthy for time and eternity. Why not be rich?

I AM SUMMER SCHOOL.

I transform the days of summer into hours of enrichment and opportunities for Christian training and development.

I am not something apart from the church. I am the church's school. I am its servant and your guide; its helper and your counselor; its interpreter and your friend.

I am the quiet of Morning Watch, the stimulus of class work, the zest and enthusiasm of play, and the inspiration of worship.

I am the molder of friendship, the joy of cooperation, the thrill of achievement, and the desire for service.

I am the embodiment of the spirit of youth with its courage, independence, enthusiasm, seriousness and idealism.

I am the Voice of the young man of Galilee speaking to the young people of America in language which they can understand.

I am the Spirit of Love filling the hearts of young men and women and sending them out to change the world.

I am the arm of the church reaching around the shoulders of young people and drawing them to the Master.

I am Summer School.

WAIT.

If but one message I may leave behind.
One single word of courage for my kind,
It would be this—oh, brother, sister, friend—
Whatever life may bring—what God may send—
No matter whether clouds lift soon or late—
Take heart and wait.

Despair may tangle darkly at your feet,
Your faith be dimmed, and hope once cool and sweet,
Be lost—but suddenly, above a hill,
A heavenly lamp set on a heavenly hill,
Will shine for you and point the way to go
How well I know!

For I have waited through the dark and I
Have seen a star rise in the blackest sky,
Repeatedly, it has never failed me yet,
And I have learned God never will forget
To light His lamp, if we but wait for it—
It will be lit.

—*Grace Noel Cromwell.*

THE REALLY POOR MAN.

A man is really poor:
If he is without friends.
If he has low ideals.
If he has a guilty conscience.
If he has lost his self-respect.
If his morals are questionable.
If he has lost his grip upon himself.
If he is selfish, uncharitable, or cruel.
If he has forfeited his health for wealth.
If his mind and soul have been neglected.
If he has traded away his character for money.
If his wife and family do not love and respect him.
If he has a disagreeable disposition that makes enemies or repels his friends.
If making money has crowded out the cultivation of his spiritual life.
If worldliness has caused him to lose fellowship wth Christ.
If love of money has hardened him until the love of Christ and His gospel doesn't stir him to do his best for missions.
If all his investments and possessions are laid up on earth and he has no treasures in heaven.

WHAT DO YOU GET?

From a bushel of corn the distiller gets four gallons of Whiskey. This retails at $16.50. Here's what the others get out of it:

The farmer gets	$ .25
The United States gets	4.40
The railroad gets	1.00
The manufacturer gets	3.70
The drayman gets	.15
The retailer gets	7.00
The consumer gets	Drunk
The wife gets	Hungry
The children get	Ragged

—*Exchanged.*

THE MIND OF CHRIST AND INTERNATIONAL RELATIONS.

Christian Endeavor Topic for July 1, 1934.
(Isaiah 9:4-7.)

Daily Readings for this week:

Monday, June 25—Jesus' principle. Matt. 7:12.
Tuesday, June 26—Put God's will first. John. 5:30.
Wednesday, June 27—Obedience to law. Matt. 22:15-21.
Thursday, June 28—A Christ-principle. Romans 13:7-8.
Friday, June 29—The City of God. Rev. 21:22-27.
Saturday, June 30—Servant of all. Matt. 20:25-28.
Sunday, July 1—The Mind of Christ and International Relations. Isaiah 9:4.

A Worship Program.

Theme, "The Prince of Peace." Is Jesus' way practical? For the individual? For Nations?

Instrumental Prelude: Hymn, "The Lord is My Shepherd."

Invocation: "Here in the quiet of this evening hour, let us offer anew to our God a pledge that our youth shall be tuned to do His will; that we will do our part to bring His Kingdom of Peace on earth. With bowed heads let us sing as our prayer the opening hymn, "We Give Thee But Thine Own."

Hymn, "We Give Thee But Thine Own."

Scripture reading, Isaiah 9:2-7.

Hymn, "We've a Story to Tell to the Nations."

Speaker, "Is Jesus' way practical for me and for my country?"

Hymnic Benediction:

"Lead on, O King Eternal, 'till sins fierce war shall cease,
And holiness shall whisper the sweet Amen of peace.
For not with swords loud clashing, nor roll of stirring drums,
With deeds of love and mercy the heavenly kinddom comes."

July fourth may be celebrated with drums and hurrahs and noise, or it may be made a time for

(Continued on page 11.)

Sunday School Lesson

By Rev. H. S. Hardcastle.

LESSON XIII, June 24, 1934.
REVIEW

Golden Text: *"Of his kingdom there shall be no end."*—Luke 1:33.

In this review lesson a few of the central teachings of the respective lessons during the quarter will be given.

1. Confessing and Following Christ.
(a.) Recognition of Christ as the son of the Living God is the foundation of the Church.
(b.) Christ is the Builder of the Church.
(c.) Self-denial is the first law of the Christian life.
2. The Child and the Kingdom.
(a.) Child-likeness is a primary prerequisite for entrance into the Kingdom of God.
(b.) The individual is precious in the sight of God.
(c.) Children of tender years are to be brought to Jesus.
3. Jesus Teaches Forgiveness.
(a.) We must forgive if we are to be forgiven.
(b.) Forgiveness is God-likeness.
(c.) Because God has forgiven us we ought to forgive others.
4. Our All For the Kingdom.
(a.) Material things cannot satisfy the hunger of the heart.
(b.) The thing that comes between us and God must be given up.
(c.) Eternal life is not by works; it is the gift of God.
(d.) Eternal life is a matter of quality, not of quantity.
5. Christ's Standard of Greatness.
(a.) The standards of the world are not the standards of God.
(b.) The willingness to serve is the mark of true greatness.
(c.) To minister rather than to be ministered unto is the glory of life.
6. Jesus acclaimed as King.
(a.) God uses humble things to accomplish His purpose and to glorify His name.
(b.) The worthlessness of Man's favor.
(c.) Jesus fulfilled scripture.
7. Christianity and Patriotism.
(a.) The true citizen of the Kingdom makes the best citizen of the state.
(b.) Citizenship involves duties as well as privileges.
(c.) A man's supreme loyalty is to God.
(d.) Love of fellowman and love of God are interrelated.
8. The Future of the Kingdom.
(a.) Foresight is not discounted in religion.
(b.) Lack of preparedness shuts people out from the privileges of life.
(c.) Every man must provide spiritual resources for himself.
9. The Last Judgment.
(a.) Every one of us must give an account of himself to God.
(b.) Sins of omission are as tragic as sins of commission.
(c) Inhumanity is just as deadly as coarse sins.
10. Jesus in the Shadow of the Cross.
(a.) Over-confidence often goes before a fall.
(b.) The great issues in men's lives must be fought out alone.
(c.) Prayer is the key to victory.
(d.) We must be true for the sake of others.
11. Jesus on the Cross.
(a.) The love of God goes the limit to save a man.
(b.) Christ died for us.
(c.) He who would save others must give himself.
(d.) God suffers in the sins of His people.
(e.) Penitence always secures forgiveness.
12. The Risen Lord and the Great Commission.
(a.) Jesus Christ is a living person.
(b.) Love is the ultimate conqueror.
(c.) Immortality involves continued personal, conscious existence and more abundant life.
(d.) Christ is our guarantee of eternal life.

YOUTH FELLOWSHIP.

(Continued from page 10.)

thought in regard to better international relations and the higher patriotism. In the same way this meeting may be a mere discussion of national power or it may be used for the application of the Christian ideal to the meaning of Independence Day. Do not omit the first four words of the topic.

Jesus never faced this problem of International Relations as we do today. There were international problems and his people were the victims of imperialism, but the system was more or less taken for granted and the world was very small. The best we can do is to study his words and his behavior and from these decide what "the mind of Christ" was. He was more interested in people than in the class or race or nation to which they belonged. (Give examples, such as John 4:4; Matt. 9:9-13.) He did not believe in special privileges for any because of the chance of birth. (See Mark 3:31-35). He insisted that God's favor did not depend upon nationality. (Read Luke 4:25:29.) What would you imagine the mind of Christ on international relations to be?

Do these words of J. S. Mac Donald apply to your answers? "The glory of the twentieth century is that all the world has been made a neighborhood; the tragedy of the twentieth century is that all the world has been made a neighborhood before the people had learned to be neighborly."

What can young people do?

1. Clear thinking is one thing. Do we merely echo parents or teachers views on international affairs or do we seek facts on both sides of debatable questions?

2. Appreciation, understanding, friendliness; These we may cultivate through contacts with other nationalities, near and far. Our missionary work helps.

3. Give publicity to proved facts about war, its causes, the munitions racket, and, also about peace agencies such as the World Court.

4. Exalt the many heroes of peace, show what courage they manifest, and what their work has meant to the world.

E. R.

A Chicago sister asks if it is customary for churches to have the Lord's Supper at the evening service for the benefit of those who could not attend the morning service. I know of no Scripture either for or against such practice. If a person can attend only at night, it seems that he should not be denied the privilege of eating the Lord's Supper, whether there is only one or fifty such. But I see no way to excuse a person who remains away from the morning service by choice. If a person goes out on a pleasure trip, or for any selfish motive stays away from the morning service simply because he knows he can attend the evening service, it seems to me that h stands the evening service, it seems to me that he stands self-condemned. Be sure that the evening service

—*Gospel Advocate.*

AMERICAN STANDARD BIBLES.

Authorized and Edited by American Revision Committee, and Published by Thomas Nelson & Sons.

These Bibles contain the Concise Bible Dictionary which forms the helps to these Teachers' Bibles. It supplies ,in the most condensed and convenient form, all the latest information about the Bible, its writers, its language, the various versions, complete chronology, life of Christ, with harmony of the Gospels, life and travels of St. Paul, etc. The illustrations are reproduced from recent photographs, and truly illustrate the articles. The Combined Concordance is entirely new, and has been made expressly for the American Standard Version. It combines with the Concordance, Subject-Index, Scripture Proper Names, etc. The 12 Maps have been carefully revised and are beautifully colored. In making orders, give the number and price.

135—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold. **$3.00**

India Paper Edition, Only 16-16 of an inch thick.

. 133X—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold, **$4.00**

SUNDAY SCHOOL SCHOLARS' BIBLE.

Especially made up for gift or reward Bibles for Sunday School scholars, containing a special series of very practical and useful helps and Bible Questions and Answers, etc. Printed on fine white Bible paper; ruby type; pocket size, 3¾x5⅝ inches, and 1 inch thick, with 31 full-page illustrations in sepia. All bindings are black.

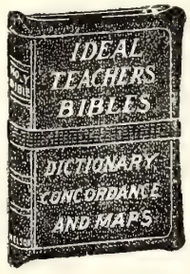
Ruby Type, Size 3¾x5⅝ Inches, and 1 Inch Thick.

65—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on side and back in pure gold; 6 colored maps **$2.50**

AUTHORIZED VERSION.

RED LETTER TEACHERS' BIBLES.

Brevier Type (8 vo.), Self-Pronouncing, Size 5⅜x8¼ Inches and 1⅜ Inches Thick.

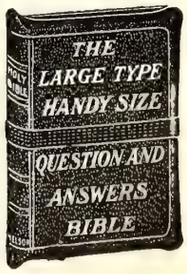


Containing the Bible, with full references. The words of Christ in the New Testament are printed in red; other parts of the book are printed in black. With Concise Bible Dictionary, combined Concordance, and 12 indexed maps.

7852—Genuine Leather, Lavant grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold **$4.75**

RED-LETTER EDITION.

With All the Words of Christ in the New Testament Printed in Red.



1282—Genuine Leather, Morocco grain, divinity circuit round corners, red under gold edges, register and headbands; title stamped on side and back in pure gold **$3.25**

60—Bound in Cloth, stiff covers, square corners, red edges, Sunday School Scholars' Bible, stamped in pure gold on cover, no illustrations; special book for Sunday Schools **95c**

Any of the above Bibles sent postpaid. Address

THE CHRISTIAN SUN
1536 East Broad Street Richmond, Virginia

FAMILY ALTAR

Conducted by H. E. Rountree
One of our Chaplains in the U. S. Navy

MONDAY.

"Winning Souls."

"He that winneth souls is wise."—Prov. 11:30.

The writer confesses that his earliest idea of winning a soul to Christ was in the solitary act of persuading one to give up sin, renounce the world, the flesh and the devil, and surrender to Christ in Christian living. He is still of the same opinion except in the word "solitary." He has learned, along the practical ways of life, that the winning of souls embraces the compass of human relations.

There is a "pure, peaceable, gentle, easy to be intreated, merciful, friendly, loving, sincere life that represents all the true and noble values of life." There is an influence to be radiated, a power to wield, a love to be bestowed, a light to shine from our souls, which will attract for God. There is a character to possess which will be like that of the apostles, when, they who saw them, "took knowledge of them that they walked with Jesus."

So, "winning souls" brings us to the "good life,"—a daily walk so full of the good fruit and so beautiful that it attracts by its goodness and beauty. Such a life must impart health, joy, peace and corresponding traits to all who come in contact with it. In Revelation we read, "The leaves of the trees were for the healing of the nations." If leaves may be used for our personal influence, what is ours?

Prayer—O God, our God, we face squarely today the fact that we will do anything and endure any hardships for the treasures of this world. Help us to see Thee clearly as the supreme prize of our lives, and seek first Thy kingdom.—*Amen.*

TUESDAY.

"Surrender."

"Delight thyself also in the Lord; and He shall give thee the desires of thine heart."—Ps. 37:4.

C. H. Spurgeon is quoted as once saying, "See a tiny cork on the sea, if only a fly drops upon it he feels the motion, and bounce upon the tiny waves. May you be as mobile beneath the power of God as the cork is on the surface of the sea! For this self-surrender is one of the essential qualifications for one who is to realize that there is a God and that you love Him."

The other day, the writer read a letter which a shipmate had received from his sister. This letter was a plea for him to accept Christ without reservation, and experience the reality of Him. The letter rehearsed her early reasons for being a christian, saying that she was a christian because she was brought up that way, but that she had never experienced any personal God in her life, until recently when she realized that to be Christian was an individual thing and that she must find God for herself. She made the surrender and almost suddenly her life was made glorious and she realized God gloriously. Wherein once she had no taste for the Bible and things religious, now health, joy, peace and corresponding traits of christian character were her greatest delight.

This is a woman who is thirty-nine years of age, and living a professed christian life all her life, just now, born into the light. It is beautiful!

Prayer—Oh thou, compassionate, who on the road Thyself, on mystic Bread and Wine didst spend I and my brother low before Thee bend. Fill Thou his soul—my hungry soul—with good." —*Amen.*

WEDNESDAY

"Being Holy."

"Ye shall be holy; for I the Lord your God am holy."—Lev. 19:2.

What does it mean to be holy? Let the Word answer. It means forgiven, pure and clean in thought and life, "The blood of Jesus cleanses from all sin."

It means, as we would consecrate ourselves to any cause, to consecrating the life to God to achieve godly character.

It means trying to live peaceably with men." Without which no man shall see the Lord."

It means crucifying the desires of the flesh and exalting the spirit of God in the life, "Minding the things of the spirit."

It means hating sin and loving righteousness. The presence of this spirit is a token that one is "begotten of God."

It means that our conversation shall always be of that high order which reveals the high purpose of life and is consistent with the faith that is in us. It is thus that our conversation is "seasoned with salt" (saving power).

It means living daily so as to command the respect and confidence of others, for only thus may we be "an example to them that believe."

It means seeking and living the truth, for only thus may one be "sanctified,"—made holy.

It means knowing the scripture for only thus are we "instructed in righteousness," and only thus is man made complete, "furnished completely unto every good work."

It means living unto the life that God is. If God is holy, then the things of God must be holy. To learn of Him and pattern our lives after His as far as possible is to live holy. "He that followeth after me shall not walk in darkness, but shall have the light of life." And many more [illegible]nings may holiness have for you. If so let thy soul possess them all.

Prayer—Our dear heavenly Father, we look to Thee helplessly. We are weak and sinful, without Thee there is nothing good in us. Grant unto our coming full forgiveness and unto our souls the fulness of desire for the glory of Thy life. —*Amen.*

THURSDAY.

"A Wise Precaution"

"If I regard iniquity in my heart, the Lord will not hear me."—Ps. 66:18.

Did you ever pray and there was no answer? Yes, many a time. Well, there are many reasons why prayer is not answered. There is one certain preventative. It is sin. How easy it is to regard sin lightly and say, "O, it is only an innocent pastime." Yes, maybe so, but we bear no greater responsibility than that of checking up on ourselves closely lest sin be there. If it is there, like glass insulation to high-powered electric current, it stops the circuit of heaven from thy soul.

God's true children must climb the mount of the sacrifice of sin. Wholly and unflinchingly he must follow the path by which our heavenly Father leads. So done, the mount of trial becomes a blessing, for from its heights there are wider horizons; we breathe a pure atmosphere; love only the things that are good, high and holy; and walk and talk with God.

Prayer—Our Father, the dearest offering we can make is that of ourselves. And the dearest offering we can ask of Thee is Jesus,—Jesus, blessed Jesus. Fill our lives daily and no sin will be there. In His name we ask it.—*Amen.*

FRIDAY.

"The Glory of Humility."

"By humility and the fear of the Lord are riches, and power, and life."—Prov. 22:4.

Herein is the greatness of humility. We are told that "Divine Watts," one of the immortal artists, was as simple and humble as a child. They say that when talking to him there was something pathetic in the poise of his head, with the face lightly lifted, as a blind man lifts his, he seemed always to have a window open to the infinite from whom he sought eternal beauty and more power to think His thoughts after Him.

And this may be said of many great and good people. Real humility is the foundation on which alone the fabric of spiritual character can be built. It is the rich soil in which all the graces grow and flourish.

A beautiful figure of this has been furnished us from someone who said, "Hill-tops are barren because the soil is washed off by the rains; but the valleys are fertile because there the rich deposits gather." Proud hearts are sterile but lowly hearts are fertile with grace and all lovely things. "Blessed are the poor in heart for they shall see God."

Prayer—Our Father, we realize that humility is in reach of us all. We pray for this the most beautiful life in our every moment for Jesus' sake. We ask it in His name.—*Amen.*

SATURDAY.

"Buried Forests."

"All they that hate me love Death."—Psalm 8:22-36.

In Oregon, along the southern shore of Lake Michigan, and in various other parts of our country, wind-blown sand-dunes advance gradually, a few feet a year, submerging trees as they move onward, until finally whole forests are buried, only their gaunt, dead tops projecting from the conquering waste.

It is a sad sight, reminding an observer of the slow and insiduous but certain advance of sin when it meets no barrier in a human life. As sure as we do not fight it, it has us. Nothing but the barricade of a soul firmly fixed in God's truth will hold it back and save our trees alive.

Prayer—And so we come to Thee daily and hourly, O Christ, and beg Thee to preserve us from temptation. Thou wert tempted yet without sin. In Thy strength we too shall conquer.

SUNDAY.

"Beloved Physicians."

"Luke, the beloved physician, and Demas salute you."—Col. 4:10-18.

Doctors are beloved in proportion to their self-sacrifice. They may be trusted for their skill and admired for it, but they are in line with the beloved Dr. Luke only when, like him, they stick to their patients through weal and woe, and meet all perils with them. Like a Massachusetts physician whose six-year-old patient in a hospital—a policeman's daughter—was sinking fast. There was a chance of saving her by blood transfusion, and the doctor gave a pint of his blood. In half an hour the little girl was safely past the crisis.

In all our life-work, our real success depends on the amount of unselfishness involved. If we

(Continued on Page 15)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, *Pastor.*

WHAT ACCOUNT IS RELIGION?

By JOHN G. TRUITT.

"Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of His understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk and not faint." —Isa. 40:28-31.

In preparation for the sermon for this evening service I have been conscious of the large number of boys and girls who are finishing high school, and young men and women who are returning to their home church from colleges and universities. It is as though you have been on an excursion of learning, and are now landed back at the home port. Coming to your church and pastor you ask: What account is religion anyhow? It is a large question, and so full and varied is its answer when one has only a few minutes in which to discuss it one hardly knows where to begin.

Already you have observed what a large place it plays in your surroundings. Since babyhood you have been taught it. And taught it by those who love you best, and are the most interested in your happiness and success. Your first recollections are of your mother teaching you:

"Now I lay me down to sleep,
I *pray* the *Lord* my *soul* to keep."

Thus your baby lips lisped off three of the greatest, and most primary words ever spoken from human tongues. "I pray," and "the Lord," "my soul,"—"my soul to keep." So even in your own mind you have never been without God, nor prayer, nor a soul. What account is religion? It opens the window to those three, namely, the soul, and prayer, and God. My young friends, as you undertake more and more; as you grow up to larger and larger responsibility; and as you become humbler and humbler you will thank your stars for each of them: For God, whom you will learn more to lean upon,—that unshakable, unchanging, loving heavenly Father; and for prayer which will give you access to Him; and for that divinity within that causes you to crave to serve well your day and generation, and gives you courage, and faith, and love for the ever-expanding duties of life.

You have observed also, my young friends, that in your world a larger emphasis has been laid upon religion than any other one thing. Everywhere a church, with its local school of religious instruction. Some of them in great buildings like this, others in single room little churches under the trees,—but with a task alike, and an influence as lasting as the larger church. Many of you are returning from great colleges and universities,—almost all of them under auspices of the church. As originally all of them were handmaidens of religion. What account is religion? It opens the doors of learning, bids you enter; teaching you both sides, and all sides of life; and allowing you free rein to forget religion and God if you will.

What account is religion? Much, since we are not physical only. I look at my hands, feel my body, and realize that it is but a very small part of me. Religion has taught me this. Some time ago I was called upon both by duty and love to stand in the home of a deceased mother. There the body was gorgeously, and fragrantly surrounded with many friends' choicest flowers. I saw the weeping father lift little children up to see "mother." Shortly the rooms would all be opened, friends would come, and bear her tenderly away. Or would they bear "her" away? Was the body "her"? No, a thousand times no. Had one of those precious children fallen at that moment in the fire the mother would not have been able to do one thing about it. She was not there. What I am saying is: The body, that which I see and seem to be is only such a small,—a very small part of me. I am spiritual. Religion has taught me that. And what is more pertinent *Religion is the realm of the spiritual.* What account is religion? It is as necessary to our spiritual make-up as is water to the fish, or food for our bodies. It answers the eternal hunger of the soul, about which we first prayed in babyhood.

But some wise-acre may say to you young folks Mr. So-and-So gets along all right without religion. Do not be fooled. He is the recipient of the blessings, graces, and emoluments of religion in spite of the fact that he may ungratefully declare that he is not. Do the fish give any credence to the fellow fish's boast that he has nothing to do with water! They just say, "Poor fish," and move along. "The fool hath said, There is no God." "Has thou not known . . . God, the Lord, the Creator of the ends of the earth?"

Yes, and we have been going to school. Our mind has been used, or should have been. And you have been thinking. Sometimes you have thought out loud, and unappreciative ones have said you were losing your religion. You have been sizing up certain facts, which the mother who taught you your baby prayer did not teach you. You were not ready for them. Now you have been taught them. You may think at first that they are in conflict with that baby prayer, because you were not taught them with the prayer. Do not be misled. When you have learned all your minds are taking in, you will still need to come back to God, and prayer, and "my soul." They are unshakeably the beginning. "In the beginning God . . . ." And when you have asked all your questions, ask an old one over: What account is religion?, then answer it by saying, Religion offers the only satisfactory answer to the questions of my mind.

Would you like our discussion to take a more practical turn? Then let us notice that we are equipped with Body, Mind, and Spirit. We stand, young folks, upon the threshold of adult life with its dreams, and hopes, and programs unfolding before us. The tools are in our hands,—the greatest equipment on earth,—body, the very temple of God; mind, with which we may think God's thoughts after him; and the spirit with all its aspirations, convictions, and courage,—these tools, and there are none better,—what will we do with them? What account is religion? *Religion tells us what to do with the living tools!* That is practical enough for you. It is practical enough for anybody. The divine within us rises up within all who are eager to serve in their day and generation and answers life's urge. Ignore it and we are doomed to oblivion, and uselessness.

helped you in your achievements up until this time, and hear them say, God led the way. God showed me how. God gave me the strength. God gave me the vision. God gave me the grace. God gave me the willingness to sacrifice for you. Hear them say it. See the glow upon their faces as they tell you that they were "not disobedient to the heavenly vision." Albert Schweitzer held these tools,—a fine body, a trained mind, and a courageous spirit in his hands,—and God showed him what to do with them. And so the great of the ages!

Go back to your mother and father who have

(Continued on Page 15)

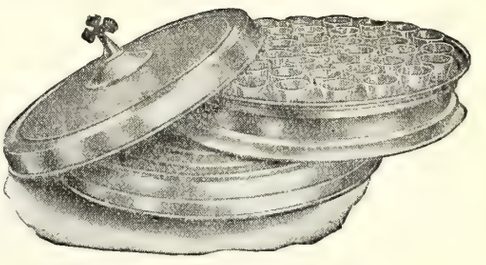
COMMUNION WARE.

Individual Service.

Made in best Silver Plate or Aluminum. Prices low; first-class workmanship and finish.

ALUMINUM.

Aluminum is light in weight, durable, and does not tarnish.



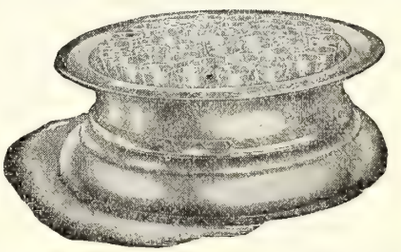
Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses $7.00
Tray No. 6—Interlocking, with 35 plain glasses 6.75
Tray No. 10—Interlocking, with 30 plain glasses 6.50
Base No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Cover No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Bread Plate No. 1—Narrow rim..... 1.60

SILVER-PLATED.

The Silver-plated Ware is of the very highest grade and best finish; heavily plated on nickel base.

Tray No. 85—Interlocking only, with 36 glasses $22.00
Base No. 1—Silver-plated; fits Silver Tray 85.. 11.00
Cover No. 5—Silver-plated; fits Tray No. 85... 16.00



(For Silver Bread Plates, see under No. 90.)
Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling) $22.00
Base No. 2—Silver-plated; fits Silver Tray 90.. 16.00
Cover No. 4—Silver-plated; fits Silver Tray 90. 14.00

Bread Plate No. 3—Narrow Rim.....$ 9.00
Bread Plate No. 4—Broad Rim..... 9.00
Filler—Silver Lined..... 6.00

THE CHRISTIAN SUN
1536 East Broad St , Richmond, Virginia

Christian Orphanage

Dear Friends:

Last week was one busy week at the Christian Orphanage with the farmer and the farm boys. The long rainy season has left our sweet potato field like a meadow. The farmer gave the writer the job of getting the grass out. He furnished us some good working boys and we undertook the job—and for two days we scraped the potato field all over.

Then we had fifteen acres of oats and vetch hay to rake up and haul to the farm. We took the boys and went at it. We put sixteen big loads in our dairy barn to feed our cattle.

Our farmer was busy at other work. He had fifteen acres of ground to break and prepare and seed to beans. Then he had forty acres of wheat to harvest and in one day and a half he harvested thirty-three acres besides cutting with a tractor harrow about twenty acres of corn land. All of this work was done in less than a week. You can imagine that we worked early and late.

The writer is the handy man when the farmer has two jobs of work on his hands at one time and cannot handle both he calls on the writer to assist. We are like the song leader we knew in our younger days. He would "pitch" the tune as they called it in those days and then he would drop out until they reached a high note and he would fall in again and lead them over the high places. The writer is a pinch hitter and comes to the bat when needed most.

The weather conditions have made so much work come on us at one time this spring that it has been hard to handle. If we can have one more week of clear weather and no one gets sick we will be able to catch up our farm work.

This is vacation season and quite a number of our children are taking their ten days off. We try to give each child ten days vacation if they have any kinspeople to visit who will take them. Most all the children get to go somewhere during the summer.

We will have some who will not because they have no one to take them.

Is your Sunday School making a monthly offering? If not, start now. We need you. No other Sunday School can do the work your school ought to do.

CHAS. D. JOHNSTON, *Superintendent.*

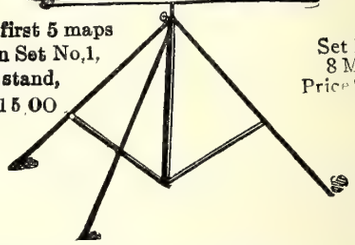
REPORT FOR JUNE 21, 1934.

Brought forward		$ 6,222.47
Sunday School Monthly Offerings.		
North Carolina and Virginia Conference:		
Shallow Ford	$ 6.25	
Howard's Chapel	1.00	
Union, Va.	2.00	
Ingram	6.00	
Reidsville	11.90	
Salem Chapel	2.43	
New Lebanon	5.90	
		35.48
Eastern North Carolina Conference:		
Sanford	$ 1.00	
Piney Plains	3.50	
Wentworth	5.88	
Shallow Well	2.00	
		12.38
Western North Carolina Conference:		
Pleasant Ridge	$ 2.62	
Ether	.62	
		3.24
Eastern Virginia Conference:		
Liberty Spring S. S. & Classes	$ 7.00	
Suffolk	25.00	
Barrett's	.95	
First, Norfolk	3.87	
Waverly	5.30	
Spring Hill	1.68	
Franklin	10.80	
Wakefield	1.63	
Berea, Nansemond	5.00	
		61.23
Valley Virginia Central Conference:		
Antioch	$ 19.49	
Olivet (G)	3.29	
Leaksville	2.57	
Winchester	4.15	
		29.50
Special Offerings.		
M. B. Smith, gdn. for Whitten children	$ 50.00	
T. B. Roberts, support children	10.00	
Total for the week		$ 201.83
Grand total		$ 6,424.30

Up from the lowlands *120 miles on foot* came young Africans to Gogoi, East Africa. For what? To join the Christian Church. The work down in the valley is being carried on by a native Christian who has shown great faithfulness, report Rev. and Mrs. John P. Dysart, of Gogoi. There are two Christian young couples married last year, who have gone recently to live there and it is hoped they will be able to encourage more children and young people to come to the school and that they will be in themselves centers of radiant influence.

Eilers Sunday School Maps.

On a Revolving Adjustable Steel Stand



The first 5 maps are in Set No,1, with stand, Price $15.00

Set No. 2 8 Maps. Price

Fine large Maps, in 6 Colors 36x57, on linen finished Cloth. Mounted on a folding steel stand, which can be regulated, so that Maps may be seen to the best advantage. This set contains data for thorough Bible Study. Its large print and Cheerful Colors makes this set very instructive and attractive. Contains the five thoroughly up to date Maps necessary to the study of Bible History.

New Testament Palestine, — Old Testament Palestine, — Roman empire and Bible Lands, showing Pauls Travels by Colored lines. — Lands of the Old Testament, from the Great Sea, to the Persian Gulf.—The Exodus, Egypt, showing by Colored lines the wanderings of the Israelites the

THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

HOLMAN SUPERIOR TEACHERS' BIBLES

Authorized Version—Self-Pronouncing — The Best Editions of the World's Best Book

For Adults, Teachers, Preachers, Students, and All Who Would Study the Word of God Intelligently

BOLD BLACK TYPE—COMPACT SIZE 4½x6¾ INCHES—WILL FIT THE COAT POCKET

Part page specimen of Holman Boldblack Type Bible

ST. MATTHEW, 5. *Christ's sermon on the mount.*

13 And leaving Năz'a-rĕth, he came and dwelt in Cā-pĕr'na-ŭm, which is upon the sea coast, in the borders of Zăb'u-lon and Nĕph'tha-lim:
14 That it might be fulfilled

A.D. 31. CHAP. 4.

934 CHAPTER 5.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.

AND seeing the multitudes, [a] he went up into a moun-

[a] Isa. 9. 1, 2.

THIS NEW HOLMAN TEACHERS' BIBLE, Pronouncing Text, Bold Black Type is a PRONOUNCED SUCCESS. The latest Bible with NEW HELPS that are quite comprehensive and consist of an Illustrated Bible Dictionary, Concordance and additional aids all under ONE ALPHABETICAL INDEX. Also Fine Maps on Coated Paper, and a specially prepared BIBLE READING COURSE, intended to stimulate and maintain interest in the Bible. Imported Bible paper is used to improve opacity and keep down bulk. By this means you get the benefit of full Biblical information without the physical discomfort of handling a heavy volume.

STYLES AND PRICES—BIBLE PAPER EDITION

4612. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges..... $4.00

4630. Same as 4612, with extra leather lined covers..... 4.75

THIN INDIA PAPER EDITION

With Helps as described above. Size 4½x6¾ inches. One inch in thickness

630X. Egyptian Morocco, divinity circuit, leather linings, red under gold edges, silk head bands and silk marker..... 7.00

633X. Algerian Morocco, divinity circuit, leather lining to edge, silk sewed, round corners, red under gold edges, extra quality binding..... 8.00

EXTRA LARGE PRINT TEACHERS' BIBLES

Large 8 Vo. Size—8x5½ inches—1600 Pages, including 400 pages of Bible Study Helps

Part Page Specimen of Print

Extra spacing between words and lines makes this Bible very easy to read.

ST. MATTHEW, 5. *Christ's sermon on the mount.*

15 [k] The land of Zăb'u-lon, and the land of Nĕph'tha-lim, *by* the way of the sea, beyond Jôr'dan, Găl'i-lee of the Gĕn'tiles;

A. D. 31.

[k] Is. 9. 1, 2. [l] Is. 42. 7. Luke 2. 32. [m] Mark 1. 14.

2 And he opened his mouth, and taught them, saying,
3 [b] Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

CONTAINING COMPLETE HELPS TO BIBLE STUDY, INCLUDING ALL OF THE FOLLOWING FEATURES

A New Practical Course in Bible Reading, A Treasury of Biblical Information. The most carefully compiled, thorough and attractive form in which valuable Biblical information has ever been prepared. Illustrated Self-Pronouncing Bible Dictionary Containing 150 illustrations, concise definitions and textual references on nearly 50,000 subjects. A Practical Comparative Concordance, with nearly 50,000 references. Four Thousand Questions and Answers on the Old and New Testaments. A valuable Help to all Bible Readers.

STYLES AND PRICES

4712. Divinity Circuit (overlapping covers), French Seal Leather, red under gold edges, silk head bands, and silk marker.. $5.00

812RL. Red Letter Teachers' Bible. The Words of Christ in the New Testament, Old Testament Passages alluded to by Christ, various prophecies relating to Christ in the Old Testament, etc., all PRINTED IN RED. Binding same as described above on 4712 and same large Self-Pronouncing type..... 6.00

733X. Holman India Paper, Genuine Morocco, leather lined, silk sewed, divinity circuit, round corners carmine under gold edges, silk head bands and silk marker, same type and helps as above..... 10.65

All styles sent Postpaid at above prices—Thumb Index 50 cents extra

THE FAMILY ALTAR.

(Continued from page 12.)

are working for ourselves, the world will soon find it out. If we are laboring for others, whether the world discovers it or not, the Lord of all destiny will know it, and ours will be the eternal reward.

Prayer—We shall not be working for the reward, then, our Saviour, but we shall be working for Thee and for Thy brothers and sisters on the earth. May this be our one motive.—*Amen.*

THE SUN'S PULPIT.

(Continued from page 13.)

Seek, in your own youth and vigor, great as it is, to do the things God has caused you to want to do, and you will fail. "Even the youths shall faint and grow weary, and the young men shall utterly fail." You have strength, great strength, but before you have gone far you will find that your individual strength is but a house of cards to tumble in the first great testing,—"but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint." So says the great prophet of all times, who himself served under five kings of Israel, and left an impress on the ages which can never be forgotten.

What account is religion? Try it, and see! Test it for yourselves! Feel the thrill of walking with God, in loving service to fellowmen. And if you are willing to try it hear the words of Jesus: "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." And may the Spirit of God be with you always.—*Amen.*

IN SUMMER WORK.

My first service of the summer was a glorious beginning. I preached at an interdenominational center in Norfolk, Hope Chapel, and used as my subject, "In the Shadow of the Cross." After the benediction had been given and the congregation had started moving out, I noticed several sitting around the auditorium weeping as if their hearts would break. We spent about an hour praying and talking with these people whose hearts had been broken by the love of the Man who died for them. Two young ladies gave their hearts and lives to Christ and went away with that Peace and fuller life that He promised to give.

This summer, more than ever before, I feel the guiding power of the Spirit; and I am confident that if I trust all things into His hands this will be a glorious season spent in heavenly places. Prayer is being answered for me on every hand, Light is coming that I never hoped for, and that greatest of all mysteries, the mystery of salvation or godliness, is flooding my soul. I wish that I could share the glory that is now mine with each reader of the CHRISTIAN SUN. I am asking the prayers of each of you.

AUBREY C. TODD,
Ministerial Student.

So. Norfolk, Va.

GOING TO PALESTINE.

Rev. J. H. Dollar, Lagrange, Georgia, is going to Palestine. He has dreamed of this ever since his graduation from Elon College. At Lagrange United Church he has arrived. He is going one year before the time appointed at graduation. His many friends all over this wide territory from the Carolinas, Alabama and Georgia, wish him a happy voyage and a safe return. He leaves Lagrange on June 19th, takes in the General Council at Oberlin on the way, and sails the 23rd. He will combine study with pleasure and hopes to bring back first hand information and inspiration that will tell in his ministry for years to come. He said to a friend recently, that he wanted to share his experience with the churches of his area and would be glad to respond to calls for lectures or an opportunity to tell the story of his travels after his return about Sept. 1st. Bon voyage!

Mr. Robert Barkesdale, graduate of Piedmont College and student now at Vanderbilt School of Religion in the Southern Foundation, will, as an S. S. S. worker, have charge of the United Church while Mr. Dollar is gone. Congratulations to both the church and to Mr. Barkesdale.

M. J. S.

Paul speaks of the new man, which is the Lord's institution of the Christian dispensation. (Eph. 2:15.) It is made up of both Jews and Gentiles. Its gates are open to all nations. The enmity that stood between the Jews and Gentiles, which was the law of the commandments contained in ordinances, was abolished in his flesh, in order to the establishment or existence of the new man. (Eph. 2:15, 16.) Paul tells us that the handwriting or ordinances that was against and contrary to us was taken out of the way, being nailed to the cross. Just another way of saying that the Old Covenant ended at the cross. (Col. 2:14.) Then the middle wall between the Jews and Gentiles was taken out of the way in order to the existence of the one body or chufch of Christ.—*E. M. Borden.*

ELON COLLEGE

AN ACCREDITED COLLEGE

of the

CONGREGATIONAL CHRISTIAN CHURCHES OF THE SOUTHEAST

South Entrance to the Campus

ELON COLLEGE, founded by the Christian Church in 1889, has fully justified the faith and hope of its founders during its 42 years of operation. Its graduates from the four-year course leading to a bachelor's degree, number 980, now living, 122 of whom are in the Christian Ministry and full-time Christian service. The majority of these are members of our own denomination. In addition, 449 are in educational work and are an active influence in the lay leadership of the Christian Church.

THE CHRISTIAN EDUCATION BUILDING, and the definite religious atmosphere of the College, provide the very best facilities available for training for religious leadership, and offer the Church its finest opportunity to train the young people of the denomination to assume active leadership both in the ministry and laity of the local churches.

Address—

C. M. CANNON, *Registrar*

Elon College. - - - - North Carolina

Home Atmosphere—Reasonable Rates—Clean Athletics—Christian Spirit

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational-Christian Church.

Central Publishing Co., Inc., is complying with the President's Code

BOARD OF EDITORS.

J. O. ATKINSON, D. D.....Editor
E. C. GILLETTE, D. D.....Associate
S. C. HARRELL, D. D.....Contributing
C. R. RAYMOND, D. D.....Contributing
ELISHA A. KING, D. D...Contributing
W. C. WICKER, D. D.....Contributing
J. T. KERNODLE ...Managing Editor

SUBSCRIPTION RATES.

One Year $2.00
Six Months 1.00

Trial Subscriptions: Five or more new subscriptions sent in at one time by pastor or president of any church organization, three months for 40c each.

PUBLISHED EVERY THURSDAY AT RICHMOND, VIRGINIA.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Change of Address: Be sure to give both old and new address when asking that your address be changed.

All news matter and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsyth Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

Receipts: The change of label is your receipt for money paid. The label shows date of expiration, and change on label will appear the first or second issue of the month following renewal, provided it was received before the 25th. No other receipt will be sent unless requested. Please notify the Richmond Office if label is not changed as above.

OBITUARIES

DEAVERS.

Mrs. Ida F. Deavers, wife of Gilbert Deavers, died May 22, 1934, at the age of 61 years, 3 months and 10 days. She was a member of the Newport Christian Church, and lived in that community, though because of ill health she had not been able to attend church for several years.

She is survived by her husband, two sons, seven grandchildren, three sisters and two brothers.

Funeral services were held May 24, 1934, at the Brick Lutheran Church, near her home.

A. W. ANDES.

GOOD.

Ernest Good, son of the late Henry and Mary J. Good, was born in Page County, Va., September 25, 1877, and died April 22, 1934, aged 56 years, 6 months, and 27 days. Deceased was engaged in the merchandising business at Verbena Mills, near Shenandoah, Va., and was held in high esteem by a wide circle of friends. He is survived by his widow, two sons, and one daugmter.

Funeral services were held from his late home, April 24, 1934, and interment in a family cemetery not far away.

A. W. ANDES.

MAUCK.

Isham Mauck was born February 17, 1891, and died May 4, 1934, at the age of 43 years, 2 months and 17 days. He was a member of Leaksville Church since 1911, though for some years he had lived near Manassas, Va., and because of the distance from Leaksville had not been able to attend church there very often. He is survived by his widow and eleven children, some of them quite young.

Funeral services were held at Leaksville, May 7, 1934.

A. W. ANDES.

MARTZ.

Miss Minnie P. Martz was born July 12, 1865, and died April 27, 1934, making her age, therefore, 68 years, 9 months and 15 days. It was my privilege to receive her into the church at Palmyra about a year and a half ago.

Funeral services were held at her late home April 29, 1934, and the remains were laid to rest in the cemetery at Edinburg, Va.

A. W. ANDES.

WARREN.

Mrs. Annie (Hughes) (Jones) Warren, was born December 2, 1871, and died May 15, 1934, age 62 years, 5 months and 13 days.

She was first married to the late John W. Jones, and to this union were born two children: Mrs. B. M. Bennett, and Mrs. Clyde Isley, Burlington, N. C., R. No 4.

Her second marriage was to Mr. W. Warren, February 6, 1896, and to this union were born four children: Mrs. J. R. Newell, Greensboro, N. C.; Mrs. J. L. Ross, Altamahaw, N. C.; and Linley and Nellie Warren, of the home. Surviving, with the children, are three brothers: Mr. John Hughes, Altamahaw, N. C.; Riley Hughes, Farmville, N. C.; Bob Hughes, Altamahaw, N. C.; two sisters: Mrs. W. L. Norton, Gibsonville, N. C., and Mrs. W. M. Beasley, Burlington, N. C.; six grandchildren.

Early in life she professed faith in Christ, and united with Bethlehem Christian Church, to which church she remained a faithful and good member until God called her home. She was faithful and devoted to her home, her church and her family, and held high standards of purity, rejoicing always in the right, abhoring evil. To her Christ was a real experience, and held first place in her life. She was a fine example of the words of Christ: "Seek ye first the Kingdom of Heaven and all these things shall be added unto you."

She was held in high esteem by all who knew her, and was a good neighbor, ready to serve in sickness and in health. She played the part of motherhood in a fine way. A great mother, wife and friend in Israel has gone from among us.

Burial services were conducted from Bethlehem Christian Church, by the writer, assisted by Rev. J. Frank Morgan. Her body was laid to rest to await the resurrection morning, in the church cemetery, beneath a mound of gorgeous flowers.

May God richly comfort husband and children, who feel her going deeply.

G. C. CRUTCHFIELD.

PIEDMONT COLLEGE

Located in

"The Blue Ridge Highlands"

SUMMER TERM—JUNE 11th.

An accredited college with an enviable reputation for superior classroom instruction, and wholesome student life.

Fully recognized and accredited in its home State, and in such neighboring States as North Carolina, South Carolina, Alabama, Tennessee and others. Standard courses leading to the A. B. and B. S. degrees.

The Summer Term, continuing for six and nine weeks, affords opportunity for college and professional study and invigorating recreation.

From six to twelve hours of credit may be earned. Special courses in Elementary, Intermediate, High School and Rural Education. Public School Music and Art; School and Playground Games; Athletic Coaching.

For Fall Term or Summer Bulletin, write

DEAN J. C. ROGERS,
DEMOREST, GEORGIA.

Southern Seminary Foundation

(Successor to Atlanta Theological Seminary.)

AFFILIATED WITH

Vanderbilt University

The Foundation and the other Foundations that are affiliated with Vanderbilt University School of Religion comprise the only Interdenominational Theological School in the South. Through this affiliation the students enjoy the rights and privileges of Vanderbilt University.

DEGREES.

Candidates for degrees are required to have completed their college courses.

The degree of Bachelor of Divinity is offered to qualified students who complete the required courses.

Vanderbilt University also offers the degrees of Master of Arts and Doctor of Philosophy, in accordance with the regulations established in its several departments.

MORE THAN A SCHOOL OF THEOLOGY.

Because of our affiliation with Vanderbilt, our relations with other nearby colleges where our students can take courses without tuition, and the cooperation of the American Red Cross and other social agencies in the city, we prepare students for many types of Christian service.

For information write

WILLIAM JAMES CAMPBELL, *President*,
330 BUTTRICK HALL, VANDERBILT UNIVERSITY,
NASHVILLE, TENN.

THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

IN ESSENTIALS, UNITY. IN NON-ESSENTIALS, LIBERTY. IN ALL THINGS, CHARITY.

VOLUME LXXXVI. RICHMOND, VA., THURSDAY, JUNE 28, 1934. NUMBER 26.

THE SUN'S OBSERVATORY

Moffat Tunnel.—

The new Dotsero Cutoff and Moffat Tunnel were dedicated on June 16th. Taken together these projects cost nearly $22 millions, the cut-off costing $3,800,000 and the tunnel in the neighborhood of $18,000,000. The tunnel is over six miles long. Together, they shorten the distance between Salt Lake City and Denver by 175 miles, incidentally putting the Colorado capital on a transcontinental line.

Public Debt Reaches New High.—

The nation's gross public debt, according to figures from the Treasury Department, reached a new high record during the past week—$27,005,-438,125. This overshadows the previous war-time high of $26,596,701,648, which was recorded on August 31, 1919. The net debt is still lower than at that time, for the cash balance in the Treasury stands at $2,750 millions at present, as against only $1,118 millions on the 1919 date.

Caterpillars Invade Richmond.—

The Capital City of Virginia is again being invaded. This time it is by an army of Caterpillars. Millions of these pests are devouring the leaves of shade trees and flowers, dropping down on people's backs, crawling over porches, and even invading the insides of homes. In no recent year has the city been subjected to such an invasion, and the director of public works has been compelled to hire additional help as well as equip a power spray in an effort to combat the invaders.

NRA Licensing Power Ends.—

On Saturday, June 16th, at five minutes before noon, the licensing power which was considered the most powerful weapon of the National Recovery Act, automatically expired. This power was given the President just one year previously and was to run for a year only unless renewed, which it was not. Never invoked, this extraordinary licensing authority would have enabled the President to tell a business just how it should operate. The only choice of the licensed industry would have been to obey government dictates or go out of business.

A Tremor A Day.—

Paraphrasing an old adage, "A tremor a day keeps the earthquake away." We are told that this is actually true, and that though the earth has been doing a merry dance for the past two weeks, "it should bring peace of mind rather than uneasiness to man." Fordham University seismograph experts say that one or more tremors a day have been recorded during the past ten days preceding this week. While this is unusual, it is much better than a long period of earthly rest, because "when we go for a long period without any recordings, the earth makes up for it with a major quake."

Page Zaro Agha.—

Much has been written lately of the aged Turk, Zaro Agha, who claims for himself the age of 160 years. Only recently a formidable rival has been reported in the city of Petersburg, Virginia. It seems that John Roberts, only 92 years old, of Athens, Georgia, made application for work at the re-employment office, and in course of the questioning which followed made reference to his 159-year-old grandfather whom he said resided in Petersburg. The head of the employment said that Roberts "showed evidence of very clear mental alertness and upon being questioned about his grandfather related events that indicated he was reasonably sure of the correctness of the facts." The Petersburg directory fails to reveal a Reuben Roberts (the name given), but search for "the second oldest man in the world" is being continued.

A World-Wide Drought.—

Not this country alone has been hounded by drought this year. Other countries are feeling its pinch as well. England is suffering a water shortage which, in some regions, is said to be the worst in a century. Dried up pastures, dying livestock, seared crops, appear everywhere, while some cities are having acute situations in regard to their water supply. King George has ordered that watering of the royal gardens at Windsor be discontinued. In France, too, the water shortage is said to be becoming serious. Forest fires have become widespread, crops are suffering, and much damage is predicted if rain doesn't come soon. In Russia, drought has caused a sudden spiritual twist that is upsetting to some extent Communist leaders. Russian peasants, who were prevailed upon to denounce religion, are now reported turning to prayer in some sections in hopes for rain. Other religious practices, such as sacrifices and sprinkling one another with water, have reappeared.

Cleveland and the Pope's Emissary.—

Fifty thousand Catholics from the fourteen counties of the diocese of Cleveland (Ohio) gathered in the Cleveland stadium recently to welcome the Most Reverend Amleto Giovanni Cocognani, archbishop of Laodicea. The bishop's coming to the city marked the first official visit of an apostolic delegate to that diocese. The meeting was a prelude to the annual convention of the Catholic Hospital Association of the United States and Canada. The most important action taken at this meeting, in relation to the outside world, was the action in regard to motion pictures. In the presence of the representative of Pope Pius XI, 50,000 men, women and children promised to keep away from motion pictures dealing with indecent and immoral subjects. "Do you resent the answer of the motion picture producers that they are giving you what you want in these pictures?" asked the bishop. "I do," roared the 50,000 in response. This is certainly one cause in which Catholic and Protestant can join hands for the betterment of the country in which we live. Will the Protestants do their part?

Acts that Congress did not Pass.—

Among the various bills that the Seventy-third Congress did not pass were the following that had been much in the limelight: The Tugwell-Copeland Pure Food Bill, a most stringent pure-food bill, which was assailed as being discrimatory and unworkable; it died in the Senate. The Frazier-Lemke Mortgage Assumption Bill, which provided for federal assumption of farm mortgages and provided for the issuance of $3 billions in greenbacks. The Oil Administration Bill, which was advocated by Secretary Ickes; the best he could get was a Congressional "investigation" of the oil control system. The AAA Act Amendments, which would have given practically dictatorial powers to the Agricultural Department, were at least temporarily killed by the efforts of such men as Byrd of Virginia, Bailey of North Carolina and Smith of South Carolina. The next session of Congress will probably see a revival of efforts to pass these amendments unless the complexion of the legislative branch of the government is considerably changed in the fall elections. The McLeod Bank "Payoff" Bill, which proposed the refunding of depositors' losses in frozen deposits in closed banks, was blocked by House leaders, who prevented a vote. The Wagner Labor Dispute Bill gave way to a compromise measure which empowered the President to appoint boards to mediate labor disputes, conduct employee elections, etc. The Social Insurance Measures, such as old-age pensions and unemployment insurance, were held over until next session, when President Roosevelt has promised to bring up an even broader program for insurance against "the hazards of life." The Connery 30-Hour Bill seemed even too radical for the radicals to bring up a majority to its support, and industrial opposition killed it. The Patman Bonus-Inflation Bill passed the House, but was rejected by the Senate. Taking it all in all the Seventy-third Congress was about the most active to have yet convened, yet it deserves commondation for killing at least some of the radical bills that were initiated.

NOTES-PERSONALS

News from the Churches.

Dr. Parks Cadman was elected Honorary Moderator of the General Council of Congregational and Christian Churches for the next biennium on Monday of this week, Dr. Stocking, of St. Louis, Mo., was elected Moderator.

Rev. J. H. Dollar, pastor of the LaGrange Congregational-Christian Church at LaGrange, Ga., left this week for a visit to the Holy Land. We wish for him a most wonderful trip, and can but wish that we were accompanying him.

One of the most popular seminars held at the General Council was that conducted by Rev. H. S. Hardcastle, which dealt with evangelism, church attendance and church finance. Rev. J. G. Truitt and Mr. Roger Babson, were the scribes for this seminar.

The Managing Editor and Mrs. Kernodle left for the Oberlin Council Meeting a few days early, and enjoyed a short visit to the Chicago Fair. In turn they were regretably compelled to return to Richmond before the Council meeting was over, due to the fact that all of the other officials connected with The Sun were also at the Council.

Rev. D. D. Nash, formerly of Hopewell, Va., Eastern Virginia Conference, now at Concord, N. C., writes under date of June 17:—"I am still in Concord supplying for pastors in this city and doing what I can for my Lord in evangelistic work. I send a clipping from the *Methodist Protestant Herald* which will possibly be of interest to friends in Virginia." Brother Nash is giving a good account of himself and his ministry according to the report referred to which is printed elsewhere in this week's Sun. He is open for work with any church that may need his services, his postoffice address being 225 St. John Street, Concord, N. C.

The following notice was received from Mrs. B. D. Crocker, who asked that it be run as an ad, while the Managing Editor was absent from his office: "Mrs. B. D. Crocker and Miss H. C. Murphy announce the opening of the Murphy Cottage. All rooms southern exposure, home cooking, special June rates. Telephone 759." We are sorry that the ad was left out in our absence, but hope that this notice will atone. We are not personally acquainted with Miss Murphy, but Mrs. Crocker's name guarantees to us the enjoyableness that a visit to this cottage would bring.

Among those attending the General Council of Congregational and Christian Churches in Oberlin, Ohio, from the Southeast, were: The Sun's editor, Dr. J. O. Atkinson; Associate Editor, Edwin C. Gillette, and Drs. I. W. Johnson and Elisha King, contributing editors. The Sunday School Editor, Rev. H. S. Hardcastle; the editor of the Youth Fellowship Page, Rev. F. C. Lester, and the editor of the Sermon Page, Dr. John G. Truitt, were also present. Others seen from the Southeast included: Mrs. I. W. Johnson, Mr. and Mrs. M. J. W. White, Rev. and Mrs. VanCleave, Dr. and Mrs. L. E. Smith, Dr. W. M. Jay, Rev. Elwood Jones, Rev. O. D. Poythress, President S. C. Harrell, Rev. and Mrs. M. J. Sweet, Rev. J. H. Dollar, and Dr. J. E. Kirbye.

OUR FLAG.

"The date of the birth of the Stars and Stripes was June 14, 1777, and its creation was proclaimed in a resolution of the Continental Congress."

"America's most gifted poets and orators have vied with one another in setting forth the significance of the red, the white, the blue of the Star Spangled Banner."

Chas. W. Stewart says, "The flag may trace its ancestry back to Mt. Sinai, whence the Lord gave to Moses the Ten Commandments and the book of the law, which testify of God's will and man's duty, and were deposited in the Ark of the Covenant within the Tabernacle, whose curtains were blue, purple, scarlet, and fine twined linen.

"Before the Ark stood the table of shew-bread, with its cloth of blue, scarlet, and white. These colors of the Jewish Church were taken over by the early Western Church for its own, and given to all the nations of western Europe for their flags. When the United States chose their flag it was of the colors of old, but new in arrangement and design, and they called it the Stars and Stripes.

"Red stands for courage, zeal, fervency; white for purity, cleanness of life, and rectitude of conduct; blue for loyalty, devotion, friendship, justice and truth."

"This flag which we honor and under which we serve is the symbol of Liberty both civil and religious, and the emblem of our unity, our power, our thought and purpose as a nation."

"The flag of America does more than proclaim mere power or acclaim a great and glorious history. Its folds wave a benediction to the yesterdays of accomplishment and beckon the tomorrows of progress with hope and confidence; it heralds the noble purposes of a mighty people and carries a message of hope and inspiration to all mankind. Its glowing splendor appeals to us to demand international justice and arbitration, it commands us to self sacrifice and to universal obligation of service, which alone can maintain equality of rights and fullness of opportunity in our republic.

"Its stars and stripes voice the spirit of America calling to a nation of indomitable courage and infinite possibilities to live the tenets of Christianity, to teach the gospel of work and usefulness, to advance education, to demand purity, the liberties of free government from the aggression of despotic power."

"A thoughtful mind when it sees a nation's flag, sees not the flag, but the nation itself. And whatever may be its symbol, its insignia, he reads chiefly in the flag the government, the principles the truth, the history that belongs to the nation that sets it forth."

The flag itself brings you its own message in the words of Franklin K. Lane:

"I am not the flag; not at all, I am but its shadow.

"I am whatever you make me, nothing more.

"I am your belief in yourself, your dream of what a people may become.

"I live a changing life, a life of moods and passions, of heart breaks and tired muscles.

"Sometimes I am strong with pride, when men do an honest work, fitting the rails together truly.

"Sometimes I droop, for then purpose has gone from me, and cynically I play the coward.

"Sometimes I am loud, garish, and full of that ego that blasts judgment.

"But always I am all that you hope to be and have the courage to try for.

"I am song and fear, struggle and panic, and ennobling hope.

"I am the day's work of the weakest man and the largest dream of the most daring.

"I am the Constitution and the courts, statutes and statute makers, soldier and dreadnaught drayman and street sweep, cook, counselor and clerk.

"I am the battle of yesterday, and the mistake of tomorrow.

"I am the mystery of the men who do without knowing why.

"I am the clutch of an idea and the reasoned purpose of resolution.

"I am no more than what you believe me to be, and I am all that you believe I can be.

"I am what you make me; nothing more.

"I swing before your eyes as a bright gleam of color, a symbol of yourself, the pictured suggestion of that big thing which makes this nation. My Stars and stripes are your dream and your labors. They are bright with cheer, brilliant with courage, firm with faith because you have made them so out of your hearts; for you are the makers of the flag, and it is well that you glory in the making."—*Arranged by N. I. Stevens in The Methodist-Protestant Recorder.*

THE KING COMMENDS.

His Majesty, Boris III, King of Bulgaria, has recently conferred upon Rev. and Mrs. Edward B. Haskell, veteran missionaries in Bulgaria, additional honors in recognition of their services to that country. To Mrs. Haskell the "Dames' Cross of the Order of Civic Merit, Second Degree," to Dr. Haskell the "Commanders' Cross, Order of Civic Service, Third Degree." This latter, it is said, is given, in the case of a military man, to no officer of lower rank than the commander of an army unit, including artillery, cavalry, infantry and engineers. The Haskells are returning to America soon for retirement. The Pordim Reading Room Association presented Dr. and Mrs. Haskell with an artistically illuminated document making them honorary members and stating that their pictures would hang in the Reading Room. A Proctol, equally artistic, came from the Village Council declaring the Haskells honorary citizens of Pordim and affixing their name to the street leading to the Pordim Folk School.

FIRST CHURCH, CONCORD.

"We were very glad to have one of our own boys preach for us on Mother's Day, Rev. D. D. Nash. We call Bro. Nash our boy at this home place, and the church he attended when he was a boy. I suppose he remembers hearing his father preach sometime from our pulpit. Bro. Nash used for his subject, "Jesus Never Fails." The service was very helpful and touching. At the close of the sermon Mr. Nash made an appeal to the people to give their hearts and lives to Jesus Christ. Our hearts were made glad when we saw several young men go forward with tears in their eyes and show by their act that they were tired of sin and wanted to come back into the service of Jesus, the one that never fails. About eight people responded to the invitation. We are always glad to have Mr. Nash preach for us. He is always ready to do all he can in the service of the King, helping with the singing, as he has a splendid voice, and in all departments of the church. We miss his daughter, Mary Lillie, since she has married and left our city, but we know she is a great help to the church in Hopewell, Va., where she now lives."—*M. P. Herald.*

A REFERENDUM ON WAR.

Who, asks Congressman Frear in an article written at our request and published in this issue of *The Living Church,* wants war? The question is certainly a pertinent one, because we hear war talk on every hand. One would think, from reading the daily papers, the secular periodicals, and even the religious press, that people all over the world are only awaiting a propitious moment to unleash the dogs of war.

But who actually *wants* war? President Roosevelt said recently that 90 per cent of the people of the world want peace, and are satisfied with their present national boundaries. Of the other 10 per cent, it is primarily a few leaders and those who stand to gain personally by the conduct of war, who really want it; the rest are mostly victims of propaganda.

In our own country, does anybody want war? Certainly the administration doesn't. Military and naval leaders, with a few possible exceptions, don't want it. Business, again with a few selfish exceptions, has no desire for it. You don't want war; neither do I. Well, then, why all this talk about "the next war"?

But war may be forced upon us, you say. Exactly; and that is why *The Living Church* has consistently favored the maintenance of an adequate military and naval force for national defense. The National Defense Act which has served as the basis for our military policy since 1919 is, we believe, a necessary and effective law, and this editor has been proud to serve as a reserve officer under it. But for our support of it we have been accused of militaristic leanings.

On the other hand, *The Living Church* has with equal consistency opposed the participation of this country in military and naval armament races, such as that in which the Vinson Act for naval building on an unprecedented scale is an important factor. We have, moreover, consistently favored limitation of armaments by international agreement and have opposed the activities of the armament industry, which we are convinced are a genuine menace to the peace of the world. For these attitudes we have been accused of pacifism and disloyalty.

Pacifism and militarism at the same time—when in fact we are neither militaristic nor pacifistic! What's in a name? The truth of the matter is that we are passionately devoted to the ideal of world peace, and convincer that another World War would mean the destruction of liberty, if not of civilization itself. But we are not blind to the events that are going on all around us, and we do not believe that peace can be achieved either through over-preparedness for war or by throwing away our weapons of national defense. It is an indication of the hysteical condition of the present day that a pragmatic middle position such as this should be misunderstood and denounced by jingoistic nationalists and ostrich-like internationalists at the same time.

But that brings us back to Congressman Frear's question, and his answer to it. Mr. Frear thinks it unlikely that, in case of actual invasion or internal insurrection, the American people would of their own volition vote for war, if the issue were placed squarely before them. He therefore advocates a constitutional amendment making a nation-wide referendum obligatory before this country could engage in a foreign war or send troops overseas for war purposes. At the same time he would limit war profits to 4 per cent, and thus eliminate the opportunity for private interests to gain by war. But the President is given full power to use the army and navy and even to conscript civilians if necessary to repel invasion or suppress insurrection.

A radical proposition, you say? Well, this is a democratic country, isn't it? Then why should not the people be allowed to vote on the vital question of war versus peace? Congress can be swayed by propaganda and influenced by secret lobbies. It is harder to propagandize 120,000,000 free citizens in time of peace. Moreover, when we elect a senator or representative on some other issue—prohibition or the tariff or what not—how do we know how he is going to vote n a war resolution? Will he represent his constituents fairly? Why shouldn't his constituents be able to speak for themselves on a question of such vital importance?

It is John Citizen who risks his neck in war, John Citizen who loses his job by going away to war, John Citizen whose family is left to shift for itself in his absence, and John Citizen who pays for the war. Isn't it high time that we give John Citizen the right to say whether or not he wants war before we ask him to bear all of the burden of it?—*An Editorial in "The Living Church."*

A GREAT AWAKENING.

The Catholic crusade for cleaner films has become a national movement and the offending producers are volubly promising improvement. The wave of indignation which started a year ago caused comparatively little annoyance in Hollywood till it assumed its present large proportions.

Unfortunately the first sufferers must be the exhibitors, the men who take what the producers give them or go out of business. Already they have felt the pinch. The producers know by this time that they are going to feel the same pinch in a much bigger way unless they pinch themselves into a realization that the box office value of dirt is not a true manifestation of American taste.

The Catholic bishops at Cinncinnati speak for the Catholics of the nation, and they have the enthusiastic support of non-Catholics. The resulting popular and unofficial censorship promises to be more rigid and more thorough than any legal censorship hitherto established. It should cleanse the screen of all sexy slop.

After all, the producers have given the public what the public was willing to pay to see. Their fault has been a gradual demoralizing of public taste. Now that it is apparent that a large section of the public will not pay to gasp at improprieties the reaction of the film makers is immediate and inevitable.

Already the demand for decency has gone so far that it should be unnecessary to resort to the always deplorable device of legal censorship. The public is, after all, its own best censor. The public needed an awakening, the awakening is complete and the fight is on. What is now needed is to keep the public awake.—*Editorial in Cleveland Ohio Plain Dealer.*

SUNDAY SCHOOL AND CHRISTIAN ENDEAVOR PROGRAM.

The following is a tentative Program of The Fortieth Annual Sunday School and Christian Endeavor Convention of the Eastern N. C. Conference which meets at Catawba Springs, July 10 and 11, 1934.

Convention Theme: "For Christ and The Church.

FIRST DAY, MORNING SESSION.

10:00—Call to order, by President.
Song Service.
10:10—Devotional Service, Rev. J. Lee Johnston.
10:20—Address of Welcome, M. C. Sorrell.
10:30—Response, J. L. Brown.
10:40—Enrollment.
11:00—Report of Executive Committee.
11:05—Miscellaneous Business.
11:10—Special Music.
11:15—Address "Our Purpose", the President.
11:35—Address (to Young People), Dr. J. Edward Kirbye.
12:00—Announcements. Adjournment.

FIRST DAY, AFTERNOON SESSION.

1:30—Call to order, by President.
Song Service.
1:40—Devotional Service, Rev. H. C. Hilliard.
1:50—Address "The Why and How of Missions," by Dr. J. O. Atkinson.
2:25—Special Music.
2:30—Group Discussion of Problems in the Sunday School.
2:30—Cradle Roll, Primary and Beginners, led by Mrs. M. B. Newman.
2:45—Senior and Intermediate, led by Mrs. E. M. Carter.
3:00—Adult and Teacher Training, led by Rev. E. M. Carter.
3:20—Literature and Missions, led by Rev. J. Ray Dickens.
3:40—Home Dept., Organization and Expansion, led by Rev. Stanley C. Harrell.
4:00—Announcements. Adjournment.

FIRST DAY, EVENING SESSION.

7:45—Call to order, by President.
Devotional Service, Rev. Robert Kimball.
8:00—Address "The Christian Church and its Educational Program," Dr. L. E. Smith.
8:40—Report of Music Committee, Geo. M. McCullers.
8:50—Musical Program.
Adjournment.

SECOND DAY, MORNING SESSION.

9:30—Call to order, by President.
Devotional Service, Rev. J. A. Denton.
9:40—Miscellaneous Business.
9:50—Junior Christian Endeavor Work, Miss Margaret Alston.
10:00—Intermediate C. E. Work, Miss Josephine Langston.
10:10—Senior C. E. Work, Alfonzo Grissom.
10:20—Address, "How to Put New Life Into the Christian Endeavor," Elmore M. Powell.
10:35—Address, "Our Young People's Work," Rev. F. C. Lester.
11:10—Round Table Discussion, led by Rev. F. C. Lester.
11:30—Special Music.
11:40—Building up a Sunday School Spirit, R. C. Osbourn.
11:50—What new thing are you doing in your Sunday School or Christian Endeavor? (One-minute talks.)
12:00—Announcements. Adjournment.

SECOND DAY, AFTERNOON SESSION.

1:30—Call to order, by President.
Song Service.
1:40—Devotional Service—Rev. J. Ray Dickens.
1:50—Orphanage Program, C. D. Johnston, Supt.
2:30—Address, "The Intellectual and Spiritual Preparation of the Sunday School Teacher," by Prof. E. W. Boshart.
2:50—Reports of Committees.
3:00—Election of Officers, etc.
Adjournment.

S. E. MADREN, *President.*

E-D-I-T-O-R-I-A-L

EDITOR
J. O. ATKINSON, ELON COLLEGE, N. C.
ASSOCIATE EDITOR
E. C. GILLETTE
117 W. Forsyth Street, Jacksonville, Fla.
CONTRIBUTING EDITORS
W. C. WICKER C. REXFORD RAYMOND
S. C. HARRELL ELISHA A. KING

THE PRINCIPLES OF OUR CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF OUR CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

URGE PROTESTANT BOYCOTT OF FILMS.

A boycott of objectionable films was urged last week by the Federal Council of Churches of Christ in America. At the same time Will Hays, motion picture "czar," announced that the industry had taken steps "to amend its system of self-regulation."

The *Associated Press* makes the following observations:

In behalf of the Motion Picture Producers & Distributors of America, Hays said the action was taken to strengthen arrangements for "the right kind of screen entertainment."

The executive committee of the Federal Council of Churches urged members of 25 Protestant denominations of the United States and Canada to remain away from objectionable films and from the theatres showing them frequently.

Asserting that protests of parents, churches, schools, women's organizations, and other groups interested in safeguarding youth had been "treated with scant respect," the committee declared that the time had come for more drastic action.

It expressed approval of the "aggressive position" taken by leaders of the Catholic Church toward objectionable films, and of a similar stand by the Central Conference of American Rabbis at a recent meeting.

Block-booking and blind-buying were condemned by the committee and it was urged that churches "exert continued pressure on the industry and at Washington" to secure abolition of enforced block-booking and blind-buying of films.

"The Federal Council of Churches can see as yet little evidence of intention by the producers of motion pictures to improve the moral quality of films," the committee's statement said.

"While there has been marked advance in other respects, the indecencies, false ideals of life, incitement to drinking, gambling and sensuality, and the cynical attitude toward the sanctities of life remain unchanged."

Admitting that many persons would want guidance on films, the council made known that it plans to issue a national photoplay review service for Protestant churches "as soon as it can be financed."

Hays' statement was as follows:

"At the quarterly meeting of the board of directors of the Motion Picture Producers & Distributors of America, Inc., action was taken to amend its system of self-regulation in order to eliminate appeals from the decisions of the production code administration to the jury of producers in Hollywood.

"Additional local authority has been assigned to the production code administration in Hollywood, of which Joseph I. Breen is the director, and the personnel will be amplified.

"Any appeal from the decision of the production code administration rests only with the board of directors of the Motion Picture Producers & Distributors of America in New York, which assumes final responsibility for the character of the pictures to be made.

"There is but one answer and one answer only to reasonable objections to pictures, and that is the pictures themselves. It is recognized that the solution of the problem of the right kind of screen entertainment rests solely with the quality of the product, and these strengthened arrangements are directed to discharging that responsibility more effectively."

The *Associated Press* also tells us that in Cincinnati, leaders of three great religious faiths have moved to wipe the dirt from the nation's silver screens.

Bishops of the Roman Catholic church pressed forward to expand their "legion of decency" and to enforce through the box office their demands for "wholesome" movies.

A leader of the Central Conference of American Rabbis voiced approval of the Catholic campaign and revealed plans of his own faith to act.

Ohio Protestants criticized the State Board of Censors for letting too much "get by" and urged complete rejection of pictures portraying "virtue as vice, or vice as virtue."

Rev. Dr. Henry Pearce Atkins, executive secretary of the Cincinnati Federation of Churches, revealed that signatures are being sought to petitions to the Ohio Board of Censors.

Rabbi David Phillipson, a leader of the Central Congress of American Rabbis, wrote Archbishop McNicholas that "you are performing an incalculable service in the cause of clean and decent recreation." The conference and the Synagogue Council of America, he advised, already are considering action of their own.

J. O. A.

OBSCENE MOVIES.

By C. J. STRICKLAND.

(A radio talk over Station WAIU, Columbus, Ohio, Sunday Afternoon, June 24, 1934.)

"Dear Friendly Advisor: I listen to your programs each week and enjoy them very much, especially did I enjoy your recent discussion on 'The Golden Rule' and 'The Rule of Gold.'

Now I would like to know what you think of the stand which the Catholic Church has recently taken against obscene movies? Will you please discuss this movement and give your opinion as to its worth?"

This letter comes from a person living here in Columbus who does not state her religion, and to me that makes no difference, for as usual, I will answer her question by giving my own opinion on the subject without regard to what she might, or might not, now believe or favor.

I realize that many newspapers have devoted but little, if any, space to this war between the American churches and the motion picture industry, and therefore there is a large number of people who are church members and who are regular attendants at church services who are not at all familiar with the subject which I have been requested to discuss.

Therefore, I think it would be well for me to state that this argument has come about due to the fact that for a long time church leaders have been asking the motion picture industry to discontinue the making and showing of pictures in which gangsters are glorified in their activities, and in which indecent sex scenes are built up and portrayed to the youth of this land in such a way that all kinds of crimes and vices have been exhibited as heroic.

Church leaders claim that all they have been able to get the picture industry to do about it is to say that they must show the kind of picures that will draw the largest crowds, and in doing so they must continue with sex appealing and wild west heroic scenes.

Now, I do not believe any fair minded person does or can condemn all pictures of all producers just because those producers make some pictures of the type which might contribute to the downfall of the American Youth, and yet, I realize that the old argument that parents should pick the proper shows for their children does not stand in the eyes of people who know that such a thing cannot be done as long as both types of pictures are produced and shown.

But before I get too far in giving my personal opinions and beliefs, let me read to you the pledge which the Catholic Church is asking its members and all others who will, to sign. They call it the Legion of Decency. It reads as follows:

"I wish to join the Legion of Decency, which condenms vile and unwholesome moving pictures. I unite with all who protest against them as a grave menace to youth, to home life, to country and to religion.

"I condemn absolutely those salacious pictures which, with other degrading agencies, are corrupting public morals and promoting a sex mania in our land.

"I shall do all that I can to arouse public opinion against the portrayal of vice as a normal condition of affairs, and against depicting criminals in any class as heroes presenting their filthy philosophy of life as something acceptable to decent men and women.

"I unite with all who condemn the display of suggestive advertisements on billboards, at theatre entrances and in newspapers, and favorable reviews often given to immoral motion pictures in the daily press.

"Considering these evils, I hereby promise to remain away from all motion pictures except those which do not offend decency and Christian morality. I promise further to secure as many members as possible for the Legion of Decency.

"I further promise never to buy or read indecent books or magazines."

And so reads the pledge of the Legion of Decency which already several million Catholics and a large number of Protestants have made or signed. It is expected that at least 12 to 15 million Catholics will eventually sign and try to live up to this pledge.

There are as yet no estimates as to the number of Protestants who will sign such a pledge, but it is the opinion of the speaker that even more

Protestants than Catholics will sign this pledge providing it is brought to their attention through their many different denominational leaders, many of whom have already started soliciting members in their respective churches and denominations.

A large number of Jewish people will also sign such a pledge.

It seems at first that the industry thought if it could not show certain pictures which it now has on hand or which are in the making, in Catholic sections they could be routed to Protestant sections and all would be well, but now that many Protestant leaders are already in the fight, and many others are coming, the outlook does not seem so bright for those who hold the films.

One man in the industry seems to have offered church leaders the idea that the many matrimonial split-ups among the movie stars is not the business of the public; For he says, "What they do in their private lives is their own business."

At the same time this same man advances the fact that the girl who is queen of many sexy pictures is a good Catholic on Sundays and therefore there can be nothing wrong with her pictures regardless of what part she might play. But the mere fact that she attends Mass regularly does not secure the approval of church leaders on her pictures.

There seems to be some talk on the part of the industry to endeavor to get the church leaders to counteract their present activities by recommending the pictures of which they do approve, but up-to-date, this speaker knows of no case where such a thing has been done by those in charge.

However, it is generally understood that leaders in this fight are not objecting to pictures as a whole but are only trying to force the industry to clean up, and there is no question but that great headway is being made, as already in many sections where the fight is under way the cash receipts have fallen off tremendously.

It is interesting and true that many industry leaders admit that the picture business should be cleaned up and some of them are working with church leaders in doing so.

Now you might be interested in knowing what some of the church leaders have to say regarding the present conditions so I will give you a few quotations. A Bishop in Columbus is reported to have sent out an official letter to every pastor under him that "motion pictures portraying vice, crime and indecency in the most shameless manner have done more than anything else to corrupt the hearts and minds of our young people."

His letter directs the pastors "To remind the people frequently from the altar about the danger of attending the moving picture theatres: To have every child in the parish school and Sunday school to sign a written promise not to attend the movie house where indecent and dangerous pictures are exhibited. To exercise pastoral zeal in warning the managers of such movie houses that you will warn your people from the altar not to go to such indecent and salacious exhibitions. To have all members of your Holy Name society, the Young Ladies' sodality and other parish societies not only to sign a pledge not to attend such places but to do all in their power to induce others to do the same."

Concluding his letter, the bishop said, "This is the kind of Catholic action that ought to be found in all parishes at all times, and if our Catholic men and women unite their determined efforts to battle against this ever-growing evil, they will soon make the financial success of such places of amusement feel the result of their activities. If these places are not supported they will soon cease to exist!"

Wilbur LaRoe, Jr., spokesman for the Federation of Churches in Washington, recently said, "We feel that this move by our Catholic friends is one of the finest we have heard of recently and we have pledged them our unqualified support." He further said, "We mean business on this thing, which means that we are determined that the box office shall feel the result unless they cooperate with us. We have made up our minds to put an end to disgraceful and indecent motion pictures in the nation's capital and I believe that with such a splendid start made by the Catholics and with the Protestants joining hands we shall be able to get results."

A few days ago the Rev. Jesse Halsey, Presbyterian minister in Cinncinnati said, "No teacher and no system can cope with moving pctures or the current news-stand product. We need a natonal housecleaning."

At the beginning of this fight some people said that the Catholics would not be able to get the support of the Protestants because in many cases the Catholics did not cooperate with the Protestants in the fight on legal whiskey, but not so many are willing to make such a statement today after seeing many Protestants, and Protestant leaders already in the fight.

Not only is the church leading this fight but it is said to be getting support from government officials who have become riled over the recent newsreel shots of John Dillinger which they feel tended to glorify this public outlaw.

It is said that protests were made against continued showing of these scenes, but a strong letter telling the government officials to attend to their own business was received, which only made the deal hotter for the producers and exhibitors. Now there is strong talk of a special Federal Censorship on all pictures.

However, it is my opinion that no Federal law or set of Federal laws can ever hope to accomplish as much towards cleaning up undesirable pictures as can the united efforts of all men and women who realize that such should be done.

I am not one to say that all picture houses should be closed, or that all pictures should be of a religious type and neither is there any question in my mind but that the picture industry can be of great and valuable service to this country, and I trust that out of this great movement on the part of many different religious leaders, much good will be accomplished for the good of mankind and the glory of God.

Columbus, Ohio.

'DRY' CAMPAIGN LAUNCHED BY OBERLIN MEET.

A resolution calling for a drive against the sale and drinking of intoxicating liquor throughout the nation was passed today at the biennial convention of the general council of Congregational and Christian churches meeting at Oberlin, Ohio.

The resolution calls for the appointment of a committee to foster in Sunday Schools and other departments of the church organization an educational campaign against liquor and "grog" shops. Backing candidates for office who are against liquor also was called for.

A colorful pageant depicting the pioneer spirit of the West will be presented in historic Finney chapel tonight before the 1,500 theologians.

Characters representing George Washington, General Putnam, Manesseh Butler and other familiar figures in American history will re-enact the settlement of the Ohio valley, council leaders said.

A cast of 60, dressed in authentic costumes and directed by the Rev. Bobert E. Brown, professor at the Oberlin Graduate School of Theology, will review the colonization of the West. Special emphasis, the Rev. Mr. Brown said, will be placed upon the founding of Marietta, Ohio's first community.

Climaxes Program

Tonight's pageant climaxes an ambitious council program, which includes seminar discussions on current social and economic problems, devotionals, business meetings, a concert by the council choir and addresses by the Rev. Theodore A. Green, chairman of the general council's commission on international relations; the Rev. Hubert C. Herring, New York, executive director of the commission on cultural relations with Latin America, and the Rev. Douglas C. Macintosh, of Yale Divinity school.

Declaring that 70 per cent of the seats in churches are not being used, a report drafted by Roger Babson, economist, was made public today with a 17-point plan for increasing church attendance. The report is based on a study of church attendance within the Congregational and Christian denominations. Replies from members who responded to 100,000 questionnaires during a study lasting more than three years were the basis.

Heeding the keynote sounded at opening sessions Thursday, delegates today also mapped out an extensive program of study in the field of social relationships.

Leaders who will conduct seminars include the Rev. Mr. Herring, New York, the church and economic nationalism; the Rev. John G. Truitt, Suffolk, Va., the financial program of the church; the Rev. Oscar E. Mauer, New Haven, Conn., recording secretary of the American board of commissioners on foreign missions, the problems of India; the Rev. Paul Hutchinson, managing editor of the Christian Century, Chicago, social experiments in other countries; the Rev. Walter A. Morgan, pastor of First Congregational church, Chicago, current theological questions, and Dr. George E. Haynes, New York sociologist, problems of race contact.

Leaders to Speak.

Dr. Joseph Brewer, president of Olivet College; Dr. Hamilton Holt, president of Rollins College, and Dr. Ernest Hatch Wilkins, president of Oberlin college, today were to address delegates on American higher education.

Dr. Lewis T. Reed, New York, general secretary of the Congregational ministerial boards, praised the theologians for their "spirit of service and sacrifice." He pointed out that 384 receiving relief are over 70 years old, 140 over 80 and 14 between 90 and 100.

Indications that the proposal of the Rev. Albert W. Palmer, president of Chicago Theological seminary, in which he is seeking to enlist citizens to refrain from supporting any government which crosses its boundaries to wage aggressive war, will be adopted by the council, was seen when delegates at a peace problems seminar voted 2 to 1 in favor of the plan.

The Rev. S. Parkes Cadman, noted radio pastor of the Central Congregational church, Brooklyn, N. Y., and formerly president of the Federal Council of Churches of Christ in America, "pinch-hitted" for Dr. James W. Johnson, professor of creative literature at Fisk university, who, because of illness was unable to make his scheduled address last night.

The Rev. Mr. Cadman, it is generally conceded, will be named the new moderator of the general council at elections here Tuesday morning.

—*Cleveland, Ohio News.*

I have seen a man and a dog go into a saloon, and in one hour the man would get beastly drunk and stagger out like a hog, while the dog would come out and walk away like a gentleman.—*Henry W. Grady.*

CONTRIBUTIONS

SUFFOLK LETTER.

Dr. John G. Truitt, Mrs. J. G. Truitt, Mrs. I. W. Johnson and the writer left Suffolk, Va., Monday, June 18th, at 8 A. M., on a trip to Oberlin, Ohio, to attend the General Council of Congregational and Christian Churches. Dr. Truitt's Chevrolet was selected as the car to convey this party. Three members of the party regard themselves as expert drivers; each of these, like all other drivers, has a superiority complex when the other is driving. This is why this type of driver sometimes offers suggestions or uses some kind of exclamations when riding on the back seat. Well, these three drivers fully measured up to these qualifications and expectations in due form and at the proper time.

The plan was to go via Dayton, Ohio, where the Truitts formerly lived. Dr. Truitt wanted to see some of his friends and Mrs. Truitt wanted to sit in a beauty parlor for five hours and get a permanent wave. Following the plan we went through Lynchburg, Va., Lexington, Va., passing through four rain storms, around and over many mountains, reaching Rainelee, W. Va. about 7 o'clock P. M., where we spent the night at Lee Tree Inn, which is 3,170 feet above sea level. In one day we traveled about 370 miles and climbed more than 3,000 feet higher above the sea level.

Tuesday at 7:30 A. M. we left Lee Tree Inn for Dayton, Ohio. The trip through the mountains of Virginia and West Virginia brought to our view scenes too beautiful for description. If the Lord ever flattens these gorgeous mountains into a rolling plain West Virginia will have to extend her boundary lines away out into her sister states We traveled more than 200 miles through this mountain scenery.

We reached Dayton about 5 o'clock P. M. Rev. E. B. Flory, pastor of Riverdale Church, offered us a gracious invitation to be the guests of his home. Of course we accepted and remained to enjoy the sweet fellowship of this happy family of eight until 7:30 A. M., Thursday. Brother Flory was pastor of the First Christian Church in Norfolk, Va., a few years ago, and endeared himself to the people in Eastern Virginia Conference. He has wrought a good work in Dayton, where his congregation should have sufficient financial support from denominational boards to erect an adequate building. This good pastor has vision for the future and is untiring in his effort to build for the Kingdom of God.

Dayton is a great city. Readers will recall the story of the great flood which cost the city millions of dollars in the loss sustained. We visited one of the dams erected since that disaster to prevent another similar experience. Five immense dams have been erected and there is no danger of another flood. This work cost millions of dollars, but it makes the city safe for the future, as far as floods are concerned. It always pays to make a sacrifice to make the future safe. This is a wise suggestion for individuals as well as churches.

The brief visit in Dayton gave us an opportunity to see only a few places of interest and renew the fellowship of a few friends. But it was a happy experience long to be remembered. We left Dayton at 7:30 A. M. Thursday, and reached Oberlin, Ohio at 1:00 P. M. The General Council was called to order at 2 P. M. on the same day. The Council has delegates from many states, and a number of foreign workers are in attendance. We are here to pray and plan for the future of our united fellowship. Revs. R. L. House, Wm. Jay, O. O. Poythress, H. S. Hardcastle and F. C. Lester also came by auto from the Eastern Virginia Conference.

We are planning to visit Niagara Falls and New York on our return journey next week. And while we work and enjoy the experience of seeing a beautiful country and meeting other workers in our churches, our minds and hearts remember and pray for those dear ones at home who are faithful in their effort to carry on the work in our church.

I. W. Johnson.

HIS PRESENCE.

"My presence shall go with thee." These were the words of comfort which were spoken to Moses the great leader of the children of Israel when he called upon God in his extremity and the presence of God was manifested by the pillar of cloud by day and the pillar of fire by night which was a guide and protection.

As the presence of the Lord was with them so we may have His blessed presence in our souls as we journey along in this earthly life, not in a pillar of cloud or fire but by the Holy Spirit whom Jesus sent to abide in cleansed hearts after He went back to His heavenly home. It has been said that the Holy Spirit comes in His baptism to abide, to empower for service and suffering; to witness, to teach, to guide, to comfort, to take the things of Christ and reveal them unto us. He makes the person of Christ wonderfully real and graciously present, mighty to save. So when we meet the conditions laid down in the Holy Word we may have His blessed presence ever abiding in our souls. His presence in our soul reproves of sin, or as the marginal reads, convinces of sin so that any thought of sin is easily detected. His presence scatters the darkness of doubt and fear, for God is light, and in Him is no darkness at all. Though the path may seem dark before us He lightens each step of the way as we come to it so that we need never stumble. His presence in our soul teaches us the lessons we must learn of submission to the will of God; patience when trials come; gives strength to meet every temptation. His presence ever feeds our souls and as we read the Holy Word He takes the deep things of God and reveals them unto us. We would faint and fall but for this blessed provision whereby we may sit at a table forever spread with the delectable fruits of Caanan on which we may feast and so get strength to meet every hard place which may come to us. His presence is a Rock in a weary land, a shelter in the time of storm, a wayside spring of refreshing water which ever flows along our pathway and never runs dry. His presence in our soul comforts us in all our tribulation; He understands every detail of our lives and we need not fear to take our every doubt, grief or fear and spread it before Him, for we know that He is never weary with our coming. He never fails to lift the burden if it is for His glory or to give sufficient grace to meet the need if it must be borne. His presence in our soul gives peace, the wonderful gift of God's love. The storms of life may be raging about our pathway but the deep settled peace ever abides in our souls. When the presence of Jesus, through the Holy Spirit abounds in our soul there is blessing for nothing but peace can abide while we keep close to Jesus' side. Though troubles come we may know that all is well while He is leading and we may ever be at peace if we will only trust Him and obey His voice. His presence in our soul gives joy, the joy of the Lord which is our strength and stay, that lifts us up above this earth life and makes us to sit in heavenly places with Jesus Christ and we can say with the Psalmist: "Thou wilt shew me the path of life: in Thy presence is fullness of joy; at Thy right hand there are pleasures for evermore."

W.

THE STRENGTH OF CIVILIZATION.

The test of the strength of any civilization lies in the capacity of the rank and file of citizens to rise above partisan interest, and this is especially true in the time of a crisis. Any fellow can stick to his party and follow the leadership of his party, but only patriots can subordinate petty interests and selfish purposes and respond to the demands of patriotism for the highest welfare when the country demands such a course.

It is refreshing now to think of the splendid manner in which the citizens of this country exercised their cool judgment two years ago. At that time we were at sea. Civilization hal failed in the estimation of many, while a revolution was on our door steps was the thought of others. Clear-minded, patriotic citizens did not see chaos, neither did they see the coming of a revolution; and it was this fine spirit of nobleness and patriotism in the rank and file of our people that made it possible for our leaders to follow a course of concerted and constructive action. The very nature of our people made a revolution impossible, and the resources of the Nation made it impossible for us to remain in chaos.

During the past few years we have been living under no ordinary conditions, and while we are yet in a period of planning, every loyal citizen confidently believes that we are gradually emerging from unrest and uncertainty into better times. Our leaders have had a man's job on their hands. That job is still on their hands, not alone for them to finish, but with the united support of every citizen the job can and will be finished in the interest of the masses.

We are fortunate in having a form of government that is sufficiently flexible to meet any sane demand. Our government has all the power that any government may need to meet any emergency. Here again is a reason why we should never have any kind of rvolution in this country.

Members of Congress come in for the usual line of abuse. Someone is always willing to attribute every move and act of a congressman to some political interest. This is not always fair to our national representatives. Democrats and Republicans, with few exceptions, have supported our chosen leaders, and it is the belief of thoughtful and impartial minds that the recent votes of congressmen have been on broad principles rather than for political advantage. It is the welfare of the Nation at stake and not the welfare of any political party, and fair-minded men have realized this. When a member of Congress places the interests of his country above the interests of his party he always wins the respect and admiration of right-thinking people. Members of our recent Congress should be commended for their united support of the policies of the present administration, for these policies have been in the interest of the rank and file of our citizens. There is no merit in following a leader when he is going our way. It is an expression of the highest type of patriotism to surrender personal opinions, where moral convictions of principle are not involved, and follow a leader because public

welfare demands it. This is the kind of patriotism that we must continue to have to bring us finally out of the wilderness and keep us out.

People are to be congratulated for their patience during the trying days through which the Nation has been passing. Those who have been impatient are now beginning to see that a miracle could not be performed in a day. Any remedy that provides quick recovery is a quack remedy, and anyone who promises quick recovery is a quack. There are those who have been willing to question the policies of our leaders because relief did not come quickly. Recovery of the individual from sickness or the recovery of a nation from an economic unbalance is determined by patience and self-control.

We are a united nation, though in many instances divided as to opinion, but if our purposes be right and in the interest of all humanity our opinions can be united or subordinated to the will of the majority.

Prosperity in its true sense is to be restored in this country, but it is not to be restored by making one class prosperous at the expense of another. We are so closely related in every phase of welfare that we cannot favor one class at the expense of another. If one class suffers, all must suffer, and this is a lesson that we have learned—a lesson that we must keep ever in mind. It is a good market that makes the seller prosperous, and there can be no good market without prosperous buyers. When the crash came we all went down together, and now that the debris is being cleared away, we must all rise together. This principle alone makes recovery slow. The stronger must wait and aid the weaker. It is not difficult to form legislation to favor one class, but it is difficult to frame legislation for the benefit of all.

If the rank and file of the American people will continue to rise to the best that is within them, ere long we will find ourselves as a nation in the pivotal position of the world. We must move every effort and energy in behalf of right and against wrong. The high principles we have set for business must not be assailed by pessimistic wrangling and destructive criticism. Tolerance, patience, and cooperation must be the watchwords of our continued journey.

TIMOTHY THOMAS.

"NOTHING BUT LEAVES."

We are told in God's Word that a few days before the crucifixion, as Jesus and his disciples were going up to Jerusalem from Bethany, Christ came to a fig tree, expecting probably to find figs on the tree; but we are told that he found nothing, but leaves only; and because the tree was barren, he cursed it and it withered away. The Master was looking for fruit when he approached the tree, but no fruit was to be found. The trees in Palestine that bore no fruit were cut down and destroyed, we are told. Whether our lives are worthwhile or not depends upon whether we are fruit-bearing trees, or trees that present nothing but leaves. We hear the Master again say to his beloved disciples, "I am the vine, ye are the branches, every branch in me that beareth fruit he purgeth it that it may bring forth more fruit, but evey branch that bringeth not forth fruit is cast into the fire and burned." Christ also relates the parable of the fig tree that a man had in his vineyard. The fig tree bore no fruit; and the owner of the tree told his dresser to cut it down, why cumbereth it the ground; but the dresser of the vineyard told the owner to let it alone another year, that he would do all that could be done for it, and if it bore no fruit after a year, he would cut it down. Leaves beautify trees, vines and shrubs. They show that there is life in the plant. Leaves come before fruits and flowers. We have the first blade then the ear and after that the full corn in the ear. But what disappointment it is if the plant does not develop beyond the leaf stage. We plant seeds in the earth of various kinds, for the purpose of reaping fruits, flowers, etc., but if only leaves appear, there is a disappointment. The purpose for which the planting was done is not realized. You may say, well, there are trees and shrubs planted for shade and adornment. If that is what the planting is for, such trees and plants fulfill their mission and glorify the planters. But you and I are in the world to produce fruit; such fruit as will remain. The fruit of the Spirit of God is love, joy, peace, longsuffering, gentleness, goodness, meekness, temperance. The apostle tells if these things be in us and abound they make us that we shall neither be barren nor unfruitful. If your life is not producing this kind of fruit, you may shine with the leaves of morality, culture, refinement and eloquence, even liberality and sacrifice for others; but if for love for God and humanity is not the sole motive of your life, the Master will say "Nothing but Leaves."—*The Free Will Baptist.*

THE NEW DEAL IN LIQUOR.

In the New York Times of recent date we find the following interesting statements, sent by Associated Press from Evanston, Ill., under date of May 19:

"A survey of America since repeal of prohibition, the National Women's Temperance Union announces tonight, has shown startling increases in drunkenness."

The increases in New York City, as compared with early months of 1933, were 55.5 per cent; Los Angeles, .95.5 per cent; Denver, 112.6 per cent; Portland, 116.8 per cent.

The statement of the W. C. T. U. says:

"The increase in Cinncinnati since the first of the year has caused the city officials grave concern, according to press reports. The records show that a city hospital admitted 218 patients suffering from alcoholism during January and February as compared with 130 such cases during the same period in 1933. A most incredible increase is shown in Philadelphia. Beginning with the Christmas holidays arrests mounted more than 1,000 per cent over the same period of the preceding year."

OXFORD BIBLES *for* EVERY NEED

"The Oxford Bible is the Bible par excellence *of the world"*

THE HOME BIBLE

A Family Bible in Handy Size

An extra large type Oxford Text Bible, containing also, a family register and 12 beautifully colored maps. Size 9 x 5½ inches.

Specimen of Type

16 The LORD *is* King for ever and ever: the heathen are perished out

Nos.
01600 **Superior Cloth,** round corners and red edges ---------- $2.75
01603 **French Morocco,** limp, round corners, red under gold edges, headband, book-mark ---------- $4.75

The JUNIOR'S Bible

Self-Pronouncing

With 4,000 Questions and Answers, carefully selected "Aids to Bible Study," 16 beautifully colored and 15 black full-page illustrations, 6 colored maps and a presentation page. Children may readily pronounce correctly difficult Scripture names, as this Bible is self-pronouncing. Size 7 x 4⅞ x 1¼ inches.

Type in Junior's Bible

2 Take the sum of all the of the children of Is'ra-el, years old and upward, thro

No.
1815 **French Morocco** leather, overlapping cover, round corners, red under gold edges, headbands and book-mark. Make some child happy with one of these fine Bibles ---------- $2.95

Child's ILLUSTRATED Bible

The beautifully colored illustrations in this new Bible are a delight to the children. It has clear, readable type and yet it measures only 5⅛ x 3¾ inches.

Specimen of Type

a My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.

10 Mercy and truth gether; righteousness kissed *each other.*
11 Truth shall sprin

No. 02112. French Morocco leather, overlapping cover, round corners, gold edges $2.50

Pocket REFERENCE Bible

Has over 50,000 center column references. Measures only 6¾ x 4⅝ inches. (A splendid gift for a young lady.)

Specimen of Type

9 Behold, a O God our shield, and look upon the face of thine anointed.
10 For b a day in thy courts *is* better

a Gen. 15. 1. b Ps. 56. 1. & 57. 1. 2 or, *all*

No. 07523x French Morocco leather, overlapping cover, round corners, red under gold edges---------- $3.25

Concordance Edition

Type and size as No. 07523x, but with a Concordance, subject index and dictionary of Scripture names. An excellent edition for students and Christian workers **No. 03272x**__ $5.00

OUR LEADER

Oxford Concordance Bible

Self-Pronouncing

This beautiful Oxford **India paper** edition is indeed the ideal **Bible for** the student, preacher and evangelist. Each proper name and difficult word is divided into syllables and accented, and though printed with large clear type, the volume measures only 8½ x 5½ x 15/16 inches.

Specimen of Type

8 ¶ [1]Jĕ-hŏi'-ă-chĭn *was* [2] years old when he began t

hear

No. 03671x. Fine Grain Morocco leather, overlapping cover, leather lined to edge, silk round corners, red under edges, silk

A UNIQUE GIFT BIBLE

With Basket Weave Binding

The Antique brown calf leather binding has a basket-weave grain, and button clasp. Has overlapping cover, art silk lined, with red under gold edges. With references. Printed on Oxford India paper. *Type as Pocket Reference Bible.* $5.50
No. 03255x--------

As No. 03255x, with concordance.
No. 03276x ---------$6.50

Oxford TEACH[illegible] les

Have over 50,000 center column [illegible], and 300 double-column pages of up-to-date helps, conveniently arranged in alphabetical order. Also 32 full-page illustrations, and an indexed atlas of the Bible with 15 beautifully colored maps of Bible lands.

Easy-to-Read-Edition

Size 7¼ x 5 x 1⅜ inches

Specimen of Type

14 Like sheep they are laid in grave; death shall feed on th

Nos.
04453. French Morocco leather, overlapping covers, round corners and red under gold edges. A durable and handsome Bible ---------- $4.35

Oxford India Paper Edition

Only one inch thick.

0773x. French Morocco leather, overlapping covers, round corners, red under gold edges, headbands and book-mark. A beautiful gift edition ---------- $7.00

RED LETTER Edition

Same size and type as style No. 04453, with same references and helps, but with all the words of Jesus Christ printed in red. White paper edition
No. 05453. French Morocco leather, overlapping cover, round corners, red under gold edges ---------- $5.00

The Oxford imprint in a Bible guarantees satisfaction

MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary*

REGAINING THE MISSIONARY PASSION.

Excerpts from an Address

By William F. Rothenburger, *in The Christian-Evangelist.*

Two primary reasons for the decline in missionary giving are easily seen, namely, the economic situation and the changing attitude toward the whole missionary enterprise. It must be remembered that this change in attitude began before the adverse economic conditions were in evidence.

As never before the enterprise has been brought out into open discussion, both in the daily press and in monthly magazines, where the public outside the church may receive valuable information. That many misconceptions and distorted facts have been and will be forth-coming is inevitable. However, this affords a golden opportunity for missionary leoders to get their facts before the reading public.

Many read in the *Atlantic Monthly* an article by Mr. P. K. Mok, under the caption "The Case for the Heathen." Mr. Mok is a native Chinese graduate of Lingnan University, a Christian institution in China and is now a graduate student in Columbia. Though many of his contentions are well founded his general attitude comes near to being unfriendly. He charges that the missionaries are impervious to any sugegsted change in policy or method. He does not question the missionary's heart, but severely condemns his head, calling him a failure because of his arrogant spirit of conquest and charging him with an attitude of intolerance toward all the good as well as the objectionable in other religions. He dubs the native Christians as weak and denationalized and as coming only from the lower stratum of society, forgetting that Christianity began among the lowly. While he properly deprecates the sectarianism of the West which has followed in the trail of the missionary and repudiates the attempt to duplicate on his native soul the sinful denominational lines that characterize western Christianity, he has almost completely overlooked the fruits of many decades of immeasurable service rendered to his people. "The twilight of foreign missions is at hand," says Mr. Mok, "but there are two kinds of twilight, one before the dawn and one before the dark." If China is to be made "the dumping ground for the discarded thought of the West" then it will be twilight before the dark. If, on the other hand, "the missionaries are willing to walk hand in hand with the Chinese they can help to usher in the morning of a new day for Christianity in China."

With its many justifiable contentions this article without doubt has prejudiced many uninformed minds against missions. Mr. Mok seemed not to know that he presented a set of facts which have been either obsolete or obsolescent in many missionary centers for a decade or more. Fortunately for the cause a later number of the *Atlantic Monthly* carried a reply under the title, "Are Foreign Missions Done For," by the Right Rev. Charles Fisk, Bishop of the Episcopal Diocese of Western New York. In touching the charges against the policies and the personnel of missionaries, the Bishop states what seems to be a very well-balanced atitude. He contends that the hope of missions will lie "in men who have a definite faith and with it an affectionate (though not soft) heart; who believe in Christ without damning all who do not; who recognize goodness, beauty and truth wherever they appear, are sure that the supreme revelation is in Christ, and are earnest enough in their own discipleship to carry to others what does so much for themselves." Our leaders will not rest the cause in the hands of prejudiced and uninformed writers. This will bring into the open an array of historical and empiracal facts which will win the open-minded and lend new dignity and power to an enterprise which not only has moulded civilization but has saved the Church from the sin of selfishness.

Certainly, the church itself will not regain its lost missionary enthusiasm, to say nothing about advancing to the point where it long ago should have been, unless through a process of education it establishes vital reasons and deep motives and emerges with an apologetic based not upon sentiment but upon the very nature of our religion and its ability to render a service to this disturbed world which cannot be rendered by any other religion. The pulpit, women's societies and the department of religious education in the local church should set out to inform and to inspire the whole constituency in the program of world expansion.

Again, we need to restudy the nature of the gospel. When we do, we find that it is no respecter of persons and that it is neither ethnic nor racial. Rather, we discover that its very atmosphere has a universal tang. The church has no less an authority than its founder for the world vision which throughout the centuries pushed it out into new frontiers. In the heart of his ministry, Jesus informed his followers that "the gospel must be preached among all nations." At the close of his career he crystallized the essential character of his message and life into a mandate, "Go ye into all the world and make disciples of all the nations." We understand, of course, that had he not left a great commission, a proper understanding of Jesus would have demanded one.

More serious than the fact of declining receipts is the declining passion for missions; and more serious than the declining passion is the danger that it may be due to a decline of our faith in the power of the gospel to life society to a higher plane. Assuredly, no pulpit can inspire a passion for evangelism at home and abroad which itself has grown cold and perhaps even doubtful of the power of the evangel for our time. Equally true is it that no congregation will give either life or substance to an enterprise about which it harbors many doubts.

Likewise, it might be worth while for us to restudy the history of missions and their influence on foreign lands. Mr. Mok is right in reminding us that the success of the enterprise does not rest in the number of native converts reported each year. Indeed, its far reaching process in the social complex of its beneficiaries cannot be put into mathematical formulae.

Of course, every wise missionary will benefit by the constructive criticisms passed upon him and his work. He will not be daunted. To the contrary he will draw his belt a bit tighter, replace the missing portions of his spiritual armor and go out to do loving battle for the Christianizing of the world.

And so he still comes to us through his Word. If we knew it better and studied it more, we should find the blessed Christ ever ready to meet us through its glowing pages, and to speak to us through its exceeding great and precious promises.—*A. B. Simpson.*

MISSIONARY OFFERINGS.

WEEK ENDING JUNE 23, 1934.

Sunday Schools.

Previously acknowledged	$ 2,444.97
Wake Chapel, Fuquay Springs, N. C.	3.80
Rosemont, Norfolk, Va.	14.25
Roanoke, Ala.	1.00
Berea (Nans.), Driver, Va.	2.65
Happy Home, Ruffin, N. C.	3.31
Mt. Auburn, Manson, N. C.	3.10
Barretts, Sedley, Va.	.50
Liberty (Vance), Henderson, N. C.	4.71
Ocean View, Va.	7.83
Newport News, Va.	9.50
Liberty, N. C.	3.11
Palmyra, Edinburg, Va.	1.50
Total	$ 2,500.23

Individuals and Churches.

Previously acknowledged	$ 2,275.07
"From Friends," Whitsett, N. C.	6 56
Lebanon, Semora, N. C.	7.55
Seagrove, N. C.	5.00
Spoon's Chapel, Asheboro, N. C.	4.55
Leaksville, Harrisonburg, Va.	37.75
Newport, Harrisonburg, Va.	5.60
Palmyra, Harrisonburg, Va.	2.35
Joppa, Harrisonburg, Va.	2.20
Dry Run, Harrisonburg, Va.	13.85
Concord, Harrisonburg, Va.	4.00
Bethel, Harrisonburg, Va.	2.25
Damascus, Chapel Hill, N. C.	7.00
"A Friend,' Burlington, N. C.	20.00
Oak Grove, Sunbury, N. C.	2.25
Apples Chapel, Brown Summit, N. C.	10.99
Total	$ 2,406.97

Specials

Previously acknowledged	$ 862.02
West & Withers, Agents, Suffolk, Va.	25.85
Burlington Sunday School, Burlington, N. C.	25.83
Total	$ 913.70

Coin Card Offering.

Previously acknowledged	$ 58.60
Happy Home Sunday School, Ruffin, N. C.	3.40
Total	$ 62.00

Summary.

Previously acknowledged	$13,713.67
Sunday Schools, Regular, June 23, 1934	55.26
Individuals and Churches, June 23, 1934	131.90
Specials, June 23, 1934	51.68
Coin Card Offering, June 23, 1934	3.40
Total	$13,955.91

There are yet some churches not reporting their annual or Easter offering. As June closes our mission period we trust your church that has not reported will now do so.

Gratefully,

J. O. Atkinson, *Sec'y.*

ONE THE LORD CAN DEPEND ON.

Norah Tamele, Chindau young woman, a pioneer teacher in the bush schools and a graduate of our mission school was told her school must close because of lack of funds. She was caring for several unfortunate persons and when word came all her dependents joined in prayer. "Dear God," pleaded one old heathen woman, "I will be satisfied to eat corn chaff without any greens if only You will help Norah keep her school." A few days later word came that with another reduction in her already meagre salary, Norah could keep her school. That night the old lady ate corn chaff without any relish, explaining, "I want to show God I meant what I said."

YOUNG PEOPLE'S MISSIONARY SOCIETY OF MT. CARMEL CHURCH.

We want everybody to know that we have a wide awake Society at Mt. Carmel, trying to do more each year to promote Christianity in our church and the world. We have our society divided into two groups. Our goal is to see which side can get the largest attendance and the most new members. Meetings are held twice a month, on Sunday evenings. Programs are prepared by different members of the society. At our last meeting, June 17, we had a very interesting program.

The program leader, Miss Mary Louise Cox, presided.

"Tell it to Jesus" was sung, and devotionals led by the leader.

The topic for the evening was "Success". Several readings were given on different phases of Success, by the following members: Martha Johnson, Beatrice Joyner and Eloise Lewis.

Duet was sung by Helen and Dorothy Lowe.

Poem on Success was given by Morgan Johnson.

"Jesus Saves" was sung for the closing song, after which, we were dismissed by our usual benediction.

ALICE BRADSHAW, *Reporter.*

AN APPRECIATION.

DR. FRANK E. JENKINS.

In the death of Dr. Frank E. Jenkins, the South has lost one of its far-visioned educators. He was a man who, for the last fifty years, has served the Kingdom in the South with a passion for Christian Education, as is shown by the fact that it was largely through his efforts that Piedmont college, Demorest, Ga., Atlanta Theological Seminary and other institutions had their beginning. He was president of Southern Union College, Wadley, Alabama, during the years of depression, and it was to his untiring energy and wide acquaintance that credit should go for its ability to carry on until last January.

Then, too, Dr. Jenkins was a man of deep spiritual thought in the pulpit. He gave ten years of his life to the Central Congregational Church, Atlanta, and it was while there that he founded Atlanta Theological Seminary. He held pastorates in Massachusetts and other states before coming South.

In his going the spirit of the church union will suffer. The denomination will suffer. The United church, of which he was a member, and honorary pastor, will suffer. But had it not been God gave him many years beyond the span allotted to man, many of us would have missed his fine spirit and the inspiration which came to us from his life. He was 79 years of age. He died in Bowdon, Ga., where he was President of its college. Services were held in his honor there and at The United Church, LaGrange, Ga., in the afternoon of June 8, with his pastor the writer in charge, assisted by Dr. F. P. Ensminger, Pastor-at-large of the Congregational Christian churches in Alabama, Tenn., Kentucky and W. Fla., Dr. H. C. Newell, President of Piedmont College, Demorest, Ga., Dr. Blackburn, of Atlanta, who was Superintendent of Congregational churches in Georgia when Dr. Jenkins was Superintendent of Congregational missions in the South, Rev. E. W. Butler, of Thorsby Institute, Thorsby, Alabama, and Rev. Willis E. Howard, pastor of First Baptist Church, LaGrange. Interment was in LaGrange. May Heaven's blessings be upon his family, and may God fill his place in the work of the Kingdom that his work may go on.

J. H. DOLLAR.

A Story for the Children

PLAYING SCHOOL.

"Hurry up, Sam, it's your turn to be teacher this afternoon!" called Selma.

"Everybody take seats," answered Sam rather breathlessly as he ran up. "Sorry, the teacher's late, but it couldn't be helped. Is everybody here?" he continued.

"Oh, Teacher, please let me call the roll," begged Allen, and proceeded, without waiting for the teacher's reply, to name rapidly: "Martha, Marion, Bobby, Selma, Helen, Jane, Kent, Shirley, Jimmy, Luther, Patsy, Nancy, Marvin. Everybody's here Teacher, and on time."

"All right then," said Sam solemnly facing his eager scholars, "on account of your very bad spelling we'll start with our spelling lesson. I hope you children have put proper time on your lessons and haven't wasted it skating and scampering around. Martha, stand up and spell 'frozen water,' but use only three letters."

"I can't do that, 'water' by itself has five letters."

"That's a zero for Martha for not knowing an easy little word. Marion let's hear from you."

"Perfectly simple, i—c—e, frozen water," Maririon answered quickly.

"Bobby, spell 'black fluid' with three letters," requested the teacher.

"I—n—k," said Bobby with a deep bow.

"Now, Teacher, let me ask you a question," requested Marvin. "What is the longest word in the dictionary?"

"I'll tell him that," Shirley offered, anxious to display her knowledge. "The longest word in the dictionary is 'smiles' because there's a mile between the first and last letter."

"Our spelling lesson time is up, I'll try you on 'rithmetic. Listen closely and do as I say and I'll tell you your answers without knowing what number you started with. Your teacher is really a bit of a magician," announced Sam, the teacher, proudly. "Here's the problem. Think of a number."

"It's thought of," giggled Patsy, "mine's 6."

"Mine's 10"; "mine's 3"; mine's 8." The children all took different numbers.

"Don't tell me your numbers, do as I say," commanded Sam. "Multiply your number by 3; then add 1 to what you have; again multiply by 3! now add the first number you thought of. Has everyone finished? All of the answers end with 3 and begin with the number you thought of first. Is that clear?"

"Now I'll tell one. Take a number; double it; add 4; divide by 2; take away the number you thought of first; your answer is 2."

"Your answer will always be half of what you add." explained Jane.

"You get me too dizzy with your numbers," said Sam, "we'll do something less tiring. We'll have an English poetry lesson. Nancy, you're shy and everready, arise and recite."

Nancy stood up and bowing slightly, said:

Willie tied the baby's ear
Firmly to the chandelier.
Baby chuckled, full of glee,
'Twas his ear of corn, you see!

The children clapped heartily. Then Helen added another verse:

Willie took the baby's tongue,
'Round and 'round the room he swung.
Baby seemed to like it though—
'Twas his wagon-tongue, you know.

"Good, very good," commanded the teacher. I'll now declare a recess to last until tomorrow afternoon when Miss Marion will be the beloved teacher. Study the following questions for tomorrow's geography: 'If it turns cold, what will Dela-ware?' 'In case of a flood where will Maryland?' Go quietly, children, and be good."

"We will not," the children answered in chorus, "let's ride our bikes."—*Sue Craig in The Christian Evangelist.*

LET 'EM ROLL.

What to all intents and purposes was an animated log followed by a group of more or less interested spectators, rolled by the gate of the Rehuri School in Rahuri, India about vesper time one Sunday night. Then the log evolved into a man rolling himself to glory at the rate of five miles per day. He had been on the road for four and a half months. His destination was the temple of Pandharpur, domicile of the God Vithoba. Says Miss E. Loleta Wood who saw the man: "To this god the man will bring his offering of a bruised and broken body hoping to receive in return that peace and soul happiness which comes when the heart has found God. With scenes like this unfolding themselves at our very doors do you wonder we become a bit heartsick when we hear uninformed persons saying that there is no further need of missions and that the religions of India and China or Africa are better suited to their needs than is Christ's message of love?"

SUBSCRIBERS TO THE CHRISTIAN SUN

These Pens are of standard make, and will give good service. If you are in need of a Fountain Pen, order from us. Postage paid and Pens guaranteed by the manufacturer.

MEN'S PENS—Capitol, $2.00; Mercantile, $2.50; Cardinal, $3.00. LADIES' PENS, $2.00.

COMBINATION OFFER—To a new subscriber or for renewal, $2.50, either Gentleman's (Capitol) Pen or Ladies' Pen, with guarantee of manufacturer. And to "Sun" subscribers, not in arrears, any Pen at one-fourth off. Address:

THE CHRISTIAN SUN, - - 1536 EAST BROAD STREET, - - RICHMOND, VIRGINIA

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

Rev. F. C. Lester, *Editor,* 505 S. Main St., Norfolk, Va.

THE FINGER OF GOD.

Lot's wife turned to a pillar of salt because she looked back. There is a deeper, subtler meaning to this Biblical record than the cold, bare facts of the case.

God does not want us to look back upon the past with regrets—regrets at the old life and the old ways—regrets at the plans that did not materialize and the dreams that did not come true—regrets at the left-behinds and the might-have beens.

God wants us to look forward to the future with hope, faith and enthusiasm—the future with lands to conquer, homes to be built, ambitions and dreams to be realized—developments and accomplishments that will be blighted, hampered, delayed or even made absolutely impossible when the heart is heavy, the eyes tear-dimmed, the energy exhausted and the faith killed by regrets.

Yet, it will do us all good to look back sometimes with honesty, clearness of vision and an open mind, conscious of the unceasing love and guidance of God.

We think we are so very wise. We plan every detail of our lives so precisely. Then we proceed to make our plans materialize successfully.

Sometimes they do. Everything seems to work automatically just as we wished. When this is the case it is because we are working with God's plans also.

Other times everything goes wrong, despite our determination and concentrated effort. It seems that our desires and will powers could move mountains and upset Gibraltars. Yet, we find ourselves up against unsurmountable obstacles. . . . We have no choice and are compelled to follow other courses, whether or not. And we oftimes impede our progress and mar our health and happiness with vain regrets.

Then when everything seems blackest and most hopeless, we see a dawn of light, have a flash of realization or note a change of conditions that makes us conscious of God's infinite wisdom.

Let us look back one, two, three, five or six months or years. Remember those dreams we had, those plans we made and the way everything went astray? Remember how desperate we were, how the bottom seemed to fall out of our little world, leaving us helplessly incompetent to proceed as we wished? Remember how we were forced to pursue other courses, just like putty in the hands of fate? Remember how we made ourselves miserable and ill worrying and fretting over the impossible—instead of accepting conditions and proceeding with the tasks at hand with all the energy and enthusiasm of which we were capable.

Now, when we look back with honesty and the perspective of time, we can see how the finger of God pointed the way to direct us and we can realize His infinite wisdom in forcing upon us work and conditions that seemed impossible or unbearable at the time. Had we followed the course we wished to pursue, how disastrous it would have been to our ideals and ambitions? Such is God's miracle of manifestation.

Let us therefore not look back with regrets like Lot's wife. Let us instead proceed in the consciousness that God is always with us, guiding and directing us with love and wisdom in all our hopes and endeavors, knowing that the miscarriage of our plans is oftimes for our good and that the quickest, surest way to the realization of our desires and ambitions is cooperation with God's plans.

Sally Harbaugh.

COMPENSATION.

I'd like to think when life is done
That I had filled a needed post,
That here and there, I'd paid my fare
With more than idle talk and boasts;
That I had taken gifts divine,
The breath of life and manhood fine,
And tried to use them now and then
In service to my fellow men.
I' hate to think when life is through
That I had lived my round of years,
A useless kind, that leaves behind
No record in that vale of tears;
That I had wasted all my days
By treading only selfish ways,
And that this world would be the same
If it had not known my name.
I'd like to think that here and there
When I am gone, there will remain
A happier spot that might have not
Existed had I toiled for gain;
That someone's cheery voice and smile
Shall prove that I had been worthwhile;
That I had paid with something fine
My debt to God for life divine.

—*Author Unknown.*

WHAT MAKES A VACATION WORTHWHILE?

Christian Endeavor Topic for July 8, 1934.
Mark 6:13-32.

PROGRAM.

Theme—"How Can I Best Invest My Vacation?"
Prelude—Mendelssohn's "Spring Song" (Instrumental.)
Opening Hymn—"Fairest Lord Jesus, Ruler of All Nature."
Scripture—Mark 6:31-32 and 45-46.
Solo—

"The gray hills taught me patience,
The waters taught me prayer.
The flight of birds unfolded
The marvels of Thy care."

—*Allen Eastman Cross.*

(New Hymnal for American Youth. Appleton Century)

Prayer—

"O God, we thank Thee for everything . . . . . We thank Thee for all Thou hast made and that Thou hast called it good. For all the glory and beauty and wonder of the world we thank Thee. We thank Thee that Thou hast placed us in the world to subdue all things to Thy glory, and to use all things for the good of thy children.—*Amen.*

Edward Everett Hale.

Hymn—"Softly Now the Light of Day."
Speaker—"Worthwhile Vacations.'
Benediction Hymn—

"God who touchest earth with beauty,
Make me lovely too;
With Thy spirit recreate me,
Make my heart anew."

—*Mary E. Edgar, Int. Council of Rel. Edu.*

Daily Readings—

Mon., July 2—Physical rest needed. Lev. 23:1-3.
Tue., July 3—Time for reading. I Tim. 4:12-16.
Wed., July 4—Time for friendship. Rom. 16:3-4.
Thurs., July 5—Time for teaching. I Thes. 2:13.
Fri., July 6—Time for study. Col. 3:16.
Sat., July 7—Time for service. Luke 10:23-37.
Sun., July 8—What makes a vacation worthwhile? Mark 6:31-32.

This week, if possible, ask as many as will do so to come prepared to tell of some particular beauty of nature which they have noticed during the week. Get someone else to go to the railroad station, and ask for folders showing vacation trips; also, if near enough, to a steamship office, or write for folders to such a place. When the folders come, cut out special pictures or tack up the folder opened as some especially beautiful place so that it may be enjoyed by all. Old calendars, illustrated magazines, etc., may be searched for other and different pictures, which will add to the suggestion of changes brought about through travel.

Distribute poems on nature, and, of course, the Nature Psalms from the Bible to be read by different persons. Also distribute these questions:

In what ways may travel broaden our minds, and enrich our lives through:

1. Contact with other people?
2. Observation of nature in woods, fields, streams?
3. Observation of nature in more majestic mood as mountains, ocean, great inland seas?
4. Watching our traveling companions?
5. Watching people of other nationalities than our own?

Does the enrichening and broadening depend upon mental receptiveness?

Does it depend upon the companionship of those who are with us?

"They surely all are folded in
God's loving, "It is Good"—
The little silver snail that crawls
Upon decaying wood;

"The microscopic wood-ants, and
The dot-sized spiders red
One only sees by kneeling, and
With patient bended head;

"The forest in an inch of moss,
A whole bright-flower bed
In one small, gold-disked daisy or
A crimson clover head!

"This 'world in little!"—Oh, dear Lord,
Here in the green, hushed wood,
We hear Thy whisper once again—
That 'It is very good!' "

—*Bertha Gerneaux Woods.*

PROGRAM.

Eighth annual meeting of the Youth Fellowship of the Eastern Virginia Conference.

Place—Glenlake Park Tabernacle, seven miles west of Suffolk, on Highway No. 58, leading to Holland.

Time—Tuesday, July 10, 1934.

Theme—"Christian Youth Building a New World."

MORNING SESSION—9:30.

Call to Order, Mr. Robert Speight, Pres., Suffolk.
Worship Service, Miss Martha Johnson, Mt. Carmel.
Reports of Superintendents:

Devotional Life, Mr. Vaughan Beale, Franklin.
Service, Miss Louise Pittman, Burton's Grove.
Leadership Training, Miss Lottie M. Cross, Suffolk.

(Continued on page 15.)

Sunday School Lesson

By Rev. H. S. Hardcastle.

AHIJAH AND THE DIVIDED KINGDOM.

LESSON I, July 1, 1934.

Golden Text: *Pride goeth before destruction, and a haughty spirit before a fall.*—Prov. 16:18.

Lesson Text: I Kings 11:26-14:31.

"Solomon in all his glory"—the words were justified, for his reign was the peak of Israel's glory from the standpoint of material wealth and splendor. But as is always the case, increase of wealth and power in the nation had also brought internal decay. Oppression had asserted itself, luxury had sapped the life of the nation, people had become dissatisfied under the burden both of taxation and of forced labor, immorality had eaten its way into the vitals of the nation, and the process of decay had already begun, even before Solomon died. After he died that process was speeded up, both by a mistake of his son, and by the natural order of things.

Solomon had a son who was heir apparent to the throne, Rehoboam, by name. When Rehoboam came to the throne, the people, worn out by the forced labor, and crushed under heavy taxes, came to him and asked for better treatment, and a more just policy. Rehoboam called his old men into council and asked for advice. The old men approved a policy of easier methods and fairer measures. But like so many who want only such advice as fits in with their desires, Rehoboam refused to heed the advice of the old men, and called in his young men, who suggested an even sterner policy. When Rehoboam announced his decision, the people rebelled, withdrew from their alleigance to the Kingdom as such, and established a separate kingdom of their own of ten tribes under the leadership of Jereboam. As to how Jereboam became king is an interesting story.

Jereboam was an able young man, and had a responsible position under Solomon. Ahijah, a prophet of Jehovah met him one day and in a symbolic way told him that he would become king over ten tribes of Israel. When Solomon heard this, he became bitter against Jereboam, who had fled to Egypt for his life. When Solomon died Jereboam returned to the land of Israel, and was selected as king of the new kingdom of Israel. Rehoboam was the king of Judah.

The worm eventually will turn. People will stand a great deal but they will stand only so much. The French Revolution, the Revolutionary War, the over-throw of the Czar are instances in point of the ultimate reaction of an oppressed people. One wonders what might have happened in America during the past two winters if the American people had not been patient under distress and economic injustice. And we are not out of the woods yet. Conditions cannot continue indefinitely as they are. Something must be done or the people themselves will do something.

Jereboam was an opportunist. Like so many who have power, he wanted to use his power for his own selfish advantage. He was afraid that if the people went up to Jerusalem to worship they might become alienated from him, so he set up places of worship at Dan and Bethel and ordered the people to worship there. He used as the objects of worship, golden calves, undoubtedly a contribution of the Egyptian religion with which he had come in contact during his exile. He gave as his reason for establishing these places of worship the fact that the journey might be too long for his people to go to Jerusalem. He was not the first man, nor was he the last, who covered up his true motives with high sounding words. And he was neither the first or the last to try to make religion easy. One trouble with our world today, and with the church in particular is the fact that we have tried to make religion too soft and too easy. We have taken the iron out of it. We have ministered to the weakness and the softness of people. We are racking our brains for ways and means of getting people to come to church. Indeed we are fast coming to the place where it seems that many people will attend church only when there is something special for them. Going to church is a duty. The person who can go to church, and who habitually remains away from church commits a sin. That is strong language, but the writer of these notes believes it is true.

The lesson shows how both the faithfulness and the unfaithfulness of men and women is passed on to succeeding generations, or rather the fruits of faithfulness and unfaithfulness. Because of David's faithfulness, Rehoboam did not lose all his kingdom—Judah was saved to him. But because of his father's sin, and his own sin, the ten tribes were taken from him. God is not mocked. That which a man sows, both he, and alas, his children's children reap.

There is, of course, the lesson of the danger of compromise in religion. Jereboam got his ideas from the heathen customs of Egypt. He substituted the worship of the golden calves, and of other gods, for the one true God of Israel, and Israel slowly but inevitably paid the penalty. Thou shalt have no other gods before me—this ancient word still stands for individuals and for the nation.

A STIFF STORY

of how the little farmers of Baliangoa, Phillipine Islands, found a Big Brother in Rev. Proculo A. Rodriguez, the versatile young Filipino pastor.

Said he: "You are throwing away money by not making your cassava roots into starch and selling it."

Said they:

"Cassava starch weakens and destroys material."

"No one will buy it."

"It tears our fingers when we grate it."

"It isn't like what the Chinese merchants sell."

Replied he:

"You put it on too thick."

"The Chineses merchants *will* buy it."

"Try a large grater, like this one."

"It is exactly the same material as the Chinese sell."

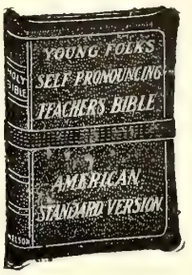
So the farmers tried out Mr. Rodriguez's suggestions. They sold their starch at 5 centavos a liter. Joy reigned. Then Chinese merchants decided to corner the market and refused to pay more than 5 centavos per 5 liters. Dismay settled down. The little farmers stopped grating.

"You are too easily discouraged," chided the Filipino pastor. "What you need to do is pool your starch and all pull together. Here, I'll buy it at 12 centavos per 3 liters and sell it for you to Filipino retailers in Oroquieta just to get you started." He did—the market spread and the little farmers were happy again. "These people," comments Mr. Rodriguez, sympathetically, "need a leader with the heart of a brother, a brother all along the way in this intricate world."

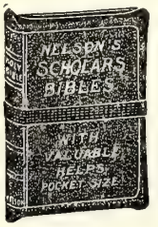
Good will, like a good name, is won by many actions, and lost by one.—*Jeffrey.*

AMERICAN STANDARD BIBLES.

Authorized and Edited by American Revision Committee, and Published by Thomas Nelson & Sons.



These Bibles contain the Concise Bible Dictionary which forms the helps to these Teachers' Bibles. It supplies ,in the most condensed and convenient form, all the latest information about the Bible, its writers, its language, the various versions, complete chronology, life of Christ, with harmony of the Gospels, life and travels of St. Paul, etc. The illustrations are reproduced from recent photographs, and truly illustrate the articles. The Combined Concordance is entirely new, and has been made expressly for the American Standard Version. It combines with the Concordance, Subject-Index, Scripture Proper Names, etc. The 12 Maps have been carefully revised and are beautifully colored. In making orders, give the number and price.



135—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold. **$3.00**

India Paper Edition, Only 16-16 of an inch thick.

. 133X—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold, **$4.00**

SUNDAY SCHOOL SCHOLARS' BIBLE.

Especially made up for gift or reward Bibles for Sunday School scholars, containing a special series of very practical and useful helps and Bible Questions and Answers, etc. Printed on fine white Bible paper; ruby type; pocket size, 3¾x5⅝ inches, and 1 inch thick, with 31 full-page illustrations in sepia. All bindings are black.

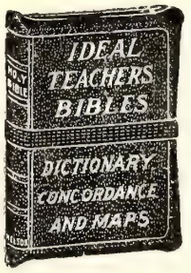
Ruby Type, Size 3¾x5⅝ Inches, and 1 Inch Thick.

65—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on side and back in pure gold; 6 colored maps **$2.50**

AUTHORIZED VERSION.

RED LETTER TEACHERS' BIBLES.

Brevier Type (8 vo.), Self-Pronouncing, Size 5⅜x8⅛ Inches and 1⅜ Inches Thick.

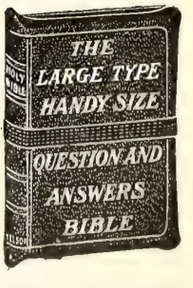


Containing the Bible, with full references. The words of Christ in the New Testament are printed in red; other parts of the book are printed in black. With Concise Bible Dictionary, combined Concordance, and 12 indexed maps.

7852—Genuine Leather, Lavant grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold **$4.75**

RED-LETTER EDITION.

With All the Words of Christ in the New Testament Printed in Red.



1282—Genuine Leather, Morocco grain, divinity circuit round corners, red under gold edges, register and headbands; title stamped on side and back in pure gold **$3.25**

60—Bound in Cloth, stiff covers, square corners, red edges, Sunday School Scholars' Bible, stamped in pure gold on cover, no illustrations; special book for Sunday Schools **95c**

Any of the above Bibles sent postpaid. Address

THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy

MONDAY.

"CHRISTIAN FELLOWSHIP."

"I am a companion of all them that fear Thee, and of them that keep Thy precepts."—Ps. 119: 63.

As we understand Christ, David expresses here the true christian attitude toward others. But how far we are from its reality! There are social stratas in life in which one may feel that if certain others are to be in heaven they prefer not to be there, and, from the standpoint of human congeniality, he feels that association in heaven would be impossible as it is on earth. This sort of thing is not to be in the Kingdom.

God has left us helpless for an understanding in the matter. "Though the Lord be high, yet hath He respect unto the lowly." Ps. 138:6. Regarding the future state, He said that "the rich and the poor meet together: the Lord is the maker of them all." Death *is* a leveler of all conditions of men. By it the poor are made rich in heavenly values and the rich lose their pride and become "poor in the spirit" for the same heavenly values.

In real christian living, all "lay up treasures in heaven where neither moth nor dust doth corrupt." all seek the Kingdom of God as their first objective. This is what is referred to in Mal 3:16 in which a "book of remembrance is mentioned as carrying the names of those that fear Him and think upon His name."

Christians are consecrated to God with but one superior objective—the Kingdom of God. Thus, priests and kings, the rich and powerful, the poor and the needy, the cultural and the uncultured, all may indeed fulfill special functions in this life, yet none lose the fundamental idea that their lives are unto God.

It is because this is true that all share together the responsibility of the Kingdom, and that David could say "I am a companion of all them that fear Thee."—*Amen.*

TUESDAY.

"WISE UNTO GOD."

"I would have you wise unto that which is good, and simple concerning evil."—Rom. 16:19.

Saving christianity does not consist merely in believing, and in an unintelligent sort of consecration; but it consists in "growing in graces and in the knowledge of the Lord," says Paul; and the psalmist adds, "The beauty of holiness." Thus intelligent christian living is known by three things, viz,—growth in the grace of God, in the knowledge of the Lord, and in the beauty of holiness. Therefore when Paul urges upon the church at Rome the wisdom of the Lord to keep them from going wrong, he is doing what in his heart he knows must be done lest the church be lost in their desentions.

Wisdom, of course, is something which underlies all practical counsels, and it must lie in the counsels of christian living as well as anything else. Wisdom is said to be "identical with the law of God. It is discernment that looks beneath the surface and sees the cause and effect; it looks into the heart of things and gets the true views of life;" thus it is a guide to the heart as well as the feet, the thought and the feelings, as well as of conduct; thus the highest order of wisdom underlies our fear of God, and our ideas of reverence for good. As such it is the power that distinguishes evil from good, and pudges it to be a thing a wise man would avoid.

It would seem, then, that this wisdom which Paul urges upon the people is the one essential of religious ideals set forth in the law of God whereby a man may grow in grace and the knowledge of the Lord, ascertaining what true holiness is.

Prayer—Our Father, we pray to Thee as the Psalmist did, "Teach us to number our days, that we may apply our hearts unto wisdom,"—the wisdom that gives us the true meaning and purpose and duty and destiny of life, that we may reach at last the design of the Master for us. In Christ's name we ask it.—*Amen.*

WEDNESDAY.

"THE ANTIDOTE TO DEATH."

"Whoso findeth me findeth life, and shall obtain the favor of the Lord."—Prov. 8:35.

In Christ there is no death. To have Christ is to have life both in the life that now is and that which is to come. In death we shift off the "mortal coil" of the flesh and life passes on to the larger life.

In this life, Christ imparts His own spirit to them that love Him, to be the life of our lives, and the "law of the spirit of the life makes us free from the law of sin and death," and the humble soul rejoices with Paul, "I live, yet not I, but Christ liveth in me.'

As the transfusion of fresh warm blood from a strong healthy person into the shrunken veins of a dying person gives the new life, so, says truly one writer, "into our fevered life, there is poured the full tide of the pure and the perfect life of Jesus Christ Himself, and are alive not by our own power, or for our own will, or obedience to our own caprices, but by Him and in Him, and with Him, and for Him."

Prayer—Our Father, fill our lives with the life of Christ today and give us the immortal life of Him who died for us.—*Amen.*

THURSDAY.

"WRONGING THE SOUL."

"He that sinneth against me wrongeth his own soul. All that hate me love death."—Prov. 8:36.

Obviously the greatest wrong a sinner does is to himself. To do wrong to others is a heinous injury, the extent of which cannot be estimated; but number all the wrongs you may know can be done to others by a sin, great and terrible as they may be, they do not equal the injury done to the self. Draw a diagram like a funnel and put the sinner at the big end and you have a crude example of the condition—the greater the injury the nearer to the self until the greatest is himself; society at large first, then friend, then family, and then self.

Sin is said to wrong the self most because it does not take God into account. It separates him from the greatest prize of existence, and it robs him of the supreme thing he needs most. "Ye will not come to me that ye may have life."

"Sin is a mad choice of death," said a preacher one day, and never was there a truer saying. It is true, as someone said recently, that we live in the midst of two forces, the constructive and the destructive—life and death—and if it is true that Christ is the life and sin is the death, this conclusion is correct, sin is a mad choice of death. It ruins our happiness, dims our soul, desecrates all righteousness, and destroys our life.

Prayer—Our Father, we believe. Help Thou our unbelief. Forbid that sin shall blind our spiritual understanding. Save us from a stricken conscience by disobedience. This we ask for Jesus' sake.—*Amen.*

FRIDAY.

"I AM MY OWN WITNESS."

"Be sure your sins will find you out."

The emphasis in this text is on the word "you." Let the following poem be food for your thought for a while.

"Though no mortal e'er accuses you,
Though no witness e'er confused you,
Though the darkness come and fall
Over the deeds of Hell:

"Though no sign nor any token
Spake of one commandment broken,
Though the world should praise and bless
And love add the fond caress.

Still your secret sin would find you,
Pass before your eyes to blind you,
Brown your heart with hidden shame,
Scar your cheek with guilty flame.

"Sin has never sinned in rain,
It could always count its slain;
You yourself must witness be
To your own soul's treachery."

—Amen.

Prayer—Our Father, these thoughts bring to us the delicacy of the human soul, and we begin to see how easy it is to be put out of fellowship with true life and thus fall. Oh, forgive us of our sins, may our bodies and souls forgive us and make then the future in us a redemption of the soul through Jesus Christ.—*Amen.*

SATURDAY.

"SEEDS TOO DEEP.

"Straightway they sprang up, because they had no deepness of earth."—Matthew 13:1-9.

Our Lord draws from the shallow planting in his parable the lesson that we should plant our seeds of truth in deep soil, soil that is not a mere skin of earth over a layer of rock. That, of course, is a great and necessary truth, especially adapted to the stony and shallow ground of Palestine.

But the danger of the modern gardener in our country is that he will plant the seeds too deeply. Some seeds should simply be scattered over the surface of the earth; most seeds should receive a covering of earth no deeper than their own diameter.

There is a corresponding truth in our spiritual seed-planting. We must keep the truths we know very close to God's sun and air and the fructifying influence of the Holy Spirit, falling gently as the rain. We must trust the heavenly elements for the fertilization of truth, and not rely very much on our own profound meditations.

Prayer—Teach Thou us, great Teacher, and we shall be taught. Plant seeds as Thou wilt, O heavenly Gardener, and they will spring up into flowers and fruit.—*Amen.*

AMOS R. WELLS.

SUNDAY.

"BE CONSISTENT."

"Thou therefore that teachest another, teachest thou not thyself."—Romans 2:17-24.

A man in Georgia, who is seventy-three years old, has never shaved or had his hair cut, has never worn a hat or tasted liquor or coffee, has never used tobacco in any form, and has never

(Continued on page 14.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, *Pastor.*

A GOD-GIVEN CONQUEST.

By JOHN G. TRUITT.

"Now therefore give me this mountain, whereof the Lord spake in that day."—Josh. 14:12.

What a scene! What words! There they are, the commission which Moses, before his death, had appointed to divide out the Promised Land among the children of Israel. They are bending over the map of the country. Perhaps gathered around some improvised table in some tent, or military headquarters. A group of young men they are, for the older men had all died, save two. These two are present, and they are twenty years older than any of the others, even though some of the others may be as old as sixty years—this we ascertain from the chronology of the records themselves. See them, each looking out for his own tribe. One of the old men is Joshua, their commander-in-chief, and the other old men—now eighty-five—is Caleb.

When the pencil of the leader comes to the mountains of Hebron a new fire comes into Caleb's face, and with a dramatic tenseness he says: "I am this day four score and five years old, and yet I am strong this day as I was the day (one of twelve spies forty-five years ago) Moses sent me out; as my strength was then, even so is my strength now, for war, both to go out and come in. Now therefore give me this mountain whereof the Lord spake in that day; for thou heardest in that day how the Anakim (giants) were there, and that the cities were great, and fenced."

You can easily imagine that it was a tense moment. Perhaps the younger commissioners were wondering what they would do with the mountain held by the giants of that land, throughout that mountain were well fortified cities, who would take it? But before they had time to inquire the oldest man in the group tightened his fists and begged for it! And I am thinking there was a new group of commissioners from that time on. His sublime courage had begotten it in his younger fellows.

We are too ready to count the old man out.

See this old man there! Eighty-five years of age, fighting for his chance among his younger brethren. "I am just as strong today as I was when I was forty. I was a young man then, and tried to lift the courage of my elders to undertake their God-given conquest of Caanan. I am an old man today, but I am ready, and strong, to enter the conquest." And Joshua, the other old man of that group, "Blessed him, and gave unto Caleb the son of Jephunneh Hebron for an inheritance." Thus the mountain of the giants was given to the oldest man in the group. And we read that years later it was still his.

What happened? Caleb rallied the young men of his tribe, Judah, and standing majestically before them he recalled to them how he had wanted to go in with his brethren to take Caanan forty-five years ago, and how all save their present leader, Joshua, had lost heart and said it could not be done. It was not done then, and now for more than two score years we have been dying in the wilderness—shut out from the land of our forefathers, Abraham, Isaac, and Jacob, because of lack of courage to fight the giants of Hebron. He told them that God had promised it, and that God had never lost a battle, and said let us take it. And with the wisdom, faith in God, and courage, and strategy of old Caleb the giants of the mountains were put to flight.

The Secret of the God-given Conquest.

Three times in this chapter we read that "Caleb wholly followed the Lord." When he came back from spying out the land many years ago, the Lord promised him a choice portion "because he had wholly followed the Lord God;" and now just before Moses died he had promised Caleb Hebron because "he had wholly followed the Lord thy God;" and later when the writer of the Book of Joshua recorded the facts he says Hebron is to be given to Caleb "because that he wholly followed the Lord God of Israel." There is the secret of Caleb's success.

What It Had Meant to Follow the Lord.

It meant, in the first place, that by the time Caleb was forty years of age he had won a place among the few leaders of the children of Israel. He was one of the twelve spies sent out by Moses to view their God-given land. We do not know how much younger Caleb might have been when he began to be respected as a leader among his people. For the youth that loves God, lives cleanly, and nobly shall have honor from his fellows from the very beginning. The Christian life counts.

In the second place, following God gave Caleb, even in his youth and to his old age, courage to undertake the hazardous for God and fellowmen. There are too many colorless lives today. Careers that bespeak a lack of challenge, a lack of the difficult, a lack of daring for the hazardous duties of life. Too many lives are without the romance of real righteousness, and devotion thereto. We are too satisfied with a soda cracker thrill. God says use your time well, and we reply I must loiter along with the crowd; God says cultivate your mind, and we say I hope I will pass, admitting thereby that we know we should not; God says do your duty, and we answer who else does? And there we are, as alike as two black-eye peas to the colorless lives of our fellows. Not so Caleb. He stood out. He was different. Distinguished he was as a man who wholly followed God. Young friends, following God is not a slow business. It will take the best in you, and then you will lack a lot; it will drive you night and day like a slave; by it you may know the romance of loneliness, or the joy of leadership. Perhaps for more than forty years Caleb was counted a fool by his dying fellows, but at last his time came, and he stood victorious of Hebron's top.

And, in the third place, wholly following God preserved Caleb's strength of mind, body, and soul across the years. The good die young, yes and so do the bad. And many who should live to old age do not make because they have transgressed the laws of God. Others die young because they are constantly giving their lives for others—Jesus is the supreme example.

What Is Your Conquest?

Where are your giants? What must you undertake? And what overcome? Caleb found the answer to these questions by wholly following God. God has formed the intricacies of the eye has not left your life without a pattern and a plan. Through prayer and worship you will find God, and the program he has for your lives.

And giants may stand in the way—the ever-present Anakim. But somewhere in the plan of the holy life is Hebron—the choicest heights of the Promised Land. 'Can't' kept Israel out of Caanan. It may keep the color out of your careers, and mine. "I can't seek God in his house of worship this coming Sunday." "I can't keep my pledge and promise to Him today." There is a little master knocking at your door now: your conscience, let him in. Listen to that still, small voice, and you will not turn away from God; you will not worship the golden calf; you will not flee from the giants before you; and you will not perish in the wilderness of Sinai; but God will bring you to his heights, even Hebron!

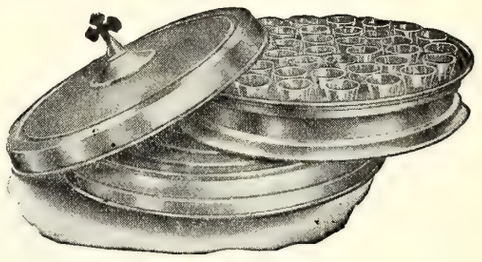
COMMUNION WARE.

Individual Service.

Made in best Silver Plate or Aluminum. Prices low; first-class workmanship and finish.

ALUMINUM.

Aluminum is light in weight, durable, and does not tarnish.



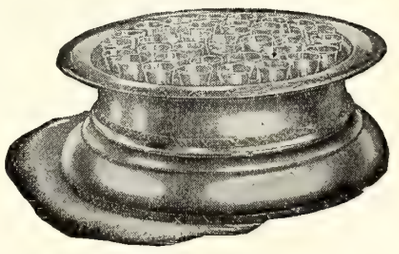
Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses $7.00
Tray No. 6—Interlocking, with 35 plain glasses 6.75
Tray No. 10—Interlocking, with 30 plain glasses 6.50
Base No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Cover No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Bread Plate No. 1—Narrow rim..... 1.60

SILVER-PLATED.

The Silver-plated Ware is of the very highest grade and best finish; heavily plated on nickel base.

Tray No. 85—Interlocking only, with 36 glasses $22.00
Base No. 1—Silver-plated; fits Silver Tray 85.. 11.00
Cover No. 5—Silver-plated; fits Tray No. 85... 16.00



(For Silver Bread Plates, see under No. 90.)
Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling) $22.00
Base No. 2—Silver-plated; fits Silver Tray 90.. 16.00
Cover No. 4—Silver-plated; fits Silver Tray 90. 14.00

Bread Plate No. 3—Narrow Rim.....$ 9.00
Bread Plate No. 4—Broad Rim..... 9.00
Filler—Silver Lined..... 6.00

THE CHRISTIAN SUN

1536 East Broad St Richmond, Virginia

Christian Orphanage

Dear friends:

Climbing our financial ladder this week has been slow, as our financial report will show. For less than $1.00 each for the week. We try to cut expenses but we just cannot cut enough to support the children on that income. Orphanage Superintendents have their disappointments as much as other lines of business. The weather conditions have been greatly against us this spring. The early spring was extremely dry. Then is was extremely wet with floods of rain. For fifteen days we could not get on the ground to work. We had to rework all our corn land that we had planted and plant it again. We are at least a month behind with our crops. We trust that the Lord will bless us with good seasons from now on and that our crops will be better than we anticipate. An Orphanage is a home for the homeless. It is filled mainly with children who are forced to go there because circumstances make it necessary. It is a modern way of rendering aid to the fatherless, the helpless, the homeless. In orphanages we find some of the brightest minds. We find some of the finest boys and girls our country affords. It is no choice of theirs that they have been unfortunate and left homeless and helpless. But it is an opportunity you and I have to help them and give them a chance in life so they may have an equal part in life. Our people should be so liberal that the orphanage would be amply supported and the superintendent would not spend sleepless nights trying to plan some way to meet the pressing needs.

May the kind Master who blessed the little children touch each heart in the church and cause them to see and do their duty is our prayer.

CHAS. D. JOHNSTON, *Superintendent.*

REPORT FOR JUNE 28, 1934.

Brought Forward		$ 6,424.30
Sunday School Monthly Offering.		
North Carolina and Virginia Conference:		
Greensboro, Palm St.	$ 5.80	
		5.80
Eastern North Carolina Conference:		
Auburn	$ 2.11	
Clayton (1933)	2.15	
Liberty Vance	4.36	
Wake Chapel	5.30	
Mt. Auburn	3.05	
		16.97
Wester North Carolina Conference:		
Liberty	$ 4.33	
		4.33
Eastern Virginia Conference:		
Holy Neck	$ 6.25	
Cypress Chapel	4.70	
Bethlehem	4.91	
First Richmond	3.66	
		19.52
Valley Va. Central Conference:		
Palmyra	$ 2.00	
Winchester	2.53	
		4.53
Georgia and Alabama Conference:		
Vanceville	$ 1.00	
Ambrose	2.28	
		3.28
Special Offerings.		
S. S. Class, First Christian Church Norfolk, Va., Mrs. Lettie Gregory, Teacher	$ 3.00	
Chas D. Johnston	5.00	
	8.00	
Total for the week	$ 62.43	
Grand Total	$ 6,486.73	

FAMILY ALTAR.

(Continued from page 12.)

been inside a schoolhouse, church or courthouse. But, though he has banned tobacco for his own use all his life he is a tobacco-grower.

Perhaps there is some inconsistency in our own life which ought to keep us from pointing the finger of scorn at this Georgian. There are so few who are perfectly consistent! And yet perfect consistency in good is the aim of all true Christianity.

Prayer—May we never do ourselves, our Father what we object to in others. Make our lives units, sound from center to circumference, and admitting nothing within that we should be ashamed to show on the outside. In the name of Him who is the Truth.—*Amen.*

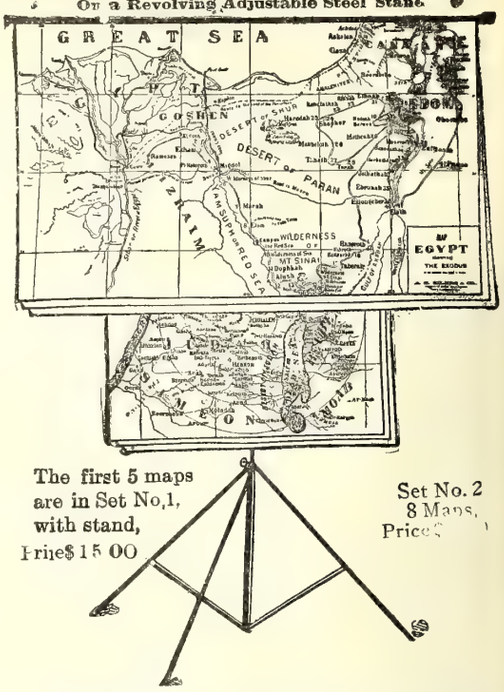
AMOS R. WELLS.

SEVERAL LAPS AHEAD OF THE LAYMEN

Building on a native base has been the policy of the Bailundo Station, West Africa, for more than 50 years, declares Rev. Daniel A. Hastings. Now a staff of over 200 native workers, supported from native funds, carry on with one man, and possibly two or three women missionaries. The church membership within 17 years has increased from 500 to 7,000. The Laymen's Foreign Missions Inquiry (which did not visit Africa) recommended what Bailundo has been doing these many years.

Eilers Sunday School Maps.

On a Revolving Adjustable Steel Stand



The first 5 maps are in Set No.1, with stand, Price $15.00

Set No. 2 8 Maps, Price

Fine large Maps, in 6 Colors 36x57, on linen finished Cloth. Mounted on a folding steel stand, which can be regulated, so that Maps may be seen to the best advantage. This set contains data for thorough Bible Study. Its large print and Cheerful Colors makes this set very instructive and attractive. Contains the five thoroughly up to date Maps necessary to the study of Bible History.

New Testament Palestine, — Old Testament Palestine, — Roman empire and Bible Lands, showing Pauls Travels by Colored lines. — Lands of the Old Testament, from the Great Sea, to the Persian Gulf.—The Exodus, Egypt, showing by Colored lines the wanderings of the Israelites the

THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

HOLMAN SUPERIOR TEACHERS' BIBLES

Authorized Version—Self-Pronouncing The Best Editions of the World's Best Book

For Adults, Teachers, Preachers, Students, and All Who Would Study the Word of God Intelligently

BOLD BLACK TYPE—COMPACT SIZE 4½x6¾ INCHES—WILL FIT THE COAT POCKET

Part page specimen of Holman Boldblack Type Bible

ST. MATTHEW, 5. *Christ's sermon on the mount.*

13 And leaving Năz'a-rĕth, he came and dwelt in Cā-pĕr'na-ŭm, which is upon the sea coast, in the borders of Zăb'u-lon and Nĕph'tha-lim:
14 That it might be fulfilled

A.D. 31. CHAP. 4. n Isa. 9. 1, 2.

934 CHAPTER 5.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.

AND seeing the multitudes, a he went up into a moun-

THIS NEW HOLMAN TEACHERS' BIBLE, Pronouncing Text, Bold Black Type is a **PRONOUNCED SUCCESS.** The latest Bible with **NEW HELPS** that are quite comprehensive and consist of an Illustrated Bible Dictionary, Concordance and additional aids all under **ONE ALPHABETICAL INDEX.** Also Fine Maps on Coated Paper, and a specially prepared **BIBLE READING COURSE,** intended to stimulate and maintain interest in the Bible. Imported Bible paper is used to improve opacity and keep down bulk. By this means you get the benefit of full Biblical information without the physical discomfort of handling a heavy volume.

STYLES AND PRICES—BIBLE PAPER EDITION

4612. **French Morocco Leather,** divinity circuit, overlapping covers, round corners, red under gold edges..... **$4.00**

4630. Same as 4612, with extra leather lined covers..... **4.75**

THIN INDIA PAPER EDITION

With Helps as described above. Size 4½x6¾ inches. One inch in thickness

630X. **Egyptian Morocco,** divinity circuit, leather linings, red under gold edges, silk head bands and silk marker..... **7.00**

633X. **Algerian Morocco,** divinity circuit, leather lining to edge, silk sewed, round corners, red under gold edges, extra quality binding..... **8.00**

EXTRA LARGE PRINT TEACHERS' BIBLES

Large 8 Vo. Size—8x5½ inches—1600 Pages, including 400 pages of Bible Study Helps

Part Page Specimen of Print

Extra spacing between words and lines makes this Bible very easy to read.

ST. MATTHEW, 5. *Christ's sermon on the mount.*

15 k The land of Zăb'u-lon, and the land of Nĕph'tha-lim, *by* the way of the sea, beyond Jôr'dan, Găl'i-lee of the Gĕn'tiles;

A. D. 31. k Is. 9. 1, 2. l Is. 42. 7. Luke 2. 32. m Mark 1. 14.

2 And he opened his mouth, and taught them, saying,
3 b Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

CONTAINING COMPLETE HELPS TO BIBLE STUDY, INCLUDING ALL OF THE FOLLOWING FEATURES

A New Practical Course in Bible Reading, A Treasury of Biblical Information. The most carefully compiled, thorough and attractive form in which valuable Biblical information has ever been prepared. Illustrated Self-Pronouncing Bible Dictionary Containing 150 illustrations, concise definitions and textual references on nearly 50,000 subjects. **A Practical Comparative Concordance,** with nearly 50,000 references. **Four Thousand Questions and Answers** on the Old and New Testaments. A valuable Help to all Bible Readers.

STYLES AND PRICES

4712. **Divinity Circuit** (overlapping covers), French Seal Leather, red under gold edges, silk head bands, and silk marker.. **$5.00**

812RL. **Red Letter Teachers' Bible.** The Words of Christ in the New Testament, Old Testament Passages alluded to by Christ, various prophecies relating to Christ in the Old Testament, etc., all **PRINTED IN RED.** Binding same as described above on 4712 and same large Self-Pronouncing type..... **6.00**

733X. **Holman India Paper, Genuine Morocco,** leather lined, silk sewed, divinity circuit, round corners carmine under gold edges, silk head bands and silk marker, same type and helps as above..... **10.65**

All styles sent Postpaid at above prices—Thumb Index 50 cents extra

YOUTH FELLOWSHIP.

(Continued from page 10.)

Moral Standards, Mr. Aubrey Todd, So. Norfolk.

Reporter and Supt. of Publications, Mr. Lanson Granger, First Christian, Norfolk.

Special Music, Misses Burwell Barrett and Jennie B. Spratley, Dendron.

Introduction to theme, Rev. H. S. Hardcastle, Christian Temple.

Ten-minute Talks:

"What Do We Mean By a New Person?" Miss Dora Martin, So. Norfolk.

"What Do We Mean By a New Home?" Miss June Joy Hyatte, Newport News.

"What Do We Mean By a New Church." Miss Mary Rawles Jones, Holy Neck.

"What Do We Mean By a New Community?" Mr. Ernest Beale, Franklin.

"What Do We Mean By a New Nation?" Miss Beatrice George, So. Norfolk.

"What Do We Mean By a New World?" Miss Sara Norfleet Daughtrey, Holland.

General Discussion led by Rev. F. C. Lester, First Christian Church, Norfolk.

Roll Call of Churches.

Adjournment for luncheon.

AFTERNOON SESSION—2:30.

Song Service led by Rev. S. K. Emurian, Suffolk.

Reports of Committees.

Business Session.

Installation of Officers, Rev. Joe French, Ocean View, Va.

Special Music, Miss Mildred Varner, Ivor, Va.

Five-minute Talks:

"How Youth Can Help Build a New Person," Mrs. Ernest Baker, Bethlehem.

"How Youth Can Help Build a New Home," Miss Caroline Gort, First Christian, Portsmouth.

"How Youth Can Help Build a New Church," Mr. Aubrey Todd, So. Norfolk.

"How Youth Can Help Build a New Community," Miss Virginia Wilkins, Suffolk.

"How Youth Can Help Build a New Nation," Miss Evelyn Richardson, Spring Hill.

"How Youth Can Help Build a New World," Mr. C. E. Warrington, First Christian, Norfolk.

General Discussion, led by Dr. Chas. E. Shelton, Portsmouth.

Closing Commitment Service, led by Dr. Elwood W. Jones, Franklin.

Adjournment.

SUNDAY SCHOOL AND CHRISTIAN ENDEAVOR PROGRAM.

Sunday School and Christian Endeavor Convention of Western North Carolina Congregational-Christian Conference, Antioch Church, Randolph County, July 3, 1934.

THEME: *"Better Sunday Schools and Christian Endeavor Societies for our Conference.*

Vice-President, Herman Truitt, Glen Raven, N. C.

MORNING SESSION.

10:00—Song Service, M. Z. Rhodes.

10:10—Devotional Service, Robert Kimball.

10:30—"The Problems of the One-room Sunday School" J. Everette Neese.

11:00—"Better Organization for the Sunday Schools of our Conferences," Roundtable, conducted by L. E. Smith, President, Elon College.

12:00—Appointment of Committees; miscellaneous business.

12:30—Lunch and Recreation.

AFTERNOON SESSION.

1:30—Song Service, M. Z. Rhodes.

1:40—Devotional Service, Robert Kimball.

2:00—"What About Christian Endeavor in our Churches?" Herman Truitt.

2:20—Sunday School Materials and Methods, Mrs. James H. Lightbourne.

2:50—Departmental Reports:

Elementary, Miss Hilda Brady.
Young People's, Miss Anna Stadler.
Adult, Rev. John Pugh.
Teacher Training, Rev. E. C. Brady.
Christian Endeavor, H. J. Overman.
Missions, Mrs. M. Z. Rhodes.
Orphanage, George T. Gunter.
College, Mrs. A. R. VanCleave.

3:15—Address, Rev. James H. Lightbourne.

"JUST AS I FINISHED THAT SENTENCE—"

so writes Miss Cowles of Johannesburg, and adds "I was calling to see one of my babies—little Hendrick—a beautiful child of ten months. Going down a dark alley reeking with drink, and foul with all manner of filth, I finally found him in a spotless room, where a tiny candle shed its light upon his mother holding her dying baby in her arms and upon the father silent in his grief. And so this little one, another victim of the slums, passed on into the light anl life of a better and fairer world." More babies and more medical patients than ever before have been attending the clinics of Miss Cowles' this past year.

Never be unemployed, never be triflingly employed, never while away time.—*John Wesley.*

ELON COLLEGE

AN ACCREDITED COLLEGE

of the

CONGREGATIONAL CHRISTIAN CHURCHES OF THE SOUTHEAST

South Entrance to the Campus

ELON COLLEGE, founded by the Christian Church in 1889, has fully justified the faith and hope of its founders during its 42 years of operation. Its graduates from the four-year course leading to a bachelor's degree, number 980, now living, 122 of whom are in the Christian Ministry and full-time Christian service. The majority of these are members of our own denomination. In addition, 449 are in educational work and are an active influence in the lay leadership of the Christian Church.

THE CHRISTIAN EDUCATION BUILDING, and the definite religious atmosphere of the College, provide the very best facilities available for training for religious leadership, and offer the Church its finest opportunity to train the young people of the denomination to assume active leadership both in the ministry and laity of the local churches.

Address—

C. M. CANNON, *Registrar*

Elon College, - - - - North Carolina

Home Atmosphere—Reasonable Rates—Clean Athletics—Christian Spirit

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational-Christian Church.

Central Publishing Co., Inc., is complying with the President's Code

BOARD OF EDITORS.

J. O. ATKINSON, D. D.....Editor
E. C. GILLETTE, D. D.....Associate
S. C. HARRELL, D. D.....Contributing
C. R. RAYMOND, D. D.....Contributing
ELISHA A. KING, D. D...Contributing
W. C. WICKER, D. D.....Contributing
J. T. KERNODLE....Managing Editor

SUBSCRIPTION RATES.

One Year $2.00
Six Months 1.00

Trial Subscriptions: Five or more new subscriptions sent in at one time by pastor or president of any church organization, three months for 40c each.

PUBLISHED EVERY THURSDAY AT RICHMOND, VIRGINIA.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Change of Address: Be sure to give both old and new address when asking that your address be changed.

All news matter and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsyth Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, **Managing Editor, 1536 E. Broad St.,** Richmond, Va.

Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

Receipts: The change of label is your receipt for money paid. The label shows date of expiration, and change on label will appear the first or second issue of the month following renewal, provided it was received before the 25th. No other receipt will be sent unless requested. Please notify the Richmond Office if label is not changed as above.

OBITUARIES

FIX.

William Joseph Fix died at his home in Winston-Salem, N. C., Sunday, May 27, 1934, after an illness of several months. He was the son of the late Joseph and Sarah Turrentine Fix, and was born in Burlington, N. C., July 19, 1886. He came to Winston-Salem in 1915 and held an important position in the Employment Department of the R. J. Reynolds Tobacco Company. He was a member of the Ardmore M. E. Church, South Winston-Salem.

Surviving Mr. Fix are his wife, Erma Cooper Fix; three sons, William Joseph, Jr., Thomas Cooper, Joseph Turrentine; and one daughter, Sarah Turrentine. He is also survived by two sisters: Mrs. Anna Newlin, Burlington; Mrs. Kate E. Thompson, Winston-Salem; and one brother, John M. Fix, Burlington, N. C.

The funeral services were conducted from the home on Monday, May 28th by Dr. P. H. Fleming, Burlington, Rev. M. F. Moores and Rev. William T. Scott of Winston Salem. Interment was made in Salem Cemetery amid a beautiful floral tribute.

WM. T. SCOTT.

LITTLE.

In the death of Miss Annie Louise Little, May 13, 1934, the Waverly Christian Church and Ladies' Aid Society have lost a faithful member who had given many years to her church and its work.

Her quiet fortitude in the midst of her suffering and her calm acceptance of the Master's will expressed a sincere devotion to her Creator.

THEREFORE be it resolved:

1. That in her passing the Society has lost one of its devoted members, who in all her services was loyal, and helpful in the upbuilding of her church.

2. That we extend our sincere sympathy to the family, and her many friends.

3. That we send a copy of these resolutions to the family, a copy to the CHRISTIAN SUN for publication, and a copy be spread on the records of the Ladies' Aid Society of the Waverly Christian Church.

MRS. MINNIE ENGLAND,
MRS. O. O. OSBORNE,
MRS. B. E. WHITE,
Committee.

FITCH.

Robert Washington Fitch passed from labor to reward at his home, May 18th; aged 81 years, 10 months, and 7 days. He was a member of Union Christian Church, having united with the church September 22, 1867. He was deacon of the church and had served in that capacity for a number of years. He was a good citizen, neighbor and a loyal church member.

His wife, Luda Garrison Fitch, fell asleep prior to his going on March 27, 1934; aged 71 year, 11 months and 24 days. She was an invalid for fifteen years. She, too, was a good neighbor and friend and a loyal member of Union Christian Church. During her long sickness, as pastor, I never heard her utter one word of complaint or seem to be the least bit impatient.

Long they journeyed life together; and when able, attended church together; and in the evening hour of life, they were not separated long in their going to the Spirit land where the dead in Christ meet to part never more. They will be missed in the home, the community and the church.

The funeral services were conducted by the writer—that of sister Fitch, March 28 and of brother Fitch, May 19, 1934. Sweet be their sleep 'till Jesus bids them awake.

P. H. FLEMING.

ELLIS.

In the death, May 21st, 1934, of Mrs. Minnie Spain Ellis, the Waverly Christian Church and Ladies Aid Society have lost a faithful member who had given many years to her church and its work.

Her quiet fortitude in the midst of her suffering and her calm acceptance of the Master's will expressed a sincere devotion to her Creator.

THEREFORE be it resolved:

1. That we have been blessed by having her with us, and her Christian life shall be one of our sweetest memories.

2. That we extend our sincere sympathy to the family and her many friends.

3. That we send a copy of these resolutions to the family, a copy to the CHRISTIAN SUN for publication, and a copy be spread on the records of the Ladies' Aid Society of the Waverly Christian Church.

MRS. MINNIE ENGLAND,
MRS. O. O. OSBORNE,
MRS. B. E. WHITE.
Committee.

PIEDMONT COLLEGE

Located in

"The Blue Ridge Highlands"

An accredited college with an enviable reputation for superior classroom instruction, and wholesome student life.

Fully recognized and accredited in its home State, and in such neighboring States as North Carolina, South Carolina, Alabama, Tennessee and others. Standard courses leading to the A. B. and B. S. degrees.

The Summer Term, continuing for six and nine weeks, affords opportunity for college and professional study and invigorating recreation.

From six to twelve hours of credit may be earned. Special courses in Elementary, Intermediate, High School and Rural Education. Public School Music and Art; School and Playground Games; Athletic Coaching.

For Fall Term or Summer Bulletin, write

PIEDMONT COLLEGE,
DEMOREST, GEORGIA.

Southern Seminary Foundation

(*Successor to Atlanta Theological Seminary.*)

AFFILIATED WITH

Vanderbilt University

The Foundation and the other Foundations that are affiliated with Vanderbilt University School of Religion comprise the only Interdenominational Theological School in the South. Through this affiliation the students enjoy the rights and privileges of Vanderbilt University.

DEGREES.

Candidates for degrees are required to have completed their college courses.

The degree of Bachelor of Divinity is offered to qualified students who complete the required courses.

Vanderbilt University also offers the degrees of Master of Arts and Doctor of Philosophy, in accordance with the regulations established in its several departments.

MORE THAN A SCHOOL OF THEOLOGY.

Because of our affiliation with Vanderbilt, our relations with other nearby colleges where our students can take courses without tuition, and the cooperation of the American Red Cross and other social agencies in the city, we prepare students for many types of Christian service.

For information write

WILLIAM JAMES CAMPBELL, *President,*
330 BUTTRICK HALL, VANDERBILT UNIVERSITY,
NASHVILLE, TENN.

ELON COLLEGE LIBRARY
ELON COLLEGE, N. C.

THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

IN ESSENTIALS, UNITY. IN NON-ESSENTIALS, LIBERTY. IN ALL THINGS, CHARITY.

VOLUME LXXXVI. RICHMOND, VA., THURSDAY, JULY 5, 1934. NUMBER 27.

THE SUN'S OBSERVATORY

College Library

Demands Japanese Cabinet Resign.—

The militarists of Japan have demanded that the present cabinet of Premier Makoto Saito resign and that a government more favorable to the army and navy be instituted. Especially is a cabinet asked that will strongly press Japan's demands for naval parity at next year's naval conference. It is believed by political observers, however, that Emperor Hirohito will refuse to accept the resignations of the State cabinet, or will immediately re-appoint him to form a new government.

Mme. Marie Curie Dies.—

The Birthday of American Independence, yesterday, marked the passing of Mme. Marie Curie, who, with her husband, Pierre Curie, a young Paris professor, was the co-discoverer of radium. In a makeshift laboratory these two labored together to give this priceless gift to mankind. Pierre died in 1906, struck by a truck just a short time after he and his wife had won lasting fame. She was twice given the Nobel prize in chmistry, and was a member of the French Academy of Sciences. She was 66 years of age.

Inconsistent New York.—

The average cost of soft drinks in New York amounts to around 30 cents a quart; whiskey costs from $3.00 to $15.00 per quart, plus mixing ingredients, but they object strenuously to paying 12 cents a quart for milk, the perfect food and beverage, according to the statement of Chas. R. White, the president of the New York State Farm Bureau Federation. Mr. White's testimony was given at a hearing by the Milk Control Division of the New York Department of Agriculture and Markets. There are other places than New York where people are just as inconsistent.

Compulsory Military Training to the Fore.—

The board of regents of the University of Minnesota, where military training has been compulsory since the institute was founded in 1869, have voted to make it optional. Protests over compulsory drill, in which some 2,500 men students are drilled each year under the regulation demanding two years of training for every able-bodied undergraduate, have been more frequent in late years. Recurrent movements, never successful, have been noted on many campuses, notably among the Western Conference colleges, to abolish the R. O. T. C. on pacifistic grounds This action by the University of Minnesota is expected to cause another wave of agitation at other schools.

—*Methodist-Protestant-Recorder.*

William & Mary Elects New Head.—

John Stewart Bryan, Richmond, Virginia, Capitalist and publisher, was elected president of William and Mary College, succeeding the late Dr. J. A. C. Chandler, who might well have been called its second founder. Mr. Bryan announced that a special committee would have charge of the curricula, etc., of the school and that he would give his attention for the present at least to the placing of the college in a more satisfactory financial condition. It is understood that John D. Rockefeller was among those urging Mr. Bryan to accept the presidency of the college, and it is expected that Mr. Rockefeller will have a hand in the financial matters that the new president is undertaking.

Mexico Elects New President.—

Sunday was election day in Mexico, and on that day 39-year-old General Lazaro Cardenas, of mixed Spanish-Indian descent, was elected as the forty-fifth constitutional president of Mexico. The election was said to be most orderly and was certainly the most one-sided presidential election ever witnessed in the history of the nation. Cardenas received 96 per cent of the vote cast. General Antonio Villarreal and Colonel Adalberto Tejeda, the defeated candidates, both charged that there were numerous irregularities and, as possibly might have been expected, refused to recognize the results of the election. Cardenas was the candidate of the National Revolutionary Party.

Elected Vice-Moderator.—

Dr. Stanley C. Harrell, president of the Southern Convention of Congregational-Christian Churches was chosen vice-moderator of the General Council of Congregational and Christian Churches of the United States at its biennial session held in Oberlin, Ohio, the past week. J. O. Atkinson, in an editorial in this issue says: "Dr. Harrell captured the minds and hearts of the great Council, which showed its approval and appreciation of the man by electing him to be the associate with Dr. Cadman and Dr. Stocking." Dr. Harrell had just previously seconded the nomination for Dr. Cadman as honorary moderator. In conferring this honor upon Dr. Harrell, the Council also honored the entire Southeast. It also served itself well, for it would have had to look a long time for one of greater ability or who would be more conscientious in carrying out the work assigned to him.

Blood Flows in Berlin.—

The "revolution" in Germany continues, as executions mount in numbers. The future plans of a few hundreds more or less that oppose him is a matter of small concern to him. One wonders whether this is the beginning of the end of the German "Republic." Man or beast fights his hardest and with least thought for the rights of others when cornered. Is Hitler cornered? President Von Hindenburg is ill at his home at Neudeck. If he dies Hitler will undoubtedly attempt to have himself elected president in addition to the office he now holds. Will the German people yield their all to his demands or will the revolt become general. Another question, is the time ripe for the return of the empire? and if it returns what will be the status of conditions in Europe. These questions may not concern us as a nation, but questions that concerned us less drew us into the World War.

Stock Market Control.—

Monday of this week marked the first day on which the Stock Exchanges operated under Federal Control. Extreme dullness marked the day's transactions and stocks showed a tendency to drop to still lower levels. Opinion seems divided as to the ultimate results of the stock market control bill. Inasmuch as it retards the refinancing of essential industries, it is bound to retard national recovery. If, on the other hand, it really does protect the investor, it will prove of ultimate and lasting good. The real test of the rules under which the exchanges must now act will be a test of those appointed to administer these rules. They should do all possible to increase the confidence of the public as well as to protect that public, for, notwithstanding the evils which have heretofore attended them, the exchanges have held a vital and necessary place in our economic structure. The effort should be to retain the good and eliminate the bad connected with them.

Declares Roosevelt Last Hope.—

Speaking at the Institute of Public Affairs being held at the University of Virginia, Harry Elmer Barnes, historian, professor and author, declared that Franklin D. Roosevelt was the last hope of capitalism and democracy. Using "Dictatorship and Democracy" as his subject, he declared that "if the New Deal collapses we have the stark reality of Fascism and then Communism staring us in the face." "Partisan controversy in this country today—at least Democratic-Republican controversy—is like two men angrily debating about a heavy dew in the path of the Johnston Flood." He said that there were possibly some who might see grim irony in the gathering of American historians and publicists at Jefferson's University during a Fourth of July period to attempt to justify the "brain trust." "But," added he, "I am not sure that it is inconsequent and paradoxial, for although Jefferson is one of the great names associated with the Democratic tradition, he never had any faith in that crude egalitarian democracy which has now run its course in the United States. He believed the government must be in the hands of able experts. . . . . Jefferson never believed in the capacity of the rabble to govern."

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

Rev. F. C. Lester was a busy man at the General Council, being a member of the important nominating committee.

Rev. J. E. McCauley, pastor of our Richmond Church in assisting Brother G. C. Crutchfield in revival services at Berea Christian Church, Altamahaw, N. C.

Rev. H. S. Hardcastle, Norfolk, conducted daily one of the ten Seminars at the General Council at Oberlin and did credit to himself and to the cause he so well presented.

We are sorry that "A Story for the Children" was crowded out this week by material concerning the Council Meeting at Oberlin. Even then there was quite a bit that had to be left over until a later date.

It was often remarked at the Oberlin Council that very few laymen were present. Among these, however, were Mr. and Mrs. M. J. W. White, Christian Temple, Norfolk, whose son is making a fine record, in charge of an important medical mission in the Phillipine Islands.

We did not miss seeing R. Lee House at Oberlin, but in some unaccountable way we did omit his name from the list of those we saw. Brother E. T. Cotten, in this issue of THE SUN, gives a fairly complete list of those from the Christian constituency, but it is possible that he, too, has left out some.

We learn that Dr. W. A. Harper, who was a member of the Business Committee at the Oberlin Council, has been appointed on the Strategy Committee which was elected at that meeting. This is one of the most important committees ever to have been appointed by any church group, and one should consider an appointment upon it quite a distinctive honor.

We congratulate Rev. J. H. Dollar, LaGrange, Ga., who at this printing is on the high seas to the Holy Land. Just before sailing from New York, Saturday, the 23rd, Brother Dollar wrote: "Pray that my life and ministry may be greatly enriched by the privileges of this pilgrimage. I sail with the "Seminar to Palestine." Here is wishing for Brother Dollar a happy and helpful voyage and a safe return. He plans to be back late in August.

Rev. and Mrs. R. T. Grissom, Fancy Gap, Va., writing June 25, say:—"We have been busy in our revival at Elk Spur the past two weeks. The spirit of worship was fine. Large audiences came in for each service. At the close of the meeting one was added to the church membership. We begin our revival services at Rocky Ford tonight, and we crave an interest in the prayers of friends that we may be divinely guided in the service and task here."

Rev. J. Everette Neese, pastor, began a revival at his Haw River Church June 20 and closed June 30. It was a great season of refreshing and upbuilding of the church .The pastor was assisted in the meeting by his father, Rev. J. L. Neese, Greensboro. There were twenty-five or more confessions, a number of re-dedications and six united with the local church. Several joined other churches. On Tuesday P. M., June 19, the church gave its pastor and his bride a linen shower, in which many beautiful and appropriate household articles were donated.

Rev. Carr E. Gerringer, Wakefield, Va., June 19, 1934, writes:—"The mission offering has been taken in each of my four churches." Such a comment is quite in order now, as Mission period in the churches ended with June 30. We sincerely trust that pastors of every rural church, whether serving three or more churches, will be able to report as Brother Gerringer has. It is out of such loyalty that a church goes forward in its work of kingdom building. Another faithful pastor, already reporting from his several churches, is Rev. Geo. M. Tally, Carbonton, N .C., who is happy, in that all of his churches have taken the offering.

When the case of Missions abroad was under consideration by the General Council at Oberlin, fifty-one returned missionaries, retired or on furlough, from our Congregational-Christian Missions throughout the world, occupied seats on the platform and were lustily cheered as veterans of a noble cause as they marched down the aisle of the chapel under the leadership of the chairmen, the congregation singing "Onward Christian Soldiers." It was, indeed, a glorious moment for the multitude assembled to look upon these faithful soldiers of the cross who had rendered service in the name of their Lord in building up His kingdom in fields afar.

It seems that community and political honors have recently fallen to the lot of our brother, Rev. B. J. Howard, Chapel Hill, N. C. We note that he has been selected to supervise the Orange County Project of Federal Emergency Relief Administration as it affects the white schools of his home town—Chapel Hill—and he plans to be on the school-grounds daily except Saturdays, at least, six hours, arranging for activities of special groups of boys and girls and special programs for children of school age. Also it is noted that in the Democratic primary of June 2, Brother Howard was made the nominee of his party to stand in the Fall for election to the House of Representatives from Orange County. If Brother Howard shall prove himself as capable in helping to make civil laws as he is in interpreting moral and spiritual laws his community and State will be benefitted by this venture on his part.

"CHRISTIAN SUN" APPRECIATED.

Dear Bro. Editor:

I am pleased more and more to enjoy the genial rays of THE CHRISTIAN SUN. It is always cheerful and life-giving. Neither too hot, causing extreme drought, in the religious life, with its consequent shortage in the grains and fruits, which sustain and bring health to those who seek the best food for mind and soul. Nor are its rays chilled by the dark spots of doubt, or the cold chilling effect of criticism and unbelief. It is interested in the best enterprises in human life, and noble in its ambitions to help build up Christian colleges, seminaries and charitable institutions, orphanages, homes for the aged, and other worthy enterprises. If most of the money that is now being wasted on cigarettes, tobacco, soft drinks, needless automobile riding, etc., was turned into noble and more needful uses, we would rise into higher living and greater attainments.

REV. B. F. VAUGHAN.

June 18, 1934,
Centerville, Ohio.

IN A TIME LIKE THIS.

Delivered before the Oberlin Council
By CARL S. PATTON.
Co-Moderator of the General Council.

I do not find myself disposed, as I lay down the Moderatorship of the General Council, to address myself to any purely religious question that can be separated from the general progress or welfare of the world. What I propose, rather, is a very brief glimpse at some things that have been happening since the last meeting of our Council, and a scrutiny of certain ideas that have the strongest hold upon the American mind, in consequence of these events.

What has been happening abroad can be recalled in a few words. Spain has become a republic. Italy has lost all vestiges of personal liberty, under Mussolini. Germany is clay in the hands of Hitler. The Balkan states have been outwardly quiet, but with revolution smouldering close beneath the surface. Dolfuss has done in Austria what Mussolini and Hitler did in Italy and Germany. Russia's perfectly proper demand that the other nations disarm, or allow her to re-arm, spoiled the Disarmament Conference. Talk of war has kept up in Europe and preparations for it have not been overlooked. Russia has, apparently, given up converting the world to Sovietism, and seems to be able to run a Soviet government of her own without that. But Sovietism is spreading into China. Japan has overrun Manchuria. India continues her quiet rebellion against British control. The whole world is unstable and in flux, and the example of any part of it is not lost upon any other part.

Here, in America, we have seen the collapse of business, the liquidation of paper profits, and even of real fortunes, the foundering of old-fashioned capitalism and individualism, the flash of technocracy, the plight of the farmer, the epidemic of foreclosures; then the dethronement of a party in almost continuous control since the Civil War, the closing of the banks, the repeal of Prohibition, the recognition of Russia, the Tennessee Valley Authority, the N. R. A., and a peaceful but pervasive and far-reaching revolution.

The most astonishing thing about all this is the apparent ease with which it was accomplished. There must have been at work for some time, in the minds of the American people, ideas whose extent and intensity we had no way to measure.

What some of these ideas are is clear enough.

1. There has come to the surface, and to frequent and common expression, the feeling that a few people have too much, and most people too little, and that this is neither right nor necessary. National stability calls for a better distribution of wealth. A few people have been saying this for a long time, but that so many people of so many different kinds are saying it now is a new thing in America.

2. There is a widespread perception of the fact that individuals by themselves cannot accomplish the better distribution of wealth which we ought to have. With the perception of this fact goes the new idea of what government is for. We have outgrown a political philosophy that held sway for two hundred years. The business of the government is the welfare of the people.

3. We begin to see that there has been an amount of drudgery in the world much greater than there need be. Technocracy was a flash in the pan. But the flash revealed an industrial set-up capable of producing all we can use and sell with a very small fraction of the former human toil.

What I am interested in is the bearing of these ideas, and others like them, upon the moral and spiritual life of the people.

And first, it is evident that these ideas are understood and welcomed by the Christian ministers of the country. Whoever will read the results of the questionnaire replied to by twenty-one thousand American clergymen, concerning military training, unemployment insurance, the limitation of income, will see that however it may be with the laity at large, the Christian ministry is hospitable to these ideas that are at work in the general mind. When it is added that the answers to the above-mentioned questionnaire were more progressive and outspoken from students in the theological schools than they were from the clergymen, it seems likely that in the social movement now on, the church will be nearer the front-line trenches than she has often been.

The last few years have not been a good time for the discussion of abstract religious questions. For the consideration of religion, as related to the social and political life of men, it has been a propitious and prolific time. There is a new and greater volume of literature concerning the moral aspects of the depression, the ethics of capitalism, the spiritual effects of war, and all sorts of such questions. There is a more definite feeling that there is no social or economic or political question which does not have the moral and religious aspect. This has invaded the magazines, until *Literary Digest, Review of Reviews, Delineator,* and especially the *Forum,* have begun almost to look like religious journals.

All this literature proceeds on the double hypothesis that religion is necessary in the life of man, and that his religion will profoundly affect, and in turn be profoundly affected by, the social, political and economic conditions under which he lives. Ideas rule the world. And these are some of the ideas that are most conspicuously in the saddle just now.

It is no time, therefore, for the church to be concerned purely with abstract problems, or primaily with any problems of her own. It is a time for her to address herself to conditions under which people live, and especially to such as seem to make a truly religious life both necessary and difficult. This the church seems just now more disposed than ever to do.

The ideas that underlie the revolution that has been going on among us seem to me much more consistent with the Christian religion, much more favorable to it, much more certain to receive its support, and to react favorably upon it, than those which they have displaced. I do not look for any millennium to come suddenly out of them. The revolution that has been going on among us is not a landslide toward Christianity. And we must be decent and Christian no matter what sort of economic system we live under. But how it would help if we had the right sort of arrangement, and how it will help if we can take even a few steps in the direction of it! If we could have a world in which war, and exploitation, and needless poverty did not constantly recur, the figure of a certain Carpenter, who earned his bread by the sweat of his brow, moved gently and without hatred or self-seeking among the people, made friends with the poor and the outcast, and turned the other cheek, would surely be much more at home. Somehow, sometime, we must have a world where justice, opportunity and common welfare will give religion a better chance.

If the ideas that are abroad in the American mind these days point in that direction, it is because they are not merely a breaking out again of the dream of which America was born; they are the surging up of hopes that stood around the cradle when something much older and better than America was born—namely, the religion of Jesus Christ. Dear always to the hearts of the understanding few, but slumbering and unconscious in the minds of the many, they wait and stir with fitful power when the cheaper hopes of men go down, and their hearts are touched by pity and by love. And whenever they so stir, may God bless them and bring them to fruition!

FOLKS AT OBERLIN.

At the meeting of the General Council at Oberlin the sermons, addresses, music, buildings, and natural scenery were wonderful, but the fellowship with folks—both old friends and new acquaintances—was most enjoyable. I could write pages about various phases of this great session, but it has occurred to me that many of THE CHRISTIAN SUN readers would have fond memories revived and pleasant emotions stirred if they could see the names of many of their old friends, who attended this National Convention. They might recall having talked with them at the General Convention at Burlington, or Urbana, or Piqua, or Seattle. So I am writing herein from memory about one hundred with whom I talked at Oberlin.

May I say first, Rev. O. D. Poythress, sweet singer of the South, and my Elon class-mate, charmed the New Englanders and others with his impromptu singing the last night. Dr. Stanley C. Harrell delivered an eloquent speech toward the election of Dr. S. Parkes Cadman as Honorary Moderator, and in turn the Council honored Dr. Harrell with the office of Assistant Moderator. Dr. Roy C. Helfenstein delivered a masterful impromptu speech in support of the organization of the new Council for Social Action. Dr. C. H. Rowland created an exceedingly spiritual atmosphere as he lifted us up on the wings of prayer. "And what shall I more say? for the time would fail me," and THE CHRISTIAN SUN space will be crowded for me to tell even briefly about others, who instructed and inspired us.

Here are the names of the former friends with whom I talked at Oberlin.

Ministers and their wives:

Dr. J. O. Atkinson, W. J. Campbell and Mrs. Campbell, J. H. Dollar, F. G. Coffin, Mrs. E. T. Cotten, Warren H. Denison and Mrs. Denison, Hermon Eldredge, F. P. Ensminger and Mrs. Ensminger, J. W. Fix and Mrs. Fix, H. S. Hardcastle, R. L. House, Roy C. Helfenstein, Stanley C. Harrell, W. A. Harper and Mrs. Harper, Alfred Hurst and Mrs. Hurst, Archie Hook, McD. Howsare and Mrs. Howsare, I. W. Johnson and Mrs. Johnson, W. M. Jay, Elwood W. Jones, F. C. Lester, S. M. Lynam and Mrs. Lynam, W. P. Minton, R. H. Peel, O. D. Poythress, C. H. Rowland, L. E. Smith, and Mrs. Smith, H. Shelton Smith, A. W. Sparks and Mrs. Sparks, John G. Truitt and Mrs. Truitt, Omer S. Thomas, A. R. Van Cleave and Mrs. Van Cleave, A. D. Woodworth.

D. D. Bouman, Clarence Bennett, Simon Bennett, Raymond G. Clark and Mrs. Clark, Clarence Defur, Clark Denison, Carl Dille, R. E. Emmert, Ralph English, C. E. Ewing, Judson Fieberger and Mrs. Fieberger, L. C. Grant, P. V. Harris, W. G. Kershner, Paul Kershner and Mrs. Kershner, A. E. Kemp, Robert Karn, Cecil Leek, C. G. Nelson, G. A. Roemer, Hugh A. Smith, Fred Strickland, H. H. Short and Mrs. Short, Mrs. M. J. Sweet, Cleon Swartz, Ernest Treber and Mrs. Treber, Frank Thomas, L. C. Talmadge and Mrs. Talmadge, Neal D. Newlin, and Mrs. Newlin, Frank Wright.

Laymen:

M. J. W. White and Mrs. White, Miss Lucy Eldredge, Miss Marguerite Davison, J. T. Kernodle and Mrs. Kernodle, J. L. Reck and Mrs. Reck, John V. Sees, Miss Margaret Cotten, Mrs. Alice V. Morrill.

I failed to see Col. J. E. West, Rev. A. A. Richards, and Rev. W. G. Sargant, who were present, I was told. No doubt other former friends were present, whom the thronging crowds hid from mine eyes. But the one I missed most was Dr. W. W. Staley, who has been called home to glory. May God be with us till we meet again here or hereafter.

E. T. COTTEN.

Member of Ohio State Board of Trustees.

THE FOURTH OF JULY INDEPENDENCE WE PREACH, WE MUST ALSO PRACTICE.

By TIMOTHY THOMAS.

In many respects human nature is what it was two thousand years ago. When Christ was on earth He talked about things that those around Him did not understand. "What manner of man is this?" someone said of Him. He was brought before the high priest who had to admit that he could find no fault in the Man of Galilee. No man has ever thought constructively and independently but that someone said "What manner of man is this?" Men who have dared to do, men who have been brave enough to explore new fields of thought or physical activity; men who have taken it upon themselves to lead their fellowmen into better things through new and untried ways have always had their motives questioned. Only the other day a young progressive and forward looking man connected with our national affairs was brought before a Senate investigating committee with the same old question—what manner of man is this?—upon the lips of a group of conservatives who look upon change as synonymous with treason. The men who questioned the acts and motives of the Son of Man disagreed among themselves. The men who brought appointee Tugwell to the bar of conservative opinion fell out among themselves, their fight being largely within their own ranks and not against the man whom our President had appointed to be Undersecretary of State. The parallels of history are significant, and the men who undertake to free humanity from the shackles of conventionalism will always find consolation in the outcome of persecutions and prosecutions of their predecessors in kind.

President Roosevelt made a bold stroke the other evening in his radio address to the Nation when he referred to prophets of calamity. No community has ever undertaken any progressive measure, no locality or State has ever dared to go forward without hearing the wailings of the prophets of calamity. No local church has ever decided to advance, no denomination has ever felt it incumbent upon its leaders to move forward without hearing the voices of the prophets of calamity. No young person has ever bettered himself without having listened to a doubting Thomas. At this season when thousands of young men and women are halting between a decision to go to college this Fall or not to go, they are having to listen to prophets of calamity. With few exceptions, their decisions lie within themselves, provided they can make their youthful spirits immune to the voices that tell them that it cannot be done.

The Nation's immediate struggle is between charity and chance. The American people are not seeking charity—they are seeking a chance. Our relief measures, local and national, cannot help but develop some who will prefer charity to chance, but the number is relatively few. In-

(Continued on page 7.)

E-D-I-T-O-R-I-A-L

EDITOR
J. O. ATKINSON, Elon College, N. C.
ASSOCIATE EDITOR
E. C. Gillette
117 W. Forsyth Street, Jacksonville, Fla.
CONTRIBUTING EDITORS
I. W. Johnson Elisha A. King

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE GENERAL COUNCIL.

Christian Sun readers will not get from this editorial, or any other printed record, any adequate conception of the biennial meeting of the General Council of Congregational and Christian Churches at Oberlin, June 21-24. It simply cannot be done in print or report. In going to the Council, this writer went up, over and down three mountain ranges. Now it would be just as easy and equally impossible to give the reader a mental picture and grasp of these mountains as it would to give him or her an adequate conception of the General Council at Oberlin. Suppose the writer, to begin with, were to say that in addition to the four or five hundred automobile parties, at least two special trains, originating in New York or in the East, to say nothing of special cars on other trains, were used to bring the delegates and visitors from practically every State in the nation, or suppose he would say all the dormitory spaces of Oberlin College were occupied, or suppose that it is stated that the associated press carried daily extensive accounts to all parts of the United States and that metropolitan dailies, say of New York, Chicago and Boston, to say nothing of Cleveland, Toledo or other cities of the West, had special reporters and carried columns daily of the doings of the Council—all of this combined, might give the reader a sense of magnitude and might, but it would leave him still in the dark as to any adequate conception as to what it was all about, and, least of all, as to what was to come of it, the purpose beneath it all and the power generated by it, and the real majesty and meaning of it all. Thus, bewildered, the editor is tempted to say "what's the use" and leave it at that. And yet he is persuaded that there are those of our readers who would like to get some insight into the genius and attitude of the Council and thus, in a measure, properly appraise it and so feel the impact of its sustaining and directing power.

In this editorial, we shall, therefore, just give some meagre account of the proceedings of the General Council from day to day and reserve for future writing the proceedings of various seminas—that is, the smaller Councils that really make up the one large Council.

The General Council was called to order by Co-Moderator Rev. Frank G. Coffin, D. D., at 2:00 P. M., Thursday, June 21. After General Secretary, Dr. Chas. E. Burton, had read the official call for the meeting, as issued by the Executive Committee, Moderator Coffin called for the singing of the hymn that was sung at the time of the organization of the National Council of Congregational Churches here at Oberlin, Ohio, in 1871, "I Love Thy Kingdom, Lord."

Devotionals were conducted by Rev. Vere D. Loper, D. D., Denver, Colorado, who read from the fortieth chapter of Isaiah, and offered prayer.

Co-Moderator, Dr. Coffin, presented Co-Moderator, Dr. Carl S. Patton, who addessed the Geneal Council on the theme, "The Present Revolution."

Following the moderatorial address, happy addresses of welcome were delivered by Dr. James A. Richards, pastor of the First Church of Oberlin, Ohio, and Dr. Ernest Hatch Wilkins, President of Oberlin College.

Moderator Coffin responded fittingly to these hearty welcomes.

The Chairman of the Executive Committee of the General Council, Dr. Fred B. Smith, then reported a recommendation of the Executive Committee as it appears in Item 1, page 12 of the Brown Book concerning the election of Moderators as voted:

That the report of the Executive Committee be approved and that Co-Moderators, Dr. Carl S. Patton and Dr. Frank G. Coffin be elected Moderators for this meeting.

The moderatorial prayer was then offered by Moderator Frank G. Coffin.

On report of the chairman of the Nominating Committee, Rev. Warren H. Denison and Rev. R. O. Fichen were elected Scribes and Rev. Raymond Walker and Rev. Fletcher D. Parker were elected additional Assistants.

On recommendation of the Secretary Chas. E. Burton, the Council voted the following actions:

VOTED: That the program for the adjourned biennial meeting of the General Council of Congregational and Christian Churches for 1934 as prepared by the Executive Committee, printed and in the hands of the delegates, be approved for the general guidance of the Council subject to necessary changes ordered by the Council on recommendation of the Business Committee.

VOTED: That when reports and recommendations are duly made by regularly constituted commissions or committees, such presentation shall be regarded as equivalent to a motion from the floor and its second without waiting for further formal motion.

VOTED: That communications to the Council in the hands of the Secretary be referred to the Business Committee for consideration and recommendation.

At the session of the General Council in Seattle, Washington, on July 3, 1931, President Stephen B. L. Penrose proposed the following amendment to the by-laws:

"A committee on resolutions consisting of seven members shall be appointed at the opening session and all resolutions for adoption by the General Council shall be referred to this committee."

VOTED: That this amendment be inserted in the by-laws as No. 5 of By-law III., and that the following numerals be changed accordingly.

Professor William Chapin presented the General Council with a Gavel made of wood from the old First Church and from Council Hall and Moderator Patton accepted the same with the thanks of the Council.

Announcements concerning the Seminars and assignments to them were made by Chairman, Dr. W. W. Patton, and Associate Secretary, Dr. F. L. Fagley. They explained fully the Seminar plan. The reports adopted by the Seminars will be given to the churches as the sense of that particular Seminar.

Dr. Fred B. Smith, Chairman of the Executive Committee made further report and the following items as recommended by the Executive Committee were adopted:

VOTED: That the reports of all Commissions except that of the Commissions on Missions be received by the Council en bloc and referred for discussion to the several Seminars as indicated by the Associate Secretary.

VOTED: That subsequent to the first meeting with the concurrence of these bodies the Societies be in continuous session whenever the Council meets.

VOTED: That a two-thirds vote on findings and resolutions in the Seminars be required for their presentation to the Council and a two-thirds vote for their adoption by the Council.

In brief, the above proceedings of the first session of the Council only gave the setting and greased the machinery for the operation of the sessions that were to follow:—

The session Friday morning began with the annual meeting of the National Boards. Rev. Wm. Horace Day, D. D., pastor, United Church, Bridgeport, Conn., has been president of the Home Boards since their unification in 1927 and presided at this meeting, and was re-elected president for the coming two years. Dr. Day is past master of the gavel and, in addition to a most congenial spirit, has the happy faculty of expediting business when in the chair and sees to it that there is no lost motion or moments in procedure.

In reporting the financial condition of the organizations William T. Boult, treasurer, disclosed that the consolidated investment portfolios of the Home Boards, the Council Corporation and affiliated organizations had a net depreciation at market value June 19 from cost or book value of only 6 per cent. This report to which the meeting responded with applause, was due Mr. Boult stated, to the sagacity and unstinted care rendered by the respective finance and investment committees.

In this report the best record among all the funds was that of the Pilgrim Memorial endowment held by the Corporation in trust for the minister's Annuity Fund. The Pilgrim Memorial bonds as of May 8 showed an appreciation from cost to market value prices of $343,000 or 9.45 per cent on a total bond portfolio of $3,630,000.

In advance of the disruption of the guaranteed mortgaged business last year, Mr. Boult said that a joint mortgage and real estate department was formed by the Home Boards and the Corporation under the management of Alfred Boser, Jr., assistant treasurer, and the mortgages investments would be liquidated without substantial loss.

With a decrease of 43 per cent in apportionment giving during the last three years the budgets of the boards had been reduced 30 per cent, it was said, and the personnel in the executive and field staffs had been reduced by 151 persons. In the 136 years since the organizations of the Connecticut Missionary Society, the forerunner of the

Home Boards, such a proportionate decrease in missionary personnel in the country has not before had to be made.

High Standards Maintained.

In spite of the reduction of expenses in order to secure balanced budgets, however, the reports of the Home Boards showed that missionary service has been maintained in hundreds of needy communities; that the work of religious education has been effectively maintained with the enrollments in summer people's conferences and in young people's organizations in the churches making the only statistical gain of the denomination and with the social relations departments working fearlessly and vigorously to arouse the conscience of the constituency against the social injustices of the times; that the educational work for Negroes in the south and for others by the American Missionary Association has maintained with academic standards unlowered although with enrollment and teaching staff smaller; and the board of ministerial relief with sympathetic care to the personal factors in each individual case continued its grants to aged ministers, widows and orphans.

Extension Boards Report.

"Last year the Church Extension Boards," it was reported, "gave financial aid to 618 churches and preaching stations, having a total membership of 31,866. There were 2,534 accessions of whom 1,698 were by confession. Workers numbering 438 rendered a total of 4,029 months of service. The average annual aid to home missionary pastors was $507. In grants and loans to churches largely for re-financing, the Building Society appropriated $230,202.

"The majority of the workers are pastors of aided churches or of wide parishes adjacent to aided churches. In these parishes they preach, they visit, they exercise leadership of many sorts among people of all ages but with particular reference to the young. They devote time and energy to Sunday school and vacation schools; they take their high school boys and girls to summer conferences, they know how to bring their churches into the life of the community. This is the steady, persistent, day-by-day program of home missions.

Following are the officers of the National Home Boards the coming two years:

President—The Rev. William Horace Day, D. D., Pastor, United Church, Bridgeport, Conn.

First Vice-President—George E. Haynes, Ph. D., Executive Secretary, Department of Race Relations, Federation Council of Churches of Christ in America, New York, N. Y.

Second Vice-President—Mrs. B. J. Newman, Philadelphia, Pa.

Third Vice-President—H. Shelton Smith, Ph. D., Duke University, North Carolina.

Recording Secretary—The Rev. Herbert W. Gates, D. D., General Secretary, Congregational Education Society, Boston, Mass.

Assistant Recording Secretary—Frank F. Moore, Assistant Treasurer, National Home Boards, New York, N. Y.

Executive Secretaries of the American Missionary Association—The Rev. George Luther Cady, D. D., and the Rev. Fred L. Brownlee, New York, N. Y.

General Secretary of the Congregational Education Society—The Rev. Herbert W. Gates, D. D., Boston, Mass.

Secretary of Educational Institutions, Congregational Education Society—The Rev. William Roscoe Kedzie, D. D., of Chicago, Ill.

General Secretary of the Extension Boards—The Rev. Ernest M. Halliday, D. D., New York, N. Y.

General Secretary of the Board of Ministerial Relief—The Rev. Lewis T. Reed, D. D., New York, N. Y.

Treasurer of the American Missionary Association, the Extension Boards, the Board of Ministerial Relief—William T. Boult, New York, N. Y.

General Manager of the Gongregational Publishing Society—Sidney A. Weston, Ph. D., Boston, Mass.

Treasurer of the Congregational Education Society and the Congregational Publishing Society—Arthur J. Crockett, Boston, Mass.

The Saturday morning session began in the Finney Chapel at 11:00 A. M., with Co-moderator in the chair.

On recommendation of the Business Committee, the Council voted: To hold a special session of the Council at 2:00 p. m. this (Saturday) afternoon in Warner Concert Hall for the purpose of considering definitely matters pertaining to Ministerial Relief and the Pilgrim Memorial Annuity Fund.

Voted: To hold a session of the Council at Finney Memorial Chapel on Monday afternoon, 1:30-3:30.

Received and read a message from Thomas C. MacMillan of LaGrange, Ill., oldest living Moderator both in years and service. Voted that the Moderator send a telegram to Dr. MacMillan expressing the best wishes of the Council.

The following recommendations of the Executive Committee presented by Dr. F. B. Smith, were voted as printed in the "Brown Book," pp. 12-20:

5. MILEAGE.
Voted: That in view of the present financial situation the rule regarding mileage funds that states may not participate which have not paid in full their per capita toward the general expenses be modified for this meeting to the degree that states which pay only a portion of their requested per capita shall receive the same proportion of the mileage allowance as their payments to the Council represent.

6. INVITATIONS FOR THE NEXT MEETING OF THE COUNCIL.
Voted That the Council itself hear from the floor invitations for the next meeting of the Council but refer the final decision on acceptance of the same to the Executive Committee.

7. TEMPORARY COMMISSIONS.
Voted: The temporary Commissions on Law Observance and on Broadcasting be discontinued and that the Executive Committee be asked to appoint a committee of three on the subject of broadcasting; also that the Commission on Good Citizenship be constituted with its active membership centering at Washington, D. C.

10. PER CAPITA.
Voted: That the General Council request each state conference or comparable units to contribute to the treasury of the General Council a sum per annum equal to six cents per capita on total membership within the conference for the expenses of the Council, and for the travel fund one cent per capita.

11. WORLD CONFERENCES.
Voted: That the General Council participate in the proposed forthcoming meetings of the World Conference on Faith and Order and of the Universal Conference on Life and Work, and that the choice of delegates together with the question of financial participation be referred to the Executive Committee with power.

12. STATE NOMINATIONS.
Voted: That the schedule of state nominations to the Prudential Committee of the American Board of Directors of the Home Board and the Commission on Missions as adopted by the National Council in 1927 be adopted by the General Council, together with the correction of the omission of Texas and Oklahoma from the list., which states should be added to the 22nd group.

13. MINISTERS AND LAYMEN.
Voted: That there shall be added to Standing rule No. 10 an additional paragraph to read as follows:
For purposes of nomination for positions on commissions and committees and for other positions connected with the Council "Ministers" shall be deemed to be those who have been ordained and "laymen" those who have not been ordained.

14. WOMEN ON CHURCH BOARDS.
Voted: That churches be urged to consider favorably plans for including women upon their committees and boards which make the plans of the church, including financing, in such numbers that the women will feel that the plans of the church are their own.

15. NATIONAL JUDICIAL BOARD.
Voted: That the proposal for a National Judicial Commission be not approved, because contrary to the fundamental polity of the denomination.

Amendments.

On recommendation of the Executive Committee the following amendments were approved.

1. NAME OF THE GENERAL COUNCIL.
Voted: That Article I of the constitution of the General Council of the Congregational and Christian Churches be amended so as to make the name of the Council read "The General Council of the Congregational and Christian Churches of the United States.

2. THE BI-ENNIAL MEETING.
Voted: That Article V, 1, of the constitution of the General Council of the Congregational and Christian Churches be amended by substituting for the words "odd numbered years" the words "even numbered years," making the provision read "Regular meetings of the General Council shall be held biennially in the even numbered years."

Invitations for the Next Meeting of the General Council.

Dr. Richards and President Wilkins of Oberlin presented invitations for the Council to meet again at Oberlin at its next session or at future sessions.

Invitation was received from First Church, Springfield, Mass., by the pastor, Rev. David N. Beach and this invitation was seconded by Mr. Bartlett and Rev. Dwight L. Bradley.

Rev. E. A. Thompson of Grand Rapids, Mich., extended an invitation to the council and urged it help them celebrate their centennial celebration. This was seconded by Supt. S. A. Lloyd of Michigan, and Rev. Vere D. Loper of Denver, Colo.

These invitations were referred to the Executive Committee.

Strategy Committee.

The Business Committee reported in favor of a "Strategy Committee," which report was adopted.

Voted: To elect a committee of seven, to be nominated by the Nominating Committee of the Council, and not including any paid executives, to serve as a Denominational Strategy Committee. The function of this Committee shall be to con-

(Continued on page 9.)

CONTRIBUTIONS

SUFFOLK LETTER.

The General Council which met at Oberlin, Ohio, June 21-27th, was attended by about 1,400 delegates. The principal difference between delegates and associate delegates was one dollar. Associate delegates paid one dollar for the privilege of the fellowship. Delegates were admitted free.

The full list of those attending from Virginia was given in last week's SUN, in the editorial column. The Truitt party returned by way of Niagara Falls and New York City. Our party was greatly charmed by the grandeur and beauty of Niagara Falls. It was our first visit to this place. We went over into Canada, took supper and saw the Falls from the Canadian side under the beautiful electric lights. Great crowds lingered along the brink and watched the wonder scenic effects of the illumination. Among the number were several young couples who, apparently were deeply interested in each other. These demonstrations greatly disturbed certain members of our party who are expert in discovering young people who have registered in the society news as newly-weds.

The trip through Albany, along the Hudson river to New York City was very interesting. We spent one night at a tourist home in the mountains. The lady of the home asked us to register as soon as we entered. I thought it might relieve any apprehension in her mind about entertaining strangers, by telling her she was entertaining two ministers and their wives. As soon I gave her this information she looked at Dr. Truitt and said: "Will you please pay for your rooms in advance?" She probably had some good reason for collecting in advance. She gave no illuminating explanation of this extra precaution. It might be a very suggestive method for ministers to adopt in collecting their salary. However, it might be an incentive to less diligence in the preparation and delivery of the sermon if the salary should be paid in advance. A better method is to pay promptly after the work is done.

We reached home in good health Thursday night after traveling 2,062 miles, attending many sessions of the General Council, and visiting several cities on the way home. The General Council represents many cross sections of social and religious conditions in the United States. Looking back upon the session which has just closed, and carefully weighing the sentiment expressed by the speakers and the reaction manifested by the audiences, one is impressed to say that there were two outstanding ideas which were most enthusiastically applauded:

1. The question of inter-racial relations. This matter was emphasized in every session. Many of the speakers drew enthusiastic applause from the audience whenever this subject was approached. The speakers were not always clear in presenting their thought, but it was evident that they were specifically interested in securing social equality for the colored race in the South. Social equality is a much used term which has not been clearly defined up to this date. That is an ideal towards which christianity has been moving for many generations. We have not yet attained this ideal in any race, or between any races. The white race has not reached this state in its attitude towards one another. The colored race, and all other races have their own social distinctions, not always on the basis of color, but upon distinctions as unchristian as a difference in color in the minds of many people.

2. The economic inequality caused by the capitalistic spirit of this age. Many Council speakers were out-spoken against the present economic order. If these speakers represent the prevailing sentiment of their churches this country is moving in the direction of a religious upheaval. The pulpit has nothing to gain, but much to lose by discarding the preaching of the Word and opening a forum for political and economic debates. The Council will move forward more rapidly in creating a new social and economic order, when real prophets of God come back to their pulpits with a message of repentance and faith which will regenerate the church of Jesus Christ. The church is not here to reform the social and political order from without. It is sent and ordained of God to regenerate the social order from within. That is what the present age needs. And that is what the pew is hungry for. Let us hope that we shall have a movement within the church towards a renewal of our inner spiritual regenerating life.

I. W. JOHNSON.

THE GENERAL COUNCIL COMPLETES THE MERGER.

The General Council of Congregational and Christian Churches assembled at Oberlin, Ohio, June 21st-27th, and an assembly it was. Officials, delegates and visitors came from practically every State in the Union and from many foreign countries. They came with a seriousness of purpose and an optimistic hope. Of necessity, we were to receive reports and plans for the future. We wanted to know something of what had been done and something about what we should do. There is always a certain amount of business to be transacted, but this particular Council was concerned most about certain vital questions—questions that had to do with race relations, social adjustments, international peace, Christian education, social justice, and the ever widening kingdom of Christ in all countries.

The program for the Council was so planned that those interested in particular topics were given the opportunity, not simply to hear addresses on these topics, but to sit down in conference with competent leaders and, daily, devote themselves to investigation and study. These periods of study were nominated as seminars. There were seminars on peace problems, stewardship and church attendance, the ministry, Christian higher education, missions, the social gospel and economic problems, rural life and home problems, current theological questions, religious education and evangelism, and international relations. These seminars met according to assignment and remained in session from 8:30 to 10:00 each day.

The writer attended the seminar on higher education, with President Irving Maurer, of Beloit College, as leader. President Maurer was called away and left Dr. H. Shelton Smith, of Duke University, in charge. This seminar was made up largely of college presidents and college representatives. The discussions had to do largely with the relation between church institutions and the churches themselves. The findings of the seminar indicated that the churches had been most active in founding institutions of higher education and starting them on their mission, but that they had been somewhat negligent in supporting the colleges which they had founded; and further, that the church college is just as necessary today, even more so than in past years, and that the financial support of the college by the church should consist of something more than an annual dole handed out in a more or less generous spirit.

It was brought out that the average college student of America pays less than fifty percent of the cost of his education; that this deficit, of necessity, must be made up by contributions from churches and individuals who are interested in higher education. These contributions, of course, may be made in the form of endowments to be held in trust for the support of the college to which the gift has been made.

Emphasis was placed upon the need, today, of thoroughly Christian institutions. The decision of the group was to the effect that the teacher himself, more than any and all things else, determines the character of the college. That is to say, if the faculty of an institution be Christian and are given the liberty of carrying their convictions into their instruction, that the college is unquestionably Christian, regardless of name or affiliation; but if the college be Christian in name and its faculty non-Christian in fact, that in reality such an institution is non-christian. In other words, the responsibility of propagating Christianity in all relations of life eventually lies upon the individual himself. If the writer sensed the spirit of the General Council of Congregational and Christian Churches, assembled at Oberlin, Ohio, 1934, that spirit was to emphasize the individual and to place constantly upon him his individual responsibility of exerting a wholesome and uplifting influence in all relations of life, whether social, educational, or religious. It recognized the value of Christian society, but also recognized the fact that individuals making up that society, themselves, must be Christian in all their relations.

The Council took a forward step in matters social. It created a new department, known as the Council of Social Action, the purpose of this council being to strive for social justice in all relations of life and to effectively apply the gospel of Christ in all transactions pertaining to human relations. If the writer interpreted the purpose of this new council rightly, it is an effort to make effective the plain teachings of Christ in all social, industrial and religious activity. This was a step, considered radical by some, but hailed with great enthusiasm by the majority of the delegates and visitors assembled. We would speak for it a hazardous career in the beginning but a marvelously fruitful service in the near future.

There were approximately two hundred delegates and representatives from the former Christian Church. For about five years, in committees, conferences, conventions, and councils, we have been trying to bring together two great denominations in this country, the Congregational and the Christian Churches. There have been differences of opinion all along the line, but always an agreement in purpose and a united hope for a completely merged church. The Christian group met on two different occasions and expressed the hope, through its executive committee, that the merger might be completed without question. The Congregational brethren have been most generous and most co-operative in helping to realize the ideals of both churches. In the business session on the closing day of the Council, Dr. Charles C. Merrill presented a resolution to the effect that hereafter, in the keeping of records of the United Church, there should be no differ-

(Continued on page 15.)

Christian Orphanage

Dear friends:

The weather man has given us some very warm weather for the last week in June. The thermometer has climbed from day to day to 95 to 98 degrees in the shade and much higher in the open sunshine.

It seems that we have our hottest weather when we have our hardest jobs to do—during these hot days we had oats to thresh and part of our wheat crop. Also ground to prepare and set in tomatoes. It takes lots of work to plant several thousand plants and put a quart of water to each plant and cut a green bush and put over it. But it is necessary to do it or lose the plant but think of the mountain of extra work it takes. This all comes in farm life. Some people think farmers never have troubles but out of our many years of farm experience we have come to the conclusion that farmers have about as many problems as any other business, but after all we live close to nature on the farm and can always keep in close touch with His handiwork. The beautiful fields of golden grain, the beautiful landscape strewn with flowers, the beautiful trees in their coat of green, the birds singing as they fly from limb to limb just inspires one to want to live the best life possible to be worthy of a better life in the future.

Don't forget the little children in the Christian Orphanage in your prayers and with your contributions.

CHAS. D. JOHNSON, *Supt.*

REPORT FOR JULY 5, 1934.

Brought forward		$ 6,486.73
Sunday School Monthly Offerings.		
North Carolina and Virginia Conferences:		
Concord	$ 1.00	
Lebanon	1.17	
		2.17
Eastern North Carolina Conference:		
Good Hope	$ 1.00	
New Elam, last quarter	3.20	
New Elam, June	4.35	
Mt. Hermon	4.00	
Bethel, Wake	3.10	
Henderson	3.97	
Christian Light	2.12	
Caroleigh	1.10	
		22.84
Western North Carolina Conference:		
Smithwood	$ .91	
Union Grove	3.00	
		3.91
Eastern Virginia Conference:		
Dendron	$ 4.00	
		4.00
Valley Va. Central Conference:		
Linville	$ 5.30	
Mayland	1.00	
Newport	1.48	
		7.78
Alabama Conference:		
Pisgah	$ 1.22	
Noon Day	1.80	
		3.02
Georgia and Alabama Conference:		
Ambrose	$ 1.00	
		1.00
		$ 44.72
Special Offerings.		
A. J. Morgan, support of Morgan girls	$ 40.00	
F. C. Owen, gdn. for Jas. Brown	12.50	
Children's Day Collection, Waterford Christian Church Ind. by Mrs. Eliza A. Benner	2.50	
Page Trust Co., Sanford, N. C.	7.78	
Alamance County	225.00	
		287.78
Total for the week		$ 332.50
Grand Total		$ 6,819.23

FOURTH OF JULY.

(Continued from page 3.)

grained into the hearts and homes of our American people is the spirit of independence, and this independence can be attained and maintained only through opportunity and not charity. Our national contributions to charity is as noble and praise-worthy as the parent's sacrifice of his last resource to feed his own offspring. As the child is dependent upon the resources of the home, so are our citizens dependent upon the resources of the nation—their nation. However, as the last resource of the home goes out to the child it should be looked upon as being only temporary, and so our appropriations, gifts, and offerings to feed the unfortunate must be considered only temporary They must be given a chance and not continued as subjects of charity. A wise statesman once said that the nation could not remain half free and half slave. Half of our people cannot remain in comfort and half in distress and want. In this respect inter-dependence must be fully recognized.

The resignation of William Paul Inge, 74, long known as the "gloomy dean" of St. Paul's Cathedral, was announced recently. He will be succeeded on Octobed 2 by Walter Robert Matthews, dean of Exeter. Dean Inge, recognized as a profound philosopher and thinker, became known as the "gloomy dean" after his expression of pessimistic views in "England," one of his early books. In later years, according to a general impression, his attitude toward life became more cheerful. Dean Inge was among churchmen who held that religion must take cognizance of science. He spurned a belief in miracles, and has advocated revision of the marriage contract, easier divorce laws, and birth control.—*Exchange.*

OXFORD BIBLES *for* EVERY NEED

"The Oxford Bible is the Bible par excellence of the world"

THE HOME BIBLE

A Family Bible in Handy Size

An extra large type Oxford Text Bible, containing **also,** a family register and 12 beautifully colored **maps. Size** 9 x 5½ inches.

Specimen of Type

16 The LORD *is* King for ever and ever: the heathen are perished out

Nos.
01600 Superior Cloth, round corners and red edges ---------- $2.75
01603 French Morocco, limp, round corners, red under gold edges, headband, book-mark ---------- $4.75

The JUNIOR'S Bible

Self-Pronouncing

With 4,000 Questions and Answers, carefully selected "Aids to Bible Study," 16 beautifully colored and 15 black full-page illustrations, 6 colored maps and a presentation page. Children may readily pronounce correctly difficult Scripture names, as this Bible is self-pronouncing. Size 7 x 4⅞ x 1¼ inches.

Type in Junior's Bible

2 Take the sum of all the of the children of Is'ra-el, years old and upward, thro

No.
1815 French Morocco leather, overlapping cover, round corners, red under gold edges, headbands and book-mark. Make some child happy with one of these fine Bibles ---------- $2.95

Child's ILLUSTRATED Bible

The beautifully colored illustrations in this new **Bible** are a delight to the children. It has clear, readable type and yet it measures only 5⅛ x 3⅜ inches.

Specimen of Type

2 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.	10 Mercy and truth gether; righteousness kissed *each other.* 11 Truth shall sprin

No. 02112. French Morocco leather, overlapping cover, round corners, gold edges ---------- $2.50

Pocket REFERENCE Bible

Has over 50,000 center column references. Measures only 6¼ x 4⅛ inches. (A splendid gift for a young lady.)

Specimen of Type

9 Behold, O God our shield, and look upon the face of thine anointed. 10 For a day in thy courts *is* better	a Gen. 15. 1. b Ps. 56. 1. & 57. 1. 2 or, *all*

No. 07528x French Morocco leather, overlapping cover, round corners, red under gold edges---------- $3.25

Concordance Edition

Type and size as No. 07523x, but with a Concordance, subject index and dictionary of Scripture names. An excellent edition for stu- dents and Christian workers **No. 03272x**-- $5.00

OUR LEADER

Oxford Concordance Bible

Self-Pronouncing

This beautiful Oxford **India paper** edition is indeed the ideal **Bible** for the student, preacher and evangelist. Each proper name and difficult word is divided into syllables and accented, and though printed with large clear type, the volume measures only 8⅛ x 5½ x 15/16 inches.

Specimen of Type

8 ¶ 25 Jĕ-hôi'-ă-chĭn *was* e years old when he began t

No. 03671x. Fine Grain Morocco leather, overlapping cover, leather lined to edge, silk round corners, red un- edges, silk

hea

A UNIQUE GIFT BIBLE

With Basket Weave Binding

The Antique brown calf leather binding has a basket-weave grain, and button clasp. Has overlapping cover, art silk lined, with red under gold edges. With references. Printed on Oxford India paper. *Type as Pocket Reference Bible.* $5.50
No. 03255x--------

As No. 03255x, with concordance.
No. 03276x ------- $6.50

Oxford TEACH... les

Have over 50,000 center column ... s, and 300 double-column pages of up-to-date helps, conveniently arranged in alphabetical order. Also 32 full-page illustrations, and an indexed atlas of the Bible with 15 beautifully colored maps of Bible lands.

Easy-to-Read-Edition

Size 7¼ x 5 x 1⅛ inches

Specimen of Type

14 Like sheep they are laid in grave; death shall feed on th

Nos.
04453. French Morocco leather, overlapping covers, round corners and red under gold edges. A durable and handsome Bible ---------- $4.35

Oxford India Paper Edition

Only one inch thick.

0773x. French Morocco leather, overlapping covers, round corners, red under gold edges, headbands and book-mark. A beautiful gift edition ---------- $7.00

RED LETTER Edition

Same size and type as style No. 04453, with same references and helps, but with all the words of Jesus Christ printed in red. White paper edition **No. 05453. French Morocco** leather, overlapping cover, round corners, red under gold edges ---------- $5.00

The Oxford imprint in a Bible guarantees satisfaction

MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary*

THE CENT-A-MEAL PLAN.

"Many a mickle makes a muckle." The widow's mites have been more effective in the long run in the work of the Kingdom of God than the millions of dives. Some missionary workers are not discouraged when streams of benevolence cease to flow abundantly. They pray to God to touch the hidden springs that never dry up, knowing that He is able to bring water even from the rock.

When the large gifts ceased and deficits faced the missionary work of the United Church of Canada, many small gifts were sought, backed by sacrifice and prayer and the Cent-a-Meal Box Plan was adopted for missionay offerings. What has been the result? In reply to our inquiry the Rev. George A. Williams of Toronto, who promoted the plan in the United Church of Canada, writes:

"The Cent-a-Meal Box was originally devised, not to take the place of any system now being used, but rather as a simple means of making it possible for people in times of depression to supplement their contributions, and more particularly to reach people who do not contribute through the Duplex Envelope, and in many cases are not found frequently in church. We discovered that less than fifty per cent of our church membership contribute regularly to missions, and it was to reach this unproductive field of noncontributors that we devised the Cent-a-Meal Box.

"The plan has been introduced in 1,930 parishes and 125,000, or one-quarter of all our families in the United Church of Canada, are now using them. We did not get started until late in the year 1833 and have not a complete report as to the amounts received from the boxes, but we discovered that we have through this means raised at least $100,000. We have succeeded also in enlisting the support of a great number of new contributors and in some cases, after using the box for six months, these new contributors use the regular Duplex Envelope. In one church where 150 boxes were in use, 50 new contributors began to use the envelope system at the beginning of this year.

"There are also many indications of the educational and spiritual value of the use of the boxes. Thousands of children have learned to say "Grace" at the table, using the words on the box, "As we partake of Thy bounties, O Lord, we would be mindful of the needs of others." This method has offered an opportunity to teach Christian stewardship in the homes and has made the missionary work more real to the members of the family. It is a constant reminder of our obligations as well as of our blessings, and is a concrete expression of thanks for daily mercies.

"We are finding that in this the second year many are adopting the Cent-a-Meal Plan who refused to take it a year ago. In other cases, however, the interest is waning. We expect to receive considerably more this year than last, as many churches started on the system towards the close of the year. We feel, as a United Church, that it has been a great blessing to us. Had it not been for the $100,000 received from this means we would have been under compulsion to curtail our work again in 1934. The Cent--a-Meal Box made it possible for us to close our books with the very small deficit of $32,000 on the budget of $2,615,000."—*Missionary Review.*

MISSIONARY OFFERINGS.

WEEK ENDING JUNE 30, 1934.

Sunday Schools.

Previously acknowledged	$ 2,500.23
Flint Hill, Star, N. C.	.60
Ether, N. C.	1.00
Auburn, Raleigh, N. C.	2.25
Holy Neck, Holland, Va.	6.00
Palm St., Greensboro, N. C.	6.05
Ramseur, N. C.	3.03
Pleasant Ridge, Ramseur, N. C.	3.47
Durham, N. C.	9.79
Timber View, High View, W. Va.	7.18
Belew Creek, N. C.	2.20
Dendron, Va.	5.00
Hopewell, Va.	.51
Piney Plains, Raleigh, N. C.	1.00
Wentworth, Raleigh, N. C.	1.48
Noon Day, Wedowee, Ala.	1.80
Waverly, Va.	3.45
Wakefield, Va.	1.32
Union Grove, Seagrove, N. C.	.58
Christian Temple, Norfolk, Va.	100.00
New Elam, New Hill, N. C.	3.55
Total	$ 2,660.49

Individuals and Churches.

Previously avknowledged	$ 2,406.97
Flint Hill, Star, N. C.	.50
Shiloh, Kemps Mill, N. C.	8.84
Antioch (C), Cumnock, N. C.	1.96
Ramseur, N. C.	2.58
Bethlehem, Broadway, Va.	2.50
New Elam, New Hill, N. C.	6.61
Monticello, Brown Summit, N. C.	5.45
Total	$ 2,435.41

Coin Card Offering.

Previously acknowledged	$ 62.00
Oak Level S. S., Youngsville, N. C.	3.00
Woman's Bible Class, Liberty S. S., Henderson, N. C.	1.00
Total	$ 66.00

Summary.

Previously acknowledged	$13,955.91
Sunday Schools, Regular, June 30, 1934..	160.26
Individuals and Churches, June 30, 1934.	160.26
Coin Card Offering, June 30, 1934	4.00
Total to date	$14,148.61

J. O. Atkinson,
Missions Secretary.

A CRIPPLE CLIMBS THE CLIFFS.

The Sun's editor holds in his hands, as he writes these lines, a personal letter from which our American youth may learn something. The letter is beautifully written, and by a Japanese youth, who, at six years of age, was run over by a railway train which cut off both arms above the elbow and one leg above the knee. This left the lad, a poor boy, an inmate of a hospital for weeks, but finally emerging with one foot and no hands to go upon, he decided, even amid the taunts, jeers and fun-making of his companions, to go to school and make his way in the world. He first learned to write by holding his pen between his toes. Finding this cumbersome and difficult, he decided to learn to write by holding the pen in his mouth. The letter is purely personal, as our readers will see, but that which our readers cannot see is that the writing is not only legible but smooth and equal to the best that comes to this desk. In addition to this personal letter written to his friend, our beloved brother, Rev. A. D. Woodworth, retired missionary, now at Merom, Ind., we have a brief autobiography written also with pen held in his mouth. This autobiography we will give in next week's Sun and should be read by every young person into whose homes The Sun goes. It is a thrilling story of how a cripple is climbing the cliffs. The letter is given below.

J. O. A.

"December 14, 1933,

"1560 Yoyogitomigayo, Shibuyaku, Tokio.

"Dear Mr. Woodworth:

"I thank you very much for your letter which you sent me from Virishimamaru. As I received it when I was traveling about the cities of Kyushu, I had not been able to write you soon. Please excuse me.

"I imagine that you would be much tired by dint of long voyage you venture despite of your advanced age. Please take care of yourself as much as possible.

"I am working every day with health and joy. My profession, the interpreter of the motion picture titles, is now being gradually deprived of its importance, as Japanese pictures, too, are produced in 'Talkie', and I accordingly will shortly be quitted from this occupation. However, I do not feel uneasiness at all, but am looking on deligthful side of life and have hope, as the work will come anew every day.

"Should I, who have, with no hands but a single leg, never felt any inconvenience, fear for an uneasy and unhappy life in my future? No, I am convinced that there will be given a way always.

"Hoping you would oblige me by your kind-hearted letter again, I am,

"Yours truly,
'Kametaro Nakayama."

LEARNERS.

Young African tribesmen are not admitted to the Church at Holy Cross Mission in Liberia without careful and thorough training. A class of forty "hearers" recently has been formed, who will be under regular instruction for a year before they are made catechumens, and then another period of training follows before they are baptized.

A simple and dignified ritual in keeping with native customs marks their admission as hearers, the earliest stage. At its conclusion, each receives a small cross. The questions they are asked are these, translated into two languages, Gbande and Gizzi:

What do you want? (The answer, I want God's cross.)

Will you promise to keep God's laws?

Will you promise not to use charms?

Will you promise not to use divination, nor to obey a diviner?

Will you promise not to sacrifice to spirits and if others sacrifice meat, will you promise not to eat that meat?

Will you promise to have one wife only (or husband), to be faithful, and not to follow any other?

Will you promise to pray to God every day, to come to church on Sunday, and to come when they call you to hear God's word?—*The Spirit of Missions.*

THE GENERAL COUNCIL.

(Continued from page 5.)

tinue the study of the relations and working of our various Boards and agencies. This Committee may serve the Boards and the General Council in an advisory capacity.

Voted, further: That adequate financial provision for the work of this Committee be made from the budget of the Commission on Missions and that this Strategy Committee shall report at a meeting of the General Council in 1936, and that a place be made for its report, and action thereon, in the business sessions of that Council.

The Council met as per adjournment at 1:30 P. M., Monday, the 25th, with Moderator Coffin in the chair. The purpose of this special session was that of hearing a recommendation for the creation by the Council of a Council for Social Research, Education and Action. This was something new and stirred the Council to quick and deep thought and action. The following was the result as adopted:

That the purposes of this Council for Social Action shall be to help the churches to make the Christian Gospel more effective in society, national and world-wide, through research, education, and action, in cooperation with the Home and Foreign Boards, Conferences and Associations, and local churches. It is proposed that the Council shall increasingly cooperate with the Federal Council of Churches in the creation of a program which shall be genuinely interdenominational. In its *research*, the Council will aim to be impartial, its only bias being that of the Christian view of life; its *educational* efforts will be directed primarily toward the local churches but will also envisage the cultivation of public opinion; in *action*, the Council may on occasion, intercede directly in specific situations.

That the Membership of this Council shall be eighteen in number now by the new committee to be elected by ballot in classes of six, one class to serve two years, a second class to serve four years, and a third class to serve six years, and subsequent classes to be elected by ballot at the biennial meetings of the General Council for six-year terms.

That the eighteen members of the Council for Social Action shall be *ex-officio* members of the Commission on Missions, giving the Council for Social Action a standing similar to that of the American Board of Commissioners for Foreign Missions and of the Home Boards.

That pending the report of the Strategy Committee at the next meeting of the General Council, the Council for Social Action be financed through the budget of the Congregational Education Society, with the understanding that the Commission on Missions will allocate to the Congregational Education Society a percentage of apportionment funds which, including the $15,000 now appropriated for the work of the Department of Social Relations is aimed to produce a total of approximately $60,000 annually, this arrangement to take effect not later than January 1, 1935.

That the Congregational Education Society be requested to consider the Council for Social Action as a close working partner in the common task of education on Christian social issues, the details of cooperation to be worked out by consultation between the Congregational Education Society and the Council for Social Action.

That the work of the Commission on Race Relations, the Commission on International Relations, the Commission on Citizenship, and the Commission on Social Relations, be taken over as rapidly as possible by the Council for Social Action, with whatever adaptation in organization and personnel the Council for Social Action and these four Commissions shall mutually agree upon as best designed to promote the end thus served by these Commissions.

That in launching this Council for Social Action, we envisage a new kind of churchmanship which, enlisting the volunteer services of a group of eighteen outstanding men and women of social vision, wisdom, and Christian purpose, and commanding the services of five or six strong leaders in the fields of international relations, race relations, and economic statesmanship, will carry the campaign of education and action based on careful research out among our entire constituency at home and abroad. Believing that the Church will find itself as it loses itself in the struggle to achieve a warless, just, and brotherly world we launch this venture dedicating ourselves to unremitting work for a day in which all men find peace, security and abundant life.

The Moderator was asked to rule on the status of the above proposed Council for Social Action and he ruled as follows:

"The ruling of the chair is that this constitutes the setting up of a new organization and therefore does not come under the provisions already prescribed by the Constitution or By-Laws of the General Council."

Dr. Holt and many others spoke to the question.

The motion to adopt was carried and the Council recessed for the work of the American Board.

At a subsequent meeting of the Council, Rev. S. Parkes Cadman, former president of the Federal Council of Churches of Christ in America, was unanimously elected honorary moderator, a post left vacant by the late President Calvin Coolidge, who held this office for six years during his presidency of the United States. Rev. Jay T. Stocking, D. D., Pilgrim Church, St. Louis, Mo., was elected moderator to succeed co-moderators Rev. Carl S. Patton and Rev. Frank G. Coffin, who have held these titles since the Congregational and Christian Churches united in 1931, and Rev. Stanley C. Harrell, D. D., Durham, N. C., was elected vice-moderator. Dr. Harrell, in seconding the nomination of Dr. Cadman, captured the minds and hearts of the great Council, which, in a few moments showed its approval and appreciation of the man by electing him to be associate with Dr. Cadman and Dr. Stocking as moderators of the National Council.

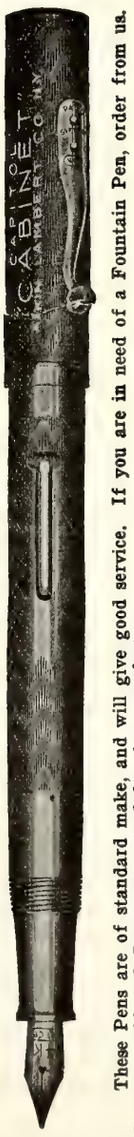
The above report, though lengthy, but touches a few of the many items of business and gives but a poor picture, indeed, of this assemblage attitudes and activities of a religous group whose interests are worldwide in Council assembly.

J. O. A.

CHRISTIANS, CONGREGATIONALISTS, AND THE MERGER.

The mind and the genius of our Christian constituency through its history has been that of a united Christian fellowship. The Christan Church, as a national body, was created by the finding, in different parts of our Nation, groups who, independently of each other, were working along the same line and to the same noble purpose of Christian liberty and Christian union. These groups, combining under the name of the American Christian Convention, went forward with their work at home and abroad, until its fellowship realized that there was working in the same field with us, or we with them, another body of believers equally scrupulous of religious liberty and Christian unity, viz:— The Congregationalists. And so these bodies, in National Councils, had voted to unite in church, activity and fellowship. The Southern Christian Convention, a constituent part of the General Convention had, and still has, certain corporate and property rights and investments which its charter compelled it to conserve, and so, as a Convention, we have had to move more slowly, but we have moved steadily and, seemingly, in the right direction. The recent session of the Convention at Suffolk discovered that it had worked out, and was working out, in detail its plans for conserving and developing its corporate interests without in any way interfering with the spirit of a united fellowship so heartily expressed by Christians and Congregationalists everywhere. And so the Convention petitioned the General Council, that was to meet at Oberlin, Ohio, June 21-27, to receive it as a constituent element of the Council and on the basis of a State Conference. The delegates arriving at Oberlin, found that the request was already granted and the delegates had been already entered and accredited as representing the Southern Convention. Our Congregational constituency was not only courteous but exceedingly generous in every attitude and gesture and welcomed the delegates of the Convention, giving them active parts, privileges and honors in the various corporations and Boards that constitute the Council. The spirit of brotherly love and sweet fellowship obtained everywhere so that there was no distinction between Congregational and Christian, the climax being reached in friendly gesture and preferment when Rev. Stanley C. Harrell, D. D., president of the

(Continued on page 12.)



SUBSCRIBERS TO THE CHRISTIAN SUN

These Pens are of standard make, and will give good service. If you are in need of a Fountain Pen, order from us. Postage paid and Pens guaranteed by the manufacturer.

MEN'S PENS—Capitol, $2.00; Mercantile, $2.50; Cardinal, $3.00.

LADIES' PENS, $2.00.

COMBINATION OFFER—To a new subscriber or for renewal, $2.50, either Gentleman's (Capitol) Pen or Ladies' Pen, with guarantee of manufacturer. And to "Sun" subscribers, not in arrears, any Pen at one-fourth off. Address:

THE CHRISTIAN SUN, - - 1536 EAST BROAD STREET, - - RICHMOND, VIRGINIA

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

Rev. F. C. Lester, *Editor*, 505 S. Main St., Norfolk, Va.

MEDITATIONS AT OBERLIN.

It is twilight as I sit on the well-kept grass of Oberlin (Ohio) College Campus and listen for the voices that speak to the heart. Stately elms and ancient oaks interspersed wih maples and pines cover this "green" which is a full block of the city. Yonder marker says that near the historic elm on the southeast corner of the campus the logs for the first dwelling in Oberlin were piled on April 16, 1833. That seven-foot boulder on the south side was brought from Canada by the glacier and buried ten feet deep in Oberlin, but the Class of 1898 placed it on the campus on the night of December 3, 1897. At the west center is a granite memorial arch erected to the memory and bearing the names of eighteen American Board missionaries who were slaughtered in China in the Boxer uprising in 1900. To the north, west and south of this beautiful campus are the stone buildings in which nearly two thousand young men and women seek knowledge annually.

For a hundred and one years white people have lived here, but long before that these beautiful trees furnished shade and shelter for birds and beasts. Across this campus have walked thousands of America's greatest men and women. In First Church in Oberlin (Congregational), erected in 1846, have worshipped many who have gone out to bless the world. From this Church and College and Divinity School have gone multitudes to make America great. Their names are written in the Who's Who of Heaven.

During the past week some fifteen hundred members of Congregational and Christian Chuches have met in this sacred place as a General Council for the denomination. Nearly every state in the nation was represented. They have given and received counsel; they have dreamed of a new world and planned to aid in its coming; they have devoutly worshipped before the high God; and now they have gone back to churches from Maine to California with high hopes of making their vision real.

Sitting here in the twilight I hear with my ears the even-song of birds, the noise of passing motors, an occasional human voice, and the strains of distant music. But with my heart I hear the ax of the pioneer as he builds his home in the forest primeval, the prayers and sermons of Pilgrim preachers of Congregational faith as they build churches and colleges across the continent, the march of American youth via college and divinity school out to cities and towns and country-side with a message of hope and love, and the voice of faithful followers of the Master in far away China saying: "If we died with Him, we shall also live with Him." In two thousand American churches next Sunday will echo the message of this sacrtd place and the Council which has just adjourned.

My heart is strangely stirred by the closing words of the Council, spoken by the new Moderator, Dr. Jay T. Stocking of Kansas City, Missouri. He quoted from an ancient book: "We are workers together with God." If we, the Christian people of the world, can work together, and with God, great joy and good success lie ahead of us. My heart says, so may it be.

THE MERGER IS COMPLETED.

For five years Congregational and Christian Churches in America have been in the process of uniting. It has been a difficult task. But there has been a growing of understanding and fellowship that is delightful and helpful to both Christians and Congregationalists.

Representatives of Christian Churches who were in Oberlin wanted all dividing lines erased. Their request was presented to the Council and was unanimously adopted, followed by lengthy and hearty cheering. Soon all bills owed by the Christian Church will be paid and the remainder of our funds placed in the treasury of the United Church. No longer will an attempt be made to separate funds of the two former groups. Officers will be selected on the basis of fitness and geographical rtpresentation rather than former church connections. We are now merged in fact as well as theory, or will be just as soon as a few financial adjustments can be made.

The only way for former Christian Church people to keep from being submerged by the larger group of Congregationalists is for them to develop talents of leadership that will place them in front of the procession. This is a challenge to you who read this. I can wish for Christian Church young people nothing better than that they become leaders in the United Church because of their ability to lead in doing the things that are Christian. We have entered a great fellowship. We have accepted a great challenge. We must make good by doing our very best.

I am eager that the South shall furnish its quota of officers not merely because there are thirty-five thousand members among us, but because our people are among the wisest and best to be found in America.

We have some problems yet to solve in the south before the merger works well. But if we are willing to sacrifice for the larger good, the problems will soon fade away.

MINISTERS AT ELON SUMMER SCHOOL.

It is felt by many that pastors should go with young people to the Elon Summer School of Leadership Training. This gives a fine chance for them to know each other better to the mutual advantage of pastor, young people, and Church.

A serious effort has been made to get great leaders to Elon to speak to the preachers. We have succeeded only in part. We have been unable to get men like Dean Brown of Yale as we had hoped, but we will have a helpful program daily.

Dr. Charles Eldred Shelton of Portsmouth, Va., a man of wide experience and dynamic personality, a former college president who believes that preaching should be both practical and interesting, will speak to the preachers each day. Every pastor who hears him will be refreshed. Look at these topics which he announces and then hear him at Elon:

1. The Preacher in the Pulpit.
2. The Preacher's Nerves—and Muscles.
3. The Sensational Preacher.
4. The Danger of the Degeneration of the Ministerial Elective Alternatives:
   - Visual Worship.
   - Doctrinal Preaching.
   - Sermonic Humor.

In addition to Dr Shelton there w.ill be a discussion of our problems led by some of our other ministers. Please plan, brother pastor, to bring a car full of young people with you to Elon, July 23 and stay until July 29 at noon. The cost is only $7.50 for the entire week. It will be worth far more to you and your church.

CONVENTION NOTICE.

The Sunday School and Christian Endeavor Convention of the Eastern Virginia Conference will be held at the First Christian Church, Richmond, Va., on Tuesday, July 17, 1934. It is earnestly hoped that the attendance will be large, and that each School, and Christian Endeavor Society will not only get their report in, but their Convention dues as well, and that each organization will have delegates there.

The program is a good one. Among the speakers are Revs. H. S. Hardcastle, F. C. Lester and Dr. Sidney B. Hall. The Church at Richmond has a big welcome for us, and a visit to the Capitol of Virginia is a rare privilege.

All together for a wonderful Convention!

J. F. Morgan, *Pres.*

CONVENTION NOTICE.

All who are to attend the Eastern North Carolina Sunday School and Christian Endeavor Convention, at Catawba Springs, July 10th and 11th, and who may wish entertainment during the Convention will please notify the undersigned.

Respectfully,

O. W. Mann,

Chairman of Entertainment Committee.

R-2, Apex, N. C.

MARRIAGE AND THE HOME.

Christian Endeavor Topic for July 15, 1934.

Program.

Theme: "The Building of a Christian Home.

Instrumental Prelude: "My Heart at Thy Sweet Voice," from Samson and Delilah, Saint Saens.

Opening Hymn: "Love Divine, All Love Excelling."

Prayer: (Closing with the Lord's payer, "Our Father.")

"O dear God, love this house of mine.
And all who dwell therein;
Care for our bodies, bless our hearts,
And keep our lives from sin.
God keep my house a house of joy,
Where love and faith are given,
Make it the dearest place to you,
The nearest place to heaven."

(*John Martin and others. Harper Bros.*)

Scripture: Genesis 2:24. Acts 10:1-8.

Hymn: "Dear Lord and Father of Mankind."

Offering: (Instrumental music repeats the music for the prelude.)

Speaker: "Christian Marriage the Most Beautiful Thing in the World."

Closing Hymn:

"Now in the days of youth
When life flows fresh and free,
Thou Lord of all our hearts and lives,
We give ourselves to Thee."

(*Walter J. Matthews.*)

Daily Readings:

Monday, July 9—Marriage permanent. Matt. 19:1-9.
Tuesday, July 10—Evils of divorce. Mal. 2:14-17.
Wednesday, July 11—A love match. Gen. 29:9-12, 15-20.
Thursday, July 12—Home Life. Mic. 4:3-5.
Friday, July 13—A Good Home. II Tim. 3:14-17.
Saturday, July 14—A Devout Home. Acts 10:1-8.

What does the word "sacred" mean? (Give the members of the society a chance to express their opinions. Then give them a dictionary definition; for example, this one: "entitled by re-

(Continued on page 11.)

Sunday School Lesson

By Rev. H. S. Hardcastle.

ASA RELIES ON GOD.

LESSON II.—July 8, 1934.

Golden Text: *"The Lord is my helper; I will not fear: What shall man do unto me.*—Heb. 13:6.

Lesson Text: II Chronicles, Chapters 14-16.

Time: Abijah's reign, B. C. 965-963. Asa's reign B. C. 963-922.

Place: Jerusalem.

After a reign of seventeen years, Rehoboam died, leaving his kingdom, comprising the tribes of Judah and Benjamin, to his son Abijah. Abijah reigned for only three years, and during this time was almost continually at war with Jeroboam, but finally defeated his vast army of 800,000 men, with great loss to them. Notwithstanding his signal victory, Abijah "walked in all the sins of his father," and it doubtless was because of this that his reign was cut short.

After Abijah's death, his son Asa reigned in his stead.

Asa's Good Start.

Asa made a good start. This is all the more remarkable when it is considered that not only were his father and grandfather idolaters and very wicked men, but his mother was of the same ilk. Indeed, he was later compelled to remove her from her position as queen-mother because of her licentousness. Yet Asa made a clean sweep of things, breaking down the idols destroying the altars erected to foreign gods, and commanding that his people worship Jehovah and follow his laws.

Asa enjoyed ten years of peace at the beginning of his reign, and during this time he rebuilt the cities and fortifications that had been destroyed during the wars of the preceding reign.

Azariah's Message for Asa.

We are told that "the Spirit of God came upon Azariah the son of Oded." The days of peace were at least temporarily ended. Jndah had been attacked by the Egyptians under the command of a general named Zerah, who had an army double in size that which Asa could raise, and in addition boasted of three hundred chariots, most terrible instruments of destruction which Asa did not possess. Asa prayed earnestly for divine assistance, and his prayer was answered. The Egyptians were badly routed and fled headlong leaving vast quantities of spoils to enrich their conquerors.

It was upon Asa's return from this victory that Azariah "went out to meet Asa." And he said unto him: "Hear ye me, Asa, and all Judah and Benjamin. Jehovah is with you, while ye are with him." He had just proved this to be so. "If ye seek him, he will be found of you." Had not he also had proof that this was so?

But there was another message: "If you forsake him he will forsake you." He reminds them that "for a long season Israel was without the true God, and without a teaching priest, and without law." But when they sought Jehovah in their distress, "He was found of them."

"Be ye strong," Azariah counseled Asa, "and let not your hands be slack." Be strong not in your own strength, but in the strength of the Lord. Be not slack in carrying out the work which the King of kings has given you to perform.

Asa Accepts God's Challenge.

"And when Asa heard these words, he took courage." And Asa proceeded to "put away the abominations out of all the land of Judah and Benjamin." "And he gathered all Judah and Benjamin" unto Jerusalem, the Holy City, and there came many from the tribes of Ephraim and Manasseh and Simeon—men who had not forsaken God and were glad of the chance to worship him in safety under King Asa.

We are told that they made a covenant with Jehovah at this time, which was during the fifteenth year of Asa's reign. And so well was the covenant kept that Asa reigned for twenty-six years longer.

Though he made the somewhat serious mistake of allying himself with the wicked King Ben-hadad of Syria, when attacked by Baasha who was at the time king of Israel, and dared imprison the prophet Hanani for rebuking him, yet on the whole Asa was a good king.

He reigned forty-one years, and died at the age of about sixty, loved and honored by his people. He saw no fewer than eight kings on the throne of Israel. It is recorded of him that "the heart of Asa was perfect all his days." What a tribute to any man!

YOUTH FELLOWSHIP.

(Continued from page 10.)

ligious rules to honor, reverence or veneration.") Just how, in the light of that definition, is the home "sacred"?

Sometimes we do not act as though our homes were sacred. We say and do things that we would not think of doing in Church, in public. We sometimes use the word "reverent" as having to do only with things of the Church. In what ways should we have a "reverent" attitude toward the people and life of the home? Ideally, we know that the home is a "holy place" even though we are often at fault in making it less so than it ought to be. Just how would you describe an ideal home?

Marriage has been spoken of as a "holy estate." The marriage ceremony is a sacred vow which binds two people together for life. It is not to be entered upon hastily or foolishly. It represents as religious an act as any which we have in our whole life experience. Just why is marriage regarded as sacred?

The home must be a place where Christian ideals are upheld and practiced. There should be family prayers every morning and the father should ask the blessings before each meal. All members of the family should attend Sunday School and church regularly.

Home suggests the following poem:

"Highbrow house was furnished well,
With many a goblet fair;
So when they brought the Holy Grail,
There was never a space to spare!

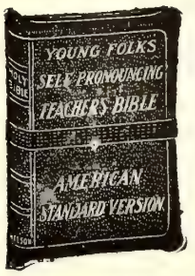
"Simple cottage was clear and clean
With room to store at will;
So there they laid the Holy Grail,
And there you'll find it still!"

E. R.

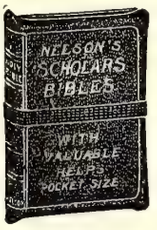
Cash income of American agriculture increased more than 39 per cent during the year which ended May 1, 1934. The estimated farm income, exclusive of the value of products, used on the farm, for the year ending May 1, 1933, was $3,-979,000,000. In the year ending May 1, 1934, the cash income is estimated at more than $5,-530,000,000—an increase of more than $1,500,-000,000. Of this increase, rental and benefit payments to farmers who cooperated with the Administration in adjustment programs accounted for more than 12 per cent.—*Exchange.*

AMERICAN STANDARD BIBLES.

Authorized and Edited by American Revision Committee, and Published by Thomas Nelson & Sons.



These Bibles contain the Concise Bible Dictionary which forms the helps to these Teachers' Bibles. It supplies ,in the most condensed and convenient form, all the latest information about the Bible, its writers, its language, the various versions, complete chronology, life of Christ, with harmony of the Gospels, life and travels of St. Paul, etc. The illustrations are reproduced from recent photographs, and truly illustrate the articles. The Combined Concordance is entirely new, and has been made expressly for the American Standard Version. It combines with the Concordance, Subject-Index, Scripture Proper Names, etc. The 12 Maps have been carefully revised and are beautifully colored. In making orders, give the number and price.



135—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold. **$3.00**

India Paper Edition, Only 16-16 of an inch thick.

. 133X—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold, **$4.00**

SUNDAY SCHOOL SCHOLARS' BIBLE.

Especially made up for gift or reward Bibles for Sunday School scholars, containing a special series of very practical and useful helps and Bible Questions and Answers, etc. Printed on fine white Bible paper; ruby type; pocket size, 3¾x5⅜ inches, and 1 inch thick, with 31 full-page illustrations in sepia. All bindings are black.

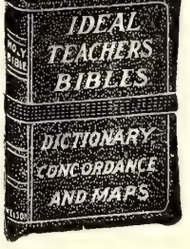
Ruby Type, Size 3¾x5⅜ Inches, and 1 Inch Thick.

65—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on side and back in pure gold; 6 colored maps **$2.50**

AUTHORIZED VERSION.

RED LETTER TEACHERS' BIBLES.

Brevier Type (8 vo.), Self-Pronouncing, Size 5⅜x8⅛ Inches and 1⅜ Inches Thick.

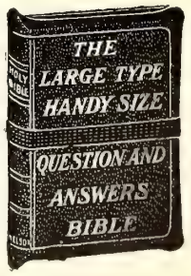


Containing the Bible, with full references. The words of Christ in the New Testament are printed in red; other parts of the book are printed in black. With Concise Bible Dictionary, combined Concordance, and 12 indexed maps.

7852—Genuine Leather, Lavant grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold **$4.75**

RED-LETTER EDITION.

With All the Words of Christ in the New Testament Printed in Red.



1282—Genuine Leather, Morocco grain, divinity circuit round corners, red under gold edges, register and headbands; title stamped on side and back in pure gold **$3.25**

60—Bound in Cloth, stiff covers, square corners, red edges, Sunday School Scholars' Bible, stamped in pure gold on cover, no illustrations; special book for Sunday Schools **95c**

Any of the above Bibles sent postpaid. Address

THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy

MONDAY.

"THE GUAGE OF CHRISTIANITY."

"Inasmuch as ye did it to the one of the least of these ye did it unto me."—Matt. 25:40.

You recall that two weeks ago we gave seven meanings of religion. All those meanings applied to the self in its relation to God. We should not have stopped there. There is a master guage. There is a super-measure.

Sir Wilfred Grenfell, than whom none is better prepared to speak, says in his "Forty Years for Labrador," "Man's religion must be measured by what it enables him to do." "The only guage is what it does." It makes one willing to go further in the search for peace, endure more of injustice, to strive more unceasingly against odds for the good, than any other power known to man.

Christianity means doing good. Jesus "went about doing good." His work was with folks. His ideas were leaven to all who came within His light. His purpose was that this should continue until all were saved.

He has sent us out with that same mission. The perfect salvation of the Lord cannot be perfected in the human race until it is taken up by us and we have done our part to make it so. When He said "Thou shalt love thy neighbor as thyself," he meant that the whole plan of salvation is based on our lives living in the lives of others. "Unless we live in others, we do not live at all."

Prayer—O Lord, help us; O Lord, fill us with Christ's Spirit; O Lord, make us living witnesses for Thee and send us forward for the good of anyone we can help.—*Amen.*

TUESDAY.

"LOOKING UP."

"Let your light so shine before men, that they may see your good works, and glorify your father which is in heaven."—Matt. 5:16.

"When the day is dark and dreary,
And your heart is sad and wreary
And your burden seems to fill it to the brim,
Break your doleful occupation
With a moment's meditation,
Think awhile of all you are grateful to Him.

Then as heaven's God given gladness
Balances a bit your sadness,
And a glint of sunshine glorifies your cloud,
If you'd see your burden shrinking,
Do not stop with merely thinking;
Open up your lips and thank Him right out loud.

And when thought has been engendered,
And the lips their praise have rendered,
And the cloud has given way before the flame,
Just complete your soul's salvation
From its darkest desolation
By a deed of kindness rendered in His name."

Prayer—O Bountiful Father, increase in us that wisdom which discovers our truest selves and our chieftest interest. Strengthen our resolutions to perform what that wisdom dictates. Make us true to Thy other children as an expression of our thankfulness for Thy continued favor.—*Amen.*

WEDNESDAY.

"SLIPPING AWAY."

"I must work the work of Him that sent me, while it is day. .The night cometh when no man can work."—Jno. 9:4.

These swift, swift years are slipping rapidly away. There is not a break in their flow. Moment by moment we see them slip by into the past, and out of the centuries gone by comes their thunderous roar reminding some of us that the most of life is gone; and only a few years are left to love and do. Shall we waste them in idle strife? Shall we trample under our feet opportunities blossoms of the present?

Prayer—O Lord, our Bountiful Father, in the few swift years remaining, may no envious thoughts be heard and no angry word be spoken. Hold before us Thine own designs and inspire us to make every day count for Thee.—*Amen.*

THURSDAY.

"SENTENCED SERMONS."

"Think on these things."—Phil. 4:8.

"The heart of all reforms is the reform of the heart.

What you are when no one is looking is what you are.

If you would lead, you must be willing to be lonesome sometimes.

The value of your religion depends upon how much of yourself is invested in it.

Your own soul is best nourished when you are ministering to others.

If you would find happiness play the game eagerly and fair.

Science will end almost any quarrel.

Living for others is an imperative of the higher life.

Your foes will not fear you as long as you fret over them.

He who follows duty find danger often but defeat, never."

—*Chicago Tribune.*

Prayer—O Lord, our Bountiful Father, if goodness is the highest service of the soul, grant that goodness to us, and in it to be more of what we ought to be for others.—*Amen.*

FRIDAY.

"HOW TO SETTLE IT."

"He that hear my voice, and open the door, I will come in to him, and will sup with him and he with me."—Rev. 3:20.

"Before undertaking any service," George Muller said, "always settle four questions:

1. Is this God's will?
2. Is this God's will for me?
3. Is this God's way?
4. Is this God's time?"

To settle those questions well and wisely we must know God's voice well enough to be still when He commands and obey when He speaks.

Prayer—Our Father, we need Thee every hour, lest we fail in all our choices and decisions. Stay Thou near by us and grant us that power to be and do all Thou willest for us. In joy or in pain abide with us, and teach us Thy will. Enrich us with Thy promises and be Thou our stay in hours of temptation.—*Amen.*

SATURDAY.

"2,124 ANNOYANCES."

"The streets of the city shall be full of boys and girls playing in the streets thereof."—Zechariah 8:1-8.

A social worker in Washington asked thirty-two parents to write out lists of the ways in which their children annoyed them. The count showed no fewer than 2,124 different forms of annoyances.

Perhaps the children might have been able to make out equally voluminous lists of the ways in which their parents annoy them! And certainly also the list of the reasons for which those parents love their children would far outweigh and outcount that portentious list of annoyances.

Living together is a serious and complicated problem. But if there is love, it matters more than all the rest. Zechariah, in his vision of the new Jerusalem, was attracted most by the boys and girls playing in the streets.

Prayer—For they were Thy children, O Most High. Their faults will wear away, but their lovable qualities will grow more beautiful every day, under Thy Fatherly guidance.—*Amen.*

Amos R. Wells.

SUNDAY.

"HOW BILLY KEEPS FIT."

"Better is a little, with righteousness, than great revenues with injustice."—Prov. 16:1-8...

Billy Sunday, the powerful and beloved evangelist is nearly sixty-eight years old, but he is as vigorous as a man half his age. The principal secret of it all is his profound reliance on God. Another secret is his contentment. Offered a million dollars if he would act in a moving-picture film, Billy scorned the project. His tastes are the simplest. His one object in life is to win souls for his Master.

We can not all be evangelists, though we might all do some evangelistic work; but we can all imitate Dr. Sunday in the matter of contented living and simplicity.

Prayer—This one thing we do, our Saviour: we strive to do Thy will. This one reward we seek, our Saviour: Thy "Well done" at the last.—*Amen.*

CHRISTIANS, CONGREGATIONALISTS AND THE MERGER.

(Continued from page 9.)

Southern Christian Convention, was, amid applause, unanimously elected as vice-moderator of the General Council. This was not done patronizingly or as a gesture of "a big brother," but as a recognition of merit and ability on the part of Dr. Harrell and the interests and enterprises of the Church which he so well symbolizes and represents here in the South.

It may be of interest to CHRISTIAN SUN readers to know further that the day before the Council closed at Oberlin, all the former members of the Christian Church and of the American Christian Convention were invited to assemble, and over this meeting Dr. Frank G. Coffin, former president, presided, and Dr. Warren H. Denison acted as secretary. In this meeting it was decided that on or before January first, 1935, those officers and functions of the former American Christian Convention which seem to separate or show any distinction between Christians and Congregationalists, should cease to function, and that any records from that date showing distinctions of the two former bodies, the General Convention of the Christian Church and the National Council of the Congregational Church, should cease. When this action of the Christian group was reported to the General Council, the man who offered the motion was not allowed to finish, nor was any second permitted to be made, but amid universal acclaim and applause the resolution was most happily and heartily adopted by the Council unanimously.

J. O. A.

THE CHRISTIAN SUN'S PULPIT

Rev. John G. Truitt, *Pastor.*

IS CHRIST ENOUGH?

Delivered before the Council at Oberlin

By Ashley Day Leavitt.

Christ the Power of God and the Wisdom of God.—I Cor. 1:24.

One hesitates to characterize the age in which we live, in these days when vocabularies are being exhausted for words of ominous intent to indicate how serious are conditions in our immediate world. It is the end of an era. The doom of civilization is just around the corner. The overturning of social and economic systems is already under way. What a temptation it is, when the message of goodwill and trust in God has grown rather stale through monotonous repetition, to awaken the people with prophecies of impending revolution. Even the time-serving prophets who have long cried, "Peace, peace, when there is no peace," may be counted on to grow weary of the slight regard in which they have been held, and to exchange a colorless popularity for the thrilling importance of a prophet of disaster.

They may be right. But mine is a milder characterization and of more immediate significance. Certainly in our lives there has never been a time when earnest Christian men and women were in greater danger of being led off on eccentric or tangential lines of thought and endeavor.

Two Dominant Moods.

Two dominant moods are upon us which promise everything for a renewed Christian Church if we are rightly guided; and at the same time, by reason of the power that is in them, may make us responsive to immediate challenge for action to the extent of forgetting or even violating the essential principles of our Christian teaching.

In the first place there is a profound penitence and contrition prevalent among us. It is like an acute and constant pain in the hearts of most of us. Whatever good there may be in our hearts, we know that organized Christianity is in a humiliating position in the world of today. It is still a power, but it is not a power to be reckoned with. Its counsels of peace, of brotherly love, of the supremacy of spiritual values, are known wherever anything is known of Christianity, but in spite of a multitude of shining examples of Christian living in individual cases—the life of the world seems changing for the worse rather than the better. Christian leadership, Christian principles, are not shaping the systems of political and social life by which the fortunes of all men are affected.

Many of us had some years of ministry before the World War engulfed us. With the insights born of later disillusionizing experience, it is inconceivable that we should have been so blind and so credulous. And we were the living exponents of the Christian faith. Insofar as it failed in an hour of opportunity that may never come again with any such prospect of great accomplishment, it failed in us and through us.

Then, though we had begun to be repentant and sensitive about our obtuseness and provincialism in the period of war, we did it all over again in the prosperity days of the last decade.

It is said that present Christianity is too closely implicated in the sins of imperialistic nationalism. If so, it has been so implicated in and through us. It is said rather savagely that the Church has sold out to a secular society. If so, we sold it.

We have been penitent. We are penitent and we distrust ourselves. At least we ought to. If our penitence is deep enough to go that far, it has great possibilities for a truer spiritual life. But is it deep enough?

What is the value of true penitence? Is it not that through a tragic knowledge that ignorance, pride and selfishness can make one untrue, there follows a humble dependence upon the higher will whence a true guidance may come?

The second dominant mood which is upon us, is a scarcely restrained impatience in the face of certain crying needs of our world. Here again we have evidence of a vitality in our Christian faith which presages one of those revivals of religion which from time to time have sprung up in times of decadence and created a new epoch for the world.

But here again we have to be on our guard. Impatience is evidence of new vision, courage, and a passion for accomplishment. It may make us play into the hands of the most magnetic rather than the soundest leaders. It may lead the whole force of the group, under the spell of this fine temper, to action that is of temporary rather than of permanent significance.

It is not fair to say that the action contemplated stops at the material well-being of the dispossessed. It is part of the aim of these heroic humanitarians to lay the foundations and open the way for a fuller spiritual life for all mankind. But at the moment the traditional spiritual approach to the problems of life is an evasion and an irritation to many. People are hungry. They are without employment. Multitudes are being cheated out of life's best values by force of greed and hate.

The most powerful temper we have to reckon with in our own religious family grows out of sensitiveness to the sorrows, sufferings and injustices visited upon large groups of the human family.

The realistic-mindedness of this acute, impetuous Christlike sympathy is all on the side of sincerity, truthfulness and love. The man whose mood is expressed in words like, "Let us do something," whose eagerness calls for action even before the final detail of the program has been worked out, supplies a tonic much needed all along the line.

Spiritual Integrity and Moral Action.

We have grown so used to letting matters work themselves out; with eternity set in our hearts we have become so accustomed to perpetual debates, that action of some sort toward the great ends our religion has set up, has become a moral necessity if we are to keep our spiritual integrity.

Under the drive of our fully aroused, passionate sympathies we can do one of three things. We can claim the sanction of our Christian faith for any and all forms of ameliorating action into which we go. It is easy to feel and to claim that our line of action is a true expression of Christianity in our time.

It seems unnecessary to point out that in this way there is constant peril. In one of Niebuhr's books there is a paragraph to the effect that men are always prone to claim the sanction of the absolute for what is only relative and tentative. Christian men are being driven along under the lash of such cries as that Christianity is too much implicated in the sins of imperialistic nationalism, or that the Church of Christ has sold out to a capitalistic and secularized society. Well, we are going to end the compromising associations. We are going to free ourselves from these damaging partnerships.

Before setting up new partnerships, or claiming the sanction of the absolute for new associations, let us stop to think that a later generation may complain that Christianity has been too much implicated in the sins of a ruthless internationalism, and that the Church of Christ has been sold out to some form of State Socialism.

The difficulty is that we cannot foresee how our schemes for rebuilding the social order are going to work out. There is no scheme which in

(Continued on page 14.)

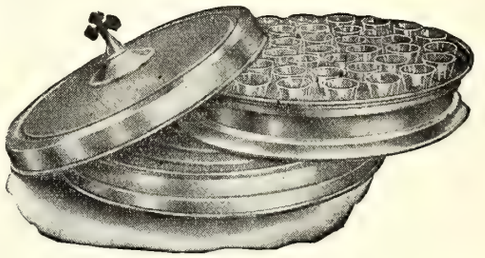
COMMUNION WARE.

Individual Service.

Made in best Silver Plate or Aluminum. Prices low; first-class workmanship and finish.

ALUMINUM.

Aluminum is light in weight, durable, and does not tarnish.



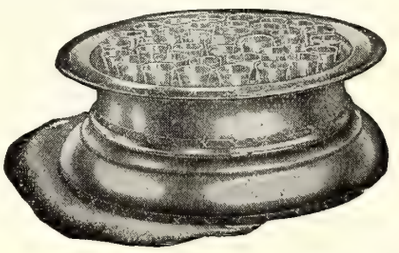
Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses $7.00
Tray No. 6—Interlocking, with 35 plain glasses 6.75
Tray No. 10—Interlocking, with 30 plain glasses 6.50
Base No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Cover No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Bread Plate No. 1—Narrow rim..... 1.60

SILVER-PLATED.

The Silver-plated Ware is of the very highest grade and best finish; heavily plated on nickel base.

Tray No. 85—Interlocking only, with 36 glasses $22.00
Base No. 1—Silver-plated; fits Silver Tray 85.. 11.00
Cover No. 5—Silver-plated; fits Tray No. 85... 16.00



(For Silver Bread Plates, see under No. 90.)
Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling) $22.00
Base No. 2—Silver-plated; fits Silver Tray 90.. 16.00
Cover No. 4—Silver-plated; fits Silver Tray 90. 14.00

Bread Plate No. 3—Narrow Rim.....$ 9.00
Bread Plate No. 4—Broad Rim..... 9.00
Filler—Silver Lined..... 6.00

THE CHRISTIAN SUN

1536 East Broad St Richmond, Virginia

IS CHRIST ENOUGH?

(Continued from page 13.)

the hands of ruthless, selfish men may not be productive of all the evils that seem inevitable under our present orders of life. It is too bad to be halted in our haste to change the world by this ancient problem of our corruptible human nature. That is old technique, and because it has so largely concentrated on this business of making over individual lives the Christian Church has moved haltingly along in its attack on such evils as ruthless commercialism and the war system.

Building Without Foundations.

We cannot wait. We can do something about it. We generally adopt the wishful thought that men in the mass are somehow going to be better men when the system has been changed; or that enough enlightened men can control or coerce the rest. How risky it all is!

An emphasis that is foremost with a great many passionately earnest Christian men and women of our time is concentrated on the problem of a fairer distribution of material goods. Surely in this gathering we can be reminded that the men and women who gave us the distinction of belonging to an order of faith that gave birth to our nation, faced and endured economic insecurity and starvation rather than continue to live under tyrannies that may easily return under many of the schemes proposed for social and and economic betterment. There are many here not more than one generation removed from pioneers who braved the dangers of starvation and did starve to death in their heroic fight for liberties which some among us would easily surrender for a dream of an economic Utopia.

It is not easy to say this, for this is just the sort of thing many are saying who care for nothing but to hold on to their disproportionate gains from the present order of our social and economic life. But the thing must be said when many are tempted to tie up the Christian Gospel with any program that must by nature of the case be relative and tentative.

There is a second course we may take and some are already advocating. We can agree that there is no absolutely perfect plan for a society of men that Christ has given us no definite picture of an order for community life, no organization of government or the business of getting a living which can be called the Kingdom of God on Earth. This is largely a human affair. Christ will ever inspire the passion to promote justice, to open the ways to an abundant life to all, but men in whom these impulses have been awakened will go about expressing them pretty much in their own way. It will be the best way they know, but every program mapped out and worked on will have relative value only.

Meanwhile there will be no claim of the sanction of the absolute. Men will say, "This is an expression of the spirit of Christ," but not divisively nor exclusively, and not wholly. In a real way Christ will be left outside or above as the ideal which suggests and guides and impels, but never too much implicated in any approximation to it.

The Church of Christ will be left outside, in a vital sense, for there will be a greater need than ever of an ideal which will restrain and guide the intemperances and impatient zeal of good men largely involved in social and political action.

This is the way it may be done. We are not to be held to inaction because we have not a perfect pattern. A day of tremendously significant action of immense practical value lies before us. Men made alive by the spirit of Christ are bound to make their contribution to the order of world affairs. The Kingdom of Heaven suffereth violence, and the violent will take it by force, but it will be a tragic day for the world if religion does not in some measure remain aloof, to steady and correct when plans go wrong, to mediate between good men who differ, and to preserve the ultimate conceptions of love and goodness that may be lost sight of in the struggle. There must be a church that will keep itself apart from every plan of action, a church that may ever proclaim to all such finally true sayings of Jesus as, "They that take the sword shall perish by the sword," in class struggle and in war among the nations. "He that is greatest among you shall be your servant." "Blessed are the meek, for they shall inherit the earth." And "The Kingdom of God is within you."

But this does not do justice to Christ, and his meaning for us and for our time. The language we have used is strange language; the picture of Christ aloof from heroic action is an unhappy picture. What we have attempted to say is that if there must be commitments and action such as is contemplated in many quarters, Christ and his gospel must be kept from being too closely implicated. The world will need him more above the struggle. All of this may come to pass and be one of the phases of life that Heaven will suffer because of the hardness of men's hearts.

But we cannot relinquish our faith that Christ is enough, that his method will be adequate to the world's need, that he can prompt all the action necessary to save society, and can be in and through is as it is undertaken.

First let us admit that Jesus in his own lifetime aroused the same impatience that men are feeling today with organized Christianity. His method seemed inadequate, his approach seemed slow, and the results he gained pitifully meager. There were many who wanted action. Judas may have been one of them. Coming under the matchless spell of Jesus, he thought him a leader of destiny. Then his ardor cooled, his faith was shaken as Jesus evaded the one issue he thought paramount.

There were two men who walked to Emmaus, one of whom said, "We trusted that it had been he who would have saved Israel." Many are tempted to the same despondency in these times. His spiritual leadership has for long, long years been foremost in the world, but the great evils by which men are beset—war, lust, ill-will and greed—how little they have been allayed. We, too, trusted that by this time he would have saved our world. Is Christ enough, or must we take this world in our own hands, and in our own human impetuous way break it into bits and try to remold it nearer to our heart's desire?

Let Us Hold Our Christian Heritage.

Such a mood is natural, and understandable, but it is not good. It is not fair to dismiss, as some seem to do, all that has been done by the spirit of Christ in the centuries of his commanding influence, because of any crisis that is upon us. The very exaggeration with which some speak of present-day conditions is an evidence of lack of balance. No doubt in other times human affairs have been at the cross roads, with doom impending, as seems to many now; but recoveries have been made leading the way to accomplishments of permanent value, not perfect, but reaching toward the mark.

We are not the first Christians to bow under the burden of the world's problem. We ought to be the best Christians by reason of the ground broken, the ways made straight by men whose spirit at least we shall with difficulty surpass even though our vision may and should carry us farther than they.

It is not a true historical view which maintains that we have but just come to the end of an era, and that the era of pioneers and pioneering? In

HOLMAN SUPERIOR TEACHERS' BIBLES

Authorized Version—Self-Pronouncing — The Best Editions of the World's Best Book

For Adults, Teachers, Preachers, Students, and All Who Would Study the Word of God Intelligently

BOLD BLACK TYPE—COMPACT SIZE 4½x6¾ INCHES—WILL FIT THE COAT POCKET

Part page specimen of Holman Boldblack Type Bible

ST. MATTHEW, 5. *Christ's sermon on the mount.*

13 And leaving Năz'a-rĕth, he came and dwelt in Că-pĕr'na-ŭm, which is upon the sea coast, in the borders of Zăb'u-lon and Nĕph'tha-lim:
14 That it might be fulfilled

A.D. 31. CHAP. 4. n Isa. 9. 1, 2.

934 CHAPTER 5.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.

AND seeing the multitudes, a he went up into a moun-

THIS NEW HOLMAN TEACHERS' BIBLE, Pronouncing Text, Bold Black Type is a PRONOUNCED SUCCESS. The latest Bible with NEW HELPS that are quite comprehensive and consist of an Illustrated Bible Dictionary, Concordance and additional aids all under ONE ALPHABETICAL INDEX. Also Fine Maps on Coated Paper, and a specially prepared BIBLE READING COURSE, intended to stimulate and maintain interest in the Bible. Imported Bible paper is used to improve opacity and keep down bulk. By this means you get the benefit of full Biblical information without the physical discomfort of handling a heavy volume.

STYLES AND PRICES—BIBLE PAPER EDITION

4612. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges..... $4.00
4630. Same as 4612, with extra leather lined covers..... 4.75

THIN INDIA PAPER EDITION

With Helps as described above. Size 4½x6¾ inches. One inch in thickness

630X. Egyptian Morocco, divinity circuit, leather linings, red under gold edges, silk head bands and silk marker..... 7.00
633X. Algerian Morocco, divinity circuit, leather lining to edge, silk sewed, round corners, red under gold edges, extra quality binding..... 8.00

EXTRA LARGE PRINT TEACHERS' BIBLES

Large 8 Vo. Size—8x5½ inches—1600 Pages, including 400 pages of Bible Study Helps

Part Page Specimen of Print

Extra spacing between words and lines makes this Bible very easy to read.

ST. MATTHEW, 5. *Christ's sermon on the mount.*

15 k The land of Zăb'u-lon, and the land of Nĕph'tha-lim, *by* the way of the sea, beyond Jor'dan, Găl'i-lee of the Gĕn'tiles;

A. D. 31.
k Is. 9. 1, 2.
l Is. 42. 7. Luke 2. 32.
m Mark 1. 14.

2 And he opened his mouth, and taught them, saying,
3 b Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

CONTAINING COMPLETE HELPS TO BIBLE STUDY, INCLUDING ALL OF THE FOLLOWING FEATURES

A New Practical Course in Bible Reading, A Treasury of Biblical Information. The most carefully compiled, thorough and attractive form in which valuable Biblical information has ever been prepared. Illustrated Self-Pronouncing Bible Dictionary Containing 150 illustrations, concise definitions and textual references on nearly 50,000 subjects. A Practical Comparative Concordance, with nearly 50,000 references. Four Thousand Questions and Answers on the Old and New Testaments. A valuable Help to all Bible Readers.

STYLES AND PRICES

4712. Divinity Circuit (overlapping covers), French Seal Leather, red under gold edges, silk head bands, and silk marker.. $5.00
812RL. Red Letter Teachers' Bible. The Words of Christ in the New Testament, Old Testament Passages alluded to by Christ, various prophecies relating to Christ in the Old Testament, etc., all PRINTED IN RED. Binding same as described above on 4712 and same large Self-Pronouncing type..... 6.00
733X. Holman India Paper, Genuine Morocco, leather lined, silk sewed, divinity circuit, round corners carmine under gold edges, silk head bands and silk marker, same type and helps as above..... 10.00

All styles sent Postpaid at above prices—Thumb Index 50 cents extra

that era there was work to be done which we do not have to do, which possibly we could not do. And great work was done. In that era Christ was the inspiration of great pioneers. John the Baptists they may have been, voices crying in the wilderness—"Prepare ye the way of the Lord." They leveled the mountains and filled up the valleys and made ways straight for spiritual adventures that will carry further than they dreamed.

Theirs was a religion of pioneers and for pioneers. They had the faults as well as the virtues of their romantic days. They were individualists, and had to be. They were contemptuous of questions of material well-being. They had to be. The expression they gave to the Christian faith was a frontiersman's expression. They gave us evangelism, typically a pioneering expression of religion. They gave us our missionary enterprises, an adventure on frontiers. They moved on from post to post. They captured new positions, never cultivating very deeply the areas taken. They viewed Christ from their provincial point of view, nor did they explore very thoroughly the social implications behind the characteristic great religious transaction of conversion.

Now there are no frontiers. Ours is a new task, the less romantic task of setting in order the positions so courageously taken. They cleared a way. It is for us to build a road and travel on it to new spiritual achievements.

We have not inherited from them form of thought, conceptions of the meaning of religion, or even organizations adequate to our task of ordering life after the frontier has become a settled community. We have not even inherited a conception of Christ that is adequate to our task.

If our question is, Is Christianity enough? the answer must be, No, not in the content we have learned to give it. Is Christ, then, enough? Our answer must still be, No, not in any comprehension we yet have of his meaning to the world.

But he is enough in those meanings we can discover in him in the light of our present task. Christ inspired the pioneer and made him supreme. He will yet inspire a social type and make him supreme.

There is one fallacy we must abjure, and that is that our spiritual ideal is an abstraction, hung up somewhere in heaven, and impossible of realization in any society of men on earth. If there had been no Christ, men might be pardoned for thinking so. The incarnation means this, that God's ideal was realized in human life and suffered no taint in the process.

In a sense we have not an ideal. Our religion centers in a life that was lived in the terms of every life on earth must be lived. To know him requires not a logician who can formulate an ideal, but a lover who will follow a personality.

And whatever Jesus was as a teacher, as a thinker, and a spiritual idealist, as a man he was very much a member of a human society, and when understood, will set the type for an era when human relationships of every kind and degree furnish the field for spiritual achievement.

We shall have to enlarge our conception of Christ. We shall have to set him free from our conventional patterns of spiritual leader. We shall have to set him free from the whole religious pattern and gladly turn him loose on a world which may be saved in some measure by the purely human values in him. We shall have to enlarge our somewhat stereotyped idea of salvation—the essential religious transaction of past faith—when man was to be brought into right relations with God through Christ. Salvation must also mean that man must be brought into right relations with his fellowman through Christ. To the individualistic pattern of Christ the mediator between man and God, we must add the social pattern of Christ the mediator between man and man. In every thought of God and his grace we must remember that Christ conditioned the flow of every grace from God to man on the like flow of grace from man to man. "Forgive us our debts as we forgive our debtors." To the fact that Christ's valiant death reconciled God and man, will be added the equally supreme fact that his passion may reconcile man to man.

Is Christ enough? He can be enough to enlighten, direct and energize all men in all phases of life which our world adventure may mean. To those who are not betrayed by impatience to take the shorter way and the rougher way, whose minds are open to understand him, whose hearts are set to follow him, he will yet prove to be the power of God and the wisdom of God for all of life, now and evermore.

COUNCIL COMPLETES MERGER.

(Continued from page 6.)

ence and no designation as to either of the former churches. His resolution was greeted with prolonged applause and voted unanimously without discussion.

With the great joy of both the Congregational and Christian Churches, and to the cause of strengthening united Christianity throughout the world, the merger of these two bodies is completed. This gives to us a united, universal church, constituted by Christians of different sections with different beliefs and different interpretations of the gospel, but with a united faith in Christ and an optimistic hope for the coming of His Kingdom in its fulness. "So mote it be."

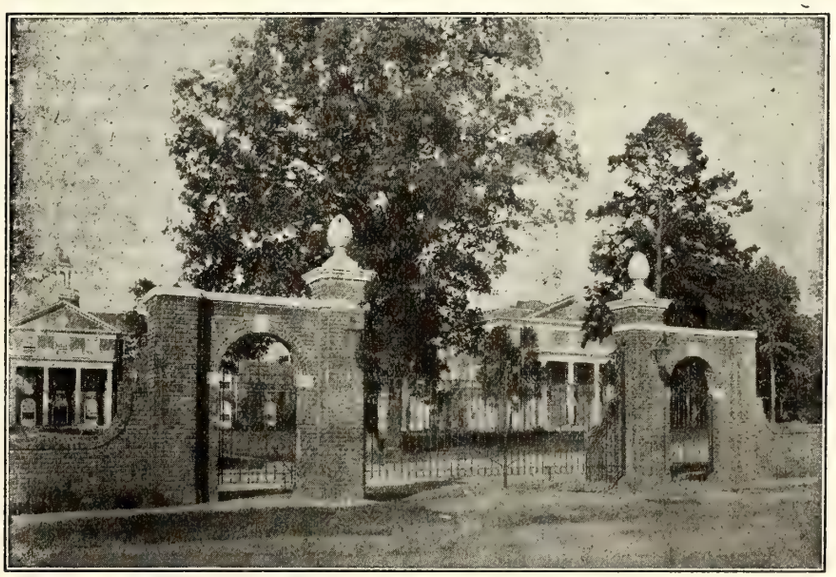
L. E. Smith.

ELON COLLEGE

AN ACCREDITED COLLEGE

of the

CONGREGATIONAL CHRISTIAN CHURCHES OF THE SOUTHEAST



South Entrance to the Campus

ELON COLLEGE, founded by the Christian Church in 1889, has fully justified the faith and hope of its founders during its 42 years of operation. Its graduates from the four-year course leading to a bachelor's degree, number 980, now living, 122 of whom are in the Christian Ministry and full-time Christian service. The majority of these are members of our own denomination. In addition, 449 are in educational work and are an active influence in the lay leadership of the Christian Church.

THE CHRISTIAN EDUCATION BUILDING, and the definite religious atmosphere of the College, provide the very best facilities available for training for religious leadership, and offer the Church its finest opportunity to train the young people of the denomination to assume active leadership both in the ministry and laity of the local churches.

Address—

C. M. Cannon, *Registrar*

Elon College, - - - - North Carolina

Home Atmosphere—Reasonable Rates—Clean Athletics—Christian Spirit

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational Christian Church.

BOARD OF EDITORS.

J. O. ATKINSON, D. D.....Editor
E. C GILLETTE, D D.....Associate
I. W. JOHNSON, D. D....Contributing
ELISHA A. KING, D. D...Contributing
J T. KERNODLE....Managing Editor

DEPARTMENTAL EDITORS.

H. S. HARDCASTLE...Sunday School
J. G. TRUITT, D. D.....Sermon
F. C. LESTER.....Young People
H. E. ROUNTREE.....Altar

SUBSCRIPTION RATES

One Year $2.00
Six Months 1.00

Trial Subscriptions: Five or more new subscriptions sent in at one time by pastor or president of any church organization, three months for 40c each.

Published Every Thursday at Richmond, Virginia, by the Central Publishing Company, Inc.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Change of Address: Be sure to give both old and new address when asking that your address be changed.

All news matter and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsyth Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

Receipts: The change of label is your receipt for money paid. The label shows date of expiration, and change on label will appear the first or second issue of the month following renewal, provided it was received before the 25th. No other receipt will be sent unless requested. Please notify the Richmond Office if label is not changed as above.

MARRIAGES

BOST—McADAMS.

Married June 10th, Elon College, N. C., Dr. J. U. Newman officiating, Miss Clara Lois McAdams and Mr. Herbert Earle Bost.

Miss McAdams is the daughter of deacon J. C. McAdams. Since graduating from Elon College she has been engaged in teaching. Mr. Bost is associated with his father in the hosiery mill business.

Upon returning from their wedding trip they will reside in Burlington, N. C.

J. U. NEWMAN.

OBITUARIES

JENKINS.

Mrs. Alma C. Jenkins was born April 30, 1901, and died May 10, 1934, aged 33 years, and 10 days. Surviving are her parents, Brother and Sister John Hitt of Newport, and six sisters, two brothers, and four little children.

Much sympathy is felt for them all, and especially for the little ones bereft of both father and mother.

Funeral services were held May 12, 1934, at Tlma Lutheran Church, near her late home, and interment in the cemetery there.

A. W. ANDES.

TAYLOR.

Mrs. Mary Ann Ophelia (Lewis) Taylor, daughter of the late George and Sallie Lewis, born Nov. 30, 1871, died March 26, 1934. Age 62 years, 3 months and 26 days. She was married to Mr. William Taylor Oct. 8, 1893 and to this union were born five boys, W. C., E. D., R. C, Paul, and Vernon Taylor; four girls, Mrs. H. C. Rudd, Misses Margarette, Kathryn, and Frona Taylor. Two brothers, M. W. Lewis and R. D. Lewis, one half brother J. W. E. Lewis and seven grandchildren. All with her husband survive.

Early in life she professed faith in Christ and united with Shiloh M. E. Church south. After her marriage to Mr. Taylor she transferred her membership to Fairview M. P. Church and there remained until death called her home.

She was devoted to her husband. her home and her family. She was a lover of all good and righteousness and abhorred all that was evil. Her interest was always for the spiritual interest of her children. Her home was always open for the ministers of all denominations. A good woman has been called from among us.

Funeral services were held in Bethlehem Christian Church, conducted by Rev. J. H. Abernathy of the M. P. Church, assisted by the brother Lance of the M. E. Church South and the writer. Her body was laid to rest in the church cemetery beneath a large and gorgeous mound of flowers.

May God comfort and sustain the stricken family.

G. C. Crutchfield.

TROLLINGER.

In the death of H. Walter Trollinger, the First Christian Church shares with the City of Burlington a sense of deep loss.

The former has lost a devoted and active charter member and loyal deacon; the latter a respectable business man and unassuming solid citizen.

1. Be it therefore resolved by the Board of Deacons of the First Christian Church:

1st. That we express to Mrs. Trollinger and the Trollinger family our sincerest sympathies in this their season of loss and sorrow, and that we commend them to our Heavenly Father's love and comfort.

2nd. That we hereby give expression to our admiration of and esteem for Deacon Walter H. Trollinger as a man, a deacon and a Christian.

3rd. That we here and now witness to our affection for him as a brother of the Board and a faithful member of the Church.

4th. That we again affirm our faith in the precious promises of Christ our Saviour concerning the provision made for those who love and serve Him; our expectation of again meeting with and serving with our Brother Trollinger in our Father's House; and our gratitude to Almighty God for His Grace so beautifully and efficaciously manifested in our Lord Jesus Christ.

J. W. Fix, Chairman.
S. A. HORNE, Secy.
Board of Deacons.

PIEDMONT COLLEGE

Located in

"The Blue Ridge Highlands"

An accredited college with an enviable reputation for superior classroom instruction, and wholesome student life.

Fully recognized and accredited in its home State, and in such neighboring States as North Carolina, South Carolina, Alabama, Tennessee and others. Standard courses leading to the A. B. and B. S. degrees.

The Summer Term, continuing for six and nine weeks, affords opportunity for college and professional study and invigorating recreation.

From six to twelve hours of credit may be earned. Special courses in Elementary, Intermediate, High School and Rural Education. Public School Music and Art; School and Playground Games; Athletic Coaching.

For Fall Term or Summer Bulletin, write

PIEDMONT COLLEGE,
DEMOREST, GEORGIA.

Southern Seminary Foundation

(*Successor to Atlanta Theological Seminary.*)

AFFILIATED WITH

Vanderbilt University

The Foundation and the other Foundations that are affiliated with Vanderbilt University School of Religion comprise the only Interdenominational Theological School in the South. Through this affiliation the students enjoy the rights and privileges of Vanderbilt University.

DEGREES.

Candidates for degrees are required to have completed their college courses.

The degree of Bachelor of Divinity is offered to qualified students who complete the required courses.

Vanderbilt University also offers the degrees of Master of Arts and Doctor of Philosophy, in accordance with the regulations established in its several departments.

MORE THAN A SCHOOL OF THEOLOGY.

Because of our affiliation with Vanderbilt, our relations with other nearby colleges where our students can take courses without tuition, and the cooperation of the American Red Cross and other social agencies in the city, we prepare students for many types of Christian service.

For information write

WILLIAM JAMES CAMPBELL, *President*,
330 BUTTRICK HALL, VANDERBILT UNIVERSITY,
NASHVILLE, TENN.

THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

IN ESSENTIALS, UNITY. IN NON-ESSENTIALS, LIBERTY. IN ALL THINGS, CHARITY.

VOLUME LXXXVI. RICHMOND, VA., THURSDAY, JULY 12, 1934. NUMBER 28.

THE SUN'S OBSERVATORY

Rev F C Lester
505 S Main St.

Uncle Sam Owns World's Largest Camera.—

The largest camera of its kind, a precision instrument that weighs fourteen tons and is thirty-one feet in length, has recently been installed by the United States Coast and Geodotic Survey for the purpose of reproducing nautical charts and airway maps. It makes copies up to fifty inches square, with an accuracy of 1-1000 of an inch, and at a very great saving in time and cost. Notwithstanding their great weight, the easel and lens are rolled easily along their track by means of hand-wheels. The operator or photographer stands inside the camera, where he sensitizes, exposes and develops the plate. The length of time required to build this camera was two years.

To Land Passengers in Heart of New York.—

Two landing docks are being constructed in East River, which when completed will permit the landing of seaplane passengers in the heart of New York City. These docks are being built by a local construction company and are said to have the sponsorship of City officials. The landing platforms of the docks will be eighty-three feet in length and each dock will have a turntable which will be electrically operated. Within thirty seconds after the plane has landed, it can be turned half-way around and passengers will be enabled to disembark without the use of a boat. The inner edge of these floating docks are attached to the shore, the outer edge being supported by floats.

War Debts and Mr. Douglas.—

Director of the Budget Douglas recently made a radio address in which he said: "If the foreign governments had paid their debts, it probably would have intensified the chaos in international currency, paralyzed futher international trade, diminished our own profitable ability to produce and possibly increased the burden on the American taxpayer rather than diminished it." The British made a somewhat similar contention when they refused to pay up this time, and there may be some truth in what Mr. Douglas said, but it was hard on Mr. Hull that he should make such statements when our Secretary of State was bending every effort to collect at least a part of this past due bill.

Fascism Comes to Canada.—

From a recent issue of *The Christian Evangelist* we quote the following: "As in the United States, fascism in Canada is struggling to achieve a position of some importance and is growing at a rate which is somewhat disturbing to observers who happen to deplore the fascist ideals. Recent meetings show that half of the Canadian fascists are under twenty-five years of age and that their ideals are very similar to those of Hitler's Nazis." Included in those who are supporting this movement, we are told, are the best haters and the sorely squeezed middle men. Evidences of this fascist movement include: intense nationalism, vigorous militarism, anti-Sematism, racial egotism anti-Liberalism and intense capitalism. Growing out of Socialism, Fascism has become one of the greatest antagonists of this doctrine, yet advancing nothing good within itself.

Freak Troubles Found by Telephone Men.—

Among some of the freak troubles which telephone shooters encounter, Robert E. Martin, writing in the August issue of *Popular Science,* gives the following: A short circuit was caused by an eagle, which, in rising from the pole on which he was sitting, beat the wires together and thus interrupted the service. A pet monkey was kept in a basement, where he would swing on the telephone wires, causing unusual noise until the trouble man located it and stopped him. A pole was washed down by a flood and threatened the wires attached to it. The situation was saved by the lineman who freed the wires by shooting off the insulators on the cross arm and thus freed the wires. A baby used the telephone cord to cut his teeth and put the phone out of commission. A sleet storm in Tennessee snapped a telephone cable, it could only be reached by boat and was repaired by linesmen who took the precaution to wear life preservers. The humming noise made by telephone wires was mistakened by a bear for the humming of bees. He climbed the pole in search of honey and when he found he had been fooled, smashed the insulators to show his disgust. We are told that in Africa, giraffes cause much trouble by running into the wires and snapping them.

Cedars of Lebanon.—

Thirteen living cedars of Lebanon are being sent by the American University of Beyrouth, Syria, as a good-will offering to the people of the United States. At the direction of President Roosevelt, they will be planted in the grounds of Arlington National Cemetery, overlooking the city of Washington from across the Potomac River. These are the majestic trees called in the Bible "the trees of Jehovah, the cedars of Lebanon, which He hath planted." Their most famous appearance in history was when King Hiram of Tyre transported Lebanon cedars to Jerusalem to be used in the erection of Solomon's Temple. Says the *National Geographic Society Bulletin*: "The famous cedars are in the Lebanese Republic, at the eastern end of the Mediterranean, just north of the Holy Land. Although Lebanon is included in a French Mandate along with Syria, it has its own government under a Syrian president. The flag of the Republic is the flag of France with the green cedar of Lebanon in the center. The site of the chief cedar grove is one of rare beauty, the stage of a massive amphitheatre miles across and 4,000 feet high. Immediately behind them the long life of the Lebanon rises to its culminating ridge, more than 10,000 feet above the Mediterranean. Twenty miles to the northwest lies the port of Tripoli." An authority tells us: "There is not and never has been a rotten Lebanon cedar. The wood is incorruptible. The imperishable cedar remains untouched by rot or insect."—God's planting.—*Methodist Protestant Recorder.*

How the Churches Wage Peace.—

J. P. Stephenson, writing in *The Christian World* says: "Two years ago the London Missionary Board set itself to balance the society's budget. We have failed each year by about £12,000. Next year we dare to ask a still higher estimate by £3,500. The figure then is £149,000. The membership of our churches in England alone is 307,913. If we could raise an average of 10s. per member we should have £5,000 more than we ask. Is that possible? Do we realize this is merely 2½d. a week for fifty weeks? I have spent some time analyzing figures and am startled with many stories. I give no names here, but have sent a copy of my list to Dr. Berry (secretary of the Congregational Union) and Mr. Chirgwin (secretary of the L. M. S.). Here is a church in the biggest city of the world ministered to by one of our foremost men, and the L. M. S. gift averages 3s. 7d. per member—less than a penny a week. Here is another in which 2,000 people gather with 425 members, and their gift is 4s. per member. A church that I know well which has 430 members gives 3s. 3d. per member. A church whose minister has stood for the chair of the Union has 320 members who give 4s. 6d. each. Two comparatively new churches, both prosperous, give 5s. 10d., while another just out of London with 373 members raises 5s. 11d. per member. A church known through the ministry of one of our most honored leaders gives exactly three-halfpence per week per member, while two churches whose fame is in everyone's mind and which have respectively 735 and 601 members content themselves with 9s. 2d. a member. My list reveals three churches whose ministers are directors and so in direct touch with the society's story—each of them strong churches—which give 6s. 6d. a year per member, and the list includes eight churches, whose ministers are members of the board, whose gifts only just reach the ten-shilling level. Mr. Chirgwin has said it. We are campaigning for Christ. Was ever a campaign such as ours fought on the basis of 2½d. a week—and unpaid-"—*Reprinted from Advance.*

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

We learn with deep regret, just as we go to press, of the loss sustained by Rev. R. E. Brittle of Suffolk, Va., in the death of his dear wife on Tuesday of this week.

Two interesting pieces of news appeared in the daily press yesterday: Mississippi voted against "Liquor Control"—how we do twist the king's English—and in favor of retaining the State prohibition law. New York reported a 300 per cent increase in fatal accidents since the repeal of the Eighteenth Amendment. Both items are significant.

A speaker at Oberlin, Ohio, declared an imperishable fact in these words: "Mission Boards and Councils arise from Missions, and not Missions from Councils and Boards." The first Church Council was called in Jerusalem only after missionary work had begun. It would be well for us as churchmen to remember that the church itself did not institute Missions, but our Lord who founded the Church that did that.

We attended the "In Memoriam" services, First Congregational Church, Oberlin, Ohio, on Sunday morning of the General Council, at which services a list of Congregational and Christian ministers who were known to have passed away since the last meeting of the General Council, was placed in our hands. Their full names are printed, with the place of their residence at time of death and the date on which each died. The list now in our hands covers four closely printed pages and shows that from our ranks 451 ministers went to their reward during the past two years. As one glances at the long list of those who have dropped out in so brief a time, one wonders if others in equal numbers have stepped in to fill up the breach and, if so, will they carry on worthily the work entrusted to them and wear with Christian zeal and fervor the mantle bestowed by these sainted hands?

Rev. Stanley C. Harrell, D. D., Durham, writing of the Council at Oberlin, Ohio, says:—"It was to me the most inspiring and instructive meeting I ever attended. It has given me an entirely new insight into the possibilities of the merger. On the way home I fell in with three of the delegates from the meeting in Cleveland, and they were equally as enthusiastic about their experience." The meeting in Cleveland referred to was that at which the Reformed Church of the United States and the Evangelical Synod of the United States merged into one body, and these two great churches now become one in fellowship as well as in comity and cooperation. The Cleveland meeting cemented the union in the Foreign work as well as the Home work of these two bodies. Thus the uniting of the churches of Protestantism goes merrily and happily along, and at last the fervent prayer of our Lord seems to be receiving answer: "That they may be one even as we are one; I in thee and thou in Me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

The Western N. C. Sunday School and Christian Endeavor Convention met with Antioch Church (Randolph County), Tuesday, July 3. A large delegation was present and most of the Sunday schools of the Convention were represented. The president of the Convention had moved away during the year and the vice-president was unable to attend. Miss Lillie Horne, the faithful secretary, made announcement of this fact at the opening of the session and requested President L. E. Smith, of Elon College, to call the Convention to order and to conduct the opening exercises. By vote of the Convention the temporary president was requested to preside for the day. The day was filled with interesting reports and addresses bearing directly on the work of Sunday Schools and Christian Endeavor, and a very profitable, progressive session was held. The entertaining church had enlarged and repaired its building, which is a valuable and much needed addition. The Convention was entertained with abundant hospitality. The session next year, on invitation, is to be held with our Pleasant Hill Church near Liberty, N. C. Rev. J. H. Lightbourne, D. D., was elected president. Rev. S. M. Penn, Vice-president, and Miss Lillie Horne, Secretary and Treasurer.

Mr. C. J. Strickland, Columbus, Ohio, was a visitor at Elon College and the editorial office of THE CHRISTIAN SUN, Friday, the 6th. Brother Strickland's radio address given on the editorial pages of THE CHRISTIAN SUN two weeks ago carried information that was most heartily welcomed by all lovers of decency in moving pictures. The Catholics, according to Mr. Strickland, are waging a telling fight on the movies, and the Federal Council of Churches in America are calling upon all Protestant churches to join in the crusade. Millions have now signed the pledge of the "Legion of Decency," and the result is that in many cities the door receipts for movies have dropped fifty to eighty percent. One well-known company operating a string of movie houses is seriously considering closing up all their theatres until decent pictures are offered the public, the same chain of houses having warned their employees if door receipts continue to drop off as they have for the last few weeks their theatres will soon close. The most effectual way of dealing with the indecent movie is to curtail receipts to producers. Brother Strickland believes the fight by Catholics and Protestants for decent movies will not cease till a magnificent victory is won over this, one of the greatest evils of our day.

A SURPRISE PARTY.

Rev and Mrs. W. T. Scott were highly honored with a surprise party at the United Church on June 29, the 6th anniversary of their wedding. Some fifty guests were present, a musical program was rendered and presents were given as a token of appreciation for the service they have rendered the church and the city. The *Winston-Salem Journal,* commenting on the event, says:

"It is to be noted with wonder and praise that Mr. and Mrs. Scott have been here less than three years and have organized the only Congregational-Christian Church in this city, built a modern church building and, although the congregation is still small, it is a very active and hard working organization, and its success is to be pointed out with pride, all of which has been due to the faithful service of Mr. and Mrs. Scott."

From the church bulletin of July first, we glean the following:

"Mr. and Mrs. Scott desire to acknowledge the lovely tribute and honor paid them by members and friends of the Church, Friday night, June 29th, on their sixth wedding anniversary. The surprise was complete, the reception beautifully planned and executed, the gift most appropriate, and the love and respect which prompted such an expression is most deeply appreciated. Your happy pastor and his wife feel that this beautiful expression of love from you will not only bind us into a still closer Christian fellowship, but such an experience makes us, your servants, want to mean more to each of you. May God bless you."

SUMMER SCHOOL OF LEADERSHIP TRAINING.

SOUTHERN UNION COLLEGE, WADLEY, ALA.
JULY 29—AUGUST 4, 1934.

6:30—Rising bell.
7:00—Breakfast.
8:00—Chapel conducted by Rev. J. H. Dollar.
8:30—Courses for which International Credit may be received.
1. "Development of Christian Personality," Mr. Millard Stevens.
2. "Vacation Church School Methods and Materials," Miss Pattie Lee Coghill.
3. "Young People's Materials and Methods," Rev. Ross Ensminger.
9:30—Study Period.
10:15—Credit Courses continued.
11:15—Courses for which no credit will be received.
1. "The Old Testament," Dr. F. P. Ensminger.
"Missions," Mr. Phillip H. Havener.
3. "Dramatics," Marguerite Davison.
12:30—Dinner.
1:30—Rest Period.
2:30—Handwork directed by Mr. Chandler Adams.
3:30—Recreation directed by Mr. Chandler Adams and Mr. Philip Havener.
5:30—Supper.
6:15—Vesper Service directed by Miss Pattie Lee Coghill.
7:00—Recreation—directed games.
8:00—Service and addresses by well known leaders.
10:00—Lights out.

General Information.

Dates: July 29th to August 4th. Beginning with Fifth Sunday meeting at Cragford. The night session of that meeting will be held at Wadley Christian Church. Students expected to be present at that session. Classes begin Monday morning and close at noon the following Saturday.

Expenses: Registration fee of one dollar. Board four dollars or the equivalent in food. A part or all of your board may be paid in food.

You will need: Bible note book, pencils or pen, flashlight, sheets, pillow cases, towels, musical instruments (if you play), any recreational equipment.

Whom do we want? Any person who is interested in becoming a better leader in the church and community. We urge our Congregational and Christian ministers, Church School Teachers and Young People to take advantage of this opportunity for renewed consecration and training for their tasks.

Officers of Training School—Miss Eunice Stephens President; Miss Frances Wilson, Vice-President; Mrs. Mary Dollar Hooks, Secretary; Mrs. V. L. Carter, Registrar.

Publicity Committee—Guilford Kitchens, Miss Ernestine Hood, Mrs. Mary Dollar Hooks, Millard Stevens.

Please make out this enrollment blank and send it to Mrs. V. L. Carter, Wadley, Ala., with one dollar Registration fee.

ENROLLMENT BLANK.

Please enroll me for the Summer School of Leadership Training held at Southern Union College, July 29th to August 4, 1934.

I plan to take Credit Course No.....
and Non-credit Course No.....

I will observe the rules and do my best to make the summer school a success.

Name .....

Address.....

SUNDAY SCHOOL AND CHRISTIAN ENDEAVOR CONVENTION.

The 1934 session of the Sunday School and Christian Endeavor Convention of the N. C. & Va. Conference was held at Berea Church, near Elon College, Thursday and Friday, June 21-22. The first day's roll call disclosed that there were 176 delegates and visitors present. This included 14 pastors, 13 Sunday School superintendents, 6 C. E. Presidents, 30 Sunday School teachers. The attendance at the later sessions must have reached three hundred or more. The following Sunday schools were not represented: Concord, Kallam Grove, Salisbury, United. The largest number of Sunday schools ever represented was present for this session.

The theme for the Convention was "Reflecting Jesus Christ," and the Convention Song was "Let the Beauty of Jesus be seen in me."

The session was one of the finest held in many years, considering the absence of so many of our leaders who were in attendance at the General Council at Oberlin, Ohio, June 21-28th. These leaders' counsel and inspiration were greatly missed, and it was the vote of the Convention that effort should be made to secure a calendar for our various Conventions that would make unnecessary such conflicts in date as could possibly be avoided.

Highlights in the session was the President's Address, "More Horses than Riders," by our capable leader, Mr. W. B. Truitt; the address on "Reflecting Jesus Christ through C. E.," by Rev. Gordon Spaugh, Winston-Salem, and past President of the N. C. Christian Endeavor Union; the group conferences on general S. S. and C. E. Problems; "Making our Convention Evangelistic" an address by Rev. H. E. Crutchfield. Rev. G. C. Crutchfield and Miss Frankye Marshall respectively avoided the stereotyped address of Welcome and Response. They challenged the Convention with an appeal for making the session more than just "another meeting."

The Youth Fellowship, under the leadership of Rev. J. Everett Neese, had charge of the Thursday night session, and a great service was held. Rev. Banks J. Peeler, pastor of the First Reformed Church, Burlington, made an inspiring address.

The session voted to hold its 1935 meeting at Bethel Church (Caswell Co.), Rev. J. F. Apple, Pastor.

All present officers were re-elected:

President, Mr. W. B. Truitt, Greensboro.

First Vice-President, Mr. W. T. Dunn, Lynchburg, Va.

Second Vice-President, Rev. C. E. Newman, Virgilina.

Recording Secretary, Miss Evelyn Stewart, Greensboro.

Asst. Recording Secy., Mr. John R. Foster, Jr., Greensboro.

Corresponding Secy., Rev. Wm. T. Scott, Winston-Salem.

Treasurer, Mrs. Floyd H. Dunn, Lynchburg.

Departmental Secretaries:

Children's Division, Mrs. Robert Simpson, Summerfield.

Young People's, Miss Frankye Marshall, Walnut Cove.

Adult Division, Mr. S. D. Scott, Greensboro.

Administrative, Rev. D. M. Spence, Salem Chapel, N. C.

Missions, Miss Jessie R. Sharpe, Summerfield.

Senior C. E., Rev. J. E. Neese, Elon College.

Int. C. E., Miss Clarice Gunn, Reidsville.

Junior C. E., Miss Helen Mitchell, Reidsville.

The Berea Church and community opened its home, church, and heart, and the session was royally entertained. The happy pastor, Rev. G. C. Crutchfield, and his people certainly proved themselves hosts indeed.

There was a sentiment expressed at the session that we should make the Convention meeting more than a propaganda agency but should consider in most effective ways the problem of teaching in the Sunday School, and of introducing effective programs for Christian Endeavor. There was also much emphasis put upon worship, and since the session next year will be held at Bethel (Beth-El), "House of God," our capable President, has suggested that perhaps the suggestion implied in the name of the entertaining church offers an excellent opportunity for laying particular stress on worship at the 1935 session.

W. T. Scott.

ANOTHER CHURCH MERGER.

Throughout Protestantism considerable interest attaches to various movements toward union among a number of communions. While some of the unions that are being effected deal with groups originally separated from some parent denomination there was a merger taking place in Cleveland, Ohio, June 26 and 27, that brings together two bodies that have had an entirely independent existence. The Reformed Church in the United States and the Evangelical Synod of North America are holding their national conferences in Cleveland simultaneously and then after taking care of the necessary formal details are bringing the delegations of the two bodies together to proceed with the formation of the new united church.

The Reformed Church of the United States has a history of about two hundred years, developing from small beginnings in the state of Pennsylvania and subsequently spreading into some thirty states. It has a membership of approximately 350,000. The headquarters are located in Philadelphia, Pennsylvania.

The Evangelical Synod of North America had its origin in the state of Missouri about one hundred years ago. Its present constituency is to be found chiefly in the Central States and the Southwest. It has a membership approximating 275,000. The denominational headquarters are located in St. Louis, Missouri. The Rev. Paul Press of St. Louis, Mo., is President of the Evangelical group. Rev. Dr. Henry J. Christman of Dayton, Ohio, is President of the Reformed Church in the United States.

The united church body will touch all sections of the country with the exception of a few states in the South and the New England area.

Maps in the special issues of the *Evangelical Herald* and the *Reformed Church Messenger* for June 21 show the numerical representation of both church bodies, both in the United States by states as well as on the mission fields in Asia and Central America. The Reformed Church has its largest membership in Pennsylvania and Ohio, while the Evangelical Synod constituency is strongest in Illinois, Missouri, Ohio and Indiana. Most of the thirteen educational institutions of the Reformed Church are situated in Ohio and Pennsylvania, while the two institutions of the Evangelical Synod are located in Illinois and Missouri. Both denominations are strong in their institutions of charity, the Reformed Church in the United States having ten homes for orphans and the aged and one hospital; the Evangelical Synod supporting eight hospitals and eleven homes for orphans and old folks, two institutions for the epileptic and feeble-minded, and one institutional church and social center.

The foreign mission fields of the Reformed Church are found in the northern section of Japan, two interior provinces of China, and in Iraq (Mesopotamia). Those of the Evangelical Synod are located in the Central Provinces in India and in Honduras, thus giving the united church strategic locations for missionary work in all important Asiatic countries as well as in Central America. The combined missionary force of the new church body consists of more than 570 workers, not counting the nationals engaged in educational work or other capacities.

On June 26 both church bodies met in separate sessions to transact such business as the occasion called for. On the evening of that day, at seven o'clock, a joint session of both judicatories was held in Zion Church, of the Evangelical Synod, in which by joint resolution the union of the two churches was declared duly effected. At eight o'clock in the same church the members of both bodies partook of holy communion, in which visiting ministers and laymen took part. The presence of Dr. S. M. Cavert of the Federal Council of the Churches of Christ in America, and representatives of leading American church bodies added to the impressiveness of the occasion. On Wednesday, June 27, the new united church held its first session for constituting the General Synod of the Evangelical and Reformed Church. Officers were elected and provision made for preparing the constitution of the new denomination.

So nearly do the two merging groups find themselves in accord that the union is being effected "without a prearranged constitution, by-laws or creedal statement." They are uniting with absolute confidence in each other and in full assurance that they will be able to work out together whatever is necessary for government and statement of doctrine.

—*Federal Council News Service.*

PAYMENTS FOR JUNE.

The list below shows those who made payments on their subscriptions during June. We thank these subscribers, but would urge that others look at their labels, and if in arrears pay some part if not all of their arrearage. There should be not less than an average of two hundred renewals sent in each month. The number returned for the past month is only about one-eighth of that number.

If you have sent in your subscription before the 25th of June and your name does not appear on this list, please check your label and see if you have been credited. If you have not, send us a postcard and we will see that the error is corrected at once.

Again thanking those who have remitted, I am,

Sincerely,

J. T. KERNODLE,
Managing Editor.

Mrs. J. P. Avent, 317 Holloway Ave., Durham, N. C.
B. A. Barber, Elon College, N. C.
Mrs. H. L. Bondurant, 3413 Bainbridge St., Norfolk.
E. W. Cather, Winchester, Va.
Rev. E. T. Cotten, 119 E. Decatur St., Eaton, Ohio.
Jeff Davis, Ingrams, Va.
P. S. Dixon, R. 1, Summerfield, N. C.
Mrs. Sallie E. Griffin, Kernstown, Va.
Rev. Albert Godley, 10 Marion Road, Upper Montclair, N. J.
Rev. Edward F. Green, Box 832, Southern Pines, N. C.
Rev. T. J. Green, Elon College, N. C.
Mrs. R. C. Harrell, 522 Washington St., Suffolk, Va.
Rev. S. C. Harrell, 725 Burch Ave., Durham, N. C.
J. G. Holt, Box 45, Burlington, N. C.
Rev. J. H. Hughts, Pisgah, Ala.
Mrs. W. H. Jones, 520 W. 27th St., Norfolk, Va.
Rev. T. L. Leverett, Hoschton, Ga.
J. J. Pritchard, Durham, N. C.
Mrs. Lura Rabey, W. Washington., Suffolk, Va.
Mrs. E. B. Rawles, R. 1, Box 186, Suffolk, Va.
G. W. Rothgeb Luray, Va.
H. Braxton Rountree, 26 Rector Place, Red Bank, N. J.
Miss Minnie Showalter, Broadway, Va.
M. M. Stroud, R. 1, Chapel Hill, N. C.
Mrs. M. J. Ward, Cedar Grove, N. C.
Mrs. Hattie Wood, 11 Amity Court, Springfield, Mass.

E-D-I-T-O-R-I-A-L

EDITOR
J. O. ATKINSON, ELON COLLEGE, N. C.
ASSOCIATE EDITOR
E. C. GILLETTE
117 W. Forsyth Street, Jacksonville, Fla.
CONTRIBUTING EDITORS
I. W. JOHNSON ELISHA A. KING

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

OBERLIN.

Last week's CHRISTIAN SUN gave columns of detail about the General Council at Oberlin. Even as many columns would not tell the story. It may have been noted by our readers that every one who attended the Council and wrote about it last week, gave impressions and approaches as distinctly and as differently as they would have done had they been attending different Councils. This variety, in a measure, reveals the technique of the Council. Of the two thousand who attended, there were doubtless two thousand views, estimates and interpretations of the meeting. At Oberlin and since, the SUN's editor has been driven again and again to these reflections and conclusions—

1st. The Greatest wisdom, the keenest minds and the most comprehensive insight into the problems of nations and individuals are to be found, not in political assemblies, national congresses or parliaments, but in church councils and assemblies. Our General Council at Oberlin dealt with problems of human welfare and destiny that our national government will undertake to deal with a decade hence, and will deal with them no more intelligently than the General Council dealt with them at Oberlin, June 21-27, 1934. Just one of these as an example. Before this nation of ours shall go into another war, it will have to discuss that war and decide upon it in the light, and under the impulse of that which is more than patriotism. If it is patriotism to stand up and fight for your nation, whether right or wrong, then Church councils have demanded, and will demand, that patriotism shall enlarge the sweep of its meaning by declaring every citizen is a world citizen, and every human being has rights and privileges as a child of God. Those who are preaching and teaching Jesus Christ are beginning to believe in Him as the Prince of Peace and the elder brother of the human race. The politicians and the government will not fly furiously into war, even for the sake of economy, pride or prejudice; it will have to reckon with that increasing number of the followers of our Lord who believe that war is wrong and that God, through Moses, was speaking to the nations as well as individuals who make up that nation when He said: "Thou shalt not kill." The discussion of war, the elements that enter into war, the prejudices and the passions that precipitate war, and the hell of war when it comes, then the folly and the fruitlessness of war twenty-five years after it has been terminated, were brought out in bold relief and rugged outline at Oberlin, and protest was made against all forms of subtle propaganda in time of peace for war. When our nation gets ready to go into another war it will have to deal with the wisdom, the insight and the conviction of far-visioned and clear-sighted men and women who met at Oberlin in 1934.

2nd. The second impression from Oberlin abides and deepens. Society and the world will not be saved in the aggregate. Time and again, great minded men and women defined the "social gospel", but invariably they revealed and emphasized the fact that the only hope and meaning of the "social gospel" was in individual redemption, personal salvation. Society, in its economic moral and spiritual make-up, can go no faster, no further and no deeper than the mind, heart and soul of individuals go. The only hope of social reformation is personal regeneration, and the only saving grace of society is the salvation of the individual. There is a social gospel. There is an individual gospel. This, for the reason that the gospel of redemption is more comprehensive and far-reaching than the individual that it redeems. It impels that individual to see to it that he helps to create and to keep a clean and decent social order.

3rd. There is no progress without change. Change does not necessarily mean progress. There are many changes that hinder rather than help progress. Our government changed from the open saloon to legal prohibition. It has since reversed itself and changed in many quarters, at least, to the open saloon and the legal sale of liquor in drug stores, in chain stores, in grocery stores and everywhere, that the people may secure drink and more drink. This may seem like a change from bad to worse, but is it? The National Council at Oberlin declared, in no unmistakable terms, for a dry nation, based on personal sobriety, personal aversion to strong drink, personal interest in producing a saloonless community, nation and world. The fight is not ended. The liquor problem is not solved. There has been a change, but sobriety goes forward not in a straight line but by a circuitous route up a broken incline. The power of the bootlegger under prohibition had to be broken, and the open defiance or utter disregard for law under prohibition had to be reckoned with. So a change has come. The right will prevail and sobriety will conquer. The church will fight the battle and will win the conflict, and then the nation will act intelligently and effectually.

There is nothing on earth as powerful as an idea come to its time. Ideas were voiced at Oberlin, which have either come to their time or will come to their time, and in the counsel of wise, broad-minded, far-visioned souls one is constrained to emphasize in one's mind and heart the proverb:—"The fear of the Lord is the beginning of wisdom; and a knowledge of the holy is understanding." J. O. A.

CHURCH MERGERS.

The *Philadelphia Evening Bulletin* points out that within the last thirty years there have been ten church mergers as follows:—

"The Presbyterian Church in U.S.A. and the Cumberland Presbyterian Church, in 1906. The Northern Baptist Convention and the Free Baptist Church, in 1911. Three Lutheran groups came together in the Norwegian Lutheran Church of America in 1917. Three other Lutheran bodies formed the United Lutheran Church in 1918. The Presbyterian Church in the U. S. A. and the Welsh Calvinistic Methodist Church, in 1920. The reunion of the Evangelical Association and the United Evangelicals, in 1922. The Congregational and Evangelical Protestant Church, in 1924. The Congregational and the Christian Churches, in 1931. And the American Lutheran Church formed of three separate Lutheran Synods, also in 1931."

There are many other proposals now under consideration, and unless all indications fail the next decade will show more of the denominations uniting organically. In addition to these organic unions, the spirit of comity and cooperation increases constantly and the sacrimonious warfare that obtained among the various denominations a few years ago has very largely disappeared.

This state of affairs has come about, however, not without certain losses. Time was when church members had a firm belief even in non-essentials and details, and they stood by this belief, and sought out the grounds and the reasons for maintaining their beliefs. The case is quite different now, and many church members are indifferent about their own faith and belief and pass the matter off with saying: "Oh! Well, it matters little, one church is about as good as another, if not a little better." We shall have to recover from a condition of this kind, since the church, like other institutions, is built and goes forward not on "opinions" and half beliefs, but upon convictions and unwavering faith.

J. O. A.

CIGARETTE OUTPUT.

In spite of the propaganda and subtle advertising on which the manufacturers have spent millions of dollars, statistics now available reveal that the output of cigarettes in 1933 was eight billions under that of 1931. This is not much, but it is something and gives some hope to those who care for the physical and mental health of our youth. In comparison with the total output, the decrease was not much and the volume of cigarettes consumed in 1933, viz:—one hundred and twelve billions, was sufficient to impair the health and becloud the thinking of thousands of youth and adults who are addicted to the habit.

If only a fractional part of the educational work to reduce the use of cigarettes was carried on by those who care for the physical and mental well-being of human beings, as is carried on to increase the use of cigarettes by those who think only in terms of profit, the next two years would show far greater reduction than the past two years have shown.

J. O. A.

If you are fighting against your sins, so is God. On your side is God who made all, Christ who died for all, and the Holy Spirit who gives all wisdom, purity, and nobleness.—*Charles Kingsley.*

Can we be unsafe where God has placed us, and where He watches over us as a parent a child that he loves?—*Fenelon.*

THE RIGHTEOUSNESS THAT EXALTS A NATION.

Delivered before the General Council

By F. G. Coffin, *Co-Moderator.*

The theme of this Council is pretentious in its implications and, if taken with the seriousness which it should involve, will demand some revision in both the nation and the quality of the righteousness which is being produced in it. In spite of the sincerity of our intentions, unless a too heavy strain of self-sacrifice is put upon them, one cannot avoid wondering whether this Council means to be serious about it, or has inserted it as an ideal to embelish the printed program as the flowers decorate the pulpit. It is not an easy time, in this present world rivalry, for a nation to commit itself to the practice of that type of righteousness advocated by the Great Teacher, nor is it much easier to find a righteousness in any other area which may be brought over into the field of the nation.

There is a widespread moral tentativeness which we let ourselves believe comes from our changing times. In the refuge of this reasoning, we await a stabilizing of human relations into a new order. It is easy to make ourselves believe that when this order arrives, we will make it a thing of righteousness. We who are moral and religious leaders are doing much too little now toward shaping the character of that better order which we think is to come. In this we but repeat the age-long error of the Christian Church: namely, always attempting the more difficult task of reforming and reconstructing what others have already built instead of building the social structure from its beginnings, according to the specifications of righteousness.

The whole complicated situation of society is baffling to most of us. Competing material interests have made deliberate and undisguised war upon Christian principles. Unashamed, low-grade ideals of living are being shouted from America's housetops. Nations no longer disguise the fact that they purpose to put each other at a disadvantage in the commerce of the world. In the midst of this there is a restless mulling of the *hoi polloi,* skeptical, angry, prejudiced, and ready for their fatal dash under a leadership intriguing enough to fire their emotions. Much uncertainty as to what methods should be employed to bring ideals of righteousness into dominance amid this confusion prevails. There are but few days in human experience where willingness to act in a holy way exceeds a knowledge of the way itself, but to many this is one of those times. Few know, except in an almost inapplicable idealism, just where and how our many national problems should be attacked. We even regard leaders untrustworthy to the extent that they are cocksure. This frame of mind adds to the mortality of good intentions.

New Interrogation Points.

In the church, things thought long settled are bristling with a new array of interrogation points. There is no lack of investigation of our religious enterprises; in fact, we would be surprised to find one which was not under question from some source. We have been "surveyed" and "investigated" until the very connotations of the words make us peevish.

Once it was disloyal to speak disparagingly of the enterprises of the church, and, whether wise or unwise, none dared do the sort of condemning practiced by unregenerate and infidel lest he might rock the boat. Today there seem to be as many articles which carry severe criticism of the church, its work and institutions, as those which approve it. Thumbing through recent numbers of some leading religious periodicals, one is struck by the large number of captions such as these: "When Will Christians Stop Fooling Themselves?", "Missions Has a Nervous Breakdown," "The Churches Fail the Nation," What's Wrong With Our Colleges?", "The Sickness of Liberal Religion," "Listening for Religion's Last Gasp," "Are the Churches Insolvent?", "The Passing of Home Missions," "America's Bankrupt Churches," etc. So merciless are some of them that one could easily suppose them to be the raillery of a Mencken or a Barnes.

The church does confront new situations which are disquieting but not impossible successfully to meet. It will do no good to close our eyes to them. Once our Pilgrim Fathers concealed the graves of their dead so that the Indians might not learn their losses; but now some of our states have erected highway markers where accidental deaths occurred, as a gruesome reminder of caution. Notwithstanding the comfort-giving gains reported in membership last year, the Institute of Social and Religious Research reports that there are 85,000 superfluous churches in this country.

Our whole system of benevolence and the manner of its use are under question. The niggardly may not be altogether reluctant to have it so. Ethical insight is always impaired by an attitude of excessive caution. Even if some former programs of missions are untenable, the need to fulfill the Great Commission and express in highest form our love for mankind and its welfare is still unavoidable.

After this deluge of criticism, let us who deal with deficits and problems tarry to hearten ourselves a little with the knowledge that our churches have come through the years of depression much more solvent than secular enterprises. Fraternal, patriotic, athletic, business and pleasure groups have shrunk about forty per cent in a time when the churches have made a net gain of approximately one and one quarter million members. While incomes were decreased 54 per cent, and expenditures for recreation decreased 72 per cent, church revenues were deflated but about 40 per cent.

Things That Are Insolvent.

The feeling is general that many of our social institutions are insolvent and unaware of it. We are fearing that men may not live at all unless they learn quickly to live as brothers.

We are trying hard to believe that the pain and dust-smother of the present social and industrial confusion is a process of reshaping and not one of wrecking, and that where social structures are collapsing, it is for the one reason of rebuilding with better adaption and greater permanency. To the best students of society some reorganization of human relationship seems imperative.

Almost never does a generation in the midst of transition recognize when a new order is at its beginning or what it is to be. A changed system is discerned only after it has been set up for some time. We may now have begun a new day which will never be otherwise than unsettled, changeful, and constantly running into new and unconventional forms. An established order of a kind that we have known in the past may never reappear. Development is never an accomplishment, it is always a process. We rebuild affairs in society as a hotel in Chicago was completely rebuilt recently—wrecking and rebuilding at the same time, but never stopping business for even a single day. Human affairs change more rapidly than the readjustments of the whole people toward them.

The delirious present cries out for more money, more credit, more employment, more food and better markets. Our morals are changing, or at least the conventions to which they are related have changed much. Many domestic ties are formed not "until death do us part," but as serial adventures. Our self-perpetuating bi-partisan political system of a century and a half seems to cause more ills than it cures, until one finds himself asking if American civilization can survive politics. Canon Donaldson of Westminster Abbey made the rather pessimistic declaration recently: "Our day is saturated with seven deadly sins: politics without principle; wealth without work; pleasure without conscience; knowledge without character; industry without morality; science without humanity; and worship without sacrifice."

The things by which a nation is exalted will never be secured until their need is discovered, confessed and the supply diligently sought and utilized. America is a venture in democracy, the specific breadth and kind of which is not duplicated elsewhere. The outcome is not yet absolutely guaranteed. The only completely successful democracy which our world will ever see will be one built upon a real brotherhood and it will be made a fact in operation because men are enthusiastic in heart to share in both its joys and its sacrifices. If this nation ever reaches that exaltation which comes through righteousness, her present system will have to be greatly depoliticalized. As now managed the future welfare of the party often supersedes the interest of the whole people. Rarely is there passed a piece of legislation where the ghost of party security does not stalk through it from the beginning to the end. By the estimate of Senator Harry F. Byrd, every six of our population carry on their backs somebody who lives on public money, acquired to a great extent through political manipulation. No need for the country is greater than an unselfish fraternity upon which to build a democracy righteous in purpose and practice.

Not only those things which enter into the civic building of the nation give it character, but the animus, attitudes, impulses, and purposes of its citizenry in private pursuits give national character to its population and institutions. There is everywhere great need for a revision of attitudes into mutual sympathy and cooperation in industry.

Many things contribute to a nation's life, not through definite planning, but by a process of unconscious absorption, yet they register indelibly in what that nation becomes. They are items for which too much solicitude cannot be indulged. As a city constantly analyzes and keeps pure the water supply which goes into the homes of its residents, and periodically flushes out its conveying mains, so, for the safety of its inhabitants, a nation must be relentless in its protection of the life elements, its pleasures and recreation, its histories and periodicals, its homes and institutions. Only by scrupulous care in these often unlisted ways can a serious pursuit of the highest in life, a generosity toward other nations and races, and the e l i m i n a t i o n of selfishness and hatred be achieved.

Clear the Way for Ideals.

High ideals do not have an open way to success in our America. Heavy commercialization is, in the very hours of this Council session, menacing the highest human and patriotic ideals. George Seldes, in his book, *Iron, Blood, and Profits,* reminds us that it is largely the profit motive which is responsible for war. Our marines, shot down in Haiti and Nicaragua, were killed by an enemy with guns made in New England. The Hotchkiss Company of Paris is delivering two hundred million francs' worth of machine guns into Japan. American planes have been sold to Japanese military forces and large quantities of American nitrates for making T. N. T. war supplies have been shipped to Japan. In 1915-16, ten thousand more Americans declared million-dollar incomes made from war trade.

(Continued on page 9.)

CONTRIBUTIONS

SUFFOLK LETTER.

The carpenters have begun work on the Sunday School rooms at Berea, Nansemond Church. The addition is 32 feet wide and 62 feet long and provides for seven Sunday School rooms. It is in the rear of the main auditorium. When completed it will be adequate for the needs of the School. About one hundred are enrolled in the Sunday School at the present time, and the attendance has been about 80 for several months this year.

We are determined to pay as we go in our building program. When we fail to collect sufficient funds to proceed with the work, the Committee is authorized to suspend work until funds are available. It requires a good deal of faith to make this venture, but faith is better than credit and sometimes finds the cash for the Lord's work. God can open the way for the church to carry forward the work of the kingdom, even in such a time as this. Men find a way to do other things for themselves, and it is possible for them to find a way to do their duty in providing for the religious education of our young people.

Methods of religious education are constantly changing. Separate class rooms are indispensable in every system of religious education. No substitute can be made for this type of equipment. Experts differ as to the organization of the Sunday School, but they all agree that every class should have a separate room for the recitation period. After much discussion the work at Berea is being pushed as rapidly as possible to completion. The young people are anxiously awaiting the day when they may have the privilege of using these rooms.

For the Pastor this is the realization of a long-cherished dream. Berea church has needed these rooms for many years. Financial conditions have not been favorable to the task. In spite of unfavorable conditions it is imperative that the young people shall have better equipment for their religious training. The importance of the task justifies this venture of faith. Young people are the hope of the future. They are more valuable than houses and lands and bank accounts.

Rev. and Mrs. R. E. Brittle have announced the birth of a son, Richie Parker Brittle, at Virginia Hospital, Suffolk, Virginia, June 30th, 1934. Mrs. Brittle has been seriously ill for the past week, but is improving at this time. This good pastor and wife have been untiring in their work in their field, which includes Cypress Chapel, Bethlehem and Union (Southampton) churches. They are greatly beloved for their faithful services in promoting the work of the kingdom

The writer has been voted a vacation during the month of August to give an opportunity to attend the Bible Conference at Massanetta Springs, near Harrisonburg, Va., August 13-26th. For six years it has been a great privilege and blessing to attend this Bible Conference. Surely it would be helpful for every one of our busy pastors to have this opportunity for rest and inspirational fellowship. Churches could make it possible for their pastors to attend such a Conference. Ministers who have this privilege are enriched in body, mind and spirit. Several ministers of the Congregational and Christian fellowship attend each year. It is worthy of the time and money.

The Eastern Virginia Sunday School and Christian Endeavor Convention of Congregational and Christian Churches will meet in the First Christian Church, Richmond, Va., Tuesday, July 17th. The Committee on Education of the Eastern Virginia Christian Conference will have a meeting at 2:00 P. M. during the intermission, and all persons having business with the Committee will please be present. Applications for membership in the Biblical Class or for loans to attend College should be made at this meeting.

I. W. JOHNSON.

WHAT NEXT FOR THE HIGH SCHOOL GRADUATE?

The topic for this article is a timely question for hundreds and thousands of young men and young women throughout this country. They have met the educational requirements of graded and high schools and are now ready for the next step. What shall this step be, and which way shall it lead? The high school graduates of this country range in age from fifteen to nineteen years. The majority are not sufficiently mature to grapple with business currents directed by shrewd and experienced minds. They are not prepared for office work, salesmanship, or professional duties. As they face the barriers that are inevitable, they are conscious of the need of a larger acquaintance of life and more thorough preparation for its responsibilities. In this dilemma, as the high school graduate thinks, the open doors of colleges and universities stare at him from attractive campuses. The courses are inviting; the advantages and associations are alluring. There is nothing else left for him than to enter, and, with but few exceptions, the high school graduate wants to pursue his educational oppotunities though a recognized college curriculum; and he would but for certain facts that must be considered.

With the majority of high school graduates, in this section, at least, the question of finance looms large as an obstacle. The relentless powers of the so-called depression have dealt harshly with individual fortunes. Many parents who were able to pay college expenses for their children five to ten years ago are finding it difficult today to provide actual necessities for themselves. Yesterday I interviewed a number of high school graduates everyone of whom is anxious to enter college in September. At one home, I saw only the daughter, who was a prospective student for Elon. After waiting several minutes she appeared. In the course of the conversation, she remarked that "I presume that I will be unable to go, and you can see from my eyes how it has affected me." She had been crying. The wistful look of a youngster today and the tragic expression of disappointment that sweeps his countenance when he realizes that, for financial reasons, he must turn back from the open door of college life and attempt to spend his days without such advantages is both distressing and heartrending. Returning from a long day of many interviews, and listening to the stories of misfortune, you certainly long for some benefactor who will buy endowments or other means for the necessities of unfortunate young men and women.

There is another obstacle that looms largely in the mind of the average parent today who is interested in the church and things religious. Often you are questioned as to the effect of the teachings of your college on the simple faith of christian people. Anxious parents want their children to have college advantages, but they want them to be able to retain the faith and the religious convictions of the home of which they are a part. Stories as to the infidelity of the college campus have gone far and near, the majority of which are ill-founded and untrue so far as the college is concerned. There are cases, however, that are true and should receive the condemnation deserved.

Our state schools are not permitted to give out sectarian religious teachings. While we accept gladly the separation of church and state in this country, we do not accept the separation of facts and spirituality. Every subject taught in the schools and universities of this country can be spiritualized, and should be. The present moral, political and financial collapse from which we are endeavoring to free ourselves, has been occasioned by bankruptcy of moral and spiritual values. Calvin Coolidge once said: "I can conceive of no adequate remedy for the evils which beset society, except through the influences of religion. There is no form of education which will not fail. There is no form of government which will not fail. There is no form of reward which will not fail. We do not need more national development; we need more spiritual development. We do not need more intellectual power, we need more spiritual power. We do not need more knowledge, we need more religion. We do not need more of the things that are seen; we need more of the things that are unseen." We have a right to expect that the instructions given by our schools and colleges today be spiritual, regardless of the subject with which these instructions may deal. After all, the worthwhile and enduring things of life are spiritual.

It is our purpose at Elon College to salvage out of the student's fund of information already acquired those things that are of value, and from these convictions that are his guide him in building a structure of information that shall be translated into character by which he shall be able to withstand the treacherous storms of doubt and of corruption. That is to say, it is our purpose, spiritually and religiously, to help our students find themselves religiously and then to guide them safely in their search for truth, the whole truth. There is an academic atmosphere on Elon College campus created by the intelligent presentation of the facts of life as related to history and science, character and conduct. From an intellectual standpoint, we seek to advance the student and make him thorough in his particular field. From a religious standpoint, we seek to prepare him to give a reason for the hope that is within him. There is something more to education than facts about what has happened or facts that may happen. This something more may consist in moral stamina and spiritual courage which we endeavor to impart.

Another obstacle that confronts the high school graduate, as he looks from the point at which he has arrived to an undertermined point in the future, is of what advantage will a college education be to him. Is it worth the expense of time, effort, and money? Will I be in a position to better provide for myself with a college diploma than I am at present? In short, what assurance do I have, after spending four years in college and from $2,000 to $10,000, that I will have a job more advantageous than one that I am likely to get now? These are questions laid at the door of every college administration. Of course, there are no definite answers. No one knows. But this much we do know, that there will be jobs, positions, and occasions demanding trained minds and stalwart characters. We know, further, that the individual who is not prepared will find himself descending in the scale of opportunities rather than ascending. After all, it is a question of ambition on the part of the individual and his willingness to pay the price for the realization of his ambition.

I am happy to report that the prospects for a much larger student body for Elon College for 1934-35 are most encouraging. I am again appealing to members of the church, alumni, and friends of the college to join with us in soliciting, encouraging, and making it possible for the high school graduates whom we know to enter Elon College September 4, 1934.

L. E. SMITH.

REVIVAL AT ELK SPUR.

A ten-day meeting just closed here this week, and while I was not able to be in the meeting, I know it was good. It may seem that I don't know about it since I was not there, but I am like a man I heard of once. He had sent his daughter away off to a big college, and when she finished school she wrote her father that she was to be married before coming home. A neighbor said to the father that he wanted to offer his sympathy because he must be worried about his daughter getting married to some stranger. The father said he was not the least bit worried.

"Not worried," said the neighbor, when you don't even know this man."

The father answered, "you see, I know my daughter."

So I say we had a good meeting because I know the preachers who had charge of our meeting.

Brother Blackmon from near Henderson, N. C., whose wife is our Mrs. Grissom's sister, preached for us. And you don't know just how kind it was of them to come at this time. The hills are "hard hit" by the depression, and no money not even to pay the expenses can be raised here now.

The preachers bore all expenses even to their meals. Only a meal or two was served them outside of the Grissom home here.

I want to say that our Grissoms are doing more for less money here than any workers ever have. When folks do well I love to tell them so, and I think I should be granted that privilege since I have nothing more to offer.

However, it was a great inspiration to shake hands with a man like Rev. Blackmon and his family are just as fine as he. It is a great help to our hills to have fine, well-trained children come among us. And the Blackmons have two, a son of twelve years and a daughter younger. They were so nice in the meeting I heard many remarks about them. You see, it sets an example that is much needed here. Every mountain mother and father wants their children to be like that when they see youth as youth should be.

Brother Blackmon helped the Grissoms hold a Bible School while here and the children here learned to love him. The light of his smile will linger long among our hills. His life sheds its fragrance wherever he goes, they tell me, as does a sweet scented tube rose. The atmosphere is changed to christian when Blackmon comes into the room. God grant there are more like him to come among the hills.

I have just had to put up the thought fight of my life just to live. Have had a new dose of tuberculosis of a little different nature, and it seems good to be able to eat once more. I needed, and greatly appreciated, the inspiration I received from the Blackmons. God always sends me some one who can help when I need it. And as Dr. Atkinson always says, I find the "pastures are green' where I have been made to lie down.

Our hills are now a glory of green and blossom.

The Blue Ridge Breeze is playing,
And the Rhododendron swaying,
To the tune of Home, Sweet Home.

I want to thank my unknown friend for the letter to me in THE SUN. I was very sick when I read it and it helped to drive the clouds away. I thank God today for friends, life and love.

A Sunday School class from dear old Mt. Carmel Church in Eastern Va., kindly remembered me lately with a nice lot ofthings I can embroider. They wrote that I could do what I liked with them when I finished them—sell them or put them in my hope chest. I wrote back and told them I would put them in my hope chest by all means. I have known many a mountain girl to get married with less linen to put in her chest than they sent me. Why sure I'll put them in my hope chest and please don't think that I wont ever use them. These lofty peaks are quite romantic when the wild rose drops her soft petals by the silent old trail that winds its way to my Blue Ridge Mountain Home.

VICTORIA OF THE HILLS.

WHEN THE DEED OPENED MINDS.

The well-to-do Kung family, with old Confucian pride and culture, had for years turned a stony face on the "foreign" church and Christianity. What mattered it if some distant members of the clan were Christians? Then a young Kung attended a conference in a village nearby and applied for membership in the church. "No Christian has ever visited our village," he said to Dr. George D. Wilder, "please come." So through wind and rain with borrowed umbrellas went Dr. Wilder and found that the family had "opened their minds." They now realized that Christianity is seeking only the good of China. They asked for Miss Carolyn D. Sewall and a Bible woman. They hope to establish a church in their village. And what had changed this opposition? The friendly, kindly refuge given the women, girls and old men of the Kung family at the time of military invasion in Tiensin by the Tientsin church and Christians.

A PRAYER.

God Lord, who alone orderest all things well, I cast myself wholly upon Thine infinite mercy; I trust Thee with my all, myself, and all whom I love, and all which I desire; my present and my future, my hopes and my fears, my time and my eternity, my joys and my sorrows. Deal with me as Thou willest, and knowest best, only bind me safe to Thine everlasting love.—Amen.

OXFORD BIBLES *for* EVERY NEED

"The Oxford Bible is the Bible par excellence of the world"

THE HOME BIBLE

A Family Bible in Handy Size

An extra large type Oxford Text Bible, containing **also,** a family register and 12 beautifully colored **maps. Size** 9 x 5½ inches.

Specimen of Type

16 The LORD *is* King for ever and ever: the heathen are perished out

Nos.
01600 **Superior Cloth,** round corners and red edges ---------- $2.75
01603 **French Morocco,** limp, round corners, red under gold edges, headband, book-mark ---------- $4.75

The JUNIOR'S Bible

Self-Pronouncing

With 4,000 Questions and Answers, carefully selected "Aids to Bible Study," 16 beautifully colored and 15 black full-page illustrations, 6 colored maps and a presentation page. Children may readily pronounce correctly difficult Scripture names, as this Bible is self-pronouncing. Size 7 x 4⅞ x 1¼ inches.

Type in Junior's Bible

2 Take the sum of all the of the children of Is'ra-el, years old and upward, thro

No.
1815 **French Morocco** leather, overlapping cover, round corners, red under gold edges, headbands and book-mark. Make some child happy with one of these fine Bibles ---------- $2.95

Child's ILLUSTRATED Bible

The beautifully colored illustrations in this new **Bible** are a delight to the children. It has clear, **readable** type and yet it measures only 5⅛ x 3⅛ inches.

Specimen of Type

a My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God. | 10 Mercy and truth gether; righteousness kissed *each other.* 11 Truth shall sprin

No. 02112. French Morocco leather, overlapping cover, round corners, gold edges $2.50

Pocket REFERENCE Bible

Has over 50,000 center column references. Measures only 6¼ x 4⅝ inches. (A splendid gift for a young lady.)

Specimen of Type

9 Behold, "O God our shield, and **look upon** the face of thine anointed. **10 For a day** in thy courts *is* better | a Gen. 15. 1. b Ps. 56. 1. & 57. 1. 2 or, *all*]

No. 07523x French Morocco leather, overlapping cover, round corners, red under **gold edges** ---------- $3.25

Concordance Edition

Type and size as **No. 07523x,** but with a Concordance, **subject** index and dictionary of Scripture **names.** An excellent edition for students and Christian workers **No. 03272x** ... $5.00

OUR LEADER

Oxford Concordance Bible

Self-Pronouncing

This beautiful Oxford **India paper** edition is indeed the ideal Bible for the student, preacher and evangelist. Each proper name and difficult word is divided into syllables and accented, and though printed with large clear type, the volume measures only 8½ x 5½ x 15/16 inches.

Specimen of Type

8 ¶ [2]Jĕ-hŏ'-ă-chĭn *was* [1] years old when he began t

No. 03671x. Fine Grain Morocco leather, overlapping cover, leather lined to edge, silk sound corners, red unedges, silk

hea

A UNIQUE GIFT BIBLE

With Basket Weave Binding

The Antique brown calf leather binding has a basket-weave grain, and button clasp. Has overlapping cover, art silk lined, with red under gold edges. With references. Printed on Oxford India paper. *Type as Pocket Reference Bible.* $5.50
No. 03255x ----------

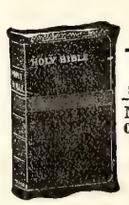
As No. 03255x, with concordance.
No. 03276x ---------- $6.50

Oxford TEACH... les

Have over 50,000 center column ... s, and 300 double-column pages of up-to-date helps, conveniently arranged in alphabetical order. Also 32 full-page illustrations, and an indexed atlas of the Bible with 15 beautifully colored maps of Bible lands.

Easy-to-Read-Edition

Size 7¼ x 5 x 1⅜ inches



Specimen of Type

14 Like sheep they are laid in grave; death shall feed on th

Nos.
04453. **French Morocco** leather, overlapping covers, round corners and red under gold edges. A durable and handsome Bible ---------- $4.35

Oxford India Paper Edition

Only one inch thick.

0773x. French Morocco leather, overlapping covers, round corners, red under gold edges, headbands and book-mark. A beautiful gift edition ---------- $7.00

RED LETTER Edition

Same size and type as style No. 04453, with same references and helps, but with all the words of Jesus Christ printed in red. White paper edition **No. 05453. French Morocco** leather, overlapping cover, round corners, red under gold edges ---------- $5.00

The Oxford imprint in a Bible guarantees satisfaction

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary*

WEAVING WOMANHOOD.

(A sketch of one of our missionaries by Miss Cushing, News Editor.)

One of the most interesting pieces of work for women in all India is being carried on in the Lucy Perry Noble Institute for Women known to the Indians as "Rachanyapuram," located in Madura, South India, at the head of which is Miss Gertrude E. Chandler, a member of the famous Chandler missionary family.

This fine piece of service was founded by Miss Eva May Swift in 1892. It includes a Christian Woman's Association similar to the Y. W. C. A.; a Woman's Exchange which serves as the focal point for Christian Indian women who are willing to do volunteer social service work, and a hostel which accommodates the Christian women teachers and nurses in the mission government schools, hospitals and dispensaries.

There is a model store, a model bank and a model home in the institute where the pupils learn by practical ways the value of saving, how to trade, and how to care for the home. Besides farming the women of the institute earn money by doing needle work, weaving, lace making and basketry. A story, indicative of the temper and spirit of the founder of the Lucy Perry Noble Institute, is told concerning its gain field. Government engineers surveyed it and pronounced it sterile, whereupon Miss Swift led her Indian women associates and Indian pupils in a planting campaign with the result that they harvested 10,000 bushels of grain. Miss Chandler who has been at the head of this splendid work since 1929, is upholding the traditions and high standards of the school and is facing more recently the additional burden of reduced income.

"The girls of the school are divided into 'families,' each bearing the name of a flower," Miss Chandler comments. There is a Mother's Memorial Nursing Home which cares for the sick and gives training in hygiene and home nursing. "The kindergarten and primary end of things is called the Truman Post School and the children who gather there are just as appealing as any other group of children I have had elsewhere. In the evenings the same building is used for a night school and I have had much fun recently helping some big awkward farm boys with their arithmetic."

During the past year Miss Chandler has had to face trying situations when many poor women and girls had to be told that the school could not open its doors to them because of lack of funds. When the Indian staff was told of the drastic cuts, they appeared at the first teachers' meeting with a statement pledging monthly subscriptions to an extra emergency fund amounting to $80. "Little it may seem in terms of American money," points out Miss Chandler, "but it costs much to families whose income is but $20 a month. Many call 'Rachanyapuram' the Place of Salvation.

Miss Chandler was born in Massachusetts but spent most of her first ten years of life in Madura, India She was educated in the public schools of Wellesley, followed by a kindergarten course in Boston He first work in India was at St. Christopher's College, Madras, and later on the staff of the Capron Hall School for girls in Madura.

Fatherhood! Father and child have kindred life, the same nature. The Father bestows life, the child possesses it and uses it to do the will of the Father.—*Maclaren.*

MISSIONARY OFFERINGS.

WEEK ENDING JULY 7, 1934.

Sunday Schools.

Previously acknowledged	$ 2,660.49
Ingram, Va.	6.00
Suffolk, Va.	25.00
Sanford, N. C.	1.00
Third Avenue, Danville, Va.	5.06
Holland, Va.	5.00
Pleasant Hill, Liberty, N. C.	2.35
Dry Run, Seven Fountains, Va.	1.17
Wake Chapel, Fuquay Springs, N. C.	3.83
Seagrove, N. C.	2.00
Shiloh, Kemps Mill, N C.	1.71
First Christian, Portsmouth, Va.	9.15
Newport, Stanley, Va.	1.76
First Christian, Greensboro, N. C.	12.00
Mt. Pleasant, Cameron, N. C.	200
Zion, Sanford, N. C.	.87
Elk Spur, Fancy Gap, Va	1.25
Rocky Ford, Fancy Gap, Va.	.73
Total	$ 2,741.37

Individuals and Churches.

Previously acknowledged	$ 2,435.41
Union (South), Franklin, Va.	1.40
United Church, Winston-Salem, N. C.	5.00
Grace's Chapel, Sanford, N. C.	5.25
Turner's Chapel, Sanford, N. C.	3.50
Durham, N. C.	200.00
Total	$ 2,650.56

Specials.

Previously acknowledged	$ 913.70
Pleasant Hill C. E. Society, Liberty, N. C.	75
Bertie Johnson Class, Liberty Spring S. S., Whaleyville, Va.	3.00
Total	$ 917.45

Coin Card Offering.

Previously acknowledged	$ 66.00
Class No. 2, Mt. Auburn S. S., Manson, N. C.	1.00
Total	67.00

Summary.

Previously acknowledged	$14,148.61
Sunday Schools, Regular, July 7, 1934.	80.88
Individuals and Churches, July 17, 1934.	215.15
Specials, July 7, 1934.	3.75
Coin Card Offering, July 7, 1934.	1.00
Total to date	$14,449.39

Will those church treasurers or pastors whose churches took the missionary offering before June 30th please now send in same that all churches taking the offering may be given due credit. This will be deeply appreciated.

J. O. ATKINSON, *Secy.*

SUCCESSFUL YEAR.

The Holy Neck Missionary society had a very successful year in every way under the leadership of their president Mrs. N. M. Langston. At the beginning of the year they decided not to talk money raising in their meetings but use their time in the study of Missions and Missionaries. Mrs. N. G. Newman, Spiritual Life Superintendent has had charge of the devotionals at each meeting and Mrs. Langston plans the program. After the call to order and the opening song and prayer, the regular business session is held at which time the Executive Committee brings its plans for money raising and the society endorses the work if they approve.

Then the meeting is turned over to the program committee and the Spiritual Life Superintendent who have worked their programs together. They feel they have accomplished much more Spiritually and just as much financially by using this plan. They have had splendid devotionals and programs and they give credit to the use of the Program material in the envelopes that were furnished each society at our Conference last Fall.

The Red Letter Day for spiritual feasting and social enjoyment was the World Day of Prayer in February, which was observed jointly with the Holland Christian Society. The World Day program was divided into two parts, the first being used as the morning devotionals, followed by the teaching of three chapters of the Mission study book by various members of the two societies.

After the adjournment at noon the crowd enjoyed a delicious covered dish luncheon, each lady having brought one dish and the Holland society furnishing the coffee. Expenses were equally divided and everyone pronounced it a great day.

At 2 P. M. the societies convened again and the remaining part of the World Day program was used as devotionals and the last three chapters were taught. Mrs. J. E. Cartwright, former Literature Superintendent of the Woman's Conference was present and introduced the book and taught the first chapter in her usual charming way.

BIRTHDAY ANNIVERSARY.

June 21 in the Dendron Christian Church the Woman's Missionary Society observed its 18th birthday anniversary. The following program was rendered:

Song—"Jesus Shall Reign."

Prayer—Mrs. W. D. Harward.

Devotional—led by Mrs. J. R. Bishop, using Gen. 12:1-12 and reading "What is Missions," discussed under topics as follows: (1) The early church and missions; (2) The Holy Spirit and missions; (3) Jesus Christ and missions; (4) Prayer and missions; (5) Ourselves and missions; closing with prayer and song "I gave My Life for Thee."

History of Society—Mrs. E. T. Atkinson (some of the facts brought out were that there were 12 charter members; the largest enrollment at any time 35; 16 members on roll at present with only 11 active members; have raised $1,648.00; with the exception of once have sent full quota to Conference each year; in 1932 met all requirements on standard of excellence and was placed on honor roll; have taken Life Memberships for two members, Mrs. W. D. Harward and Mrs. L. T. Williams; sent boxes of clothing to Porto Rico, toys to Arizona for Indians, clothing to Fancy Gap and baskets of fruit locally; entertained District Rally twice; donated money to help purchase car for the Barretts in Porto Rico; observed Public Thanksgiving Programs, week of prayer and for past three years the World's Day of Prayer; since 1927 the Spiritual Life Department has been a very vital part of the society.)

Solo—"The World Is Dying For a Little Bit of Love," Miss Frances Cotten

"Why Contribute to Missions," Mrs. B. J. Ingram, using the following points: (1) For ourselves, as members of Christ's church; (2) For people of mission lands; (3) For God.

Solo—"Why Should He Love Me So," Mrs. J. R. Bishop.

Prayer—Dr. W. D. Harward.

At the conclusion of the program the audience

retired to a classroom of the church to enjoy a social hour, where refreshments were served.

At the door between the church and the classrooms was an imitation birthday cake lighted with 18 candles in the center of which a silver offering for missions was placed.

The society is indebted to Miss Ruby Atkinson for the box.

Mrs. W. S. Barrett is the efficient president of this wide awake society and Mrs. B. J. Ingram is secretary.

NOTICE.

To the Missionary Societies of the Southern Convention:

I am making this appeal to all of you in Virginia, North Carolina, South Carolina, Georgia, and Alabama. Please write up an article about your work and accomplishments of the year and send it to me so that I may have it put in The Christian Sun. You don't know how much your plan of work may help some society that is hungering for a method of procedure and then too, you are helping to create a permanent department. It seems a shame that we do not have some news items each week. Count up the various things you have done this year and you'll be surprised that you have really done so much. Awaiting a response to this in the form of several good items for next week's issue.

I am sincerely,

Mrs. W. M. Jay, *Con. Ed.*

Holland, Va.

PROGRAM.

Seventh Annual Session of the Virginia Valley Central Congregational-Christian Women's Mission Conference.

Bethel Christian Church, July 19, 1934.

Morning Session.

10:00—Call to Order.
Opening Song, No. 305.
Prayer by D. M. Weekley.
Welcome, by Miss Virginia Alger.
Response, by Mrs. K. H. Sale.
Devotional Service, Mrs. W. C. Voorhees.
Enrollment of Societies, Churches.
Recognition of Pastors and Visitors.
Special Music, by Bethel Junior Choir.
11:00—Address by Mrs. I. S. Long, returned missionary from India.
Spiritual Life Program, conducted by Mrs. R. A. Larrick.
Offering, conducted by Randolph Sours.
Reports of District Superintendents.
Our Cradle Roll Work, Mrs. Lena Rothgeb.
Report of Superintendent of Literature, by Miss Ora Scott.
Special Music by Leaksville Society.
Appointment of Committees.
Noon-tide Prayer by Rev. A. R. Van Cleave.

Afternoon Session.

1:15—Song. Devotional, by Mrs. Frank Kite.
Playlet, by Winchester Society.
High Lights from the Young People's Society, Mrs. O. L. Hoover.
Report of Superintendent of Women's Societies, Mrs. Lillie Frazier.
2:00—Address, by Mrs. A. R. Van Cleave.
Reading, by Miss Thelma Morris.
Address, by Mrs. I. S. Long.
Report of Treasurer, Miss Verdie Showalter.
Reports of Committees.
Miscellaneous Business.
Adjournment.

Mrs. A. W. Andes, *Secy.*

Harrisonburg, Va.

RIGHTEOUSNESS THAT EXALTS.

(Continued from page 5.)

Thousands of German soldiers were killed during the World War from hand grenades equipped with Krupp fuses in the hand of the enemy. Every President from Wilson to Roosevelt has favored embargoes on arms to other countries, but such resolutions have been defeated in Congress.

To build a nation of a particular kind, the people within it must build themselves according to those ideals. Five potent institutions, or influences, have most, though not all, to do in giving character to the people—the home; the general atmosphere of the producing community in its play, its social and business ideals; the school and its recreation grounds; tht influences of community derivation, or, as we commonly say, "the street," newspapers, magazines, movies and radio; and, finally, at the very top, religion trying to give character to all of them.

In a control by moral idealism is a nation's safety. To accomplish this there must be the promoting force of a church that is free and a pulpit that is intellectually competent and morally courageous. It is for such a purpose that the church exists and Councils like this are held. If the church fails in the hour of men's need, it fails altogether. What else she may do for God is unimportant. Remoteness when men are in adversity will mean a like state after adversity is past. In these anxious times the church cannot function by merely saying things, nor can it, if inactive, survive in the affections of men. It dare not permit its activities again to center upon marginal aspects of theological opinions, or ecclesiastical practice. Its emphasis must be upon man and a Christian order of society. The value of the whole Christian system lies in what it does for, in, and through man. Institutions, including the church, justify their existence only by serving worthy human ends.

The spiritual health of our nation is not exhuberant. However well intended, our panaceas for depression are unbrotherly when we destroy crops so that one class may receive more income from another class less able to pay. That genius of the variety which makes two blades of grass grow where but one grew before has lost his standing, and his slothful competitor who makes one blade grow where two grew before is now wearing the crown of glory.

A united church is necessary to stand the strain of present conditions. One school of thought now says that it is the business of the church to enter all fields—industrial, business, educational, moral etc., to effect reform. Another urges that we "stick to the gospel," concentrating our attention upon the regeneration of individuals as the method of changing the social mass. There are always extremists and indifferents, each equaling the other as obstructionists. Righteousness must find a way to progress somewhere between that pet expression of "Old Time Religion" and a ruthless iconoclasm which has no respect for the age of anything. We may well leave out the question whether our task is to be by a generalized mass system or by individual regeneration, and conclude that it is by both. Our response should be to a creative faith that seeks the best and is willing to pay its price, instead of to a desperation which would plunge us into a programless future. Sincere devotees of the old and the new have often fought each other instead of a common enemy. All may work together at the point where their ideals and purposes meet instead of where their doctrines and histories differ. The gospel in our day is hindered less by the wickedness of men than by their littleness.

The present achieved righteousness of the church is far from adequate to produce the required moral exaltation of a nation. Our first line of approach is unto ourselves. We cannot here solve the problems of the world. If this Council helps us to establish an individual relation to them, it will be glory enough for one session.

It will be tragic if the church majors its efforts upon building an institution instead of fulfilling a mission—if it tries to build itself instead of a better order of society. For long, we have emphasized our doctrines, systems, and methods, the value of which has never been in anything except what came out of them. We have dealt more severely with the creeds of our constituency than with their greeds. The church has been under a madness to count and has suffered from statistical stultification. The fever of numerics can reduce spiritual vitality. The real test of the life of a church is to be found in the sacrifice with which it is willing to testify to its devotion, its sensitiveness to the real needs of all life and its intelligence and service in meeting them.

The Kingdom will not come without methods, nor will it come by these alone. Conventional Christianity can never be a substitute for fresh impulses born out of a constant relationship with the Divine. For men to work for righteousness with confidence and enthusiasm, it is necessary to believe that the living God is really present in human affairs, and that under his power a thing even so large as a world can be changed. A detached religion will be powerless to effect changes in living. To be adjustable to changing times, our Christianity must have an inner vitality, but this can grow only out of certainties of faith. Every cause to which the church is committed requires a power which is not indigenous in man.

New Life Through Vision.

There can be no mechanical perpetuation of our Christianity. Every program in its interest must be backed by an inner heartiness of soul and a sacrificial service. Only new visions, divinely given, can lead us on progressively.

In the hush of this hour voices speak to us out of the past. They repeat the urgencies of a worthy history. But new and stronger ones come out of the future and they are entitled to more attention. Many great men and movements have glorified our past. Yet the history which others made is a negligible item of credit to us, retaining but the one value of inspiration. There is very little in religion that is inheritable. We may appropriately share the concern of that father who "was not half as worried about his ancestors as about their descendants." The consecration with which we work is our sole title to credit. Our test is on functions, not antecedents. May God save us from dropping into a round of trivialities in the midst of questions of surpassing magnitude!

We reinterpret for our own age what Christianity is and does. The liberty, elasticity, and adaptability of the churches represented in this Council increase their responsibility for the righteousness of the nation. No one needs to remind us of the dangers of non-cohesion which a liberal democratic church government invites. Such threats can be avoided only by a superior loyalty of the heart. We may feel comfortable in our idealism of theories and congratulate ourselves upon our liberality, but these are not comparable in value with our practical contribution of service toward a better world. The distinctive worth of denominations as they themselves measure is usually something which the world outside scarcely observes.

Though the light from our Arcturus of Pilgrim days may reach to this time, we may claim it only as we glorify it by multiplying its illumination with the greatly increased resources of our day. The glory of those early fathers was that they broke with the past, and under the direction of God, unselfishly and courageously launched out into the new before its exact nature could be known or its obligations measured.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

Rev. F. C. Lester, *Editor*, 505 S. Main St., Norfolk, Va.

DEFIANCE SUMMER SCHOOL.

Last week there were about eighty young people from Ohio in a Leadership Training School at Defiance. Leaders of this school would compare favorably with teachers in any college. The daily schedule called for a private devotional period of fifteen minutes and a half hour's chapel service immediately following breakfast. The remainder of the morning was given to class work and study with just a little break in the middle for recreation. In the afternoon there was time for rest and study, committee meetings of various types, and recreation. In the evening there was a forum, a vesper service, and some additional feature, usually of an entertaining type.

It was my privilege to conduct the chapel services and to lead one of the forum groups. The chapel talks centered on the general theme of "Some Things I Believe." The forum was on the topic now being discussed by young people of most denominations; namely. "Christian Youth Building a New World." They were thinking in terms of a new person, home, church, community, nation, world. My group discussed the church. They recognized the many difficulties with the church of today and believed a change can be made for the better, and pointed out many ways in which this can be done.

Looking back upon the busy and happy week at Defiance a visitor from afar is inclined to say only kind things about this training school. Rev. W. G. (Dad) Kirshner, Mrs. M. T. Morrill, Miss Lucy Eldredge, Mrs. Clark Dennison, and the others who were responsible for the school are to be congratulated on their ability to direct things by putting other people in front of the procession. It was a fine type of young person who came from the various churches in search of knowledge that would aid in leadership. The days and nights were filled with a proper mixture of serious study and good clean fun. The writer shall treasure for years to come the memory of this high experience among the young people at Defiance Christian College.

YOUNG PEOPLE AT OBERLIN.

Something should be said about the meeting of young people on Sunday during the General Council meeting in Oberlin, Ohio. Miss Lucy Eldredge was largely responsible for this meeting, although she did not appear on the program at any time.

It was an inspiring sight to behold six hundred young people sitting in that beautiful Finney auditorium listening to Dr. Albert Coe and Miss Margaret Slattery. Dr. Coe, a former North Carolina boy, now of Oak Park, Illinois, declared that people are "born to victory." He says that it is possible for young people to succeed in a world like this.

Miss Slattery spoke interestingly on the theme, "He Stopped There." She says that everyone has a limit beyond which he will not go. In climbing a mountain some stop before beginning, others go only a short distance, some lose their strength when near the top, and only a few press on to the heights. She spoke directly to the hearts of the young people present. Among the statements that I recall is this: "It is alcohol that makes you drunk. The way not to get drunk is to leave it alone."

The young people had a picnic supper on the campus of Oberlin and were led in a vesper service with Dr. Allan K. Chambers of New York City as the principle speaker. Several of the young people themselves appeared on the programs of the day.

Christian and Congregational young people of Ohio and nearby states are moving forward in Christian activity. If Southern young people are to keep step with them, we must be up and doing.

A CORRECTION.

The printer made a rather serious mistake in announcing the topics which Dr. Charles Eldred Shelton will use at Elon Summer School July 23-29, for the ministers discussion groups. The topics are as follows:

1. "The Preacher in the Pulpit."
2. "The Preacher's Nerves—and Muscles."
3. "The Sensational Preacher."
4. "The Danger of the Degeneration of the Ministerial Mind."
5. "The Preaching Values of Literature."

Elective Alternatives: "Visual Worship," "Doctrinal Preaching," "Sermonic Humor."

It will be too bad if any of our ministers miss hearing Dr. Shelton. Incidentally the young people have a real treat in store, for he will give a course daily on life work and will speak one or more times to the entire group.

ELON AGAIN.

Please don't forget that the Elon Summer School of Leadership Training will open Monday afternoon July 23, 1934, and will be in session until Sunday noon, following.

The cost is $7.50 for the week. It will be necessary to buy one book in addition to this, the cost of which will probably be about $1.00.

Courses and teachers are as follows:

The New Testament, Rev. W. T. Scott; A Study of Childhood, Miss Clara Gill; A Study of Adolescence, Dean A. L. Hook; Worship and the Devotional Life, Rev. H. S. Hardcastle; Story Telling, Miss Priscilla Chase.

There will be some non-credit courses for personal help and a great deal of directed play and good times.

There will be special features for the ministers, as noted above and to be announced.

Young people, leaders of young people, Sunday School superintendents and teachers, pastors, and all those who are interested in developing their better selves are urged to be present at Elon for this training school.

COMRADE CAMPERS MEET.

Three weeks ago about thirty young people and leaders from Tennessee, Kentucky, and Alabama, came together. They climbed into the mountains of East Tennessee to the well-known "camp" at Grandview. From the top of this mountain the Tennessee valley spreads itself with all its grandeur and beauty. Then the Alleghenies and tha Great Smokies loom large on the Eastern sky line. Words fail us when we attempt to describe the handiwork of the Heavenly Father in this area. The reader may loose the reins of his imagination and picture the scene as the "campers" beheld it for themselves.

These young people not only sought a vision on a mountain top but they played, worked, sang and studied. They were truly seekers after greater things. Indeed, they studied to show themselves approved. Each and everyone lived up to the name which they have chosen for themselves—"*Christian Comrades.*" A spirit of cooperation was manifested on every hand. Everyone had the spirit of the camp at heart and proved it by his or her action. The four-fold life was displayed by capable personages. There was no let-down in the work. In fact, some fought for a longer session for next year.

The thing that impressed the writer who lived these happy moments one by one with these enthusiastic youths was their earnestness and eagerness to work; or better, serve, not only in the camp but in their locality back home. Certainly the experiences they had in the mountain-top will become light unto the paths of their Christian brothers in the valley. In all the worship services, discussions, and classes each one seemed to be seeking reality or the heart of present-day problems. They shot straight to the mark. They were thinking for themselves. They were endeavoring to meet the challenge as all young people should during these days of uncertainty. These young people found security in God. Would that nations of the world would take cognizance of this fact!

After sharing the experiences of youth no one should dare doubt the ability of youth to carry on in this modern age. The writer would plead for the youth of the country an opportunity to do and to serve. May each church group, conference member, and any other person who chances to read these lines take courage. There is "power" unbounded pent up in the mind and soul of youth. Look for it in your summer conferences and camps and give it a chance for expression. See how quickly this "something" that makes youth want to serve others blossoms as "the flowers in May."

Carl R. Key.

THE BEST BOOK I HAVE READ THIS YEAR.

Christian Endeavor Topic for July 22, 1934.

II Cor. 3:1-6.

Program.

Theme: "Worthwhile Reading."

Prelude: "Joyful, joyful, we adore Thee." (Instrumental.)

Opening Hymn: "Lamp of Our Feet Whereby We Trace." (Copyright by Church Hymnary Trust.)

Scripture Lesson: II Cor. 3:1-6.

Prayer.

Hymn: "Abide With Me."

Speaker: "Best Books—how shall I select them?"

Hymn: "Thy Word is Like a Garden, Lord."

Other suggested Hymns: "Blessed Book, Precious Book"; "Thy Word is Like a Garden, Lord"; "Lamp of Our Feet, Whereby We Trace"; "A Glory Gilds the Sacred Page."

Daily Readings:

Monday, July 16—The Bible. Ps. 119:73-80.
Tuesday, July 17—Religious Books. Eph. 3:1-7.
Wednesday, July 18—Good Stories. Matt. 13:1-9.
Thursday, July 19—Biography. Ruth 1:18.
Friday, July 20—True Science. I Tim. 6:20-21.
Saturday, July 21—Travel. Ps. 107:1-8, 23-24.
Sunday, July 22—The Best Book I Have Read This Year. Eccles. 12:12; Acts 19:19.

If this meeting is to be helpful much advance preparation must be made. The following are some suggestions of what may be done before and during the meeting:

1. The leader must be prepared to introduce the meeting with an interesting report of something fine which he has read.

2. Several others must be prepared (having been asked in advance) to do the same thing.

3. The leader may consult the public librarian

(Continued on page 15.)

Sunday School Lesson

By Rev. H. S. Hardcastle.

GOD CARES FOR ELIJAH.

LESSON III, July 15, 1934.

Golden Text: *"Your heavenly Father knoweth that ye have need of all these things."*—Mat. 6:32.

Lesson Text: I Kings17:1-24; 19:1-8.

"Elijah, the Tishbite"—thus comes upon the scene of biblical history and world events, a unique personality and a dynamic power. We know little about his previous life. We know only that he was "of the inhabitants of Gilead" —probably a man from the hills and mountains whose character took on some of the ruggedness of his surroundings. He had an experience of God and a sense of mission from God. Because of this fact he was bold to speak the truth, and courageous to undertake the difficult. He was stern, uncompromising, a prophet of fire. The greatest compliment to him is the fact that John the Baptist was likened unto him. He had a deep loyalty to Jehovah and an intense hatred of everything that threatened Jehovah's sovereignty. One might question his methods, but no one could question his sincerity or his spirit. He was among the first of that long line of prophets who consistently inveighed against both the worship of "strange gods", and insincere worship of the "true God." Out of the solitude and the silence of a rugged country comes this rugged prophet to strike terror into the hearts of wicked leaders in high places, and to bring encouragement to humble followers of Jehovah in obscure walks of life.

"Unto Ahab."

Ahab was a king, a king of no mean ability, a king over a goodly nation. Elijah was an unknown prophet, an eccentric kind of fellow, a man who believed in "old-fashioned religion." But the prophet was made of stern stuff. God had spoken to him. And because he feared God, he did not fear what man could do unto him. He told Ahab that God was going to send a drought as punishment upon the nation for its sins, that that drought would last a long time, that he, a nameless prophet would be the one to say when it was to end. (He was Jehovah's spokesman in the matter.) It took courage to do that. It takes courage to rebuke sin in high places. Ministers and Sunday School teachers should not "trim their messages" to suit their hearers. Our modern world needs ministers who are not afraid to preach the truth.

"According Unto the Word of the Lord."

It looked like a foolish thing to do—to leave a land of apparent plenty and to go off into the wilderness, there to depend upon the seemingly impossible method of being fed by "ravens." But the word of the Lord had come to Elijah, and Elijah did according to the word of the Lord. Obedience—what demands it makes upon us in our religious life! But obedience always justifies itself. Those who do according unto the word of the Lord know that God keeps His word.

"And the Brook Dried Up."

"We never miss the water until the well runs dry." That dry brook spoke volumes to Elijah of God's care and providence. How often we accept even the common-place gifts of God without any thought of what they mean to our lives. Alas that we cannot appreciate so many of our blessings until it is too late!

"The Word of the Lord Came Unto Him."

The steps of a good man are ordered of the Lord. God guides the man who is committed to do His will. This does not mean that there will always be a miraculous vision, or "signs and wonders". God guides by common-sense and judgment and sound advice, as well as by inner insights and spiritual impressions. But the man who follows God will not be led up a blind alley.

"The Widow of Zarepath."

Elijah was sent to Zarepath unto a woman that was a widow. She had been reduced to such dire straits that even as he reached her city she had gone out to gather a few sticks to cook what little meal she had so that she and her son might eat what to all intents was their last meal, before they starved to death. And yet in obedience to the prophet's command, and by a venture of faith she divided with Elijah such as she and her son had. And she found that she had more than enough for all. Indeed, Elijah and her household "did eat many days, and the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Elijah."

Of course it is all a parable of life. There are those who think that they do not have enough for themselves, and yet they have enough for both themselves and others. As we share we have. It is a fundamental principle of life. The tragedy of the present situation in our country when so many people are in want, and when, especially during the winter there is hunger and even starvation, is not that there is not enough and to spare; it is that there is not enough Christian sharing. There are a great many people who are living for themselves, who would find that they would actually have more if they shared with others. There are many who say that it takes all they make to take care of themselves and hence they cannot give to the church or to charitable causes, when as a matter of fact they waste more than enough to give substantial gifts to the church, and to the needy of their community. Men and women, many men and women who are members of the church spend more for tobacco and drinks and gasoline for pleasure and movies and many kinds of luxuries than they give to the church. Here after all is an acid test. One reason why so many people do not have more is because they are not good stewards of what they do have. He who is willing to share with others will have enough for himself. The best guarantee for taking care of what we have is to share with others. That may sound like poor business but it is sound spiritual mathematics.

It is to be remembered that Jesus referred to this incident during His early ministry. It was to a foreigner, a hated "out-sider" that Elijah was sent and not a widow in Israel. He is no respecter of persons. The so-called heathen are within his care. His heart is pained by the hungry in every land as well as in our land.

CONVENTION NOTICE.

The Sunday School and Christian Endeavor Convention of the Eastern Virginia Conference will be held at the First Christian Church, Richmond, Va., on Tuesday, July 17, 1934. It is earnestly hoped that the attendance will be large, and that each School, and Christian Endeavor Society will not only get their report in, but their Convention dues as well, and that each organization will have delegates there.

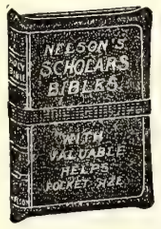
The program is a good one. Among the speakers are Revs. H. S. Hardcastle, F. C. Lester and Dr. Sidney B. Hall. The Church at Richmond has a big welcome for us, and a visit to the Capitol of Virginia is a rare privilege.

J. F. Morgan, *Pres.*

AMERICAN STANDARD BIBLES.

Authorized and Edited by American Revision Committee, and Published by Thomas Nelson & Sons.

These Bibles contain the Concise Bible Dictionary which forms the helps to these Teachers' Bibles. It supplies ,in the most condensed and convenient form, all the latest information about the Bible, its writers, its language, the various versions, complete chronology, life of Christ, with harmony of the Gospels, life and travels of St. Paul, etc. The illustrations are reproduced from recent photographs, and truly illustrate the articles. The Combined Concordance is entirely new, and has been made expressly for the American Standard Version. It combines with the Concordance, Subject-Index, Scripture Proper Names, etc. The 12 Maps have been carefully revised and are beautifully colored. In making orders, give the number and price.



135—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold. **$3.00**

India Paper Edition, Only 16-16 of an inch thick.

. 133X—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold, **$4.00**

SUNDAY SCHOOL SCHOLARS' BIBLE.

Especially made up for gift or reward Bibles for Sunday School scholars, containing a special series of very practical and useful helps and Bible Questions and Answers, etc. Printed on fine white Bible paper; ruby type; pocket size, 3¾x5⅜ inches, and 1 inch thick, with 31 full-page illustrations in sepia. All bindings are black.

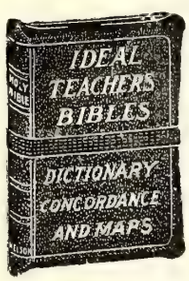
Ruby Type, Size 3¾x5⅜ Inches, and 1 Inch Thick.

65—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on side and back in pure gold; 6 colored maps $2.50

AUTHORIZED VERSION.

RED LETTER TEACHERS' BIBLES.

Brevier Type (8 vo.), Self-Pronouncing, Size 5⅜x8½ Inches and 1⅜ Inches Thick.



Containing the Bible, with full references. The words of Christ in the New Testament are printed in red; other parts of the book are printed in black. With Concise Bible Dictionary, combined Concordance, and 12 indexed maps.

7852—Genuine Leather, Lavant grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold $4.75

RED-LETTER EDITION.

With All the Words of Christ in the New Testament Printed in Red.

1282—Genuine Leather, Morocco grain, divinity circuit round corners, red under gold edges, register and headbands; title stamped on side and back in pure gold $3.25

60—Bound in Cloth, stiff covers, square corners, red edges, Sunday School Scholars' Bible, stamped in pure gold on cover, no illustrations; special book for Sunday Schools 95c

Any of the above Bibles sent postpaid. Address

THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy

MONDAY.

"THE PREVAILING SPIRIT OF A CHRISTIAN."

"By this shall all men know that ye are my disciples, if ye have love one to another."—Jno. 13:35.

It turns darkness into light, sadness into joy, despair into hope, holds the mind to a central purpose, lifts love above self-interest, and under its influence is patient and kind, not easily provoked, endures all things, abides when all else fails, loves and is patient in the fire of scorn and misunderstanding, lives above strife and wrath, welds out pride and cruelty, takes its place by entreaty and not contention, it believes and hopes even when the skies are dark, and goes all the way to win and save.

This is the life that Christ was, the life that He taught, and the life that He prescribed for us, and set forth as the true evidences of a christian.

The true christian ceases from sin; halts no longer between opinions. He has decided to be a citizen of the kingdom of God, and live in the light whose foundation and builder is God.

Prayer—Our Father, we are aware that such perfection does not often come to any of us, but we do believe that Thou wilt consumate it in all who find Thee and know Thy love. So we open our hearts to Thee and pray that Thou wouldst fill us with all the good Thou wouldst have us be. In Christ's name, we ask it.—*Amen.*

TUESDAY.

"GOD'S EXPRESSION."

"Then said Jesus unto them, "When ye have lifted up the son of man, then shall ye know that I am He."—Jno. 8:28.

God is found where the higher ideals conquer the lower ones, where right supercedes wrong, where harmony takes the place of discord, where peace takes the place of strife, where light drives away darkness, where human life rises highest, where there is unselfish goodness, where love pours itself out; there God is.

In all these things God creates His new world of truth, and beauty, and expresses Himself through them. Where everything is best God is most nearly incarnate, and is most nearly to be found.

Prayer—Our Father, we pray Thou to give unto us the capacity to discover Thee, to know Thee and love Thee. In Christ's name we ask it.—*Amen.*

WEDNESDAY

"SERVING THE LORD."

"Serve the Lord with all your heart."—I Sam. 12:20.

Serving the Lord is the supreme motive of the christian life. St. Paul says serving the Lord is the greatest boon to life. Read Romans 12:11, and then think this way: "When my work is hard and I am tired; when I am discouraged and about to give up; when everything seems to fail and I am doomed to nothing; think, —well! I am serving the Lord." Does that not freshen you? Does that not give you new strength for the task? New courage for the race, new hope for reward? Would that we could hear the "ayes" of all God's servants!

Right christians are "stick-to-it" christians, and the closer they keep to God, the more joyful is their way, because they recognize God's way in it. If true, we ought to enjoy our religion twenty-four hours a day. In life, he who will not work deserves no pay. The same is true of the kingdom. He who will not serve cannot expect the reward.

Prayer—Our Father in heavon, we do not pray to escape work, pain or suffering, we only ask for strength and courage to work for the excellent, we ask for vision to recognize Thee all the way, for we feel of Thy hand in ours, for the gift of love to serve our fellowman, and grant this and we will render Thee all the praise, world attributes.—*Amen.*

THURSDAY.

"THE UNFAILING BOOK."

"Seek ye out the Book of the Lord, and read: no one of these shall fail."—Isa. 34:16.

"The scriptures of God is a store house—abounding with inestimable treasures of wisdom and knowledge"—*Hooker.*

What are some of the values of this store-house?

It is a communication between God and His children.

It is God's power, intelligence and will in expression.

It is a revelation of God's character. We can not read it without feeling His infinite piety, tenderness, and holiness.

It is the authority and permanence of the christian religion, which supplies our greatest need.

It is the lamp to our feet, the light to our pathway, and sure guidance to the rewards for service.

Prayer—

"In Thee, Jesus, godhead-stored,
All things we inherit,
For Thou art the very word
And the very spirit!"

—*Amen.*

FRIDAY.

"DIVINE PRESERVATION."

"The Lord shall preserve thee from all evil." —*Amen.*

Your writer believes this, because of the evidence in his own life's pathway. It is more apparent as he goes along. It is a pleasure to give this testimony.

Each day begins and ends, and there are many dangers along the way. We are often at close grips with the world and are menaced, if not by temptations, by errors, misjudgments, confused reckonings, and "blind flying." But there is genuine joy when one looks back over the way and realizes that a Divine Providence has had his hand on the wheel and not one of his steps have slipped. We rejoice to say, "The Lord is my Shepherd, I shall not want."

Prayer—Dear Father, we lift up our eyes unto Thee from whence cometh our help, and we will trust and follow Thee forever.—*Amen.*

SATURDAY.

"WOBBLE METERS."

"Beware lest . . . ye fall from your own steadfastness."—II Peter 3:14-18.

An inventor has perfected a little platform, delicately balanced, on which a man is to stand, and the contrivance will register the degree of his steadiness or wavering, thereby determining how tired he is. The idea is to test the powers of endurance of different workmen at different tasks under varying conditions.

How firmly can we stand while we are about our life-work? There are many who turn out their work regularly, but grow tired in the doing of it. There are others that labor steadily all day, and are nearly as fresh at the close of the day as in the morning.

And however it may be with our bodies, our spirits may and should come to the eventide of life more vigorous and steadier than they were when they started out. That is one thing that Christianity should mean.

Prayer—Be our firmness, our Savious, we pray Thee. May we never falter on the way, as Thou dost never falter. May we feel ever beneath us the everlasting arms.—*Amen.*

AMOS R. WELLS.

SUNDAY.

"UNIMAGINED WONDERS."

"As he passed by, he saw a man blind from his birth."—John 9:1-7.

A Philadelphia surgeon, by an operation of marvelous skill, has given sight to a young man of twenty-two who was born blind, his eyes being without pupils. The newspapers feelingly describe the young man's wonder at the lovely world so suddenly presented to him, especially the flowers and the faces of human beings.

As we read of this almost miraculous accomplishment, we think of the soul-blindness affecting so many men and women, who have never seen the truth in all its living beauty, who have never known the love of God in Christ, who have never looked ahead and glimpsed the splendors of the life to come.

Doubtless every one of us is blind in some respects. Doubtless the Great Physician has many a vision for our opened eyes if we will submit them to His skill.

Prayer—Our Saviour, we see and yet we do not see. We grope toward Thee, and beg for vision. Thou art the light.—*Amen.*

AMOS R. WELLS.

PUERTO RICO'S PROBLEM.

The situation in Puerto Rico is made up of a variety of critical problems, such as poverty, overpopulation, disaster and disease following the hurricanes, and a political crisis where all factions are at each others' throats. Protestant Christianity also faces a crisis. There seems no way of protecting the island from a whirlpool of contradictory creeds. New sects continue to arrive on every boat, each teaching that all the rest are doomed. Black and white magic have taken possession of some of the churches. One of the missionaries reports that in a church he visited Voodooism had cast a black cloud over a group of women. In another church an elderly woman teacher of a Bible class among the Jebaros uses a Bible by rubbing it over her body when she is sick. The result of such conditions is that the intellectual class is not in the church, although many are disciples of Jesus Christ.—*Christian Advocate.*

The mystery of the universe, and the meaning of God's world, are shrouded in hopeless obscurity until we remember that all laws suppose a lawgiver, and all working involves a divine energy. —*Maclaren.*

THE CHRISTIAN SUN'S PULPIT

Rev. John G. Truitt, *Pastor.*

THE OBERLIN COUNCIL.

John G. Truitt.

"And when they had come, and gathered the church together, they rehearsed all that God had done with them, and how He had opened the door of faith unto the Gentile." —Acts 14:27.

May I speak to you tonight a word about the Oberlin Council? I think I should not call this exactly a sermon, although I have offered you one of the finest texts in the New Testament. How easily this text tells the story of that great council in Oberlin, and how easily it divides itself into the proverbial *firstly, secondly* and *thirdly.* We who had the privilege of attending that great church meeting felt many moments of encouragement and edification, and we wish you could catch something of the import of it.

1. *"And when they had come, and gathered the church together."* They came from every State in the Union. They came from many foreign countries. They came representing 6,373 Congregational churches, with 1,040,119 members; and 1,100 Christian churches, with 104,000 members. And when they were gathered together it was revealed that there were in round numbers 700 regular delegates, and 700 associate delegates, making a total of something more than 1,400 delegates besides many visitors. It was an inspiring group.

But more still they came from across the seas, and from under many flags. Missionaries were there representing India, China, Japan, Africa, Turkey, Greece, Syria, Prillipines, South America, Central America, and many other countries and places. Missionaries, too, from our home land, representing underprivileged in many cities, and mountains, and neglected places of our own country. It was an assemblage, indeed! The rich and poor, the clergyman and layman, the black and white, the young and old, and all withal in the name of the same Christ of Galilee, and for the same cause of Christian brotherhood.

Besides missionaries, home and foreign, many other church interests and enterprises were fully represented: The church press, with its editors, contributors, publishers, and managers were there. Our Christian Sun was well represented with a full corps of editors and publishers. Church schools from all across the continent had their representations there: Amherst, Dartmouth, Yale, Wellesley, Smith, Mt. Holyoke, Oberlin, Defiance, Elon, and Rollins, not to mention thirty-three other colleges and to say nothing of several seminaries that were represented there. These all packed the large Finney Chapel to its doors, and spacious galleries, and formed a company inspiring to see. Over thousands of miles of roads, and at thousands of dollars of expense they came, and with a consciousness that they were there to tackle great problems and to undertake great things.

One was not only impressed with the "from" of their coming; but also with the "to" of that gathering. They had come *to* Oberlin. Oberlin, with one hundred years of history; with its forty, or more buildings lost among the stately, arching elms; with its long tradition of religious freedom and tolerance, having opened its doors from the beginning "to all comers irrespective of race, creed, color, or sex"; and with its Memorial Arch commemorating the martyrdom of missionaries who had gone out from its doors. I wish you could have seen that big, central campus, cleared as it was of buildings, matted with growing grass, and marshaled with towering elms, lighted with more than 5,000 Japanese lanterns! It was a very pretty sight, and made one feel it was great to have the privilege of living in a land that loves the Lord, and sees His will to do.

II. *"They rehearsed all that God had done with them."* Under this head I wish I were able to tell you something of the great speeches, sermons, reports, and addresses that were made there. Two moderators presided interchangeably over this Council. Christian church folks felt a bit of pride in that the opening tap of the gavel calling this great convention to order was that of our own Dr. Frank G. Coffin, of Columbus, Ohio. Moderator Carl S. Patton made the opening address, hastily reviewing the present political status of our country, issuing a challenge to the church of Jesus Christ to get in where the work is most difficult, and heroically do its part to bring a reign of righteousness throughout the land. It was a bird's-eye view of the country's need of the Gospel engagingly given.

In the evening following that afternoon Dr. Coffin spoke after the great Oberlin A Capella Choir, led by Olaf Christiansen, had rendered a most beautiful program of song. Choosing as his subject, "Righteousness for a Nation," Dr. Coffin delivered an address which was referred to many times afterward in the convention, and which was a stirring challenge to the church to move forward with its program of righteousness in a day like this.

The fourteen hundred delegates were divided into ten seminars on each of the five week-day mornings, making an average of one hundred and forty delegates for each of the seminars. These began each morning at 8:30, and closed at 10:00 o'clock. Your former pastor, Rev. H. S. Hardcastle, led the seminar which I was privileged to attend, and he did it most acceptably, indeed. These seminars took up every phase of the church's life and activity, and after five mornings of study made reports on the closing day of the Council, with recommendations. Thus no part of the church's work was overlooked, or crowded out, each item had ample consideration and study.

There was a business session every morning, except Sunday, and one or two afternoons; there was a series of lectures given by Dr. Douglas C. MacIntosh, of Yale Divinity School on "God and the Realistic Mind"; and each day the Council had the privilege of an hour of worship in the beautiful auditorium of the First Church, with Dr. Boynton Merrill speaking. Dr. Merrill was well chosen for this high task, and in manner, spirit, attitude and address he measured up to the requirements of the occasion. These moments were high spots in each day and came just before noon. His subjects were: "In the Beginning—God," "The Boundlessness of God," "Your Life Is Hid In God," "God Flings His Purple," "Our Wings and God's Winds," and "Declaring the Glory of God."

Reports made at that convention of all phases and departments of the church covering the last three years are a "rehearings of all that God had done with them," indeed! They will fill a large volume, and will be a page of triumph for the church of Jesus Christ as it has marched at home and abroad with uplifted head and humble heart, seeking to be the world's servant in three of the most needy years of history.

III. *"And how he had opened the door of faith unto the nations."* For Paul it was not "doors" of faith, but "door,"—one only,—of faith. And for Paul it was not "faiths," but "faith,"—one only,—that was offered. Coming from that convention one feels encouraged to take up again the cudgel of the Christian gospel with renewed vigor. The door of Christ Jesus is the world's greatest need; the Christian faith is its greatest hope. It will have to be expressed in many ways, and applied in many places, but it will be no more nor less than the Gospel of Jesus Christ if it avails.

(Continued on page 15.)

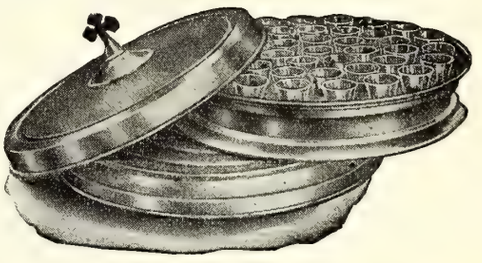
COMMUNION WARE.

Individual Service.

Made in best Silver Plate or Aluminum. Prices low; first-class workmanship and finish.

ALUMINUM.

Aluminum is light in weight, durable, and does not tarnish.



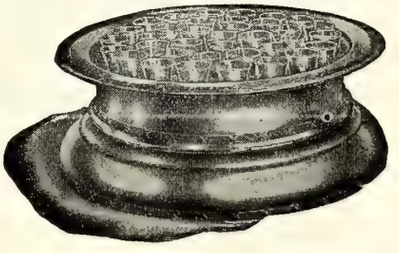
Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses	$7.00
Tray No. 6—Interlocking, with 35 plain glasses	6.75
Tray No. 10—Interlocking, with 30 plain glasses	6.50
Base No. 50-A—Fits Trays 2, 6, or 10.....	2.25
Cover No. 50-A—Fits Trays 2, 6, or 10.....	2.25
Bread Plate No. 1—Narrow rim.....	1.60

SILVER-PLATED.

The Silver-plated Ware is of the very highest grade and best finish; heavily plated on nickel base.

Tray No. 85—Interlocking only, with 36 glasses	$22.00
Base No. 1—Silver-plated; fits Silver Tray 85..	11.00
Cover No. 5—Silver-plated; fits Tray No. 85...	16.00



(For Silver Bread Plates, see under No. 90.)

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	$22.00
Base No. 2—Silver-plated; fits Silver Tray 90..	16.00
Cover No. 4—Silver-plated; fits Silver Tray 90.	14.00

Bread Plate No. 3—Narrow Rim.....	$ 9.00
Bread Plate No. 4—Broad Rim.....	9.00
Filler—Silver Lined.....	6.00

THE CHRISTIAN SUN

1536 East Broad St Richmond, Virginia

Christian Orphanage

Dear friends:

Some years ago I was visiting one of the caverns in the Valley of Virginia and a friend said to me, "If you will let your imagination loose in here you can see many things in the formations in this cavern. I found it to be true. The formation was beautiful to behold. We saw many beautiful things—even saw "Old Santa" surrounded by little children, a beautiful sight. Many of our friends who contribute to help support the Christian Orphanage have never seen it and probably never will, but to get joy out of the giving you will have to let your imagination bring you to the orphanage and in your imagination you will see three nice brick buildings filled with little children. Children who have been bereft of parents and home. No friends who could or cared to take them and give them a home and care and training. You can see these little fellows in a good home here with Christian women in each building to care for them. They see to it that they have wholesome food to eat and a comfortable bed to sleep on and clothes to wear. In your imagination you can see them in their room when sick where kindly hands administer to them. At this writing you can see a little girl in the hospital where she, a few days ago, underwent an operation for appendicitis. Kind nurses, in all tenderness, see to it that she has every attention that she needs. She has no loving mother to visit her and give her a glass of cool water. She has no father to whom she can look for help. It is, at least, not convenient for you to visit her in her affliction, but do you realize when you mail your check to the Christian Orphanage you are having a part in ministering to these children. "I was sick and ye visited me." "Inasmuch as ye have done it unto one of the least of these. . . Ye have done it unto me," said the Lord.

CHAS. D. JOHNSTON, *Supt.*

The following has been sent in since our last report:

Ladies Aid Society, Holland Christian Church, Holland, Va.—1 box of clothing.

Mrs. E. L. Moffit, Jr., Elon College, N. C.—1 box clothing

Mrs. D. A. Cornelison, Seagrove Christian Church, Seagrove, N C.—3 little boy's suits, 1 dress.

Rev. C. W. Gerringer, Wakefield, Va.—6 jars fruit.

Circle No. 5 First Christian Church, Burlington, N. C.—clothing for Lillie Mae Hunter.

Mrs. M. R. Rives, Graham, N C.—4 hats, 4 dresses, 1 jacket.

Mrs. W. K. Holt, Burlington, N. C.—4 dresses.

Mrs. T. L. Chandler, Route 2, Durham, N. C.—2 dresses, 1 slip, 1 blouse.

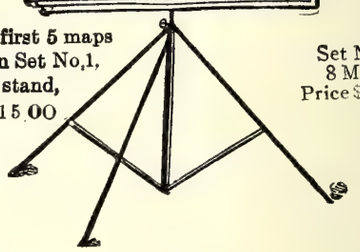
Miss Kathleen Glenn, 213 W Trinity Ave., Durham, N. C.—4 dresses.

REPORT FOR JULY 12, 1934.

Brought Forward		$ 6,819.23
Sunday School Monthly Offerings.		
North Carolina and Virginia Conference:		
Greensboro, First	$ 10.96	
Union, N. C.	2.00	
Third Ave., Danville	5.05	
Lebanon	85	
Happy Home	4.10	
Durham	21.23	
		44.19
Eastern North Carolina Conference:		
Oak Level	$ 1.00	
Youngsville	2.00	
Wake Chapel	6.21	
Sanford	1.00	
		10.21
Western North Carolina Conference:		
Pleasant Cross	$ 2.00	
Shiloh	1.00	
Mt. Pleasant	2.25	
Pleasant Hill	3.00	
Zion	1.82	
		10.07
Eastern Virginia Conference:		
First Portsmouth	$ 6.68	
Holland	5.00	
Rosemont	11.55	
Suffolk	25.00	
Liberty Spring S. S. & Classes	7.00	
Berea Norfolk	11.15	
		66.38
Valley Va. Central Conference:		
Dry Run	$ 2.04	
		2.04
Alabama Conference:		
Roanoke	$ 1.00	
New Hope	2.60	
		3.60
Special Offerings.		
T. B. Roberts, support of children	$ 10.00	
Mrs. Park Hayes, support of child.	12.00	
A friend, support of Thelma Long.	20.00	
Interest on Note	90.00	
W. P. Perry, support of Billy Perry	10.00	
J. Spencer Love, support of a child	60.00	
		202.00
Total for the week	$ 338.49	
Grand total	$ 7,157.72	

Eilers Sunday School Maps

On a Revolving Adjustable Steel Stand



The first 5 maps are in Set No.1, with stand, Price $15.00

Set No. 2 8 Maps, Price $2[illegible]

Fine large Maps, in 6 Colors 38x57, on linen finished Cloth. Mounted on a folding steel stand, which can be regulated, so that Maps may be seen to the best advantage. This set contains data for thorough Bible Study. Its large print and Cheerful Colors makes this set very instructive and attractive. Contains the five thoroughly up to date Maps necessary to the study of Bible History.

New Testament Palestine, — Old Testament Palestine, — Roman empire and Bible Lands, showing Pauls Travels by Colored lines. — Lands of the Old Testament, from the Great Sea, to the Persian Gulf.—The Exodus, Egypt, showing by Colored lines the wanderings of the Israelites the

THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

HOLMAN SUPERIOR TEACHERS' BIBLES

Authorized Version—Self-Pronouncing The Best Editions of the World's Best Book

For Adults, Teachers, Preachers, Students, and All Who Would Study the Word of God Intelligently

BOLD BLACK TYPE—COMPACT SIZE 4½x6¾ INCHES—WILL FIT THE COAT POCKET

Part page specimen of Holman Boldblack Type Bible

ST. MATTHEW, 5. *Christ's sermon on the mount.*

13 And leaving Năz'a-rĕth, he came and dwelt in Cā-pĕr'na-ŭm, which is upon the sea coast, in the borders of Zăb'u-lon and Nĕph'tha-lim:
14 That it might be fulfilled

A.D. 31. CHAP. 4. n Isa. 9. 1, 2.

934 CHAPTER 5.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.

AND seeing the multitudes, o he went up into a moun-

THIS NEW HOLMAN TEACHERS' BIBLE, Pronouncing Text, Bold Black Type is a PRONOUNCED SUCCESS. The latest Bible with NEW HELPS that are quite comprehensive and consist of an Illustrated Bible Dictionary, Concordance and additional aids all under ONE ALPHABETICAL INDEX. Also Fine Maps on Coated Paper, and a specially prepared BIBLE READING COURSE, intended to stimulate and maintain interest in the Bible. Imported Bible paper is used to improve opacity and keep down bulk. By this means you get the benefit of full Biblical information without the physical discomfort of handling a heavy volume.

STYLES AND PRICES—BIBLE PAPER EDITION

4612. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges..... $4.00

4630. Same as 4612, with extra leather lined covers..... 4.75

THIN INDIA PAPER EDITION

With Helps as described above. Size 4½x6¾ inches. One inch in thickness

630X. Egyptian Morocco, divinity circuit, leather linings, red under gold edges, silk head bands and silk marker..... 7.00

633X. Algerian Morocco, divinity circuit, leather lining to edge, silk sewed, round corners, red under gold edges, extra quality binding..... 8.00

EXTRA LARGE PRINT TEACHERS' BIBLES

Large 8 Vo. Size—8x5½ inches—1600 Pages, including 400 pages of Bible Study Helps

Part Page Specimen of Print

Extra spacing between words and lines makes this Bible very easy to read.

ST. MATTHEW, 5. *Christ's sermon on the mount.*

15 k The land of Zăb'u-lon, and the land of Nĕph'tha-lim, *by* the way of the sea, beyond Jôr'dan, Gă'lĭ-lee of the Gĕn'tiles;

A. D. 31. k Is. 9. 1, 2. l Is. 42. 7. Luke 2. 32. m Mark 1. 14.

2 And he opened his mouth, and taught them, saying,
3 b Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

CONTAINING COMPLETE HELPS TO BIBLE STUDY, INCLUDING ALL OF THE FOLLOWING FEATURES

A New Practical Course in Bible Reading, A Treasury of Biblical Information. The most carefully compiled, thorough and attractive form in which valuable Biblical information has ever been prepared. Illustrated Self-Pronouncing Bible Dictionary Containing 150 illustrations, concise definitions and textual references on nearly 50,000 subjects. A Practical Comparative Concordance, with nearly 50,000 references. Four Thousand Questions and Answers on the Old and New Testaments. A valuable Help to all Bible Readers.

STYLES AND PRICES

4712. Divinity Circuit (overlapping covers), French Seal Leather, red under gold edges, silk head bands, and silk marker.. $5.00

812RL. Red Letter Teachers' Bible. The Words of Christ in the New Testament, Old Testament Passages alluded to by Christ, various prophecies relating to Christ in the Old Testament, etc., all PRINTED IN RED. Binding same as described above on 4712 and same large Self-Pronouncing type..... 6.00

733X. Holman India Paper, Genuine Morocco, leather lined, silk sewed, divinity circuit, round corners carmine under gold edges, silk head bands and silk marker, same type and helps as above..... 10.65

All styles sent Postpaid at above prices—Thumb Index 50 cents extra

A Story for the Children

JOYFUL NEWS!

Louise is a new girl in town and on Saturday she had two callers who tried to help her get acquainted.

Cathie came first. She began to discuss the girls in her class. "Betty's awful poor and she can never have us at her house. Dorothy has the worst temper if she can't have her own way. Patsy's the prettiest girl in our crowd, but she's just as selfish as she can be. Beth's just about the most popular girl in school, but I never could see why."

Louise listened in a puzzled way. What kind of a place had she come to if no one deserved real honest praise? This was what she thought as she bid Cathie a half-hearted good-bye, feeling almost homesick, and at least surprised and discouraged over what she thought must be the questionable friends.

Then there was another rap on the door and Beth came breezing in, as smiling and sweet as a sunshine fairy.

"I just met Cathie down the street," Beth began; "she said she had been to see you. Wasn't her new pink dress pretty? And we're all just in love with Cathie's yellow curls. Cathie's a good singer. She leads our class chorus."

Louise tried not to show the jolt she had received in this second caller. "I did think Cathie's dress was pretty and her ringlets almost surrounded her face," Louise commented truthfully.

Then there's Patsy. She's the artist in our class, and she paints the most cunning place-cards for our parties. Our club president is Dorothy. She's one of our hardest workers, and has done a lot for our little organization since we started six months ago. Betty is the chairman of our membership committee and you never saw anyone so faithful! She'll be over to call on you, but she works on Saturdays, taking care of children in the neighborhood. Just to talk to Betty five minutes will make you ambitious."

"Oh, I'm so excited and interested," Louise exclaimed, "and I certainly hope that Betty will put me down as a new member. I believe I'm going to have a wonderful time since I've heard all your joyful news!"

Here are two instances of tale-bearing and it is not hard to choose which is the better way. One was an unpleasant tale-bearer, the other the teller of joyful news. Talking about the faults of others was Cathie's habit, and yet Beth found the kind word to say for Cathie after all.

Cathie said she couldn't see why Beth was the most popular girl in her class. But Louise had no trouble in understanding Beth's popularity after her very first visit.—*Edith L. Reid in Free Will Baptist.*

YOUTH FELLOWSHIP.

(Continued from page 10.)

regarding some of the finest newer books. The idea would be to whet the appetites of the members so that they would plan to read the books during the next few weeks.

4. Some of the young people may be interested in telling of some books "we want to read." What leads people to want to read books? Is it advertisments, hearing other people discuss a volume, or what?

5. Let someone tell "how to keep up on books." This may be a librarian, an adult who reads a great deal, or some young person who likes to browse.

6. Let the pastor tell of some books which have interested him most during the last few months.

7. What about the Bible? Is it the "best" book which anyone has read? How much use do you make of it?

The following suggestions may be used after the group has made its own answers to the general questions:

1. Always reading something.
2. Read only worth-while books.
3. Read a variety of kinds of literature.
4. Have a special time for reading.
5. Make use of odd moments.

E. R.

SERMON.

(Continued from page 13.)

Coming for that convention one is encouraged, too, because of the determination that prevailed throughout the entire group to give wholeheartedly of self in service in the coming days, weeks, and months. There seemed a bouancy, and vigor that at times seemed almost to run ahead, but for the sobering influence of the Christian religion itself. It surely can be said that this convention showed no signs of cowardice, or lack of courage to move up, and forward for Christ.

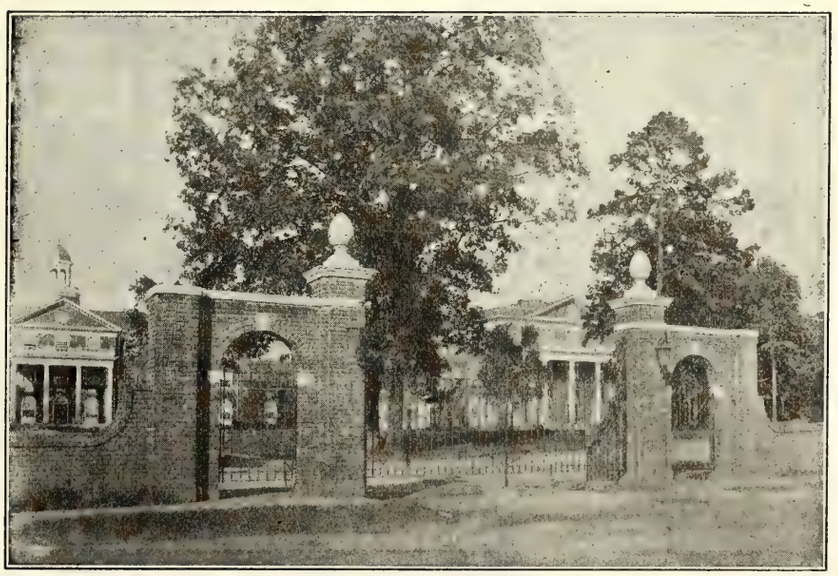
What a company that was that gathered one afternoon about the beautiful memorial arch that commemorates the lives of eighteen martyrs, mostly from Oberlin, who laid down their lives in China during the Boer Rebellion! And one could feel that the same spirit of courage, and sacrifice moving the hundreds of young people that gathered on Sunday afternoon in the Finney Chapel as a youth from their number led that multitude in prayer. The amens of that moment gave assurance that the "door of faith" opens, and must still open to the nations!

ELON COLLEGE

AN ACCREDITED COLLEGE

of the

CONGREGATIONAL CHRISTIAN CHURCHES OF THE SOUTHEAST



South Entrance to the Campus

ELON COLLEGE, founded by the Christian Church in 1889, has fully justified the faith and hope of its founders during its 42 years of operation. Its graduates from the four-year course leading to a bachelor's degree, number 980, now living, 122 of whom are in the Christian Ministry and full-time Christian service. The majority of these are members of our own denomination. In addition, 449 are in educational work and are an active influence in the lay leadership of the Christian Church.

THE CHRISTIAN EDUCATION BUILDING, and the definite religious atmosphere of the College, provide the very best facilities available for training for religious leadership, and offer the Church its finest opportunity to train the young people of the denomination to assume active leadership both in the ministry and laity of the local churches.

Address—

C. M. CANNON, *Registrar*

Elon College, - - - - North Carolina

Home Atmosphere—Reasonable Rates—Clean Athletics—Christian Spirit

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational Christian Church.

BOARD OF EDITORS.

J. O. ATKINSON, D. D.....Editor
E. C GILLETTE, D D.....Associate
I. W. JOHNSON, D. D....Contributing
ELISHA A. KING, D. D...Contributing
J T. KERNODLE....Managing Editor

DEPARTMENTAL EDITORS.

H. S. HARDCASTLE...Sunday School
J. G. TRUITT, D. D.....Sermon
F. C. LESTER.....Young People
H. E. ROUNTREE.....Altar

SUBSCRIPTION RATES

One Year $2.00
Six Months 1.00

Trial Subscriptions: Five or more new subscriptions sent in at one time by pastor or president of any church organization, three months for 40c each.

Published Every Thursday at Richmond, Virginia, by the Central Publishing Company, Inc.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Change of Address: Be sure to give both old and new address when asking that your address be changed.

All news matter and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsyth Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

Receipts: The change of label is your receipt for money paid. The label shows date of expiration, and change on label will appear the first or second issue of the month following renewal, provided it was received before the 25th. No other receipt will be sent unless requested. Please notify the Richmond Office if label is not changed as above.

OBITUARIES

KITE.

Miss Mary Jane Kite was born October 25, 1878, and died June 12, 1934, aged 55 years, 7 months, and 17 days. She lived a few miles from Newport in Page County, Va. She is survived by one brother and one sister. Funeral services were held at the home, June 15, 1934, and the body laid to rest in the family burying ground near by.

A. W. ANDES.

BOWMAN.

Mrs. Cora A. Bowman, widow of Joseph Bowman, was born October 11, 1872, and departed this life June 3, 1934. Her age was 61 years, 7 months, and 22 days. She was a member of the Palmyra Christian Church. Surviving are two brothers, four sisters, one son, and two daughters. Funeral services were held at Palmyra, June 6, 1934.

A. W. ANDES.

NESTER.

John Robert Nester was born November 1, 1863. Died June 8, 1934, aged 70 years, 7 months, and 7 days. He was a member of the Disciple Church, but attended our church at Palmyra when able. He is survived by one son. Funeral services were held at his late home, near Palmyra, June 9, 1934, and the remains laid to rest in the cemetery at Woodstock, Va.

A. W. ANDES.

BAILEY.

Jefferson Davis Bailey was born Dec. 16, 1871, and died June 24, 1934 at the age of 73 years, 6 mos., and 8 days. He was converted and joined the church when a young man and was a member of Beulah Christian Church when he died. He married Miss Elizabeth Ponder in 1883. There were no children born to them. She preceded her husband in death several years ago. A good man has gone and will be missed. He was a friend to man and his church. A host of friends and relatives mourn his going. The funeral by the writer was at Vanceville Church and interment in Lawrence Cemetery.

W. C. CARPENTER.

Wedding or Gift Bible

FOR THE HOME

Holman Self-Pronouncing Home Study Edition

A BEAUTIFUL PRESENTATION PAGE Marriage Certificate and Family Record makes this special edition **a most desirable Bible for a wedding gift.**

Full Bound size, 8½ x 6 inches; nearly 1800 pages. Authorized Version with Marginal References.

Large Print—Easy to Read

The Helps are the latest and most practical published — prepared by the most reliable and well-known authorities, and consist of a TEACHERS' NEW READY REFERENCE HAND BOOK, which gives the salient and essential information needed in Bible study.

Illustrated Self-Pronouncing Bible Dictionary—Containing 150 illustrations.

Oriental Light on the Bible (Containing over 100 illustrations). A new kind of illuminating Bible help.

Treasury of Biblical Information.

A New Series of Maps. A selection of the most used, with Special Maps, the results of the most recent explorations.

A New Practical Comparative Concordance, with nearly 50,000 references.

Four Thousand Questions and Answers on the Bible.

ABSOLUTELY DURABLE BINDINGS that will not break in the back.

Specimen of the Print. Full size of the page is 5½ x 8 inches.

Specimen of Type.

17 ¶ m From that time Jē'sus began to preach, and to say, n Repent: for the kingdom of heaven is at

A BEAUTIFUL PRESENTATION PAGE Marriage Certificate and Family Record makes this special edition **a most desirable Bible for a wedding gift.**

No. 4914. French Morocco, leather limp, gold titles, round corners, red under gold edges, silk head bands and silk marker..... **$5.50**

Postage Paid

PINNIX.

Mrs. Sarah Francis Pinnix of Kernersville, N. C., passed from this life June 4th, age 75. She was the widow of the late Rev. J. W. Pinnix. Prior to her marriage she was Miss Huffines of Guilford College.

Surviving are two step sons, six step daughters, two sisters and three brothers.

She accepted Christ early in life and united with the Pleasant Ridge Church. For a long time a Sunday School teacher, a student of the Bible, a good woman and a patient, loving mother.

Funeral services at Pleasant Ridge Church June 5th conducted by the pastor assisted by Rev. E. P. Billups, pastor of Kernersville M. E. Church.

May the Lord comfort the bereaved.

D. M. SPENCE, Pastor.

PIEDMONT COLLEGE

Located in

"The Blue Ridge Highlands"

An accredited college with an enviable reputation for superior classroom instruction, and wholesome student life.

Fully recognized and accredited in its home State, and in such neighboring States as North Carolina, South Carolina, Alabama, Tennessee and others. Standard courses leading to the A. B. and B. S. degrees.

The Summer Term, continuing for six and nine weeks, affords opportunity for college and professional study and invigorating recreation.

From six to twelve hours of credit may be earned. Special courses in Elementary, Intermediate, High School and Rural Education. Public School Music and Art; School and Playground Games; Athletic Coaching.

For Fall Term or Summer Bulletin, write

PIEDMONT COLLEGE,
DEMOREST, GEORGIA.

Southern Seminary Foundation

(Successor to Atlanta Theological Seminary.)

AFFILIATED WITH

Vanderbilt University

The Foundation and the other Foundations that are affiliated with Vanderbilt University School of Religion comprise the only Interdenominational Theological School in the South. Through this affiliation the students enjoy the rights and privileges of Vanderbilt University.

DEGREES.

Candidates for degrees are required to have completed their college courses.

The degree of Bachelor of Divinity is offered to qualified students who complete the required courses.

Vanderbilt University also offers the degrees of Master of Arts and Doctor of Philosophy, in accordance with the regulations established in its several departments.

MORE THAN A SCHOOL OF THEOLOGY.

Because of our affiliation with Vanderbilt, our relations with other nearby colleges where our students can take courses without tuition, and the cooperation of the American Red Cross and other social agencies in the city, we prepare students for many types of Christian service.

For information write

WILLIAM JAMES CAMPBELL, *President*,
330 BUTTRICK HALL, VANDERBILT UNIVERSITY,
NASHVILLE, TENN.

THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

IN ESSENTIALS, UNITY. IN NON-ESSENTIALS, LIBERTY. IN ALL THINGS, CHARITY.

VOLUME LXXXVI. RICHMOND, VA., THURSDAY,THURSDAY, JULY 19, 1934. NUMBER 29.

THE SUN'S OBSERVATORY

Major Strikes.—

Including the present walk out in San Francisco, there have been only four major strikes since the World War. One of these was at Seattle, Washington, one in Canada and the other in England. Each of these strikes caused food shortages, paralyzed business and interferred seriously with normal living. The English strike was decidedly the most serious, though of shortest duration. Two and a half million workers walked out, but swift action by the government and adverse public opinion had broken the strike in eight days. No lives were lost, but the cost mounted to $1½-billions and incidentally, the trade unions of England were bankrupt.

Government Acquires Helium Reservoir.—

The United States Government recently acquired the helium-bearing gas reservoirs near Amarillo Texas, thus becoming the owner of the world's largest known deposit of helium. Covering 50,000 acres, these natural gas deposits contain gas with a 1.75 per cent helium content. At the rate with which the army and navy have been using helium during the past five years, this field promises a 250-year supply. More than 3,250,000,000 feet of natural gas have been withdrawn in the past five years, from which have been extracted 57,487,000 feet of helium—approximately one-half of the helium ever recovered. Helium of a 98 per cent purity—the purest ever obtained—is now being recovered at an average of about one-fourth of the former cost of $34 per thousand cubic feet. This increase in purity over the helium formerly obtained gives a ship of the size of the Macon an additional lifting power of about six tons. While helium is not as efficient as hydrogen as a lifting agent, it has decidedly great advantages of being non-explosive.

The Catholics and Fascism.—

A recent issue of the *Catholic Record,* London, Can., warns against a development of "a disposition to play with the various Fascist elements" as "a dangerous and unprofitable game" for the Catholic Church. "For," says it, "paradoxically, the Catholic Church thrives and grows on liberalism, not on the reactionary spirit that breeds Fascism." And it continues: "The Church was never so feeble spiritually as when it was most narrow temporally. It was never so great spiritually as when it stuck to its spiritual functions. . . During the burning of the Inquisition, the Church was at its lowest moral ebb. The floodtide of its greatness came when its Popes withdrew into the Vatican and held themselves aloof from earthly bickering. If the Church had had any economic qualifications to govern temporal affairs, it might have ruled the world. But its manifold and manifest failures along that line in the middle ages defined its perpetual function quite clearly." The article calls for a progressive and a tolerant Catholic Church. There is a long ways to go, but the time will eventually come when they all shall be one and the banner of Christ will be carried forward to victory by a united Church.

A Study of Marital Relations.—

From the *Methodist Protestant Recorder* comes the following: "Early education for marriage as a means of curtailing divorces and insuring marital happiness and better family social relations, was urged at a conference arranged by Teachers College, Columbia, the American Social Hygiene Association and the American Home Economics Association, at Teachers College. Definite results of such education and the steps taken by several States to improve marital relations were noted by Dr. Paul Popenoe, director of the Institute of Family Relations of Los Angeles. Census figures, he said showed fewer divorces among young couples as the result of instruction in marital relations. Up to 1930, Dr. Popenoe said, the greatest number of divorces occurred during the second and third years after marriage, while now the situation is reversed, with the greatest number of separations occurring among couples who have been married ten years or more. He attributed the decrease of divorces among young couples to the wider reading of recognized books on sex and marriage; to the fact that twelve States require physical examinations of men before marriage, and twenty-four States require announcements of intention to marry, which tends to stop "freak, runaway and drunken marriages." Much confusion could be eliminated and much good done in the marriage and divorce situation by the adoption of uniform laws by the various States. What governor will start the ball rolling by asking the conference of governors to take up this matter?

Church Attendance.—

The Commission on Church Attendance of the General Council of the Congregational and Christian Churches, has been during the past four years been accumulating statistics in regard to this important subject. At the recent session of the Council, Mr. Roger Babson, financial statistician, who is the chairman of this commission, reported that 1,000 churches had been put under actual observation and the results tabulated. He says: "These churches have an average membership of 322. They have an average seating of 370. The average Sunday morning attendance during the last four years has been: 1930, 114.4; 1931, 117.1; 1932, 119.1; 1933, 117. These figures indicate that on the average 70 per cent of the seats in our churches are not being used and that perhaps at least 75 per cent of those shown as members of our churches are not supporting their churches with their personal attendance and active encouragement." These figures raise a vital question, showing conditions are far from what they should be. However, in the Council Seminar to which they were reported, which was under the leadership of Rev. H. S. Hardcastle of Christian Temple, Norfolk, Va., the question was raised as to the conclusions that might be drawn. In case of their being small children in the home, for instance, the parent's absence could not be taken as an indication of lack of interest. It was also pointed out that the modern program of religious education provided graded services which might in themselves reduce attendance at the regular church services. Yet with these explanations, the fact still remains that there are too many empty pews and too little active work among our laity.

The "Alcohol" Exhibit at the Fair.—

On the first floor of the Social Science Hall at the Century of Progress Fair, in Chicago, is a unique exhibit. The Women's Christian Temperance Union is the sponsor of this booth, and instead of a display bristling with propaganda, one finds an exhibit which reveals not only the evil effects of beverage intoxicants, but presents with scientific dispasionateness the important and available uses of alcohol in the arts, in industry, and in daily life. Attracting the attention of the visitor is a more than lifesize portrait of a man. One half of this figure is clothed in the latest styles, the other half displays the circulatory system of the man's body. Opposite the dressed side of the figure are shown many articles in the manufacture of which alcohol plays an important part, with the statement that "alcohol is a boon to mankind when used in connection with 'inanimate substances' from baby's rattle to embalmer's fluid." Among the items exhibited are soap, perfumes, hair tonic; clothing, including hats, shirts, ties, underware and shoes; polish, lacquers, and varnishes for automobiles, and furniture; thermometers, ink and printed matter, and cleaning fluids, films, fuel, etc. On the other side are listed the bad effects of alcohol on living tissue. There are also exhibited no less than a dozen striking comparisons, showing the contrasting action and water on animal and vegetable life. One of these exhibits is of two geranium plants, originally as near alike as it was possible to purchase. One of these had been refreshed regularly with water in the usual way, the other being fed water mixed with 2.75 per cent of alcohol. It only required 48 hours to show the blighting effect of the alcohol. A second exhibit shows the same thing tried with goldfish. In the bowl containing the water, the finney tribe disported itself contentedly, but in the bowl to which 2.75 per cent of alcohol had been added, the fish lay colorless and shriveled at its bottom.

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

Several notes of interest from Dr. Gillette's office in Jacksonville will be found in this column this week.

The Summer School of Leadership training at Elon College is held next week—July 23rd-29th. Our young people should take advantage of this fine opportunity for intellectual, moral and spiritual enrichment.

Mrs. T. J. Green of Elon College, who went to Duke Hospital some weeks ago for treatment, is at her home at Elon College, and while she is not fully recovered, there are signs of gradual improvement, and her many friends indulge the hope that she will soon be fully recovered.

Rev. T. J. Green, pastor, closed a revival at Shallow Ford Church, Friday night, July 13th, after several days of well-attended and very interesting meetings. The pastor was assisted in the service by Rev. J. Everette Neese of Elon College, who rendered fine service and whose preaching stirred the people and was much appreciated. The church was much revived, and there were nine additions to the membership at the close of the meeting.

The Eastern Virginia Sunday School and Christian Endeavor Convention, held in Richmond on Tuesday of this week, proved a most happy and inspiring meeting. A good representation was present, many staying over for the concert given by the First Church Orchestra and the address by Dr. Sidney B. Hall that evening. An account of the meeting will doubtless appear in next week's issue.

A party consisting of Mrs. Ben T. Holden and children, and Mrs. Annie Staley Calhoun returning from California suffered the misfortune of having one of their party, Ben T., Jr., hit by a passing truck while he was patching a tire. He suffered a fractured leg and slight fracture of the skull. The accident occurred on June 30th, and he is reported rapidly improving but still in the hospital in Elko, Nevada.

The church at Jupiter, Florida, under the leadership of the pastor, Rev. Frederick Held, assisted by his wife and daughter, has had a most successful Vacation Church School, the largest in attendance and the most interesting of the five which have been held during the present pastorate. Mr. Held also took the Boy Scouts for a week of camping. He is now attending summer school at Chicago Theological Seminary.

Rev. A. R. Van Cleave, who has served so faithfully and efficiently as pastor of our Winchester and Timber Ridge, Va., Churches the past year, declines the call to serve the pastorate the coming year, since he has position as dean of Southern Union College, Wadley, Ala., and is to return there at the beginning of the Fall term. Our Winchester pastorate deserves, and should have, the best that a strong, active, consecrated pastor can give, and here is devoutly hoping that it will be divinely guided to this end.

Rev. J. Howard Smith, who, while a student at Elon College, served some of our rural churches successfully and, since graduating from Elon, has taken a post graduate course in Yale Divinity School, has accepted the pastorate of the Second Congregational Church, Hartford, Vermont, and begins his work August first. While congratulations are extended to our Hartford Church and to Brother Smith, we can but express regret that one of our pastorates here in the South did not avail itself of the privilege of having this well-equipped and consecrated young man as its spiritual leader.

Rev. R. L. Williamson, R-4, Charlottesville, Va., who resigned the work at Winchester, Va., a year ago, had hoped and expected to secure a field of service soon thereafter. Nearly a year has passed and Brother Williamson is ready and anxious to re-enter the active pastorate, to which he feels divinely called. Brother Williamson is a faithful, capable, sincere preacher of the Word, and has served some of our good churches—Raleigh, Sanford, Winchester—and, in doing so, made friends who hold him in highest esteem. Any church desiring his service, should communicate with him at an early date.

Our profoundest sympathy goes out to Rev. R. E. Brittle, Cypress Chapel, Va. A precious child had come as a blessing to parents on June 30th, and the good wife was progressing nicely and was planning soon to leave the hospital in Suffolk, when death came suddenly on Monday, July 9th. The funeral was conducted by Drs. Jay and Johnson. In his sorrow and grief over the loss of his lovely and devoted young wife, this young father and husband can and will find consolation in the rich resources of that religion whose blessings and benefits he seeks so earnestly to share with others as pastor and minister.

Rev. Joe French, writing of our Ocean View, Va., Church says: "Our Sunday School attendance increased from an average of sixty in the first quarter to eighty during the second quarter. Our Daily Vacation Bible School begins July 30th. Our plan is to hold the session at Ocean View in the morning and at Berea in the afternoon. So far we have received sixteen into church membership this year and have christened seventeen babies. We are hoping and working to make the Ocean View membership one hundred or more before the Conference. Our Cradle Roll superintendent has forty-one members (babies) enrolled, having started her work in April."

Key West, Florida, has been much in the public eye of late because the city government has asked the F. E. R. A. to take over the affairs of the city and county government. This city has suffered a series of misfortunes culminating in the removal of the Government Navy Yard and the Army Post and the closing of factories. We are happy to report, however, that in spite of the difficulties, our church has made progress under the leadership of Rev. and Mrs. E. Richard Evans. During the past quarter twenty-five new members have been received into the church. Mr. and Mrs. Evans and children are enjoying a well deserved vacation at their old home in Illinois.

Here is a suggestion that other Sunday schools may profit by. Superintendent R. C. Osborne, of our Liberty (Vance) Sunday School, Henderson, N. C., some months ago arranged that the Mission Secretary of his Sunday school make her brief talk on "Missions" soon after the school assemblies and before the classes were called to their separate places. The results have been an increased interest in missions on the part of the whole school, as is evidenced by an increased offering of more than $1.00 per Sunday since this plan was adopted. Many schools wait till after the classes have re-assembled to have their missionary information after the offering has been made.

Rev. O. T. Anderson, pastor of the church at Fort Meyers, Florida, reports an interesting experiment with a reading circle begun about three months ago, which has proven very successful. For years the pastor has reviewed books for the local papers, and among others many by the Missionary Education Movement and the Friendship Press. It occurred to him last spring to suggest that members of the congregation, after the pestor had read them, take these books, one at the time for a week, and read them and return them so another could do the same. The plan consisted in having each person who read a book to write his name in it. Result! Many have read five or six books already. Nearly every family has read one or more, in some cases all members of the family reading the book out for that week. The plan has two values: It supplies many with wholesome reading matter who otherwise would not have it. Since the books are all religious and educational, they have an inspiational and educational value.

Mrs. Sue Jones died at the home of her daughter Ruth (Mrs. R. J. Kernodle) in Durham, N. C., early Friday A. M., July 13th. She was 87 years old and was widely known and loved by a host in Virginia and in North Carolina. Her husband, the late, lamented W. H. Jones, Sr., a well-known and honorable man of Nansemond County, Va., died some 39 years ago, a large family, besides the widow and young daughter, Ruth, by the last wife, surviving him. For the past several years Mrs. Jones had lived with her daughter in Durham, and there had made a host of friends by her quiet, serene, Christian life. In the brief funeral services, held in the home, her pastor, Rev. Stanley C. Harrell, D. O., quoted this Scripture, which had been so strikingly verified in her life: "Let the beauty of the Lord our God be upon us." The preacher felt, as her friends and loved ones did, that the invocation of the Psalmist had been realized in her life. Dr. Harrell was assisted in the services by President L. E. Smith, Elon College. The interment was made in the Elon College cemetery, where the Kernodles have a burial plot and where a child of the family, deceased some years ago is buried.

The Eastern N. C. Sunday School and Christian Endeavor Convention met in annual session at Catawba Springs, July 10 and 11. The theme of the Convention was "For Christ and the Church," and this theme was kept uppermost in the minds of those who addressed the Convention. Rev. S. E. Madren, Henderson, N. C., presided during the session and Mrs. M. B. Newman, Henderson, N. C., was the recording secretary and Brother C. H. Stephenson, Raleigh, the treasurer. These officers served so well, they were elected for the coming year. The Sunday Schools and Societies were well represented, and the reports from the various departments were interesting and helpful. The outstanding addresses of the Convention were those by the president on "Our Purpose," by Dr. J. Edward Kirbye, "Young People"; President L. E. Smith of Elon College, "Christian Church and Its Educational Program"; Rev. F. C. Lester, "Our Young People's Work"; and Prof. E. W. Boshart, "The Intellectual and Spiritual Preparation of the Sunday School Teacher." Superintendent Johnston, of the Christian Orphanage, carried a class from the Orphanage, who sang to the delight of the Convention. With all, it was a very helpful and pleasant session. Catawba Springs and community entertained the Convention abundantly.

A Story for the Children

THE SATURDAY SUNBEAM.

"Tick-tick-tick-tick, tick-tick-tick-tick," said the clock loudly. It always ticked the same way, but usually Eddie and Sister did not listen to it. Now they listened, and looked at each other, and pretended to read, and looked at each other again. There was not a sound in the room except for the ticking of that clock; the children hardly dared turn over a page lest it should crackle and disturb grandmother.

For on this sunshiny morning—this bright beautiful Saturday morning that seemed to be calling all the boys and girls to come out and play—grandmother was not feeling well. She thought that she felt better when it was dark and still; so that was the reason that Eddie and Sister were sitting in a quiet room with all the shades down, pretending to read. They could not see, and they knew the stories by heart anyway, but they just could not think of anything else to do. Mother had gone on an important errand, and of course grandmother could not be left alone when she was not well. Eddie and Sister looked at each other again, and sighed.

If they had known just what was happening then, perhaps they would not have felt so bad. Out on the window ledge, beyond the drawn shades, a merry little sunbeam was trying to get in. He was a very jolly sunbeam, who loved to poke into corners and see what people were about. But try as he would he could not find a single crack through which he could slip into the dark silent room where Eddie and Sister sat pretending to read, and where grandmother lay with her hands folded and her eyes closed, as if she were asleep. So the sunbeam lay upon the window ledge, and waited. Sunbeams are not very easily discouraged.

Just at that moment, along came a frisky breeze. As soon as he saw what the sunbeam was trying to do, he was eager to help. So he crept close to the window, and he blew, and he blew; and puff! The curtain blew away from the sill, and the merry little sunbeam went dancing in.

Eddie and Sister saw it at once, and felt a little happier right away. They watched it drawing nearer to grandmother, as the little breeze blew the curtain farther and farther away from the window. In just a moment the sunbeam would be touching grandmother's hand. There it was, shining on the ring that grandfather had given her and making it sparkle brightly.

Grandmother always wore that ring; she loved it more than anything else she had. As she lay very still, thinking that perhaps she might go to sleep, she felt something warm touch her hand. Grandmother opened her eyes; she saw the little sunbeam lying on her finger; she saw the ring that grandfather had given her sparkling brightly. Thinking of grandfather, and the happy days they had lived together, always made grandmother glad. Eddie and Sister, watching from their corner, saw that she was smiling now.

The little breeze had been working very hard, and he had to stop to rest. The curtain fell back against the window—and where was the merry little sunbeam? He could not stay with grandmother any longer; more quickly than you can think, he was on the window sill outside, waiting for a chance to get back in.

Grandmother closed her eyes again. Then suddenly she opened them once more. The ring that grandfather had given her did not sparkle now. It was much prettier when the sunbeam was shining on it. "Eddie!" said grandmother.

"I think I'd like to have the curtain up a little way," said grandmother, "so that the sunshine can come in."

Eddie ran to put up the curtain. "Thank you," said grandmother. She lay looking at the ring that grandfather had given her. It was sparkling brightly, for now the merry little sunbeam had danced back in—and brought his friends with him. Eddie and Sister still sat in the corner, but they felt much happier.

All at once grandmother sat up. "I think I'll get my dress on, and sit by the window. It's a nice day; you children ought to be outdoors.

Eddie ran to fix grandmother's chair. Sister went over to the bed and looked at grandmother. "Will you be all right alone, grandma?"

Grandmother patted her head and smiled at her. "Of course I will, now that I'm feeling better." She looked at her shining ring again. "Besides, I don't feel alone when I have the sunshine."

So the merry little sunbeam and his merry little friends kept grandmother company; and Eddie and Sister played in the yard; and when mother came home she found them all very gay, just as they should be on a bright, beautiful Saturday morning.—*Verna M. Hills in Zion's Herald.*

PROGRAM.

EIGHTY-SIXTH SESSION
VIRGINIA VALLEY CENTRAL CONGREGATIONAL-CHRISTIAN CONFERENCE.

MAYLAND CHRISTIAN CHURCH,
AUGUST 8, 9, 1934.
Rev. B. J. Earp, Pastor, Harrisonburg, Va.

Wednesday—Morning Session.

10:00—Call to Order.
Devotional Service—Rev. A. R. Van Cleave.
10:25—Enrollment.
10:35—Welcome Address—Mrs. Fannie May Layman.
10:45—Response—Alfred Dofflemyre.
10:50—Report of Program Committee.
11:00—Report of Executive Committee.
11:05—Miscellaneous Business—Appointment of Special Committees.
11:15—Report of Stewardship Secretary—Mrs. A. R. Van Cleave.
11:35—Annual Address—Rev. A. R. Van Cleave.
12:15—Adjournment for Dinner.

Wednesday—Afternoon Session.

1:45—Devotional Service—Rev. W. B. Fuller.
2:00—Report of Committee on Religious Literature—N. L. Morris, Chairman.
2:10—Address on "Our Publications"—Dr. J. O. Atkinson, Editor of The Christian Sun.
2:40—Report of Conference Mission Secretary—R. O. Rothgeb
3:00—Address, "Our Orphanage"—C. D. Johnston, Superintendent.
3:30—Report of Committee on Woman's Board—Mrs. A. W. Andes, Chairman.
3:45—Report of Committee on Evangelism—Alfred Dofflemyre, Chairman.
4:00—Adjournment.

Wednesday—Night Session.

8:00—Report of Director of Religious Education—K. B. Hook.
Report of Committee on Sunday Schools and Christian Endeavor—R. O. Rothgeb, Chairman.
Address—Dr. L. E. Smith.

Thursday—Morning Session.

9:30—Devotional Service—Dr M. L. Weekley.
9:50—Roll Call and Reading of Minutes.
10:00—Report of Committee on Education—Rev. A. W. Andes, Chairman.
10:15—Address on Education—Dr. L. E. Smith. President of Elon College.
10:45—Conference Missionary Association.
11:05—Address—Dr. S. C. Harrell, President of Southern Christian Convention.
11:40—Report of Committee on Foreign Missions—Miss Verdie Showalter, Chairman.
11:50—Address on Missions—Dr. J. O. Atkinson, Mission Secretary.
12:25—Report of Treasurer—Samuel Earman.
12:30—Adjournment for Dinner.

Thursday—Afternoon Session.

1:45—Devotional Service—Wm. J. Andes.
2:00—Report of Committee on Social Service—J. C. Bradford, Chairman.
2:10—Report of Committee on Home Missions—W. C. Wampler, Chairman.
2:25—Address—Dr. S. C. Harrell
2:55—Report of Committee on Christian Union—R. L. Ettel, Chairman.
3:05—Report of Committee on Apportionments—R. Roy Hosaflook, Chairman.
3:15—Miscellaneous Business.
4:00—Adjournment.

LEAVING WINCHESTER FOR WADLEY.

The readers of THE SUN may be a little surprised to learn that we are making a move after only a year with the Winchester and Timber Ridge churches. Well, we are a little surprised ourselves. We have to confess that like Paul we have been "in a strait betwixt two." We have had no desire to leave the happy fellowship found in this lovely parish in the Valley. We have fallen in love with its people and its duties. We have felt that after taking much of this year to get acquainted, we owed it to the people here to work with them longer.

On the other hand, there has been a persistent appeal coming from Southern Union College and Wadley that we return there. We have had occasion to recall the pleasure of our former associations there. We have been informed of the enthusiasm and the spirit of sacrifice there on behalf of the college. We had already known something of the opportunities for service in that field. Then, too, the new president of the institution has consented to go only on condition that we be enlisted to serve with him. According to his own statement, he "puts us on the spot."

The decision has not been an easy one. Both fields appeal to us immensely, and we love the people of both regions. In view, however, of the training and experience we have had, it has seemed that our service might be greater at Wadley, so we have decided to move there. We have been invited to serve both as pastor of the Wadley Church and as Dean of Southern Union. We leave this field at Winchester and Timber Ridge with regret. We hope that someone will be found who can minister in this delightful, yet challenging, parish even more efficiently than we have been able to.

Very sincerely,
THE VAN CLEAVES.

Winchester, Va.,
July 10, 1934.

"If my people, which are called by name, shall humble themselves and pray, and seek my face, and turn from their wicked ways; then I will hear from heaven, and will forgive their sins, and will heal their land." (2 Chron. 7:14). Read the whole chapter. See how different God's plan is from the ways of man.

E-D-I-T-O-R-I-A-L

EDITOR
J. O. ATKINSON, ELON COLLEGE, N. C.
ASSOCIATE EDITOR
E. C. GILLETTE
117 W. Forsyth Street, Jacksonville, Fla.
CONTRIBUTING EDITORS
I. W. JOHNSON ELISHA A. KING

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Holy Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and of Church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE OLD PATHS WHEREIN IS THE GOOD WAY.

Progress in religion, as in all else, comes through change, and yet change by no means signifies progress. To change, does not necessarily mean to grow. There are things that do not change and cannot be changed except for the worse. The Prophet Jeremiah evidently had this in mind when he wrote: "Thus saith the Lord, Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." By the use of hard-surface roads and skillful engineering, we have made our highways, but we have not abandoned them. If we are going places, we still have to use paths, highways. True, we do not go on the old cart of buggy wheels; we still go on wheels improved with rubber, as tires, but we have not abandoned or abolished going on wheels. We have simply, through change and experiment, improved the wheels. We have not destroyed transportation, and East is still East and West is still West. If we would go, we must still employ implements of our making just as our fathers did a thousand years ago to convey us.

A long, long time ago men discovered the way to God and, through the ages, God has been revealing Himself in an ever-increasing love, light and power to his children. He is the same God that walked in the Garden of Eden and talked with Adam and Eve there. In Adam's day God found a way to his presence and Adam found a way to the presence of God. God has been finding His way to the mind and presence of man ever since, and men and women have been finding their way to the presence and fellowship of God ever since. We have not abolished the way and, through the teaching and revelation of His Son, our Lord, we have found that there is just one way to the mind and love of Jehovah. His Son, Jesus the Christ, was and is that way, "I am the Way." Because the thinking, the mind and attitude of men and women change through the years and centuries, we must change our methods and modes and improve our privileges and opportunities of finding the way and going the way, but we cannot destroy the way. It is still, after nineteen centuries, "the good way," and we are commanded to walk therein, and, in doing so, we shall find rest for our souls.

We have changed our machinery and methods of going to church and arriving at church, we have changed many of the manners and methods of worship, of reverence and devotion, but we have not destroyed worship, and we must not and cannot destroy that if we would live and not die. Our God is the same today that he was yesterday, and will be forever. On the other hand, He is so infinite in love, power and personality that it behooves us, while finding Him through "the way," to find also new depths to His love, new manifestations of His power, new methods of approach and new channels of serving Him and our fellowman. So, out of the past comes a voice that we may still heed with profit and security: "Ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls," but many are saying, as they said in Jeremiah's day, "we will not walk therein."—Jeremiah 6:16.

J. O. A.

INDECENCY STRIKES BOTTOM.

It was hardly expected that Hollywood and the moving picture industy could keep on going from bad to worse without defeating their own purposes. In addition to the indecent pictures thrown on the screen for all the world to look upon, the shocking immorality at Hollywood, on the part of actors and actresses, as revealed almost daily in public print, seemed to have no bounds. No wonder the American people are revolting, for as the proverb has it: "Even Satan given enough rope will hang himself." The Creator of the universe decreed that immorality and indecency could only go so far. Suicide, if nothing else, comes to relieve an otherwise unbearable situation.

And so the churches—Catholic, Protestant and Jew—are waging a warfare of protest, and even salacious Hollywood is beginning to sit up and take notice. It was stated in a press dispatch recently that, because of the protest of the churches and a consequent falling off in receipts to movies, the picture producers had decided to discard or revise pictures at a cost, or a loss, of $10,000,000 to the industry. This may mean much or little, but it, at any rate, indicates that the movement for decency goes steadily on. The "Legion of Decency," organized by the Catholics and now practically adopted by Protestants and Jews, is gaining in membership by hundreds of thousands, and millions, and more than one chain of theatres have declared that shrinking receipts have compelled them to close up their business.

It is noted that the Congregational and Christian Sunday School Quarterly Conference, of Greater Norfolk, in session with our Ocean View Christian Church, Friday, June 13, went on record, unanimously pledging cooperation in the movement now being carried on by the Catholic, protestant and Jewish churches as protesting against the present display of indecent pictures and as emphatically demanding a reform in the moving picture industry. Argument, reason, or preachment could not avail as long as receipts increased. Now that hundreds of theatres are about to go bankrupt, or have done so, Hollywood is waking up, begs for a new lease of life and promises to produce only that which is decent. We shall see.

J. O. A.

A WORTHY FIRST.

Among the first ventures for righteousness made by our Christian churches, besides that of publishing the first religious newspaper in the world, and opening the first college to receive men and women on equal footing, and other firsts of commendable zeal—a first not so well known or often repeated—is that stated by our historian, W. E. MacClenny, Suffolk, Va., in his "Greetings to Our Methodist Friends" at the celebration of their sesqui-centennial recently. Our historian said "The Christian Church, on August 29, 1859, in the City of Raleigh, N. C., ordained Rev. Isaac Scott, a colored minister of good talents, for work in Africa. Then when the war of 1861-65 was over, so far as known, the first church body composed entirely of the colored people in the United States was organized in Raleigh, N. C., in 1886, by the colored Christians of that State, assisted by the white ministers of the Southern Christian Convention." THE SUN'S editor recalls having heard the late, lamented Rev. J. W. Wellons and others tell of their presence at and their deep interest in the organization of that first church for colored Christians in 1866. This church has since grown into that great body of Christian churches, especially numerous in North Carolina, Virginia, and adjacent States, culminating in the present Afro-Christian Convention which recently met in biennial session at Suffolk, Va. Our Christian churches in the South have sought, through all the years, to do in practice and perform in actual service that which our Congregational constituency in New England and other sections of the country have taught and preached so vigorously and tried in practice and in theory to accomplish.

THE SUN'S editor, who is the present Mission Secretary of the Southern Convention, enjoyed to great profit, a "seminar" at Oberlin, Ohio recently, whose session one day was given to race relations, a discussion of the relationship of the white and negro races here in the South. Those who lived at a distance and were, in a measure, detached and could give the benefit of their counsel and advice, gave to those of us who were here and involved from a practical point of view, much information as well as inspiration in going forward with the task of helping, as best we can in the great and needful task of finding a proper relationship between the two races. It was of peculiar interest when one of the secretaries of the American Board in the seminar at Oberlin gave a brief sketch of the development of Negro education and the relationship of the educational interest of the Negro to the White schools in New Orleans, La., and to be told by the speaker that in New Orleans there had been founded Dillard University for Negroes. Immediately this writer recalled that this man Dillard, for whom the University is named, is secretary of the Jean Foundation for Education, born and reared in Nansemond County, Va., and now resides in Charlottesville, Va., and occasionally Dr. Dillard contributes articles to THE CHRISTIAN SUN. He is one of our white men of the South, who, like many others of us, are seeking with all the light we can get to apply theories to our thinking, and principles to our practices, in all our dealings and relationships with the Negro race, which race here in America has a destiny to be worked out that is inescapably connected with the destiny of the other races of America.

J. O. A.

RESOLUTIONS ADOPTED BY THE GENERAL COUNCIL OF THE CONGREGATIONAL AND CHRISTIAN CHURCHES.

WEDNESDAY, JUNE 27, 1934.

Resolutions originating in the Peace Seminar.

1. Resolved that we request the Resolutions Committee of the Council to present an action authorizing and committing to the Council of Social Action the taking of a plebiscite of our denomination to determine the mind of our people along the general line of the following four positions or others:
   a. I will engage in any war declared by my government.
   b. I will engage in war only if convinced the government has done everything possible to prevent war, in strict obedience to the Pact of Paris.
   c. Reserving the right of national defense by such means as seem to me most effective and in accordance with my conscience, I further pledge not to cross the boundary of my country to invade any other person's homeland to kill and destroy.
   d. I am determined not to support any kind of war, international or civil.

   We also ask that the Council invite other denominations and the Churches of other lands through the Federal Council and the World Alliance for International Friendship Through the Churches to consider taking similar plebiscites to reveal and record the mind of the Church regarding war.
2. The cleavage between the way of Jesus and the system of war is clear.

   We are convinced that we must now make this declaration: "The Church is through with war! We call upon the people of our churches to renounce war and all its ways and works and to refuse support, sanction or bless it." The mind of our Church (in so far as this vote reveals it), has moved to this solemn conviction. Vote: 271 - 10.
3. In the face of the system of compulsory military training maintained in our high schools, land-grant schools, colleges and universities, we affirm our conviction in the right of all students to be conscientious objectors on religious or ethical grounds. We pledge to our Congregational and Christian young people our support in their endeavor to live by the dictates of the religious and ethical conscience.

Resolutions originating in the Seminar on Church Attendance and Stewardship.

1. Resolved: that the syllabus on Christian Stewardship prepared by the Commission on Stewardship be recommended to the General Council for use by the local churches.
2. Resolved: that we regret the inability of the Church Extension Boards to carry through the action of the General Council relative to broadcasting and recommend that means to be secured at least to try the Saturday evening church attendance stimulation program as proposed by the Commission on Broadcasting.
3. Recognizing the vital need of those ministers who are to broadcast to be carefully trained for this new enlarged opportunity for ministry in order that religious broadcasting may be effective and of high standing, and realizing that usual methods of speaking are not sufficient, but a new technique is needed, we recommend that the theological seminaries offer special training in this line.

Resolutions originating in the Seminar on the Ministry.

1. We commend the practice in many of our conferences, either by the conference or as a whole or by individual associations, of the holding of annual convocations, seminars or retreats, either independently or in connection with seminaries, colleges or universities. We urge the extension of this practice as far as conferences find it possible. We would also commend the practice of many of our conferences in assisting pastors financially in their attendance upon such conventions.
2. We recommend that the Commission on Ministry be authorized to promote a campaign of education in this field, especially by furnishing necessary literature and by encouraging the consideration of the subject by state conferences and associations.

Resolutions originating in the Seminar on Christian Higher Education.

1. Resolved: that the General Council of Congregational and Christian Churches accept as a part of its task an active interest in the support of the work of the colleges of Congregational and Christian background.
2. Resolved: that the Congregational and Christian Churches request the Education Society to consider projecting an educational survey of all colleges of Congregational and Christian background which are willing to cooperate in the task, the primary objective of such survey being an appraisal of and agreement upon spiritual aspects of higher education; this objective to be accomplished with inquiry into the educational worth of the methods and programs of the schools to be surveyed.
3. The following resolution was referred to the Executive Committee of the General Council: Resolved: that appreciating the unusual privileges and contacts afforded members of the General Council meeting in such a session as we have enjoyed in 1934, and of acquainting ourselves with the colleges themselves, we recommend that future councils be held on college campuses.

Resolution originating in the Missioners Seminar.

1. The General Council warmly commends the resolution passed by the Prudential Committee of the American Board of Commissioners for Foreign Missions, April 10, 1934, accepting in substance the ten recommendations of the Laymen's Report, and urges the American Board to move forward as rapidly as possible in the wise and resourceful application of its principles.

Resolutions originating with the Seminar on Rural Life and Farm Problems.

1. We earnestly recommend to the new Council for Social Action that it early consider the problem of Rural and Urban Relations. We feel this is one of the hottest spots in our American situation today. We think it needs just the research, education and action this new council is prepared to give it. Such action will include the integration of the present Town and Country Department of the Extension Boards with the new council and the establishment of the same as a department of the Council for Social Action.
2. Whereas a large percent of the membeship of our Churches comes from the small towns and rural areas of our country; and whereas the agricultural problem is one of the most serious in our land today; and whereas we search our program in vain to find any direct treatment of this question in the Council—we recommend that in planning the programs for future sessions of the Council these matters be given the time and attention their importance and seriousness deserve.
3. The following resolution was referred to the Council for Social Action:

   Whereas, the selfish profit-seeking system of economics has resulted in human misery and want in the midst of abundance,—Resolved, that the General Council of Congregational and Christian Churches endorse and use all available resources of affecting the public opinion and social action to help usher in a new social order characterized by cooperative effort for the common good and motivated by the desire to serve.

Resolutions originating with the Interracial Seminar.

1. That we recognize Race Prejudice as contrary to the life and teachings of our Lord and Master, Jesus Christ; that we as individuals search our hearts to determine whether we sincerely and truly believe that "God hath made of one blood all nations" to live together in peace and brotherhood; and that we devote ourselves to the principle that it is the God-given right of every individual to have the opportunity to develop the highest life.
2. That the Council go on record as recognizing that racial prejudice and discrimination are in part rooted in a competitive economic order and that the idea of Nordic superiority is a rationalization growing out of the desire to keep other races in subjection or to make them the victims of exclusion and persecution.
3. That we believe in the civil, social and religious rights of all minority groups as guaranteed by the Bill of Rights in the Constitution of the United States. We protest especially against Negroes in the Congressional restaurant.
4. That we go on record as opposing all forced segregation upon any group which denies those people their constitutional rights of liberty and which acts in a manner that is injurious to the future well-being of the group.
5. That we urge the new Council for Social Action to perform as one of its first duties the informing of all of the Congregational and Christian Churches of situations where the rights of minorities are being denied, and of ways in which we as churches through education, social, and political persuasion and pressure may remedy the situation.
6. That we pledge ourselves to use all of our powers and influence to condemn and oppose the iniquitous and inexcusable crime of lynching until this disgraceful, inhuman and barbarous practice disappears from our land. And, further, that being firmly convinced of the frequent failures of our local and state authorities to protect the life and limb of persons accused of crime from the unlawful vengeance of inflamed mobs, we see the high necessity of Federal legislation to prevent and abolish the horrible crime of lynching.
7. That we urge that the Negro be accorded the right of trial by jury of his peers, from which there shall be no exclusion on account of color.
8. We appeal in confidence to the Christian spirit of the people of Alabama to see that the Scottsboro boys receive a fair and unprejudiced trial in their courts of justice.

(To be continued.)

CONTRIBUTIONS

SUFFOLK LETTER.

The announcement of the death of Mrs. Mary Sue Brittle, beloved wife of Rev. Richie Edwin Brittle, shocked the many friends of the family in the Eastern Virginia Conference. She was a daughter of the late John Parker and Mrs. Bettie Parker of Holland, Virginia, and was born July 2, 1904. She was received into Holland Christian Church and baptized by Rev. B. F. Black at the age of 13 years. After graduating at Holland High School she attended the State Teacher's Colleges at Harrisonburg and Farmville, and was elected a teacher in Cypress Chapel High School where she taught with great acceptance for six years.

On June 7th, 1932 she and Rev. R. E. Brittle were united in marriage in Cypress Chapel Christian Church, the ceremony being performed by Drs. W. D. Harward and W. M. Jay. Unto this union a son, Richie Parker Brittle, was born in Virginia Hospital, Suffolk, June 30, 1934. For several day the mother was seriously ill, but on July 10th she was much improved and the physicians and nurses thought she would be able to return home in a few days. Her husband had been constantly by her side, and she insisted that her great improvement should make it possible for him to attend the Youth Fellowship Conference held at Holland on that date. Upon this insistence he left about 9:30 A. M. to attend this Conference. She was taken suddenly ill about 11 o'clock. A phone message was sent to him at Holland, but she passed away within a few minutes after being stricken with a severe heart attack.

She is survived by her husband, an infant son, two brothers, J. Frank Parker of Washington, and C. T. Parker of Nansemond County; two sisters, Mrs. Harvey Darden of Holland and Miss Addie Lee Parker of Nansemond County.

The funeral service was held at Cypress Chapel Church and was conducted by Drs. W. M. Jay, N. G. Newman and I. W. Johnson. The following ministers were pall bearers: Rev. J. G. Truitt, H. J. Godwin, E. C. Dean, E. A. Potts, C. B. Craig, S. K. Emurian, C. E. Gerringer and W. H. Corbitt. Sixteen ministers were in attendance, and the deacons of the churches of which Rev. R. E. Brittle is pastor served as honorary pallbearers. The combined choirs sang: "Does Jesus Care?", "When the Roll is Called up Yonder,' "Sometime We'll Understand", and "God Be With You Till We Meet Again." There were sixty-two floral offerings banked in the church and placed about the grave.

An immense throng of several hundred sympathetic friends asembled to pay tribute to the departed. Mrs. Brittle endeared herself to the community as a teacher. After assuming the larger place as the wife of the beloved and faithful pastor, her friends and influence were multiplied many fold. She was a young woman of unusual charm and grace. She was sweet spirited and gentle, dignified and unassuming; deeply spiritual in her nature, tactful and friendly in her approach to rich and poor; and she quietly assumed a place of leadership among young and old who respected and loved her. Her life was beautiful and her memory will linger among her large circle of friends as a sweet heritage. "Precious in the sight of the Lord is the death of His saints."

Love is not dead. All the people are not money and pleasure mad. There is a responsive element in human nature which appreciates real character. The great company who gathered to pay their respect to the life of this good woman is an evidence of sincere appreciation. They did not come becauce she was rich or famous. They came because she and her good husband had exemplified a spirit of unselfish service and sincere devotion to the cause of Christ. She was a real friend. She manifested the spirit of the Master. And if the millions of church members in America will, in their places, likewise follow the Master of the Ctheir places, likewise follow the Master, the Church will regain its place in the councils of the nation.

I. W. JOHNSON.

WHAT NEXT FOR THE COLLEGE GRADUATE?

A college graduate occupies an enviable position. By much of discipline, close application, and continuous endeavor for four years, he has earned for himself an honorable entrance into the society of educated people. He has added to his possessions and affections a great institution. He is vitally a part of his Alma Mater; and, for four years, his Alma Mater has been projecting herself into his mental life, assisting effectively the formation of character and the development of personality. His is a fellowship and a heritage decidedly different to four years previous.

Fresh from the achievements of high school, he entered college. His course, associations, and type of endeavor for the next four years are largely determined for him. He thinks of high school as the first step in an educational process from which he proposes to emerge better trained and better equipped for the responsibilities of life. When his college course is completed, he is decidedly enriched but perhaps more confused and uncertain as to the next step to be taken.

Many college graduates today will go into business with a certain amount of confidence and optimism. They are better prepared for their professional line, and their chances for success are increased. Others, encouraged by their successes in the classroom and research work, will continue their courses of study that they, themselves, may be prepared for high positions in the professional or educational world; and others will go from the college into the classrooms of graded and high schools to prepare boys and girls for the privileges of college life, which they, themselves, have enjoyed. Whatever course they may pursue, and wherever circumstances or desire may land them, all college graduates are indebted to the institution of which they have been a part for four years.

Most college graduates realize their obligations and are anxious to do what they can for their Alma Mater. Naturally, I am interested in the graduates of Elon College. I am anxious for their success, that they may have influence in their respective communities and in many ways reflect credit upon their college. I am also anxious that they continue their interest in Elon College and keep up their contact with the school. This can be done in different ways.

First, by forming Alumni Associations. The alumni of Eastern Virginia have had such an association for a number of years. This Association meets annually in Suffolk for a banquet and an inspirational program. Dr. I. W. Johnson, of Suffolk, is the president. The attendance at the banquet last February was more than one hundred and fifty. This Association means a great deal to the college and to the alumni themselves. There are a great many other sections and cities in which associations should be organized; in fact, where there are as many as five graduates or former students of the college in a given locality, that locality should have an association. This is a challenge to those interested in the Virginia Association to do a bit of missionary work and assist in the organization of other clubs throughout the constituency of the college. I think that it is true that, more and more, the college graduate is interested in his particular school. He wants that it shall increase in efficiency and influence that he may be able to speak and refer to it with pride. The college and the officials hold themselves in readiness to answer any call and offer any assistance in the organization of Alumni Clubs, or to give assistance to any graduate in any way that we can.

On the campus of Elon College, there are local fraternities and sororities. These organizations have their representatives among the alumni. They are pretty well scattered throughout the country. The alumnus is in a position to help his or her fraternity or sorority on the campus by organizing his or her fellow members who have gone out from Elon. Every local fraternity or sorority whose alumni have organized themselves for the purpose of feeding the home organization on the campus is in a much stronger position as it faces the future. It is the hope of the college that the alumni of the fraternities and sororities of Elon College will not lose their interest in the organization on the campus, but that they will continue this interest by forming organizations for the benefit of the fraternity or sorority on the campus.

Second, the graduates and former students of Elon College can be of service to their college by making certain constructice suggestions and recommendations to the faculty and to the Board of Trustees. Such suggestions and recommendations should not be made by individuals, but should be made through individuals representing groups or units of students in different sections. One way to render such service would be through an advisory committee, selected by the Alumni Association of the college for the purpose of advising with the faculty and with the Board of Trustees. As president of the college, I would welcome such a committee, provided it be duly authorized and carefully appointed.

They may assist the college, in the third place, by keeping the college informed as to the activities of individual alumni and any advancement or significant honor that they may enjoy. Also, by interesting high school graduates in coming to Elon for their college course and forwarding such names to the registrar's office at the college.

Elon graduates may assist the college along financial lines. This is one of our greatest needs. Our alumni may not be rich in material values, but they are rich in love and devotion; and because of such love and devotion, they will divide their earnings, whether they be large or small, that the financial needs of the college may be adequately met. A little more than two years ago, Mr. M. L. Patrick, now president of the Alumni Association, suggested a plan by which the average alumnus can make his contribution to the college. He suggested, and the Association formed, the Dollar-A-Month Club, a very simple plan by which every alumnus could give $1.00 a month and have a part in the continued progress and increased efficiency of the institution of which he is a vital part. A number of the alumni have responded to this plan and are members of the club. This is a very simple arrangement and is not too exacting of any one individual, but if all would cooperate it would be a tremendous advantage to Elon College.

We have now more than one thousand gradu-

ates of the college. In addition to these, who have completed their course, there are approximately nine thousand, making a total of more than ten thousand individuals who have received at least a part of their training at Elon. This is a great and a goodly company and if sufficiently interested could accomplish whatever they might desire. There are a number who are interested, and this is an appeal to you to make it your business to interest others, to use your influence to organize alumni clubs and otherwise render assistance to Alma Mater.

L. E. SMITH.

SUMMER CONFERENCES.

(EDITORIAL.)

Several of the Summer Conferences have already been held, concerning some of which we have information. The Conference at Blue Ridge closed on July 11th, and was a very successful and happy conference. The attendance this year was almost the same as last year, in spite of the fact that there were less Student Summer Service workers present. Dr. W. A. Harper served as Dean and was re-elected Dean for the coming year. Other members of the faculty were Dr. Fred Field Goodsell of the American Board; Dr. Elisha A. King of Miami Beach; Rev. William T. Scott of Winston Salem, N. C.,; Rev. D. W. Shepherd of Phenix City, Ala.; Rev. Alfred W. Hurst of Chattanooga; Miss Priscilla Chase, Miss Pattie Lee Coghill, Miss Davison, Dr. F. P. Ensminger and Rev. Milo J. Sweet. Rev. E. C. Gillette was Conference Chairman. Dr. Ralph Harlow of Smith College, who was on the faculty of the Y. M. C. A. Graduate School, spoke before the Conference twice, conducting an open forum on current religious and social problems, adding greatly to the interest and inspiration of the Conference.

A week-end Conference for the young people in the Kentucky churches was held at Corbin. Concerning this Miss Marguerite Davison writes as follows: "The churches are scattered but the young people came in trucks, driving forty and eighty miles over poor roads to attend the conference. They took for their conference theme "Our Responsibility" and considered it from all angles. There were quite lively discussions at some stages and some real thinking was done by the young people. Each group led one worship service during the conference and contributed to the fun with dramatic presentation, stunt, or recreational program. Each year the young people show remarkable improvement in executive ability."

A week conference was held at Grandview under the auspices of the Tennessee Comrades. Concerning this conference Miss Davison writes: "The young folks came from our two Chattanooga churches, from Daisy, Soddy, Crossville, Robbins, and Stearns, Kentucky. One girl came up from Alabama, and the leaders came from various sections. Every pastor was with his or her delegates, an excellent record, indicative of the attitude of our Tennessee and Kentucky ministers. The young people came in trucks, in private cars and in service cars and brought provisions of all kinds to pay for their keep. Some brought money instead of provisions, so we fared sumptuously and at the end we discovered that our meals had cost nine cents each. You may not believe it, but several of the young folks commented on the wonderful food we were having, so much better than camps usually afforded. The campers did all the work about the camp, prepared meals by turns, and lived together in true cooperative style. We had classes all morning, craft work and recreation in the afternoon and various programs at night. One afternoon and evening we visited the Homesteads near Crossville and held a Vesper Service for the people at work there. That was a real education for the young people and a service too. At two of our camp Vesper Services leaders of the Homesteads spoke and Mr. Nightingale, our teacher of Missions, devoted one of his classes to that great development. He is one of the Homesteads Committee, so could give necessary information. The Tennessee and Kentucky young people have real interest in the social problems of our country and learned much through these contacts and through discussions led by our devoted and forward looking pastors. Saturday night and Sunday were our Tennessee Comrades Conference days. We used the mas demonstration opportunities so that others could know what we had been doing in our week at camp. Local people showed much interest and we were rightfully proud of our first camp school."

The St. Simons Island Conference, conducted by Rev. and Mrs. Alan Jones for the young people of their parishes, was held and there was reported an attendance of fifty-three. We hope to have further information later concerning this interesting and vital young people's conference.

The Florida Young People's Conference was held again at DeLeon Springs. Miss Pattie Lee Coghill had general direction of the Conference and Rev. Lawrence A. Gedcke of St. Petersburg was Dean. There was a good attendance and the Conference was reported as having been one of the very best conferences held, both as to the quality of the young people attending and as to the work accomplished. E. C. G.

MY LIFE AND BELIEFS.

(Continued from page 9.)

would see the reality as it is, and love his own doom." If we would hate and curse our fate, we should desperately resign ourselves to drinking, to infamous deeds and then the result should be a pitiful suicide. I think our life is glorious if we love the reality and our fate. All my effore is directed to keep this manner through my life. But we cannot know ourselves of tomorrow. I may have a serious blunder, or suffer from unbearable agony, but I will keep myself upright, reminding my mother's great love, to meet our God's will.

KAMETARO NAKAYAMA.

Shibuyaka, Tokio, Japan.

OXFORD BIBLES *for* EVERY NEED

"The Oxford Bible is the Bible par excellence *of the world"*

THE HOME BIBLE

A Family Bible in Handy Size

An extra large type Oxford Text Bible, containing also, a family register and 12 beautifully colored maps. Size 9 x 5½ inches.

Specimen of Type

16 The LORD *is* King for ever and ever: the heathen are perished out

Nos.
01600 **Superior Cloth,** round corners and red edges ---------- $2.75
01603 **French Morocco,** limp, round corners, red under gold edges, headband, book-mark ---------- $4.75

The JUNIOR'S Bible

Self-Pronouncing

With 4,000 Questions and Answers, carefully selected "Aids to Bible Study," 16 beautifully colored and 15 black full-page illustrations, 6 colored maps and a presentation page. Children may readily pronounce correctly difficult Scripture names, as this Bible is self-pronouncing. Size 7 x 4⅞ x 1¼ inches.

Type in Junior's Bible

2 Take the sum of all the of the children of Is'ra-el, years old and upward, thro

No.
1815 **French Morocco** leather, overlapping cover, round corners, red under gold edges, headbands and book-mark. Make some child happy with one of these fine Bibles ---------- $2.95

Child's ILLUSTRATED Bible

The beautifully colored illustrations in this new Bible are a delight to the children. It has clear, readable type and yet it measures only 5⅛ x 3⅜ inches.

Specimen of Type

2 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.	10 Mercy and truth gether; righteousness *each other.* 11 Truth shall sprin

No. 02112. **French Morocco** leather, overlapping cover, round corners, gold edges $2.50 ----------

Pocket REFERENCE Bible

Has over 50,000 center column references. Measures only 6¾ x 4⅝ inches. (A splendid gift for a young lady.)

Specimen of Type

9 Behold, "O God our shield, and look upon the face of thine anointed.
10 For a day in thy courts *is* better

[a Gen. 15. 1. b Ps. 56. 1. & 57. 1. 2 or, *all*] 1

No. 07523x **French Morocco** leather, overlapping cover, round corners, red under gold edges---------- $3.25

Concordance Edition

Type and size as No. 07523x, but with a Concordance, subject index and dictionary of Scripture names. An excellent edition for students and Christian workers **No. 03272x**-- $5.00

OUR LEADER

Oxford Concordance Bible

Self-Pronouncing

This beautiful Oxford India paper edition is indeed the ideal Bible for the student, preacher and evangelist. Each proper name and difficult word is divided into syllables and accented, and though printed with large clear type, the volume measures only 8½ x 5½ x 15/16 inches.

Specimen of Type

8 ¶ [1]Jĕ-hôi'-ă-chĭn *was* e years old when he began t

No. 03671x. **Fine Grain Morocco** leather, overlapping cover, leather lined to edge, silk round corners, red unedges, silk

hea

A UNIQUE GIFT BIBLE

With Basket Weave Binding

The Antique brown calf leather binding has a basket-weave grain, and button clasp. Has overlapping cover, art silk lined, with red under gold edges. With references. Printed on Oxford India paper. *Type as Pocket Reference Bible.* $5.50
No. 03255x---------

As No. 03255x, with concordance.
No. 03276x ---------$6.50

Oxford TEACH[illegible] les

Have over 50,000 center colum[illegible]s, and 300 double-column pages of up-to-date helps, conveniently arranged in alphabetical order. Also 32 full-page illustrations, and an indexed atlas of the Bible with 15 beautifully colored maps of Bible lands.

Easy-to-Read-Edition

Size 7¼ x 5 x 1⅛ inches

Specimen of Type

14 Like sheep they are laid in grave; death shall feed on th

Nos.
04453. **French Morocco** leather, overlapping covers, round corners and red under gold edges. A durable and handsome Bible ---------- $4.35

Oxford India Paper Edition

Only one inch thick.

0773x. **French Morocco** leather, overlapping covers, round corners, red under gold edges, headbands and book-mark. A beautiful gift edition ---------- $7.00

RED LETTER Edition

Same size and type as style No. 04453, with same references and helps, but with all the words of Jesus Christ printed in red. White paper edition **No. 05453.** **French Morocco** leather, overlapping cover, round corners, red under gold edges ---------- $5.00

The Oxford imprint in a Bible guarantees satisfaction

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary*

MAJORING IN JAPAN.

Our American Board, made up of Congregational and Christian Churches throughout the United States, is majoring this year in Japan. The Board is seeking to lay before our constituency the strategic power and place of Japan in the Orient, and in the world, and to acquaint the people of America with actual conditions in Japan, educational, social and religious. One simply cannct know the world of today without taking into account Japan as a nation and a people. The rapidity with which this small nation of people—small in stature—has come to be a world power within the last twenty-five years is amazing. Many elements and factors have entered into this making, and if we wish to know that which goes into nation building and empire construction, we shall certainly have to know something of Japan. Moreover, Christianity has been doing a marvelous work in Japan in the last quarter of a century, which work has had an influence more far-reaching than the number of converts to Christianity would indicate.

Our advice to our Missionary Societies, our Sunday Schools, and CHRISTIAN SUN readers in general, is to read and learn something about Japan. Thrilling books are rolling from the press, telling about this "Sunrise Kingdom" and of her people in their struggle and achievement, as they arose from insignificance and impotency to great prestige and power within less than a half century. I have just received from the Friendship Press, 150 Fifth Avenue, New York, four books, any one of which, and in fact all of which, can be read with great profit and interest by those who wish to be informed on one of the most vital topics and one of the most progressive peoples and nations of the earth. "Typhoon Days in Japan," by Robert Steward Spencer, is a book by the son of missionaries in Japan, and, in fact, springs up from the third generation of missionaries. He knows Japan, having been born there and learned Japanese as a child, and received his early education among the people of Japan. After taking his college and university and theological degrees in this country and serving in a pastorate here for two years, he was returned to Japan as a missionary and certainly produced a book of absorbing interest, reaching the climax in his two final chapters—"Christ Amidst the Storms" and "The East Calls to the West."

Then just from the press are "Japan and Her People," by Ethel M. Hughes, a book first published in London in 1928. Its author, Miss Ethel M. Hughes, being for many years a missionary in Japan was sent out by the London Society for the Propagation of the Gospel. This book, originally published in London, has been brought up-to-date, the author being assisted in this by our own Miss Ruth Isabel Seabury of the American Board and Miss Pawley of the Baptist Foreign Mission Society. If one wishes to know first-hand about Japan and her people, read this book and get a thrill from every one of its 145 pages.

Now comes "Japanese Here and There," by Margaret E. Forsyth and Ursul R. Moran. Both of the authors have lived in Japan for a season, the former as a student from Columbia University and the latter as a resident in Japan. Their book of 145 pages gives a sketch of Japanese life, wherever that life is being lived, both in Japan and the United States, or elsewhere, and seeks to acquaint the reader with the Japanese as individuals, whether in schools, at manual labor, in the home or in his religious attitude.

And then Katherine Smith Adams, after the experience as a director of religious education for the Episcopal Church in the diocese of Atlanta, became director later of religious education in Greenwich, Conn., and at present is located at Berkeley, California, doing work in a school for Christian service. Her book is entitled, "Oriental Friends in the United States," and is confined to our Japanese neighbors as we meet and find and know them in our country and under the conditions that obtain among orientals here in the Occident.

Each of these books may be obtained in board cover at $1.00, or paper at 75c from the Friendship Press, New York, and they are certainly worth the price and will afford many hours of very wholesome and helpful reading to those who wish to know of the struggles, the achievements, as well as the needs and the defects, of a great and growing people.

J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING JULY 14, 1934.

Sunday Schools.

Previously acknowledged	$ 2,741.37
Parks Cross Roads, Ramseur, N. C.	10.00
Hank's Chapel, Pittsboro, N. C.	1.29
Ocean View, Va.	2.10
Union (South), Franklin, Va.	4.00
Mayland, Broadway, Va.	1.00
Big Oak, Biscoe, N. C.	.50
Mt. Carmel, Carrsville, Va.	1.10
New Hope, Harrisonburg, Va.	3.46
Howard's Chapel, Wentworth, N. C.	1.00
Linville, Va.	3.85
Winchester, Va.	2.56
Total	$ 2,772.23

Individuals and Churches.

Previously acknowledged	$ 2,650.56
Cypress Chapel, Va.	1.60
Brown's Chapel, Spies, N. C.	1.20
Ebenezer, Morrisville, N. C.	2.25
Elm Avenue, Portsmouth, Va.	2.15
Berea, Driver, Va.	8.35
Howard's Chapel, Wentworth, N. C.	2.50
Total	$ 2,668.61

Specials.

Previously acknowledged	$ 917.45
Turner's Chapel S. S., Adult Bible Class, Sanford, N. C.	3.50
Turner's Chapel S. S., Class No. 3, Sanford, N. C.	1.00
Shallow Ford S S., Class No. 7, Elon College, N. C.	2.00
Total	$ 923.95

Coin Card Offering.

Previously acknowledged	$ 67.00
Shallow Ford S. S. Classes, Elon College, N. C.	3.00
Pleasant Ridge S. S., Guilford College, N. C.	7.01
Misses Sarah and Fannie Ellison, Asheboro, N. C.	2.00
Pleasant Cross S. S. Classes, Asheboro, N. C.	3.00
Bethlehem S. S. Classes, Elon College, N. C.	3.00
Miss Margaret Alston, Henderson, N. C.	1.00
Dr. J. Edward Kirbye, Raleigh, N. C.	1.00
Catawba Springs S. S. Classes, Apex, N. C.	3.00
Rev. S. E. Madren, Henderson, N. C.	1.00
Total	$ 91.01

Summary.

Previously acknowledged	$14,449.39
Sunday Schools, regular, July 14, 1934.	30.86
Individuals and Churches, July 14, 1934.	18.05
Specials, July 14, 1934.	6.50
Coin Card Offering, July 14, 1934.	24.01
Total to date	$14,528.81

J. O. ATKINSON, *Secy.*

DOCTORING IN DONDI.

(*Sketch of one of our own missionaries by Miss D. P. Cushing, News Editor.*)

Family physician to over 142,000 persons is the outstanding job that faces Dr. H. Veazie Markham in Dondi, West Central Africa, where he works among the Ovimbundu people and receives patients from an area 300 miles by 150 miles, treats annually 40,000 persons and superintends the health of 1,100 boys and girls in the mission schools. In this latter line of medical service, Dr. Markham sees a great improvement in the physical well-being of his young charges. Certain diseases, due to disregard of ordinary hygiene, seems to have disappeared almost entirely.

Dr. Markham, who is a graduate of Washburn College and Washington University Medical School, was born in Massachusetts. During the war he served in the A. E. F. His year of interneship was spent at the Henry Ford Hospital in Detroit Mich. Dr. Markham first went to Dondi in 1928 although he left America in 1927. The intervening year was spent in Portugal acquiring the necessary Portuguese medical license permitting him to practice in West Central Africa. He uses not only the native tongue, but the official tongue of that area, Portuguese.

Since his arrival in Dondi a new hospital has been built and is meeting a great need. This work began in a little dark adobe hut about 10 by 12 feet. Although Dr. Markham laughingly reports that one of the wildest animals he had seen was a rabbit, the jungle is practically at his back door. A few hours by auto and then a brief trek on foot through the bush brings him into the heart of raw Africa.

To those who ridicule the missionary for advocating more clothes on the "healthy" native folk, it will come as a surprise to know that it is the lack of clothing and proper covering at night that are the major causes of most of the sickness. Children have perennial colds. Indeed a child without a cold is an object of curiosity to Dr. Markham.

"More sickness and death comes from pneumonia and diseases of the chest than any other illness here except malaria" declares Dr. Markham. "We have an absolutely wet half year and and an absolutely dry half year. When the seasonal changes come, these chest diseases develop. Tuberculosis is quite prevalent.

"The native people who are not Christians and therefore do not know how to build proper houses, live in flimsy huts with dirt floors, unheated except for the small smoky open fire in the center which is disastrous to the eyes. Sometimes the temperature changes 50 degrees between night and morning.

"The Christians are cleaner, healthier, better clothed and housed. They have gardens. They are ambitious and most of all there is expectancy and hope in their faces which the non-Christian for the most part lacks because of their belief in witchcraft and superstitions keeps them forever under a constant shadow of fear."

MY LIFE AND BELIEF.

EDITORIAL NOTE:—In last week's SUN, page 8, we printed a personal letter from a lad in Japan to Rev. A. D. Woodforth, who for forty years was one of our missionaries to Japan and who is now living at Merm, Ind. As stated in the note last week, the remarkable thing about the letter was the fact that the Japanese lad had the misfortune at six years of age of having both arms and one leg cut off by a train, since which time, thus randicapped and in poverty, he had worked his way through high school and university and did his writing by holding the staff of his pen in his mouth. This lad has thus written a brief autobiography which we think will interest and should inspire many youths of our CHRISTIAN SUN family—J. O. A.

My father died when I was five years old. He was working in a mine, and some day, he met a disastrous explosion of methane gas. My father entered a pitch to save his workmen but after successful succor of two mens' life, he went down into the mine to save more lives, and met another explosion, which suffocated him to death.

My mother experienced the unexpected departure of her husband, but I heard she had forborn tear or sorrow and never appeared panic-stricken. She was stout-hearted. Taking her children, she went to Kyushu, and there she opened a shop with the funds which was furnished by the company as an allowance for condolence. The shop was prosperous, and my family had been very happy till I had grown up six years of age.

One day, my grandmother bid me to fetch the grass, mugwort, with which rice-cake is made in Japan, and I went along a railway picking up the grass with my nurse and sister. I wore a pair of new clogs, and my care for his new clogs tempted me to the irretrievable disaster.

I was picking the grass when a train came imminent, and I jumped to fly away from the railway, but my clog was tightly caught by the rail. Then I tried to pluck up the clog and stretched my both hands. At this moment, my hands and left foot were torn off.

As the injury was not so simple as that was made by a knife or such a sharp edge, but was very intricate being crushed beneath an iron wheel, the surgical operation must have been performed on upper parts of arms and leg. Both arms were cut from the elbows, and the leg was from the knee. I had been conscious till the moment of being run over, but after that I could know nothing.

I found myself lying in bed of a hospital. Hearing my mishap, my mother run up to the hospital, and looking on me who showed no sign of such tragical wound on face and head as being run over by a train, felt easy, and she removed the coverlet. She found my pitiful body, with both hands and left leg mercilessly cut off. In the presence of this miserable matter, she fell faint on the place and lost consciousness for a long time. Several days were necessary for her to recover from desperate grief.

After three months treatment in the hospital, I could recover health, and had to leave it. Then, my home was thrown into the utmost poverty, even the shop itself was changed of its owner. There was no way left for my family except only to rely upon my aunt who was living about three hundred miles away.

Grandmother and sister went first with travelling fees, but I and my mother must walk on foot the way of three hundred miles.

As I was a child of only one leg, mother bore me on her back, putting me in a basket, and walked for thirty days, crossing over mountains and rivers under the burning sun of July and August. My entering in the hospital was February and leaving was May. I and mother arrived at my Aunt's house in August. I cannot recollect this travel without an aching heart. I was brought up to my age of seven in this house. As I must go to school, my family returned to the native place.

My native place is in Okayama Prefecture, near to Konko-cho, the Mecca for the devotees of Konko-kyo, named Nakasho, and is a neighboring town of a copper mine, in which my mother got a job.

She made much effort for my entering school, but I was refused. In those days, she began to have faith in Konko-kyo, and in her every day prayer, the matter of my school education was her anxious supplication.

Then fortunately the school-master was changed after a year and Mr. Yeguchi, the new principal, admitted me to enter school, when I was ten years old.

As the Japanese compulsory education begins from the age of seven, I was behind in studies over two years, but the school master admitted me into the 2nd year class. Thus, the first step of my education till I graduated a university had started through his special kind offices.

In the elementary school, I had been always made fun of by my class-mates being called as a scarecrow. Though my appearance at present is said, not so queer, because of Japanese gown-like Kimono, it was quite natural that schoolboys called me a scarecrow, for I was in those days always jumping with right leg, wearing small-cut kimono, and without using artificial leg like now. In fact, my appearance at present seems almost normal, because, for instance, I often heard a conductor of tram-cars would blame "You lazybone!" as I handed my ticket over him by inserting it in my armpit: sometime I was scolded by a conductor when I get in a car, "Stretch your hands!" as I had to jump upon the step.

I could successfully completed the elementary school course, and then I and my mother removed to Konko-cho. I entered the middle school of that place.

While we were in the native place, my mother engaged in a very hard work of the copper mine. She earned only 42 Sen a day by cutting in piece the big mineral stones of over 10 thousand pounds. She worked from early morning till late at night, and when some itinerant players visited the country, she would sell ruggs and braziers in the temporary theatre. When the European War ended, the financial depression extended its influence over our out-of-the-way country, and my mother was much distressed.

But after we came to Konko-cho, she worked in a macaroni factory, till my graduation from the middle school. For five years of school, I past very happy and completed the course. Then for some time, I was an editor's assistance of the religious periodical, which is published in Konko-cho.

I had a hope of going to Tokyo. But my mother was advanced in age, and I had not been able to find any suitable job for me. But some day, a plasterer of the religious town told Mr. Sato, the principal of Konko Middle School, that the interpretation of motion picture titles might be a proper occupation for me. Mr. Sato was delighted by this suggestion, and he made much effort for my going to Tokyo. This, I think was God's will to show me the way of my living through the plasterer's mouth.

Through the efforts of many faithful persons, I could go to Tokyo. My job had been prepared, and I could soon work in the Shintomiza, a movie hall. Last year, I was transferred to Teikoku.

In 1928, taking advantage of the spare time from my business, I went to the Tokyo University, from which I graduated in 1931. In the following year, the license for the teacher of the middle school was given by the special favour of the authority, as it is absolutely necessary the constitution, the personality and the scholarship to be all right for the qualification of the school teacher, and I am quite incompetent as to the constitution.

Above is a rough sketch of my life. In reminiscence of my past, I learn many good lessons.

When we should meet some misfortune or should fall into some unhappy circumstance, we are apt to resign ourselves to the inevitable, depressed and curse the destiny, thinking there are no means left for us. But from another view of life, the destiny is not said to have been given by the other, but it is begotten in our individual life, or we make the destiny by ourselves and are swallowed in it.

I am consoled by many people as one of the poorest being in the world, but I do not feel myself miserable at any rate, but think myself very happy, despite of my incomplete body.

The reason of my happiness is, first, that I am in very good health. I do not know any serious disease, or severe fatigue though I should be pressed by work and journey without a moment spared for over two weeks. This fact, that I can endure very hard work and do not suffer from fatigue, makes me very happy.

The second reason is that I feel no inconvenience with myself. I can do everything that is necessary for me. In the Tokyo University I wrote note-book with my mouth, hearing a professor's lecture. From the noon, my business in the movie-hall begins. I returned home at 11 o'clock at night, and then I made a fair copy of the note-book I had roughly written in the school. The time of my going to bed was always 1 or 2 o'clock in the morning, and after a sleep for about 5 hours, I get up and repeated the work and study.

That I could graduate the university must be ascribed to my good health and to the fact that I have nothing inconvenient with me.

I do not feel and encumblance in writing. I hold a pen between the toes of the right leg or hold it in the mouth. I can write small or large letters as everybody writes. I can ride on a bicycle. During my school-days in Konko-cho, I must go five or six miles away from the town to buy a book. For this purpose it was only waste of time to walk the long way, and so, I learned the bicycle riding. I have never tumbled in that practice.

Thus being free from inconvenience, which should have made me sad and depressed on account of incomplete constitution, I have no complaint at all, like some peoples who love physical deficiency or financial anguish, and are liable to ge pregnant of a dark and wretched prejudice. I have no such prejudice or suspicious mind. During my school-days, I was treated badly by class-mates, but my mind is not succumbed to such a melancholy mistrust and jealousy. This is, I think, owing to my mother's warm heart and God's love.

I was to die when I was run over by a train in childhood, because I had a dreadful hemorrhage, and the attended doctor said it was wonderful that I could survive. This is also the kind intention of God. I think God had wished my life as He thought it of some use, and I who should have been dead, am alive now. I want to fulfil this God's wish and to live the life to be delighted by others.

Many religionists and devotees say that man should deem it with gratitude even to grieve or to suffer. Since the death itself also God's will, we, who die as He dictates, must be happy. Thinking this, I should be happy in everything.

I have loved my fate. Romain Rolland said, "The most brave in the world is the man who

(Continued on page 7.)

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, *Editor*, 505 S. Main St., Norfolk, Va.

EASTERN VIRGINIA YOUTH FELLOWSHIP MEETING.

On Tuesday, July 10th, the Eastern Virginia Youth Fellowship met in Holland Christian Church with one hundred and thirty-one young people, and sixteen pastors present. This was more than just another meeting.

The theme was, "Christian Youth Building a New World." Rev. H. S. Hardcastle of Norfolk opened the discussion by showing the necessity of building a new world. Young people followed with ten-minute talks on the new person, home, church, community, nation and world giving a definition of what we need. This was followed by an open discussion led by the writer.

During the afternoon young people discussed the things that can be done in building a new person, home, church, community, nation and world. Dr. Charles Eldred Shelton of Portsmouth led the discussion on this topic. If one can judge by the clearness of thought, seeming sincerity of purpose, and eagerness to share, it was manifest on the part of the young people at Holland. One can feel assured that something is going to be done by the young people of today toward building a new world. They seem to be sure that something needs to be done and that something can be done to improve modern conditions.

A banner was presented to the church having the largest percentage of young people present, and was awarded to the Congregational Church, of Portsmouth.

Officers for the coming year were elected as follows:

President, Robert Speight, Suffolk; Vice-president, Mrs. Ernest Baker, Suffolk; Secretary, Edna Fulcher, Norfolk; Assistant-Secretary, Mary Rawles Jones, Holland; Treasurer, June Joy Hyatt, Newport News; Superintendent of Devotional Life, Dora Martin, South Norfolk; Superintendent of Sevice, Louise Pittman, Wakefield; Supeintendent of Leadership Training, Lottie May Cross, Suffolk; Superintendent of Moral Standards, Miss Lillye Holland, Holland; Reporter and Superintendent of Publications, Evelyn Richardson, Waverly; Pastor-Counselor, Rev. F. C. Lester, Norfolk; Pastor-Councelor, Dr. J. G. Truitt, Suffolk; Lay Counselor, Miss Irene Cotten, Dendron.

The young people in Eastern Virginia seem to be eager to carry forward the work of the Fellowship of Youth composed of some one hundred eighty thousand members of Congregational and Christian Churches in America. This modern group in our denomination is to be known as the "Pilgrim Fellowship." The young people of the Southeast can feel proud of the fact that they chose the name of Fellowship before the rest of the denomination did. It is hoped that they will continue to lead in the work of the Church.

A FORUM TO BE HELD AT ELON.

In addition to the courses announced on the folder advertising the Elon Summer School there will be each evening an open forum on the general theme of "Christian Youth Building a New World." Various groups will discuss the various phases of the topic, and on the closing day will bring together their reports and have a united discussion on the general theme.

All who are going to Elon should bear this in mind and begin to think of what the new world should be like and ways in which we can help to bring it about. Youth leaders are eager to have the thoughts which the young people themselves, working together, shall agree upon as a basis for future programs and activities. The time has come for youth to cast in its lot and do what it can for the reconstruction of modern society. They now have an opportunity to join hands with multitudes who are interested and doubtless will take advantage of this opportunity.

LAST CALL FOR ELON SUMMER SCHOOL.

Next Monday is the day for pastors, superintendents, teachers, youth leaders, and young people to meet at Elon College to begin a week of worship, study and recreation, with the hope of getting new ideas and becoming new persons in order that they may return to their churches inspired to undertake greater things for God. All should be at Elon by three o'clock in the afternoon so they may be registered and meet for class assignments and be all ready for the fellowship supper which comes at 6 o'clock.

Indications are that a goodly number will be present. One little church in Eastern Virginia expects to have eight or ten representatives at Elon for the week. May other churches be well represented.

I am making this final appeal to those who read this page to do your very best in helping to make the attendance as large as possible.

WHAT DO YOUR BOOKS COST YOU?

A few months ago in the Massachusetts Penitentiary there died a man who was probably the most famous life prisoner in America, Jesse Pomeroy. He entered prison when he was fourteen years of age and had been in prison fifty-six years, being a little over seventy when he died. All his life spent behind bars.

He had murdered little children in a very revolting way. Soon after he entered the prison, a publisher visited him for an interview. In the course of that talk the boy told him that his favorite reading consisted of the "blood-and-thunder' type of story. He said that he had read more than sixty dime novels, all of which dealt with scalping and other bloody performances. He said there was no doubt that the reading of those books put into his mind the ideas which led to his murderous acts.

When Jesse Pomeroy bought those books, he probably thought he was getting a library pretty cheap. Ten cents a book is not much. But those books cost him more than that. They cost him his liberty, and the right to be a good citizen for the rest of his life. Rather expensive library, that.

A friend once visited Robert G. Ingersoll, the famous infidel. Mr. Ingersoll possessed one of the most complete libraries of infidel books in existence. The friend spoke of the size of it.

"Yes," Mr. Ingersoll replied, "not only is it a large library, but it is an expensive one. That library cost me the Presidency of the United States."

Mr. Ingersoll was referring to a time when he was considered as a candidate for the highest office in the gift of the country. Had it not been for his religious views, he would probably have been nominated. That was a costly library, but not as costly as Pomeroy's.

Every one of you would do well to consider how much you are paying for your reading matter. A magazine that costs you a nickel may contain a suggestion that will influence your whole life, and cost you many times that nickel in warped ideals and false views of life that will bring you sorrow.

Think well before you invest in reading matter, and consider whether you can afford to buy the book. And don't reckon the cost of it in the money you invest.

A writer has said that the best books are those which lift us to a higher plane where we breathe a purer atmosphere. If the book you contemplate reading is one that will stir you up and inspire you to do something and be something worth doing and being, then you can afford to get it, and will be making a good investment. If the piece of literature does not do this, no matter if you pay but a cent for it, your liberty will cost you more than you can afford.—*Alebrt A. Rand in The Challenge.*

GREAT MISSIONARY HYMNS.

CHRISTIAN ENDEAVOR TOPIC FOR JULY 29, 1934.
Isa. 42:1-4.

Program.

Theme: "Our Changing Attitude Toward Missions, in Theory and in Song."

Prelude: "O Zion Haste, Thy Mission High Fulfilling." (Instrumental.)

Opening Hymn: "Jesus Shall Reign Wher'er the Sun."

Prayer.

Scripture: Isa. 42:1-10.

Hymn: "Fling Out the Banner."

Offering: While the offering is being taken, let a soloist sing three verses of "Christ for the World We Sing."

Speaker: "Missionary Hymns, Yesterday and Today."

Closing Hymn: "We've a Story to Tell to the Nations."

Daily Readings:

Monday, July 23.—Hymns of the King. Ps. 2:1-12.
Tuesday, July 24.—The World of Christ. Ps. 22:25-31.
Wednesday, July 25.—Light of the World. Isa. 9:2.
Thursday, July 26.—Shepherd of Love. Isa. 40:9-11
Friday, July 27.—The Missionary Call. Isa. 55:1-5.
Saturday, July 28.—The Missionary Vision. Rev. 7:9-17.

Make this an informal meeting. Gather about the piano and spend part of the time singing and part of the time talking about hymns. Sing a few hymns and talk about them. (1). "O Beautiful for Spacious Skies" by Katherine Lee Bates is a hymn of home missions. (2). "At Length There Dawns the Glorious Day" by Ozora S. Davis. (3). "In Christ There is no East or West" by John Oxenham. Many regard this as their favorite missionary hymn. Why?

What makes a hymn "missionary"? Does it need to include a reference to those in non-Christian lands? It should be remembered that American churches do as much missionary work in the United States as they do in foreign nations. It is wrong to think of "missions" as the program of the Church in Asia and Africa and other foreign lands. Moreover, missions is not thought of today as simply getting people to join the church; it includes the service that we render for others, entirely apart from the fact that we may win them to the way of Jesus. In the light of these considerations, find an answer to the question, "What

(Continued on page 11.)

Sunday School Lesson

By Rev. H. S. Hardcastle.

ELIJAH HEARS GOD'S VOICE.

LESSON IV—July 22, 1934.

Golden Text: *"Speak, Lord; for Thy servant heareth."*—I Sam. 3:9.

Lesson Text: I Kings 19:9-21.

The old prophet was discouraged. Things had not been going so well. His cherished plans had fallen through. Worst of all, a scheming, determined, unscrupulous woman of power and influence was after his scalp. Elijah had the blues. It is in this frame of mind that he comes to Horeb, "the mount of God."

The Mount of God.

Horeb, better known as Sinai, was "the mount of God." It was here that God had revealed himself to the children of Israel, and it was here that Moses had received the law. Thus it was that Elijah was on "sacred ground." There was everything here to suggest Jehovah's presence and His power. It is not strange that while he was here "the word of the Lord came to him." It is all well enough to talk about worshipping God in the out-of-doors. And certainly God does not confine His revelations of himself to one place, not even a church. But men and women will do well to frequent those places which are hallowed with sacred associations, in which God can the more readily speak to them. Men and women need to turn aside from the places and the activities that claim them during the week, and to turn to the church, where amid suggestive surroundings, and among fellow-worshippers they get a new sense of the eternal, and hear again "the word of the Lord." Of course this puts a responsibility upon the minister. Those who do come to the place of worship should find there that which meets their deep needs. Our modern world, far from outgrowing the need for services of worship, needs even more desperately that for which the church stands.

"What Doest Thou Here?"

God has a way of asking some disconcerting questions. This is one of them. As a matter of fact Elijah was running away from his duty. Life had larger responsibilities for him than hiding away in a cave. We will do well, if occasionally we ask ourselves the question, "What do I here?"—"what use am I making of life, what am I putting into life, what am I doing with the time and the talents that I have?"

"I, Even I Only, Am Left."

The prophet tried to excuse himself for running away from duty. He began to talk about how zealous he had been, and how badly others had acted. He began to have an exaggerated opinion of himself. He began to feel that he was the only one left in Israel who was loyal to Jehovah. He felt that the Lord's work depended absolutely on him. Of course it is well for a man to feel a deep sense of personal responsibility. But let no man think more highly of himself than he ought to think. And let no man think that he is the only one who is loyal to God or zealous in His service.

Wind, Earthquake, Fire—and the Lord Was Not in Them.

In obedience to the voice of Jehovah, Elijah went forth and stood at the entrance of the cave, where he was a spectator of evidences of the power of Jehovah as manifested in nature. A strong wind which rent the mountains, and earthquake which brake in pieces the rocks, a fire laying waste the landscape, all of them impressive, but natural forces and impersonal. God is not always in the noisy and the spectacular things that are often associated with His name or His church. He is, of cource, in the mighty activities of Nature, but they are not His final word in speaking to His children.

The Still Small Voice.

After all the more spectacular things, there came a still small voice, "a sound of gentle stillness," as one translation gives it. And it was in this still small voice that God spoke in clearest terms and tones to Elijah. "The still small voice"—it is still God's way of speaking to His children "Be still and know that I am God." We do not give enough time to being quiet. In both our public and our private worship there ought to be a time of silence. What God cannot do in the sound of great anthems and the thunder of booming sermons, He can do in the still small voice of silence, and in solitude. Our modern world needs to "take time to be holy."

"Elisha to be Phophet in Thy Room."

What a test of Christian character for a man to step aside for another, indeed to have to get out when he feels that he is still the "big shot." It must have come as a cruel shock to this man of God to be told that he was to pass out of the picture and that a young man would take his place. But Elijah was made of stern stuff. He passed his mantle on to Elisha the young prophet. He did more—he shared with him the wisdom and the experience of his years and thus prepared him for larger service for Jehovah. Happy is that man who as he comes to the end of his active life, feels that he has helped to train up some one to "carry on", and who has someone prepared to do even a greater work, though in a different way, than he did.

God's Seven Thousand."

"Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which has not kissed him." Elijah thought that he was the only one who was loyal to Jehovah. God told him in a kindly, but very pointed way that he had seven thousand—not literally—but a host—of men and women who were loyal to him. In humble homes, in quiet villages, in the open country, yea even in the cities there are always those who quietly, courageously, lovingly follow their Lord and remain faithful to him. The world is not going to the dogs. God has not left himself without witness. Everybody is not an apostate. Throughout our country and throughout the world there are multitudes of men and women, young men and maidens who love their Lord and serve His cause. Let us thank God and take courage.

E. R.

YOUTH FELLOWSHIP.

(Continued from page 10.)

makes a hymn missionary?" Here also are a few points as tests of a good missionary hymn:

1. It ought to be good from the standpoint of music and poetry.

2. The thought ought to be one that reveals a high value placed on every personality, without regard to class or race, or condition.

3. To be a great hymn it must be free from any spirit of self-righteousness.

4. The desire to share with others the best values that our religion has brought to us, not as things for which we deserve credit but as possessions which we hold in trust.

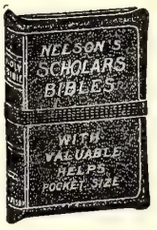
5. It will show a longing for brotherhood and unrestricted good will.

6. To be great a missionary hymn will express or imply consecration to the cause of human welfare and the more abundant life for everyone.

AMERICAN STANDARD BIBLES.

Authorized and Edited by American Revision Committee, and Published by Thomas Nelson & Sons.

These Bibles contain the Concise Bible Dictionary which forms the helps to these Teachers' Bibles. It supplies ,in the most condensed and convenient form, all the latest information about the Bible, its writers, its language, the various versions, complete chronology, life of Christ, with harmony of the Gospels, life and travels of St. Paul, etc. The illustrations are reproduced from recent photographs, and truly illustrate the articles. The Combined Concordance is entirely new, and has been made expressly for the American Standard Version. It combines with the Concordance, Subject-Index, Scripture Proper Names, etc. The 12 Maps have been carefully revised and are beautifully colored. In making orders, give the number and price.



135—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold. $3.00

India Paper Edition, Only 16-16 of an inch thick.

. 133X—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold, $4.00

SUNDAY SCHOOL SCHOLARS' BIBLE.

Especially made up for gift or reward Bibles for Sunday School scholars, containing a special series of very practical and useful helps and Bible Questions and Answers, etc. Printed on fine white Bible paper; ruby type; pocket size, 3¾x5⅜ inches, and 1 inch thick, with 31 full-page illustrations in sepia. All bindings are black.

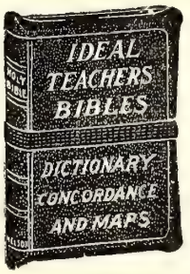
Ruby Type, Size 3¾x5⅜ Inches, and 1 Inch Thick.

65—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on side and back in pure gold; 6 colored maps $2.50

AUTHORIZED VERSION.

RED LETTER TEACHERS' BIBLES.

Brevier Type (8 vo.), Self-Pronouncing, Size 5⅜x8½ Inches and 1⅜ Inches Thick.



Containing the Bible, with full references. The words of Christ in the New Testament are printed in red; other parts of the book are printed in black. With Concise Bible Dictionary, combined Concordance, and 12 indexed maps.

7852—Genuine Leather, Lavant grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold $4.75

RED-LETTER EDITION.

With All the Words of Christ in the New Testament Printed in Red.

1282—Genuine Leather, Morocco grain, divinity circuit round corners, red under gold edges, register and headbands; title stamped on side and back in pure gold $3.25

60—Bound in Cloth, stiff covers, square corners, red edges, Sunday School Scholars' Bible, stamped in pure gold on cover, no illustrations; special book for Sunday Schools 95c

Any of the above Bibles sent postpaid. Address

THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy

MONDAY.

"THE SWEET SPIRIT OF CURSING."

"If ever I practice the sweet spirit of cursing." —Job 31:30.

This subject and discussion is taken from Luccock's new book "Preaching Values of the Old Testament." It is so meaningful and far reaching in its significance that the writer takes the liberty of quoting Dr. Luccock for the benefit of all readers of this page. We quote in abridged form.

He says that "Sweet" is a strange adjective to link with so sour a thing as cursing. Cursing in the commonly accepted term—in the sense of profanity—has become the ordinary everyday language of a great many people and it is used as an explasive "to bring emotional and physical relief."

Such cursing is bad enough, but there is a worse form of cursing which he says is as vicious as murder. It is that cursing referred to by Jesus when He said, "Whosoever hateth his brother is a murderer." This is the cursing Job is speaking of.

This cursing may apply to any one and possibly to all of us. "We speak of moral indignation as a noble faculty. It is. But into it there often goes a fervor which derives some of its zest and momentum from the 'sweet sin of cursing,'" That is, condemning another with the spirit of bringing a curse upon him. "Every reformer, every preacher, every ardent christian worker may engage in a sincere self-examination when he feels the fine frenzy of denunciation. In this self-examination the question to be decided is, "How much is the flame of the Holy Spirit and how much is the 'sweet spirit of cursing'?" There denunciations and invictives are ill-advised. "Many a man has ascribed to the inspirations of the Spirit of God an ill-tempered 'lambasting' of evil doers, which come largely from low sources."

"The kingdom of God," he says, "has never been advanced appreciably by cursings, in any form."

Prayer—O Lord, from the sin of profanity and cursing do Thou deliver us. So permeate us with Thy Holy Spirit that the cursings we may feel may be suppressed in the name of heaven and, the sweet spirit of love may abound.—*Amen.*

TUESDAY.

"THE SWEET SPIRIT OF LOVE."

"Thou shalt love thy neighbor as thyself."—Lev. 19:18.

"By this shall all men know that ye are My disciples."—Jno. 13:35.

"If a man say, 'I love God, and hateth his brother,' he is a liar. . . . . He who loveth God loveth his brother also."—I Jno. 4:20-21.

"The fruit of the spirit is love."—Eph. 5:9.

The christian's "sweet spirit of love" is brotherliness to everyone. That is very comprehensive. Make it a brother's case.

Love is Christianity's chief characteristic, for it is the one test by which others recognize one as being a christian. It is the end of religion. John Wesley said, "It is the heaven of heavens. There is nothing higher and better, there is, in fact, nothing else."

If these things be true, then our love must include our enemies. We have only to reflect the crimes that have been committed in the names of christianity during the history of the church to see that often their hatred exceeded the fury of savage beasts against mankind. It was then that christianity lost its power, and it is then that a christian loses his power, when he hates rather than loves.

Whatever love may be, and there is a world of things it may be, we believe that the greatest thing that may be said of it is that it is the soul of goodness. "Christian goodness is the sanctification of the heart and its affections renewed and governed by the love of God in Christ" lifts the soul beyond the limits of our personal friends. Goodness is love embodied, but we have to love God in order to see that far and embody such love in us. Goodness comes from faith in God and faith in humanity, and that makes good men. This is what has made the best men the world has ever known, the best that is now, and, we are sure, the best that will ever be.

Prayer—O Lord, God, the God of love, grant unto us Thy spirit and vision to see far into Thy kingdom of love and do Thou radiate our souls with it to its fill. We ask it in the name of Christ.—*Amen.*

WEDNESDAY.

"LUCK."

"The lot is cast into the lap; but the whole disposing thereof is of the Lord."—Prov. 16:33.

"I have planted," says Paul, "Apollos watered; but God gave the increase."—I Cor. 3:6.

We take the following comment from the "Men in the Making," by Shepherd, who gives us an example that is often found among us. Speaking of a leading commercial man in a city, he says:

A man asked, "What is there in him or about him to explain his success?" And he answered his own question with the round assertion, "It was luck." The author comments: I happened to have reliable information about this man. Thirty years before that he was a working man, working from ten to twelve hours each day. At night he had a program of studies, which, in the range and character of subjects, would have shamed a good student at the university.

Eventually this man went into business and as such, won not only the confidence and trust of business associates, but also the admiration and esteem of his employees, and ultimately a leading place in his community. And they called it luck.

There is a great element of chance in life's relations; but this element of chance is reduced to a minimum by men who know and can "follow through" with the force of his knowledge. There is an element of chance in the fall of a leaf, owing to its irregular shape, uncertain inpacts and gusts of wind that may carry it anywhere, but there is not much chance with a projectile fired from a good cannon by the hand of an experienced gunner. It is going to land somewhere about the spot where aimed—do you see the point?

Prayer—O Lord, our God, we would not wait for the stroke of fortune. With Thee is purpose and achievement. In Thy spirit lie the higher incentives. Make clear to us life's objectives and endow us with the aspiration, inspiration, courage and fortitude to press on daily to the mark of the prize of the high calling. In Christ's name we ask it.—*Amen.*

THURSDAY.

"PROVING GOD."

"I will fetch my knowledge from afar, and will ascribe righteousness to my maker."—Job 36:3.

The Moffate version says, "I will justify my Creator from a wide survey of the truth."

Elihu proposes to be honest enough to make a wide investigation of the truth about God. However, his spirit seems rather boastful in that he sets himself forward as knowing a lot and lightheartedly makes affirmations that will catch the universe, and at the same time would outlaw religion if he is given two minutes to do it.

How like a great many people whom we have listened to; people who have pinned their faith to a disbelief in God and who will denounce the Bible as a mass of fabricated lies, and abrogate to the church the medium of witch-craft, a sort of expression for lunatics, when they have not given a day to the honest study of the truth about God and the church.

Everyone owes it to himself to "survey" all knowledge of truth on the subject, available to him, before he says he does not believe.

And such a survey is not enough. "Canst ye by searching find God?" says the scripture. If it is a matter of intellectual searching only, the answer is "no". Mere intellectual searching believes in only concrete findings. Beyond the visible the intellect does not know and it will not carry one further. "God is a spirit," and He is manifested only in spiritual things. Therefore finding God must come through spiritual expression. That experience is faith in the realities beyond the material things—repentance of sins, and a dedication of the life to God.

Prayer—Our Father, who art in Heaven, we pray for our souls. Grant Thou that we may go beyond the material in all things and know Thee in Thy kingdom. In Christ's name, we ask it. —*Amen.*

FRIDAY.

"ALIVE TO GOD."

"Even so reckon ye yourselves to be dead unto sin, but alive unto God."—Rom. 6:11.

Many people are nominal christians, but they never realize God's presence; to them He is only a name, just a principle which they never investigate, just a laudable invention, just a concept which has little to do with life, just a theory by which some undertake to account for the universe; He means nothing particularly vital to them. They are not "born again."

He is alive to God who habitually realizes God's presence in his life as an awakening power to all of his faculties, and finds every place a temple, every act an homage, every sin a polution, every talent and every possession God's, every thought a Holy incentive, and every act a revelation of His spirit.

Prayer—Dear Father, "In Thy presence is fullness of joy." In Thee we follow the bent of our true natures. Teach us how to fear all contradictions but to drink daily of the eternal waters that Christ gives from which we shall never thirst."—*Amen.*

SATURDAY.

"CHICAGO'S FIRE IN OHIO."

"What time I am afraid, I will put my trust in Thee."—Psalm 56:1-8.

At the time of the great Chicago fire there was a small boy in Ohio, more than three hundred

(Continued on page 14.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, *Pastor.*

IN A DAY OF REBUILDING.

By REV. WARREN WHEELER PICKETT,
Pastor of the First Congregational Church, Detroit, Michigan.

[Preached Sunday evening, June 24, 1934, in Finney Chapel, Oberlin College, Oberlin, Ohio, at the meeting of the General Council of the Congregational and Christian Churches of the United States.]

Some wit has recently remarked that modern society bears a most striking resemblance to the great Christopher Columbus. For when that illustrious explorer set out, he did not know where he was going. When he arrived he did not know where he was, and when he had returned again home he did not know where he had been. Nor is the generation to which you and I belong in any better plight. For certainly dazed bewilderness is one of the most obvious characteristics of the contemporary mind. We have been driven out of the old orderly, manageable world which existed before the War into a strange land of uncertainty and confusion where we find ourselves in the grip of forces which seem to defy both control and prediction; and those of us who are old enough to remember the quiet serenity of the first decade of this century have our moods when we are wretchedly homesick for those calm and placid days.

But although to the eye of memory those bygone years may seem safe and sane, we can well remember that they were by no means complacent. On the contrary it was a time of hope and idealism, of high visions and great crusades. We may have looked at our world and called it very good, but we were under no illusion that it was already made perfect. We were quite aware that it was still stained by wrongs and injustices which it was our task to remove. But we were confident that we knew just how all the needed improvements could be made and were glad to enlist for the making of them. In politics it was the golden age of liberalism and in religion the hey-day of the social gospel; and it was not always easy to tell which was which. Probably there was never a more accurate and dramatic expression of the spirit of that period than was the Bull Moose campaign of 1912. I remember hearing Hiram Johnson, who was its candidate for vice-president, describe that party as a movement, half religious and half patriotic, which was to break every yoke and let the oppressed go free. That fall, the Progressives sang "Onward Christian Soldiers" in their political rallies and in at least one state nominated a Congregational minister for governor. It chanced that Mr. Wilson rather than Mr. Roosevelt was elected to the presidency but he also belonged to very much the same school of thought and rode into office on the same tidal wave of reforming idealism, while Mr. Taft, who was popularly supposed to be too intimately associated with malefactors of great wealth, carried only the state of Vermont and Utah. Therefore, it was perfectly natural that we should enter the European conflict as a great crusade to make the world safe for democracy, a war to end war and establish eternal peace. It was an age when we believed that life was very good and that after we had passed a few more necessary laws and made a few minor social adjustments that perfect society desired by God would be firmly established on this solid earth.

But with the close of the war our flimsy little content and our glad confidence that the golden city lay just beyond the brow of the next hill came crashing down about our ears. Four and one-half years of brutal slaughter had revealed how thin is the veneer with which civilization and religion have overlaid the savage and how close to the surface in us all the primitive, selfish, hot-blooded, fighting animal. In the light of that new understanding of human nature we began to experience an uneasy fear that the Kingdom of Heaven could not be built easily and rapidly out of such unreliable material. I need not take your time tonight to describe the ever deepening disillusionment which has come upon us since those days nor shall I pour salt into unhealed wounds by dwelling upon the incalculable suffering which this generation has endured and is enduring. We need no labored argument to prove that all about us lies the wreckage of an economic order which has defaulted in its promises. We are a people baffled and bewildered, tormented by shapeless fears and distrusted hopes and palsied by a great uncertainty. For upon us has been laid the inescapable task of rebuilding a broken world, but we lack adequate blue-prints for the new edifice nor are we sure what materials we should employ, nor with what tools we should shape them.

In such a world the old social gospel no longer seems a clarion call to a well-defined advance. Nor is it now the unquestioned guarantee of the better days which must inevitably be. It comes to us rather as a tantalizing vision which we know not how to translate into reality, as a haunting duty which we lack the wit to perform. We are still summoned by the glorious dream of a human society in which God's will shall be done on earth as it is in heaven, but we cannot agree on the method by which this perfect Kingdom is to be established. There is no lack of voices which shout "This is the way! Walk ye in it." But each would-be-leader is challenged by a dozen equally vociferous rivals and none can command the full confidence of the Church.

Now, whenever man is beset by such a baffling situation he is always tempted to seek for some alternative which will enable him both to silence his conscience and forget his duty; and in the modern religious world, there are at least two movements which offer us such an easy way of escape. The first of these is almost fantastically devoted to the hope of a better society, but laughs scornfully at those who believe that the social order can be greatly improved by love and persuasion. They tell us that human nature is far too wicked to be moved by such soft and gentle methods. In their judgment the possessors of unjust power and unmerited privileges will defend their favored lot even by physical violence, if necessary, and neither eloquent sermons nor ingenious legislation will prevail upon them to surrender their advantages. Therefore if the oppressed are ever to have justice they must fight for it. In that class war religion should openly ally itself with the downtrodden and enlist as an active combatant in their battles. It is to be hoped that there will be only such bloodshed as is absolutely unavoidable but doubtless some gore must be spilled before ancient wrongs can be righted and the Church must not be too squeamish to employ the only weapons which can bring the victory. Everybody will be exceedingly sorry if a few capitalists are killed, but in this tough old world it is difficult to make progress gently and it will be better to have a few holy massacres for the glory of God than to fail to establish his Kingdom. At least some of our Christian leaders are suggesting that we escape from the tormenting dream of a social gospel by throwing ourselves into a social revolution.

Sometimes when our indignation has been aroused by the obvious cruelties of our present system and our hearts have been made sick by the exceeding slowness of our progress that proposal seems very inviting. At least it offers to our pent-up emotions the release of strenuous activity, promises the accomplishment of some immediate and visible results, and permits us to unleash our natural pugnacity while enjoying the comforting assurance that we are blessed of God. But in our saner moments we realize that this appealing invitation to come up to the help of the Lord against the mighty is only an escape mechanism and like all escape mechanisms it can only lead us into more serious difficulties than those from which we flee. No doubt we could all have a glorious good time smashing things as they are, but the aftermath of other proletarian revolts does not encourage us to hope that the society of the free and aspiring children of God is to be brought

(Continued on page 15.)

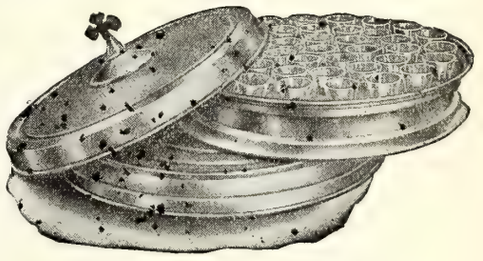
COMMUNION WARE.

Individual Service.

Made in best Silver Plate or Aluminum. Prices low; first-class workmanship and finish.

ALUMINUM.

Aluminum is light in weight, durable, and does not tarnish.



Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses	$7.00
Tray No. 6—Interlocking, with 35 plain glasses	6.75
Tray No. 10—Interlocking, with 30 plain glasses	6.50
Base No. 50-A—Fits Trays 2, 6, or 10.....	2.25
Cover No. 50-A—Fits Trays 2, 6, or 10.....	2.25
Bread Plate No. 1—Narrow rim.....	1.60

SILVER-PLATED.

The Silver-plated Ware is of the very highest grade and best finish; heavily plated on nickel base.

Tray No. 85—Interlocking only, with 36 glasses	$22.00
Base No. 1—Silver-plated; fits Silver Tray 85..	11.00
Cover No. 5—Silver-plated; fits Tray No. 85...	16.00

(For Silver Bread Plates, see under No. 90.)

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	$22.00
Base No. 2—Silver-plated; fits Silver Tray 90..	16.00
Cover No. 4—Silver-plated; fits Silver Tray 90.	14.00

Bread Plate No. 3—Narrow Rim.....	$ 9.00
Bread Plate No. 4—Broad Rim.....	9.00
Filler—Silver Lined.....	6.00

THE CHRISTIAN SUN

1536 East Broad Street **Richmond, Virginia**

Christian Orphanage

Dear friends:

We had a short, but a very pleasant visit last week from our good friend, Mr. J. M. Darden and two of his friends (Mr. Hill from Suffolk and Mr. Mayo from Norfolk).

We are always glad to have good friends come to see us. We gave them all a glass of cool refreshing Jersey milk right out of our chilling box that the good women made possible for us to buy by sending us Octagon soap wrappers.

After looking over our dairy barn and milk house and our white hogs, they then visited the several buildings and saw the children and met the good women who have charge of them. The singing class was practicing on their program and we had the children sing for them. To show the children their appreciation they set them all up to ice cream which made them all happy.

Mr. Darden holds a warm place in the hearts of our children and they all love him. He has been such a father to them that when he comes all of the children try to see which one can get to him first and hug his neck.

Saturday, July 14th was a very warm day. The thermometer was standing at 90 in the shade. Mr. Wagoner, my assistant, and the farm boys had been waiting a whole week to finish threshing wheat. It had been too wet. Saturday was a good day and the wheat was dry. They got an early start and went after it with a determination to finish before the sun went down. Three of our "old" boys came back to give us a day's work and to take the writer's place. Our boys who have gone out like to come back to the "old home." If we do have a hard job to do. It is the only home many of them remember. It makes us happy to know that they enjoy coming home. A warm welcome always awaits them.

CHAS. D. JOHNSTON, *Supt.*

REPORT FOR JULY 19, 1934.

Brought forward	$	7,157.72

Sunday School Monthly Offerings.

North Carolina and Virginia Conference.

Mt. Zion	$	1.00
Howards Chapel		1.00
Salem Chapel		1.27
Bethlehem		5.61
Ingram		6.00
Pleasant Ridge		1.10
Greensboro, Palm St.		5.52
		21.50

Eastern North Carolina Conference.

Wentworth	$	6.63
		6.63

Western North Carolina Conference.

Ramseur	$	4.00
Pleasant Cross		1.10
Pleasant Grove		1:60
Pleasant Ridge		2.59
Ether		.31
Flint Hill		.66
Burlington		23.48
Parks Cross Roads		10.00
Glendon		8.00
Hanks Chapel		2.20
		53.94

Eastern Virginia Conference.

Berea Nansemond	$	5.00
Wakefield		1.80
Union Southampton, six months		4.00
Cypress Chapel		4.14
Mt. Carmel		11.62
Barretts		.62
Waverly		3.45
First Richmond		5.11
		35.74

Valley Va. Central Conference.

New Hope	$	4.22
Timber Ridge		6.53
		10.75

Alabama Conference.

Bethany	$	1.00

Special Offerings.

Daily Vacation Bible School, Albemarle, N. C.	$	2.60
Alamance County		45.00
M. B. Smith, Jr., Gdn. for Whitten Children		50.00
		97.60
Total for the week	$	227.16
Grand Total	$	7,384.88

FAMILY ALTAR.

(Continued from page 12.)

miles from Chicago, who was made very anxious by the terrible news. Having no idea of the distance of Chicago, he kept looking fearfully westward, ever expecting to see the dreaded columns of smoke and flame steadily marching to devour his own home town.

That small boy was no more irrational than he still is, very often, now that he has become a man. He still has no adequate conception of the wall of protection which God has placed between him and every ill.

When we get to heaven, and come to know more perfectly the greatness and goodness of our God, we are going to be very much amused at our childish fears of earth, and not a little ashamed of them.

Prayer—Forgive our fears, dear Father in heaven, dear Father on earth. May we put our trust ever in Thee.—*Amen.*

—AMOS R. WELLS.

SUNDAY.

"SHEATHE YOUR SWORD."

"Jesus therefore said unto Peter, put up thy sword into the sheath."—John 18:1-11.

One of the most significant of New Testament incidents is Peter's boast that though all the others might forsake Jesus, he never would, and the way that headstrong disciple sought to make good his boast by flourishing his sword and cutting off Malchus's right ear.

When Christ bids us draw our swords and use them, let them leap from the scabbards—swords of argument, swords of invective, swords of ridicule and scorn. But until he gives the word, our weapons must bide in their sheaths. For the weapons of Christ's warfare are seldom carnal and His kingdom is the domain of the Spirit.

Prayer—Remove far from us, our Saviour, all self-conceit. Who are we, that we should be Thy body guard? Uncounted legions of angels are ever at Thy beck, and Thou dost not use them. What need hast Thou of our puny swords?—*Amen.*

—AMOS R. WELLS.

When you touch Christ and Christ touches you, you will know of the transaction, first of all. No one will have to tell you. The presence of Christ and the witness of the Holy Spirit will give you the full evidence.—*J. C. Griffin.*

HOLMAN SUPERIOR TEACHERS' BIBLES

Authorized Version—Self-Pronouncing — The Best Editions of the World's Best Book

For Adults, Teachers, Preachers, Students, and All Who Would Study the Word of God Intelligently

BOLD BLACK TYPE—COMPACT SIZE 4½x6¾ INCHES—WILL FIT THE COAT POCKET

Part page specimen of Holman Boldblack Type Bible

ST. MATTHEW, 5. — *Christ's sermon on the mount.*

13 And leaving Năz'a-rĕth, he came and dwelt in Cā-pĕr'na-ŭm, which is upon the sea coast, in the borders of Zăb'u-lon and Nĕph'tha-lim:
14 That it might be fulfilled

A.D. 31. CHAP. 4. n Isa. 9. 1, 2.

934 CHAPTER 5.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.

AND seeing the multitudes, a he went up into a moun-

THIS NEW HOLMAN TEACHERS' BIBLE, Pronouncing Text, Bold Black Type is a **PRONOUNCED SUCCESS.** The latest Bible with **NEW HELPS** that are quite comprehensive and consist of an Illustrated Bible Dictionary, Concordance and additional aids all under **ONE ALPHABETICAL INDEX.** Also Fine Maps on Coated Paper, and a specially prepared **BIBLE READING COURSE,** intended to stimulate and maintain interest in the Bible. Imported Bible paper is used to improve opacity and keep down bulk. By this means you get the benefit of full Biblical information without the physical discomfort of handling a heavy volume.

STYLES AND PRICES—BIBLE PAPER EDITION

4612. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges..... $4.00
4630. Same as 4612, with extra leather lined covers..... 4.75

THIN INDIA PAPER EDITION

With Helps as described above. Size 4½x6¾ inches. One inch in thickness

630X. Egyptian Morocco, divinity circuit, leather linings, red under gold edges, silk head bands and silk marker..... 7.00
633X. Algerian Morocco, divinity circuit, leather lining to edge, silk sewed, round corners, red under gold edges, extra quality binding..... 8.00

EXTRA LARGE PRINT TEACHERS' BIBLES

Large 8 Vo. Size—8x5½ inches—1600 Pages, including 400 pages of Bible Study Helps

Part Page Specimen of Print

Extra spacing between words and lines makes this Bible very easy to read.

ST. MATTHEW, 5. — *Christ's sermon on the mount.*

15 k The land of Zăb'u-lon, and the land of Nĕph'tha-lim, *by* the way of the sea, beyond Jŏr'dan, Gă'lĭ-lee of the Gĕn'tiles;

A. D. 31. k Is. 9. 1, 2. l Is. 42. 7. Luke 2. 32. m Mark 1. 14.

2 And he opened his mouth, and taught them, saying,
3 b Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

CONTAINING COMPLETE HELPS TO BIBLE STUDY, INCLUDING ALL OF THE FOLLOWING FEATURES

A New Practical Course in Bible Reading, A Treasury of Biblical Information. The most carefully compiled, thorough and attractive form in which valuable Biblical information has ever been prepared. Illustrated Self-Pronouncing Bible Dictionary Containing 150 illustrations, concise definitions and textual references on nearly 50,000 subjects. **A Practical Comparative Concordance,** with nearly 50,000 references. **Four Thousand Questions and Answers** on the Old and New Testaments. A valuable Help to all Bible Readers.

STYLES AND PRICES

4712. **Divinity Circuit** (overlapping covers), French Seal Leather, red under gold edges, silk head bands, and silk marker.. $5.00
812RL. **Red Letter Teachers' Bible.** The Words of Christ in the New Testament, Old Testament Passages alluded to by Christ, various prophecies relating to Christ in the Old Testament, etc., all **PRINTED IN RED.** Binding same as described above on 4712 and same large Self-Pronouncing type..... 6.00
733X. **Holman India Paper, Genuine Morocco,** leather lined, silk sewed, divinity circuit, round corners carmine under gold edges, silk head bands and silk marker, same type and helps as above..... 10.65

All styles sent Postpaid at above prices—Thumb Index 50 cents extra

IN A DAY OF REBUILDING.

(Continued from page 13.)

in by that method. Quite probably the old masters could be dethroned and "liquidated" to use the charming Russian euphemism for murder, but there is no guarantee that the new masters would be any more filled with the milk of human kindness or exercise their authority with any more concern for the eternal values than did their predecessors. On the contrary, the very process by which they came to power would inevitably harden and brutalize them. From the Aladdin's lamp of revolution we can expect nothing save new evils for old. Brotherly love cannot be increased by fomenting class hatred, nor will the Kingdom of the Prince of Peace be advanced by machine guns and rapine. The Master himself warned us against those impetuous men who would take the Kingdom of Heaven by violence and those impatient zealots are as dangerous and as futile in the Twentieth Century as they were in the First. For the establishing of His Kingdom, the Master confided utterly in the method of persuasion and love, and in that confidence he voluntarily laid down his life. Either we must maintain an unflinching loyalty to that method, or else confess that we have parted company with him and enlisted with those who smugly declared that it was "expedient that one man should die for the nation."

But a Marxian revolution is not the only way of escape which is now being offered. There is another group which counsels a return to the outworn conception that religion has nothing to do with righting the evils of human society. Probably its most extreme exponent is the Swiss theologian, Karl Barth. I am not quite sure that I entirely comprehend his message for, as St. Peter once remarked concerning St. Paul, there are some things in the writings of our brother which are hard to understand. But I think he has made it perfectly clear that in his judgment all our attempts to redeem human society are sheer futility, if they are not impious presumption, and our sole reliance must be upon the supernatural and unpredictable power of God. In one of his books he writes, "God helps—this announcement shuts off all our discussions, makes all our movements superfluous, breaks up all our commissions and assemblies. This commands silence, ends all all our attempts to help ourselves. This means that no thought of our brain, no counsel born of wisdom, on the whole no device, no act, no theory, no practice can help." Shortly afterward he goes on to say that humanly speaking this is meaningless and in that latter statement I am inclined to agree with him. But if it means anything at all it must mean that all our efforts to build the Kingdom of Heaven here on earth are a waste of energy, if they are not active rebellion against God. Religion is the supernatural and mystical visitation of the human soul by the spirit of the Almighty designed to prepare mortal man for the glories of immortality. All else, no matter how worthy its motives nor how laudable its ends, is pure worldliness, completely divorced from true religion, leading only to failure here and damnation hereafter.

Professor Barth is probably the most extreme contemporary exponent of that attitude but he is by no means the only one. There is a host of other leaders and a still greater host of followers, who share in his general attitude. For them the hope that the spirit of Christ can be made regnant in human society is an exploded dream. Human nature is not such stuff as Utopias are made of and we shall be wise to recognize that fact. To the end of time there will be injustice and oppression, wars and rumors of wars. To believe otherwise, is only to delude ourselves. Therefore, the sole task of religion is to lead the individual to God that he may live uprightly and spiritually here and be prepared for the ineffable bliss of the hereafter.

There are times when we have grown discouraged by our failures and wearied by so much seemingly fruitless endeavor, when that proposal appears particularly inviting. It would set us free from worrying about evils which we seem both too ignorant and too impotent to cure and permit us to luxuriate in the comfort and hope of our faith without bothering over much about its duties. But in our heroic moments we recognize that this also is an escape mechanism. For even if the social gospel has not yet accomplished as much as we might desire, it has at least destroyed our complacency. In spite of all the disillusionment which has risen like a miasmic fog during the last twenty years we are still held fast by the conviction that human society can never be safe until the spirit of Jesus is regnant in every aspect of life. Nor can we avoid the conclusion that the church has a mandate from God to take no rest and give the world no rest until our Master is the acknowledged Master of every human activity. We know that the Church must lift up its voice against violence, greed and oppression wherever and whenever they raise their ugly heads, and that we are recreant to our Master unless we work and pray unceasingly for the day when the spirit of Jesus shall be as dominant in the relations between classes, nations and races as it is now in the relations between the members of a normal Christian home. Certainly we cannot remain Christians if we attempt to heal the hurt of the people lightly, chanting, "Peace, peace!" when there is no peace.

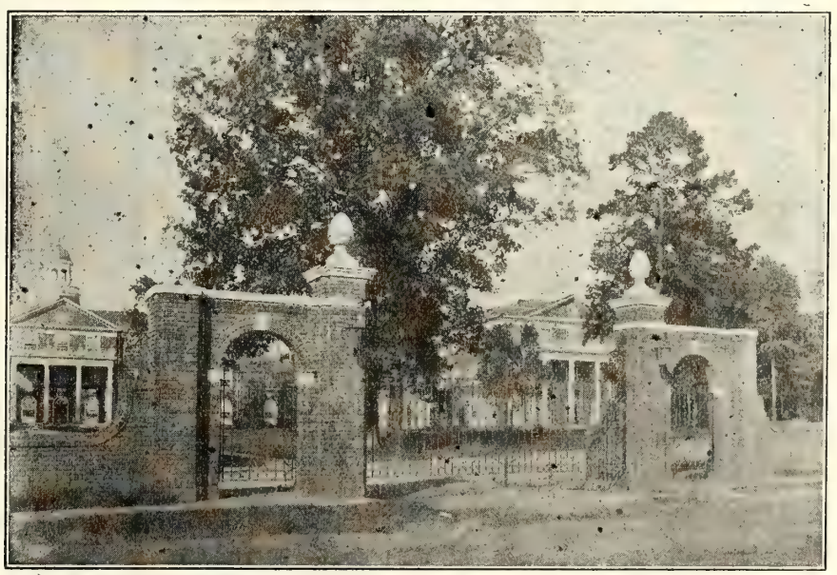
(To be concluded next week.)

ELON COLLEGE

AN ACCREDITED COLLEGE

of the

CONGREGATIONAL CHRISTIAN CHURCHES OF THE SOUTHEAST



South Entrance to the Campus

ELON COLLEGE, founded by the Christian Church in 1889, has fully justified the faith and hope of its founders during its 42 years of operation. Its graduates from the four-year course leading to a bachelor's degree, number 980, now living, 122 of whom are in the Christian Ministry and full-time Christian service. The majority of these are members of our own denomination. In addition, 449 are in educational work and are an active influence in the lay leadership of the Christian Church.

THE CHRISTIAN EDUCATION BUILDING, and the definite religious atmosphere of the College, provide the very best facilities available for training for religious leadership, and offer the Church its finest opportunity to train the young people of the denomination to assume active leadership both in the ministry and laity of the local churches.

Address—

C. M. CANNON, *Registrar*

Elon College, - - - - North Carolina

Home Atmosphere—Reasonable Rates—Clean Athletics—Christian Spirit

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational Christian Church.

BOARD OF EDITORS.

J. O. ATKINSON, D. D.....Editor
E. C GILLETTE, D D.....Associate
I. W. JOHNSON, D. D....Contributing
ELISHA A. KING, D. D...Contributing
J T. KERNODLE....Managing Editor

DEPARTMENTAL EDITORS.

H. S. HARDCASTLE...Sunday School
J. G. TRUITT, D. D.....Sermon
F. C. LESTER.....Young People
H. E. ROUNTREE.....Altar

SUBSCRIPTION RATES

One Year $2.00
Six Months 1.00

Trial Subscriptions: Five or more new subscriptions sent in at one time by pastor or president of any church organization, three months for 40c each.

Published Every Thursday at Richmond, Virginia, by the Central Publishing Company, Inc.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Change of Address: Be sure to give both old and new address when asking that your address be changed.

All news matter and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsyth Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

Receipts: The change of label is your receipt for money paid. The label shows date of expiration, and change on label will appear the first or second issue of the month following renewal, provided it was received before the 25th. No other receipt will be sent unless requested. Please notify the Richmond Office if label is not changed as above.

MARRIAGES

BUZHART—WRIGHT.

Of interest to their many friends was the marriage of Miss Rebecca Holcomb Wright and Mr. Claude Thomas Buzhart Sunday July 8th, at the Christian church, Sanford, N. C., the ceremony being performed at sunrise. Rev. Thomas Fred Wright, of Waverly, Virginia, father of the bride, and a former pastor of the church, officiated, using the ring ceremony. Ouly relatives and close friends of the bride were present.

The church presented a beautiful appearance with its decorations of white and green. Large baskets of Queen Anne's lace, daisies and fern were used at the altar, with ivy around the choir railing.

Miss Mary Addie White played the Wedding March from Lohengrin as the bride and groom entered together, unattended, and took their places at the altar. During the taking of the vows, Miss White played "To A Wild Rose". Mendelssohn's "Wedding March" was used for the recessional.

After a brief wedding trip, Mr. and Mrs. Buzhart will be at home in Harriman, Tenn.

Mrs. Buzhart is a daughter of Rev. and Mrs. Thomas Fred Wright of Waverly, Va. She was graduated from Sanford High School in the class of 1930, and has since been employed with one of the local business firms.

Mr. Buzhart is the son of Mrs. Epsie Buzhart and the late Mr. Olin Buzhart of Newberry, S. C. He has just recently been transferred from Durham to Harriman, Tenn., where he will be manager of a chain store.

M. A. W.

OBITUARIES

ELDER.

Mrs. Benie Elder, aged 75 years, wife of the late W. W. Elder, departed this life on July 11, 1934. We buried her body by the side of her husband at New Hope Church July 12th. In the presence of a large concourse of sorrowing relatives and friends, she leaves of her immediate family to mourn her going, six daughters and 13 grandchildren.

Sister Elder was a fine Christian woman, always thoughtful and kind, faithful to every trust and devoted to her family and friends. She loved her home and gave her life for the comfort of those who were dependent upon her.

Her husband, Brother W. W. Elder, was one of the finest characters it has been my pleasure to know. They were congenial and kind to each other and their children "Rise up to call them blessed." Rev. J. J. Dollar assisted in the funeral. Her mortal remains were gently laid away to await the resurrection morning.

I mourn her going, for she was one of my best friends. When I was just a boy preparing for the ministry I spent a month in her home and shared her motherly hospitality. God bless the weeping ones and may these six noble daughters ever seek to emulate their mother in faith, and hope, and love.

G. D. HUNT.

BROWN.

Brother J. F. Brown departed this life at his home in Roanoke, Ala., June 24, 1934. He was nearly 62 years of age and had been a member of the Christian Church since boyhood. He was a charter member of First Christian Church, Roanoke.

Brother Brown was twice married, and leaves to mourn his departure two sons by his first marriage, his second wife and stepson, and a host of other relatives and friends.

"Jim" Brown was a most likeable fellow, genial and energetic, full of life and devoted to his home, his friends and to his church. He was ever ready to sacrifice for its success. His wife and also the stepson, Trent, were very devoted to him.

It was not my privilege to visit him during his affliction, but I understand that he was conscious of his condition and died in the triumphs of a living faith. "Jim" will be missed among his friends and the citizens of his town and especially so by his home and church.

"Dearest Father, Thou hast left us,
Here Thy loss we deeply feel,
But 'tis God who has bereft us
He can all our sorrows heal."

G. D. HUNT.

PIEDMONT COLLEGE

Located in

"The Blue Ridge Highlands"

An accredited college with an enviable reputation for superior classroom instruction, and wholesome student life.

Fully recognized and accredited in its home State, and in such neighboring States as North Carolina, South Carolina, Alabama, Tennessee and others. Standard courses leading to the A. B. and B. S. degrees.

The Summer Term, continuing for six and nine weeks, affords opportunity for college and professional study and invigorating recreation.

From six to twelve hours of credit may be earned. Special courses in Elementary, Intermediate, High School and Rural Education. Public School Music and Art; School and Playground Games; Athletic Coaching.

For Fall Term or Summer Bulletin, write

PIEDMONT COLLEGE,
DEMOREST, GEORGIA.

Southern Seminary Foundation

(Successor to Atlanta Theological Seminary.)

AFFILIATED WITH

Vanderbilt University

The Foundation and the other Foundations that are affiliated with Vanderbilt University School of Religion comprise the only Interdenominational Theological School in the South. Through this affiliation the students enjoy the rights and privileges of Vanderbilt University.

DEGREES.

Candidates for degrees are required to have completed their college courses.

The degree of Bachelor of Divinity is offered to qualified students who complete the required courses.

Vanderbilt University also offers the degrees of Master of Arts and Doctor of Philosophy, in accordance with the regulations established in its several departments.

MORE THAN A SCHOOL OF THEOLOGY.

Because of our affiliation with Vanderbilt, our relations with other nearby colleges where our students can take courses without tuition, and the cooperation of the American Red Cross and other social agencies in the city, we prepare students for many types of Christian service.

For information write

WILLIAM JAMES CAMPBELL, *President,*
330 BUTTRICK HALL, VANDERBILT UNIVERSITY,
NASHVILLE, TENN.

THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

IN ESSENTIALS, UNITY. IN NON-ESSENTIALS, LIBERTY. IN ALL THINGS, CHARITY.

VOLUME LXXXVI. RICHMOND, VA., THURSDAY,THURSDAY, JULY 26, 1934. NUMBER 30.

THE SUN'S OBSERVATORY

Cunard—White Star Merger.—

The recent merger of the Cunard and White Star Lines brings under one management more than 600,000 tons of shipping, making this the largest of the trans-Atlantic shipping companies. The combined fleet numbers 25 vessels, including the *Majestic* and the *Berengaria,* the two largest steamers afloat.

Just a Dog, But—

His name was "Snow Ball," we are told and he was only a dog, but when he died several years ago, his master, Geo. H. Slappey, of Macon, Ga., gave him a $5,000 funeral. Mr. Slappey was killed in a quarrel several days ago, and in his will provision was made for the building of the Snow Ball Dog Hospital. Several thousand dollars were left for this purpose, after bequests amounting to nearly a quarter of a million dollars were left to forty-eight persons.

Postal Savings Deposits Not Wanted.—

Once much sought after by banks, postal savings are now being dumped back upon the government's hands. The larger banks, with their heavy excess reserves are responsible for this condition, as they cannot afford to pay the 2½% which the government demands on these deposits. The amount of money returned during the four months ending June 30th, was nearly $232 millions. Postal savings deposits have fallen off very little since insurance became effective on bank deposits.

The Literary Digest's Poll of "New Deal."—

Slightly more than three out of five of those voting in the *Literary Digest's* nation-wide poll on President Roosevelt's acts and policies, registered a favorable return. Only one of the forty-eight states, Vermont, registered disapproval, which it did by a majority of 53.62 per cent. The total number of votes cast, covering every section of the nation, were 1,772,163, of these 1,083,752 voted in favor of the "New Deal," while 688,411 voted against it, making a final poll 61.15 per cent in its favor. While this was quite a substantial majority, it was much smaller than was probably expected. In the six special polls conducted among bankers, clergymen, business men, educators, lawyers and physicians, all groups, with the exception of the bankers, voted favorably. Of the 24,859 votes received from the ministers, 13,513 supported the administration, while 11,346 registered their disapproval.

The World's Smallest Book.—

The smallest book of which we have seen any record was recently completed in Worcester, Massachusetts. It is approximately half the size of a postage stamp, and weighs less than the diamond in your wife's engagement ring. It is bound in leather, contains twenty-six pages, and requires a most powerful glass to read it. It contains forty-six verses of the "Rubaiyat" of Omar. The time required for its completion was seven years. The New York *Times* thinks that "It is likely old Omar could have thought of a pleasanter way to spend seven years. One can imagine how astonished the poet would have been if in response to his famous prescription for happiness underneath the bough, he had been handed a book of verses three-eighths of an inch by three-sixteenths, a medicine dropper full of wine, a crumb of bread and two golden hairs from the head of Thou!"

Recovery and the Securities Act.—

In signing the Securities Act of 1933, the president made the statement that it would "correct some of the evils which have been so glaringly revealed in the private exploitation of the public's Money." "The Act did all of that and more," says *Business Week,* which has been one of Mr. Roosevelt's staunchest supporters. "For all intents and purposes it prevented any large established concern from obtaining capital through the ordinary channels, either for refunding its maturing indebtedness or for the extension or modernization of its plant and equipment." Under the law, it tells us issuing securities for from $3 to $5 millions, would involve a cost of around $300,000 for preparing a complete registration of these securities, thus blocking whatever normal flow there might have been of investment funds. The Congress which met this year somewhat liberalized the law, but the response has not been all that could have been desired to the present.

The Presbyterians and Union.—

The vote in the Presbyterian General Assembly favoring organic union with the United Presbyterian Church of North America was over nine hundred to twenty; but the latter church rejected the proposal when the matter came up at the U. P. Assembly at Oxford, Ohio, on June 22nd. The vote was at first announced as, yeas, 113; nays, 113; but an error in addition was corrected, making the vote, yeas, 113; nays, 123. It was later voted that the formal report of the Committee on Union be placed on file with the clerk. It seems regrettable that the first approval by a General Assembly of any proposal to unite any two of the sixteen branches of Presbyterianism in the United States should have failed, but the close vote in the U. P. Assembly is interpreted as indicating progress toward union in what is described as "the most conservative assembly in a period of five years." The Presbyterian Church, U. S. A., has a membership of 1,96,000 in 10,000 congregations, and the United Presbyterians number 243,000 in 1,121 congregations. Of these, 177,265 in 874 congregations are in the United States.—*Advance.*

Food for Thought.—

Twenty-five cents is the average weekly contribution of a Protestant church member toward the upkeep of his church, according to the statistics of the United Stewardship Council for 1933, which includes records of more than half the entire Protestant membership. The report shows that the per capita contribution of the Protestant church member for congregational expenses is $12.70 a year, and for missions and general benevolences, five cents a week or $2.60 a year. The churches reporting had a total membership of 24,928,319. Figures for these churches are as follows: Total raised, $348,715,381; congregational expenses, $284,070,331; missions and benevolences, $43,695,107; per capita gifts for all purposes, $16.11 a year; per capita contributions to local church expenses, $12.70 a year; per capita contributions to missions and general benevolences, $2.60 a year. This should provide our statistician and orators with ammunition for some time to come.—*Methodist Protestant-Recorder.*

Laws That Have Become Obsolete.—

There are many laws that have become obsolete. They may have been passed in all seriousness, but, though still on the statute books, they now only provoke a smile. Among many others are these. In Connecticut it is unlawful to set out a tub hoping to "entice swams of bees" from their rightful owners. A man living in Michigan is guilty of a felony if he "incites an Indian tribe to go on the warpath." He ought to be. In Kansas it is unlawful to eat, in public, any "snakes, lizards, scorpions, centipedes or tarantulas." In Pennsylvania it is against the law to use a cannon for the purpose of "serenading" at "any wedding," though one may still use a plow tongue at a "belling" down in the Old North State, if one is not afraid of a shotgun. An old law on the statute books of Delaware, might save some lives if it were still enforced. There it is unlawful for a pedestrian to walk along a public highway after dark unless one carries a lantern or other light or has "tied upon an arm or other portion of the body, a white cloth." Besides these laws there were laws prohibiting a husband from kissing his wife on Sunday, one prohibiting the use of bathtubs, and others as ludicrous to us. Laws remain on the statute books for many years after they become obsolete. However, New Jersey recently repealed 1,200 such laws, and Congress accounted for another thousand. Other States might well follow the example set them.

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

Dr. Elisha A. King of Miami Beach, Florida, with Mrs. King and Miss Leach, her sister, have gone to Fairview, N. C., for a few week's vacation.

Rev. Trevor Mordecai, D. D., of New Smyrna, Florida, is spending two month in England. While there he will attend an Oxford Group meeting at Oxford, and will visit relatives and friends.

Miss Pattie Lee Coghill is enjoying a vacation trip with Miss Jean Tuttle of St. Petersburg. After the Blue Ridge Convention they drove to Chicago for a few day's visit to the Fair, and then to Detroit, later planning to visit in New York State and New England, following which Miss Coghill will spend the balance of her vacation at her home in Henderson, N. C.

Rev. Fred Atkinson, pastor of the church at West Palm Beach, Florida, and Rev. Wm. B. O'Neill of Utica, New York have arranged a summer vacation exchange for the months of July and August. Mr. O'Neill was at one time pastor-at-large in Florida. Mr. and Mrs. Atkinson attended the General Council at Oberlin and Mr. Atkinson was a delegate to the Rotary Convention in Detroit, after which they went to Utica for the balance of the summer.

Rev. C. Arthur Lincoln, D. D., pastor of the church at Daytona Beach, Florida, has gone to New England with his family for the summer. After visiting a daughter in Torrington, Conn., they go to East Northfield, Mass., where they have taken a cottage for August. Dr. Lincoln is to supply the following churches during the summer: Immanuel Church, Hartford; South Church, Hartford; Tabernacle Church, Salem, Mass.; First Church, New Milford, Conn., for two Sundays; Boylston Church, Jamaica Plain, Mass., and Mt. Vernon Heights Church, Mt. Vernon, N. Y.

Rev. W. T. Scott, pastor of our Winston-Salem church, has received three new members during the quarter, making a total of fourteen received since January first. The pastor has quite a large prospective membership list and expects to add a number of these to the church roll. Brother Scott reports further:—"We feel hopeful and confident in the work here. New interest is being manifested throughout the work of the church. No small part in the activities is the Woman's Association. They are leading the church in an understanding of Missions and practical service in the local church. The Woman's Association took complete control of an evening church service during the quarter, at which event a home mission study book was discussed."

Apple's Chapel, Guilford County, N. C., on Sunday, July 22nd, dedicated the third building of its more than a century of activity as an organized Christian Church. President L. E. Smith, Elon College, preached the dedicatory sermon, and the dedicatory formula was read by THE SUN'S editor, J. O. Atkinson, the prayer being offered by Rev. J. L. Foster. Appropriate words of greetings and congratulations were presented by a former pastor, Rev. J. T. Green. It was a great day for Apple's, and a great host of members and friends were present to enjoy the inspiration of the good occasion. Mrs. R. E. Apple, the efficient secretary, read the history of the church, excerpts from which are given to THE CHRISTIAN SUN for publication.

The following from the *Virginian-Pilot,* Norfolk, is of interest to many CHRISTIAN SUN readers, and especially to Elon students of the past year who were in school with Ben, all of whom, we are sure, wish for him a speedy recovery: "Suffolk, Va., July 18th.—Friends of Mrs. Annie Staley Calhoun and Mrs. Ben T. Holden will be glad to know that the condition of young Ben Holden, who was seriously injured in an automobile accident in Elko, Nevada, and who is now under treatment at the Elko hospital, is improving. Mrs. Holden, Mrs. Calhoun and other members of the party which was touring the West, will leave in a few days for Louisburg, N. C., Mrs. Holden's home, and Suffolk, Mrs. Calhoun's home. Mrs. Holden expects to return by train to Nevada to bring Ben Holden home as soon as he can travel."

The Sunday School and Christian Endeavor Convention of the Eastern Virginia Conference was held in the First Christian Church, Richmond, Tuesday, July 17th. The Convention was largely attended, a great majority of the schools of the Conference being represented. Rev. J. F. Morgan was president of the session and delivered a practical message to the Convention that was timely and appropriate. The departmental superintendents had reported in time and their reports were presented in mimeograph form and each delegate was supplied with copies. In the afternoon of the session, Revs. H. S. Hardcastle and F. C. Lester gave addresses on "Building a New World.' At the evening hour, Dr. Sidney B. Hall delivered an inspirational address, and there was a musical program by the entertaining church. A bountiful luncheon was served in the spacious dining-room of the building and the fellowship of the hour and of the day was delightful and wholesome. Rev. J. E. McCauley, pastor, and his assistants, in Sunday School and church, certainly did everything necessary to make the occasion delightful to all who were fortunate enough to attend the session. Brother McCauley was elected president of the next session, which is to be held a year hence in Newport News, Va.

Our deepest sympathy is extended to our neighbor and friend, Mrs. L. I. Cox, Elon College, N. C., in the loss by death early Saturday morning or her son-in-law, Mr. J. C. Washburn, Greensboro, N. C. The sad death was from heart trouble and came unexpectedly at 4:00 A. M., Saturday, July 21. His death came on his 37th birthday anniversary. He leaves a wife, (who was Miss Alta Cox) and two children. The wife had been quite ill for some weeks and had gone through major operations and had returned home and was recovering. Her illness and the extra strain of anxiety and devotion, no doubt, hastened the death of her beloved husband. It was a most happy household, one in which the spirit of love ruled. Both the deceased and his wife were faithful members of our First Church, Greensboro, from which church the funeral was conducted by the pastor, Rev. C. H. Rowland, D. D., assisted by President L. E. Smith, of Elon College, at 4:00 P. M., Sunday, July 22, the interment being in the Elon College cemetery. A large company attended the obsequies, and the floral offering was profuse and expressive. Mr. Washburn held a responsible position with the Public Utilities Corporation of Greensboro and, as a citizen as well as a Christian gentleman, was held in highest esteem by a large circle of friends who lament his death.

SANFORD.

Rev. J. O. Atkinson, D. D., Editor,
Elon College, N. C.

I am enclosing a clipping which indicates something of the physical progress of the church here. The spiritual development is equally gratifying. The clipping from *The Sanford Express* reads:

"The appearance of the Christian church has been greatly improved during the past few weeks. New brick steps have been built at the front and the church has been painted both in and outside and the yard beautified by putting out grass. Everything about the church has undergone a marked improvement. The church is blessed with an able progressive preacher who has done much to bring about these things."

Plans are being perfected for an evangelistic meeting this fall. Emphasis will be placed on personal evangelism. A part of the preparatory work will be a School of Personal Evangelism.

A Union Daily Vacation Bible School was conducted here from May 28th to June 8th. There were enrolled 414 pupils. The pastor of the Sanford Christian Church was Director of the school.

The members of the Sanford Christian Church are entering into a covenant to tithe their income for a period of three months, beginning July 1, 1934. The agreement may be renewed at the expiration of this period. The following is being heartily entered into by our people.

TITHER'S LEAGUE.

Realizing that the tithe is the Lord's, and depending upon God for His blessing, I desire to be enrolled as a member of the Tither's League of the Sanford Christian Church, and I agree to join with my fellow Christians in a covenant to give one tenth of my income to the Church for a period of three months, beginning July 1, 1934. The renewal of this agreement is optional with the signer.

Signed.....

Date.....

I shall give THE SUN readers the results of this agreement in a few months. Already we are realizing good results. If the Lord's people would tithe their income every great cause of the church would be amply supplied with money.

My churches, Sanford and Shallow Well, have very graciously voted me a month vacation which I shall enjoy in August. I hope to conduct a few evangelistic meetings during the summer and fall.

Very sincerely yours,
R. F. BROWN, *Pastor.*

THE FIFTH SUNDAY OFFERING.

The Special Finance Committee, reporting to the Southern Christian Convention, in session at Suffolk, Virginia, recommended that the Sunday Schools of the Convention join in the support of Elon College through the Fifth Sunday Offerings. That is, the Convention voted that the Sunday Schools receive an offering for the college every fifth Sunday. Sunday, July 29th, is the first fifth Sunday since the Convention's action.

This is an appeal to pastors, superintendents, and Sunday School workers to see that every class and every pupil in his school receives some information about Elon College, about its needs, and be given an opportunity to make a contribution for the college. Let's see if we cannot make this offering one hundred percent so far as the schools are concerned!

Brother Pastor and Brother Superintendent, will you see that your school is given the opportunity to make a voluntary offering for the support of the college?

Acknowledgements of these offerings will be made through THE CHRISTIAN SUN.

L. E. SMITH.

BORN FOR VICTORY.

By Dr. Albert Buckner Coe, *Minister, First Congregational Church, Oak Park, Illinois.*

[An address delivered in Finney Chapel, Oberlin, Ohio, Sunday, June 24, 1934, at the meeting of the General Council of the Congregational and Christian Churches of the United States.]

Two types of people are conspicuous in the world today. One is the sanguine, eternally optimistic type who can readily belong to any sunshine society. He sings lustily on all occasions, "Be not dismayed whate'er betide, God will take of you." He buys stock with great confidence, believing firmly that "we must have faith in the country." He prides himself upon belonging to a church where the minister preaches a comfort sermon regularly each Sunday for "us tired business men." The other type has a dark outlook. He looks with wrinkled brow upon the world. Before every problem he raises his hands high in the air, and emitting a despairing sigh, cries, "What's the use?" To him life is defeat. He has the point of view of the man in the Eastern fable who, pursued by a wild beast, took refuge in a waterless well. He planted his heels upon a stone projecting from the side of the well and grasped a twig growing out of the side of the wall opposite him. He glanced at the bottom of the well and there beheld, shining, burning eyes, the eyes of an open-jawed dragon. A sick feeling came over him. He looked above. There over the edge of the well was the head of the panting beast that had pursued him. As he held bravely to the twig, he noticed that two rats—one black and one white—were gnawing at the base of the twig. His heart sank. He entered at once the field of modern pessimism. Here they are—two general types. The despairing looks sternly at the sanguine and cries heartily, "Too much thyroid." The sanguine looks steadily at the despairing and says: "Behold the Carlylsan dyspeptic."

Let us discuss this dyspeptic, this despairing, this defeated type because he is all about today. Whence came he? What is his background? Many writers of his type may be suggested, but let us mention two of them as being influences in this defeatist mood. Bertrand Russell is one—master of the English language and brilliant manipulator of ideas. Hear his own words:

> "Brief and powerless is Man's life; on him and all his race the slow, sure doom falls pitiless and dark. Blind to good and evil, reckless of destruction, omnipotent matter rolls on its relentless way; for Man, condemned today to lose his dearest, tomorrow himself to pass through the gates of darkness, it remains only to cherish, ere yet the blow falls, the lofty thoughts that ennoble his little day."

The language is beautiful. It also suggests an out-of-date funeral service of one of our secret orders.

Hear, too, Oswald Spengler. Born in Germany about three score years ago he has written much, but his most talked of work is "The Decline of the West," in which he states that western civilization is on the threshold of an inevitable and all embracing decline. He, too, is a master of language. The beauty of his expression has been carried over by the translator:

> "Regard the flowers at even tide, as, one after the other, they close in the setting sun. Strange the feeling that then presses in upon you—a feeling of enigmatic fear in the presence of this blind, dreamlike, earth bound existence. The dumb forest, the silent meadows, this bush, that twig, do not stir themselves; it is the wind that plays with them."

This is beautiful—but it is also defeatism of the most pernicious and insiduous kind. And these men are only two of hundreds who write and speak in this defeatist mood.

What now are the manifestations of this mood about us? The rank and file merely drift along. They see no hope. They say, "What's the use in trying, you can never see the man at the top." Or, "Why talk about peace—we will always have wars." Another manifestation is found in our civil life. Men look at public problems in all their complications and are floored by what may be called the tyranny of immensity. They are utterly baffled by size. Defeatism is manifested also in our church life. On all sides there are would-be prophetic souls who shake their heads and cry, "Where will the church be twenty-five years from now?" They are sure there will be no church—death will have come from abandonment. The most curious and perverted manifestation of defeat is illustrated by the frantic clinging to "what has been" in institution and thought. I am of the opinion that most reactionaries belong to this defeatist class.

But this defeatist spirit is not Christianity. Let that fact be shouted from the housetops. Jesus was never defeated. When his eyes closed upon the cross he was not defeated. Never by word or deed did he express defeat. At the very darkest moment of his life he called, "I will come again." There is no defeat there. In his most thoughtful mood he taught, "Blessed are the meek for they shall inherit the earth. Blessed are they that mourn for they shall be comforted." There is no defeat there. Paul, the great advocate of Jesus, carried none of this defeatist spirit. He said, "This one thing I do, forgetting that which is behind I press on to the mark of the high calling which is in Christ Jesus, our Lord." His benedictions used in our churches regularly send men and women out, not to defeat, but to victory. That is the word—victory. Christianity demands victory—let us not forget it for a moment.

In one of the recent biographies of Emerson, we find a beautiful phrase. Emerson had lost his church. His young and beautiful wife had died. His two favorite brothers had come down with tuberculosis. "A doom seemed to hover over his family. Yet under the surface of his life, dark as it was at the moment, a purpose was taking form in his mind. He knew he was *born for victory.*"

That is the word for Christians. We have no right to be defeatists if we are Christians. We are born for victory, not in the theological sense of predestination—no. We are born for victory and challenged to bring victory. In making this assertion I am not blind to the defeat about us. That man who attempted suicide recently after a fall in the market was a defeated man. The officer of the law who broke up with tear gas, a meeting addressed by Norman Thomas was experiencing a perverted form of defeat and if we allow many more such episodes, we shall have a country as defeated as Germany. No, I am aware of the defeat about me. Still I say we are born for victory.

How do we move towards victory?

First, we must strengthen our characters. Too many are satisfied with an elementary approach to character. The Boy Scout ideal of doing one good deed every day is praiseworthy as a beginning. The Rotarian ideal of service is praiseworthy as a beginning. The sad part is that so many people never get beyond this elementary stage and therefore deserve to be ridiculed and even reviled because in establishing a partial ideal they satisfy many thoughtless minds and hold up progress towards a more valid ideal. James Truslow Adams wrote an article not many months ago on the subject, "The Crisis in Character." He deplored evidence of faithlessness in our government as far as meeting our obligations is concerned; faithlessness in the press; false patriotism among those whom he designated "Bonus Grabbers"; and the duplicity of many in the banking world. I leave it to you. Was he right? Have we had a "will" to character?

Our educational institutions should help us come back to the emphasis upon character. We can wisely imitate the ideal of Cambridge University in England. There the aim is not to prepare character. Our universities should seek character first of all.

Out of that character we shall hope to find the twin brothers, courage and fortitude. Courage is needed by all of us who are facing aggressively the vexing problems that call for solution. Fortitude is needed for withstanding the jibes of the critic and the unfair charge of the intellectually stagnant. In a recent article in the *Atlantic Monthly,* there is the story of an eagle sitting upon the limb of a tree, its breast badly torn and bleeding, its eyes upon the distant mountain, and flying about its head a number of birds pecked at him and tantalized him unceasingly. There sat the eagle resting after its courageous fight, and showing fortitude in the midst of the pestering lesser birds. Courage and fortitude—possible for that king of birds because it had its eyes upon the high mountain, possible for us if we keep our eyes fixed on the high ideal for man. And that brings us to the second requirement for victory.

We Must have a goal. There are any number of goals which we may choose. There is the establishment of economic justice, there is the doing away with race prejudice, there is the bringing of peace to the world. Let me take the last named as the subject for amplification.

We must have peace because war is wrong. We must have peace because war costs too much. It costs too much in human lives. According to the records of the League of Nations, 16,000,000 lost their lives. It costs too much in dollars and cents. We have the statement of Ex-President Coolidge that the total cost of the war for America alone will eventually approach $100,000,000. It costs too much in personal financial embarrassment. The depression was traceable to the war. It costs too much intaxes. It costs too much in moral let down. It costs too much in unborn children. It costs too much in the insults we give to God, who has nothing to do with war, though all of us on both sides dumbly invoke his aid.

We behold the cost. Behold also the ideal—money spent for education, for art, for beautifying the landscape. Money making it possible for every man, woman and child to enjoy the sunshine without the devastating presence of fear.

What shall we do? We can stand by the League of Nations. We can vote for the World Court. We can endorse the Paris Pact. We can keep ever fresh before ourselves and those younger, the horrors of war. Lest we forget. And we can do more. We, as a General Council can give some death blows to the whole war system by saying: "We shall never again recognize the office of chaplain in the army. If we must help men it will not be under the army dictation. We shall never again as a denomination bless war. And many of us will say with high and holy resolution that we are ready to go to prison before we shall by word or deed participate in a future war.

I call upon all who are within the sound of my voice—let us drive out the spirit of defeat. Let us say to Bertrand Russell and Spengler and their kind that they have failed to recognize the moral and social forces at work in this world. We can aid these forces if we will develop daring characters and have definite goals. We are born for victory!

E-D-I-T-O-R-I-A-L

EDITOR
J. O. ATKINSON, Elon College, N. C.
ASSOCIATE EDITOR
E. C. Gillette
117 W. Forsyth Street, Jacksonville, Fla.
CONTRIBUTING EDITORS
I. W. Johnson Elisha A. King

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Holy Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and of Church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE SOCIAL GOSPEL.

"Alexander, the coppersmith, did me much evil: the Lord reward him according to his works." So the followers of Christ may say of him who invented the altogether overworked term, "The Social Gospel." When Josiah Strong, Rausenbusch and other enthusiasts of a decade ago were seeking with a passionate pen to awaken Christians to their actual duty as members of a corrupt society, they little dreamed that their fervor and zeal would actually come into competition with the gospel of the Christ, whose life they wished all members of society to exalt and exemplify.

It is a matter of approach, or beginning. The personal gospel of Jesus the Christ begins with man as a member of society. It is foundational. It is constructive. It grows upward and works from within outward. On the other hand, "the Social Gospel" does not build, it digs. Some one has well likened the preacher of the Social Gospel to a well-digger. He starts at the top and digs downward. He does not build or construct. He digs, if haply he may find beneath that which will supply a need, as water from a vein far under the surface. He works from without inward. The individual who is a Christian will have a care in helping to make a Christian community. It is not enough that his life reflect the fact and reveal the truth that he is a Christian. As a Christian, he will want a decent, law-abiding, orderly Christian community in which his children are to be reared and his family are to live.

The gospel of individual salvation would make a man sober and keep him so. If he have within him this saving sense and power of sobriety, he will naturally want a community of sober people, and this deep desire may lead him to vote for prohibition. In that light, as a prohibitionist, he is practicing the Social Gospel; as a saved, sober, regenerated individual, he is an exponent of the power of the gospel through Jesus Christ to redeem the individual.

The trouble with those who emphasize the Social Gospel has been, and is, to emphasize a clean, wholesome, orderly society and then to emphasize the fact that the only hope of creating such a society is that of redeeming, regenerating, through the power of the gospel of the Son of God, the individual in society.

Any one attending the General Council at Oberlin must have been impressed with the fact that speakers of national note and influence emphasized again and again that society and the world could not and would not be saved in the aggregate, socially; that the only hope and only meaning of a Social Gospel was in the power and the meaning of a gospel that applied to and redeemed the individual.

Dr. S. Parkes Cadman, eloquently voicing the feeling of the Council in his moving and marvelous address, said:

"The annals of Christian consciousness eloquently sustain the plea that whatever else aids the soul in its approach to its Maker, in its most intimate transactions with Him that soul must act for itself, and act alone. Hense religion in its deepest sense is what a man is in solitude. No externals can substitute for internalities. We proceed Godward from within, not from without. But we would not alone be saved, alone conquer and come to our goal. To the truly regenerate man sacrificial service is as inescapable as breathing."

In such manner, his audience knew that Dr. Cadman was drawing the distinction between the so-called Social Gospel and personal salvation, and that in no sort of way could the Social Gospel take the place of or be substituted for the gospel of individual regeneration. "We agree," declared the preacher further, "that Christ's religion is a life and not a metaphysical system, and that its fortress is the believing heart of man."

The hope, then, and one foundation of a gospel truly social, or a true Social Gospel, is a gospel to which the individual responds, and by which, when responding, he is saved for the best that is in him and for society as well. For this reason Christian Education, as such, can never take the place of preaching the gospel of the Son of God. Continuing, Cadman declared:

"Christian teachers can no more insure a vitalizing experience of the New Testament Faith by Biblical instruction than they can obtain culture by sleeping in a library. The imperative matter is that the inward shall respond to the outward, and unless religious education secures that response, we cannot recruit our ranks with stalwart, twice-born souls. Primarily we have to introduce Christ to those of whom we have personal charge. But for what purpose; simply as their friend, companion and model, or as their Living Lord?

J. O. A.

LIQUOR ADVERTISING.

Editor Rowland, of *The Richmond Christian Advocate,* has raised questions that he is not likely to get answered. These answers would, indeed, be illuminating, but they might be humiliating, and so we are doubting. For instance, Editor Rowland says that he was told a few days ago that one of the evening papers of his city, Richmond, that consistently and quite glaringly advertises liquor, which paper, before repeal, advocated taking out the element of gain, is now carrying hundreds of inches of hard liquor ads that would bring to its cash drawers "something like seventy-five thousand dollars a year." If this is not correct, the *Advocate* Editor would be glad for his neighbor to correct it and tell just what "their liquor income is." Now, Brother Rowland should not be worldly or meddlesome. If the answer should be given, along with it he will receive such a lambasting of invective and vituperation that he would wish he had never asked the question. But Brother Rowland does not stop here. He goes further and declares: "This man also said that the newspaper advertising for liquor in Virginia this year would be over a million dollars. And these are the papers that told us we needed to educate the people in true temperance and the evils of alcohol. Are they doing it? While this fortune has been set aside to make drinkers out of our boys and girls where are the dollars that are being spent to educate them as to the woes of drink and the damage it will do their souls and bodies?" But even these questions do not satisfy the curiosity of the *Advocate* Editor. He tries to get that curiosity and his anxiety satisfied by asking the Liquor Control Board of his beloved State of Virginia a few questions. For instance:

> "We were promised Control of the liquor business. Is there any effort to control it? The A. B. C. Board is working for what?—to decrease the consumption of liquor and show our people the evils of it, or to increase the sales and make more customers? If there was an honest effort to control it would they be advertising it at a cost of billions of dollars? Do we advertise what we want to destroy and control? The magazine published by the State Chamber of Commerce runs a full page ad for fine brands of liquors and advises us to go to the liquor stores and buy it.
>
> Does any one now with normal intelligence think the politicians want to control it? Do the brewers want to control it and diminish the sales?"

We are sympathizing with Editor Rowland and could wish that he could get answers to his questions, but we wonder if the figures released from Richmond last week and published in the daily papers of his State and other States did not, in a measure, answer his questions thus: "Statistics released today show that the number of drunken drivers has increased fifty per cent, during the two months of liquor control in Virginia over the corresponding two months under prohibition." And, in a measure, was Dr. Rowland's questions answered when our Government at Washington recently released the declaration that more bootleg liquor was being sold in the country than legal liquor, and that drunken drivers in the District of Columbia had increased forty-one percent, during the months of open sale of liquor over the corresponding months under prohibition." In this connection it is noted that some of our North Carolina papers are either eating from the same spoon that our wet contemporaries in Virginia are eating from or rather drinking from the same bowl. It seems to have enraged some of our daily press. The Burlington *Daily Times,* for example, seems to be outraged that the sober element in North Carolina outnumbered the wet element, and voted overwhelmingly to retain prohibition. Despite the fact that neighboring States voted against it and have legalized the sale of liquor, these papers print editorials to the effect that bootleg liquor is being sold in North Carolina as if it were the only State in which it is sold, and as if legalized liquor in other States had taken the place of bootleg. All this in face of the declaration from the Department of Justice in Washington that more bootleg liquor is now being sold than legal liquor. Moreover, the wet papers in North Carolina, subsidized no doubt, by liquor breweries and with editorial space bought up by the

liquor interests, declare in behalf of liquor that bootlegging goes on, and "the only way to stop bootlegging is to open the saloon again." It never seemed to occur to these papers that opening the saloon in Virginia, New York, Washington and Boston have not put the bootleggers out of business, and have increased drunkenness and drunken drivers from forty-one to seventy-five per cent even during the few months of legal sale. No such increase, at any rate, has been reported by the State of North Carolina, though we have no doubt an increase of drunkenness and drunken drivers to the State, because just over the State line they can buy liquor openly and bring it in from places of legal sale. Dr. Rowland of the *Advocate* will not get answers to his questions, because folks, whose eyes are blinded and consciences are seared with greed for money at any price, even at the price of a debauched and drunken community, will not answer the questions directly. Their business is to evade and deceive, especially when they are paid thousands, even millions of dollars to evade and to deceive.

J. O. A.

REPEAL BEGINS ITS TRAGIC STORY.

No argument about repealing the 18th Amendment, and doing away with the Prohibition Law in many States, can equal the sad and tragic facts as the daily press and statistics are revealing them. The following from the press of July 11 tells its story and needs no comment:

"Washington, July 10.—A 57 per cent increase in traffic accidents in which liquor has played a part a 42 per cent increase in arrests for driving while drunk and nearly 50 per cent increase in arrests for intoxication—that's one side of Washington's repeal story as told today in statistics of the police and traffic departments.

The figures are based on a comparison of the first three months of legalized sale and consumption of liquor in the District with the same period of 1933.

The national story differs but little. The Travelers' Insurance Company of Hartford, Conn., the first to assemble figures for the six months' period ending July 1, reveals a 20 per cent increase in highway fatalities, a climb of 42 per cent in drunken driving and a 60 per cent rise in the number of pedestrians hit by automobiles."

So much for the facts. The responsibility of this 42 per cent increase in drunkenness and 60 per cent of those killed by drunken drivers must be laid at the doors of somebody.

May the stubborn facts soon teach us and the good, sober sense of the American people soon come to the fore and, in doing so, bring with it a degree of wisdom, prudence and power that were lacking in the years and days of our former experience. Under the open sale of liquor in every village and city, what may we expect but increasing accidents and slaughter on every hand?

J. O. A.

BOTH ARE GOD AND MAN.

He who is the Bread of Life began His ministry hungering. He who is the Water of Life ended His ministry thirsting. Christ hungered as man, and fed the hungry as God. He was weary, and yet He is our rest. He paid tribute and yet He is the King. He was called a devil and cast out devils. He prayed, and yet He hears our prayers. He wept, and He dries our tears. He is sold for thirty pieces of silver and redeems the world. He is led as a lamb to the slaughter, and is the Good Shepherd. He dies, and gives His life, and by dying destroys death.—*The Christian.*

RESOLUTIONS ADOPTED BY THE GENERAL COUNCIL OF THE CONGREGATIONAL AND CHRISTIAN CHURCHES.

WEDNESDAY, JUNE 27, 1934.

(Concluded from last week.)

Resolutions originating with the Seminar on Religious Education and Evangelism.

1. The present conditions of unrest, uncertainty and disquietude in every realm of human thought and relationship, afford a special opportunity and bring an imperative mandate to the Christian church to renew its emphasis on evangelism. The message needed in this day of social rebuilding is the message of "Man's need of God and God's need of man,'—namely, the message of the Gospel of Christ interpreted in terms of eveyday life. We urge the pastors and churches to recognize and sincerely accept their evangelistic responsibility toward the large numbers of people in every community who have either lost their church contacts or have never been related to the church. Those who do not attend the services of the Church can be reached only by personal contact of its pastor and qualified members. We recommend that every pastor, in addition to the evangelistic emphasis given in his messages during the Lenten Season, should thoughtfully and prayerfully promote a program of personal evangelism in his parish among those who at present have no contact with the church.

   If those outside the church are to be impressed with the importance of its message and program, greater content must be given to the meaning and responsibility of church membership. As the Christian church made its appeal to the non-believers in the first centuries, when it made its most rapid growth, by 'outliving, outloving and outserving" its contemporaries, so only can the Christian church hope to secure a response from those outside its fellowship in our day.

2. Evangelism and religious education belong together, (their aims are one); bringing the Gospel to bear on the person, leading out the resources and experiences of the person to respond to that Gospel. We urge therefore that leaders in religious education undertake to share in the growing experiences of children and youth and seek certain definite progressive commitments—to God, in filial relationship, to Christ's way of life, and to the full responsibility of Christian fellowship through membership in the Christian church and that these be recognized as primary aims of religious education.

3. We heartily commend the public schools for the increasing emphasis which they are placing upon character building in both their curricular and extra-curricular activities. We urge the people of our churches to give this movement their cooperation and support. We emphasize the special responsibility of the church to provide the religious motivation, high standards for both social and individual conduct, and the Christian philosophy of life, which are essentials in an adequate character-building program.

4. Christian Education is a vital factor in the spiritual life of the church and in its growth and power as an agency for the establishment of the cause of Christ. Be it resolved, therefore, that we urge our churches to make the best possible provision for the leadership, housing, and equipment of their educational work and that in times of forced reduction of budgets due consideration be given to the relative value of this part of their service.

5. We recognize the great power of adult influence in the creation of ideals and in the development of moral attitudes on the part of children and youth. The hope of progress toward a more Christian social order is closely related to the willingness of men and women to face life and its problems with open minds, honest purpose and courageous action. We therefore urge our churches to give serious attention to the Christian education of adults, not only by the study of Christian truth but through active participation in the life and service of the church. We particularly emphasize the importance of parent training and of helping parents to maintain genuinely Christian home influence under the stress of modern social conditions.

6. It is with deep concern that we see through first-hand acquaintance that the motion picture art is being used so often to portray phases of life that are abnormal and unhealthful in the interest of enlarged door-receipts. Over-stimulation of the nerves by artificial spectacle, pandering to abnormal sex interest, accenting the reckless gangster type out of all proportion—this whole distortion of life gives us grave concern for it has through its persuasive presentation such immense power for suggestion and education.

   We also heartily commend the Roman Catholic clergy in establishing the League of Decency and join with them in their campaign to bring support to such motion pictures as minister to human values, and to destroy those that do not by the power of public condemnation. We invite all artists and producers to unite with us in this venture. We express the desire that the Council for Social Action prepare and circulate to our churches a form of pledge to be presented to our entire membership that will carry this resolution into real effect.

   We condemn block-booking and blind-selling in the motion picture industry and request the Council for Social Action to use all possible influence to eliminate these evils.

7. The following resolution was adopted and referred to the Council for Social Action; Agelong experience has taught that the traffic in alcoholic beverages is inimical to human life, under whatever conditions, however controlled. Therefore we recommend that our action in this realm be first the teaching of our own children and youth the nature of alcohol and its effects on the body, the personality and all social relations, on the basis of scientific findings. Second that we undertake to muster public opinion against liquor and to arouse hostility to its advertising campaign especially as it invades our homes through the radio. Third, that we bring together groups hostile to alcohol who may have various ideas in the practical realm to seek some common way of political advance.

8. We commend the helpful service of the Commission on Evangelism and of the Congregational Education and Publishing Societies and note with satisfaction the development of closer working relations between these agencies.

   We particularly note the vital program for Young People's work in the Pilgrim Fellowship, the steady progress in Missionary Education, Social Relations and Leadership Training and recommend to our churches that they cooperate with these agencies by

(Continued on page 14.)

CONTRIBUTIONS

SUFFOLK LETTER.

Within the Southern Convention the interests of the church and the farmer are closely related. The majority of our churches are rural, or, located in small towns. For several years our farmers have faced very difficult financial situations. These financial difficulties have affected the work of the rural churches. Pastors in the rural churches have been unable to collect their salaries regularly. In many cases the Pastor's salary has not been paid in full for three or four months. All the benevolent causes of the churches suffer in the same way and to a greater degree.

The farmer deserves the respect and appreciation of all people. Other people in every walk of life, depend upon him for their daily bread. People who devoutly pray to God, "Give us this day our daily bread," sometimes forget that God answers this prayer through the toil and perseverance of the farmer. He arises early and works late to achieve his purpose by sowing, cultivating and reaping the harvest for others. This is not an easy task. Thousands of insects, secreted in safe hiding places during the winter, creep and crawl and fly into his fields bent on destruction for their own self preservation. Wind and flood, drought and blight add their powers to call forth the best judgment of the hero of the field to win the conflict. Winter's chilling blasts and summer's scorching sun cannot discourage the effort to feed the hungry and provide for the needy.

The summer is ended and the harvest is gathered into barns. This man goes to a market where prices are fixed by others. He has no control of the prices to be paid for his wares. The manufacturer and the merchant set their own prices for their products. The buyer names his own prices when the farmer sends his produce to the market. No other large group of people in this country face this condition in the markets of the world. The farmer does not appeal for government aid and price fixing by some central agency. He needs, and should have, the opportunity to fix his own price for what he has produced by his labor and sacrifice, He should, at least, be on a level with industrial producers in having the privilege of naming his price in the open market. The present system of marketing has been a great handicap to our farmers. It must be changed before real prosperity can come to the country. When the farmer is prosperous there is an opportunity for other people to share in the material blessings of the nation.

The capitalist who induces the farmer to borrow large sums of money to plant larger crops is a hindrance to the prosperity of the farmer. This causes over-production of money crops. Depressed markets follow over-production. The capitalist may get his money back. The farmer usually loses his profits, and, sometimes, his farm goes into the hands of the friendly capitalist. It is usually dangerous for a farmer to borrow large sums of money to produce his crops. It will be a great day for the farmers when they agree not to borrow money, but to run their farms on a cash basis. Farmers should own their land and limit their crops to such as they can pay for as they go. This would be a hardship on many for a few years, but finally it would put farming on a safe basis and remove this industry from the interference of politicians, profiteers and other classes who have sought, in the past, to take advantage of the people who till the soil. A farmer should sell more than he buys and should be able to determine his own future by financial independence. The church cannot solve the problems of the farmer. But the financial independence of the farmer will help the church in the future.

I. W. Johnson.

WHAT NEXT FOR THE CHURCH COLLEGE?

In the beginning of this country, the church felt the need of a trained leadership, a trained leadership for pulpit and pew. The state apparently was not much concerned for the training of her citizenry. In those early days, she did but little or nothing about it. The church was most active in this particular. She organized schools and founded colleges for the purpose of training her youth. Many of the more influential colleges and universities in existence today, such as Harvard, Yale, Brown, and Dartmouth, were founded by the church for the specific purpose of training talented young men for professional services. Many institutions that were founded by the church and nurtured through the critical period of their existence by the church, as they became more wealthy, more influential, broke from the church and disavowed any alliegance or obligation to the church. They became independent institutions and as such are rendering high service to state and nation. There are today, however, a number of colleges that are still loyal to the church and that exist for the purpose of training young men and women in the name of the church for the responsible positions of church and state.

The curriculum of the church school is not narrow; it is inclusive. Its standards are high, and its requirements are strictly on the college level. In addition to what non-church schools offer, the church college endeavors to add the significant thing that we call christian spirit. The church school proposes, not simply to enlighten the mind, but to inspire the soul. It endeavors to bring to the campus the regenerative power of the Spirit, Himself. Its curriculum, classroom work, and public services are so planned as to bring the individual to a decision on the real issues of life that he may find himself spiritually rather than lose himself in the mistic mass of conflicting forces. There is more to education today than mere subject matter. Facts are necessary, but these facts, however cold and heartless, should be spiritualized that they may be living as well as vital.

It seems to be the consensus of opinion today that in the field of education there is an evident need for the church college. Will the membership of the church and the citizens of the community see that this need is met? The resources of the state, through political influences, are being turned toward state, or non-church, institutions, largely. Appropriations of funds for various purposes are being made to state institutions. The government has allocated funds for the part-time employment of young men and young women enrolled in our colleges today without prejudice. That is, students enrolled in church institutions receive this benefit. It is made clear, however, and rightly so, that these appropriations for student employment are not for the benefit of the college but for the benefit of the student himself. Elon College shares in this appropriation. We are very grateful. This, however, by no means guarantees the support or the permanency of the church college. Because of state aid, students are enticed to state institutions. The drastic losses in income from invested funds and the failure of the college constituency to contribute to the expenses of the school have jeopardized the church college. Unless the church, itself, comes to the rescue of her own institutions, they will find it difficult to keep going. The church that does not support her college, in reality abandons it. Just as truly as in the beginning of this country, the church college and her products are needed for state and church. The need is sufficient and should receive the support of the church itself.

Elon College was founded by the Christian Church forty-five years ago. Through these years, the church has remained loyal to the college and has supported it, even though that support has been inadequate. The needs of Elon College today are greater than ever. The church is more able than ever to meet these needs. The Convention has called upon the churches to give their support to the college through Fifth Sunday Offerings, Dollar-a-month Club memberships, individual gifts, and Conference apportionments. This is an appeal to pastors, superintendents, and lay workers through the church to use their influence in behalf of the college that its support from the church and her agencies may be adequate.

The prospects for a student body for 1934-35 are most encouraging. Should the reader know of a high school graduate who is planning to enter college and has not decided where to go, will he please forward the name to the writer, at Elon College? L. E. Smith.

DIVINE GENEALOGY.

For years a member of the family has worked to link the present generation with an old genealogical record. At last cards were sent out announcing that the missing records had been supplied and the genealogy had been printed in book form which could be obtained at a low price. Charts were given which showed that kingly lines could be traced; that members of the family were eligible to membership in exclusive organizations. The so-called blue-blooded aristocracy was a pre-eminent feature throughout, that aristocracy that moves in an exclusive circle all its own. How often people would pay fabulous sums that they might be connected with some family of noble lineage, and how soon life's race is run and then the aristocracy of earth is of no avail. In God's sight there is no difference in a person's lineage; the person of low degree is accepted by Him as quickly as the one of high degree when they come in faith believing and accept His salvation which was purchased, not with the gold of earth, but with the precious blood of Jesus Christ on Calvary's tree. God has made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation. There is only one passport to heaven and all must meet the same conditions; there is only one Name that will secure the necessary qualifications. Neither is there salvation in any other: for there is no other name under heaven given among men, whereby we must be saved. All through the Bible runs the scarlet thread showing the lineage and the atoning work of the Son of God Who became the Lamb for sinners slain. He is also the Lion of the tribe of Judah and is to be crowned the King of kings and Lord of lords when He has put His last enemy under His feet. As we seek Him with all our hearts He will be found of us and as we accept Him as Lord of our hearts and lives cleansed and made holy, we will become children of God, then heirs; heirs of God, and joint heirs with Christ; if so be we that we suffer with Him, we may be also glorified together. Then we will be joined with the aristocracy of heaven, the redeemed of all ages, the blood washed throng who will encircle the throne of the King

at whose Name every knee shall bow and every tongue shall confess that Jesus Christ is Lord, to the glory of God, the Father. The honors of earth pale as we think of such splendor. May we ever let the Holy Spirit so lead us on that we may be counted worthy to obtain that world and the inheritance that is reserved in heaven for us who are kept by the power of God through faith unto salvation in the last time.

"Your gold will waste and wear away,
Your honors perish in a day;
My portion never can decay,
Christ for me." "W."

MINUTES OF THE COOPERATIVE COUNCIL.

(Technically the "Administrative Committee.")

JUNE 26, 1934, OBERLIN, OHIO.

The meeting was called to order at 2 p. m.

Present:—Secretaries Burton, Goodsell, Reed, Minton, Cady, Cross, Lobingier, Outerbridge, Adams, Scotford and Rugg, Miss Seabury, Mrs. White, Mrs. Brown, Superintendents Rollins, Lloyd and Frazier.

Prayer was offered by J. L. Cross.

The Minutes of the previous meeting were approved.

The church officer visitations were discussed. It was voted to ask Mr. Adams to give his time to New England until after the Every Member Canvass and to plan for a trip to Florida during the winter. It was voted to add Mr. Cross to the committee (Goodsell and Mrs. White) having charge of the allocation of personnel for such meetings and to continue the committee with power. The matter of the "special groups" was referred to them.

The Suggestions for Visitors and Fact Book were discussed. Rollins suggested that loose-leaf folders be used for such material. It was voted to refer the Fact Book to Mrs. Brown and Miss Seabury for revision.

J. L. Cross reported progress on the general leaflet which he and Goodsell are preparing for use in connection with church officer visitations. It was stressed that Social Action should be included in it.

Goodsell presented a report blank for church officer and other visitations which was approved.

Outerbridge reported progress with the Cent-a-Meal boxes. It was thought that the superintendents should recommend a definite time for opening, and that the new literature should give the experience of the churches with them.

J. R. Scotland reported for the Guest Book Committee giving the response of the superintendents and the general inadvisability of charging for the book. It was voted to rescind all former action concerning the Guest Book. It was voted that the Guest Book as such be dropped for the year. It was then voted that 50,000 copies of the October *Missionary Herald* be circulated in its stead. The Guest Book Committee was discharged.

Mr. Scotford then raised the question of the Every Member Canvass material. A committee consisting of Scotford, Mrs. White, Adams, Outerbridge and Reed were named to advise concerning this, and also any matters which might arise in connection with the use of the October *Herald* in place of the Guest Boo.

JOHN R. SCOTFORD,
Recording Secretary.

THE GLORY OF REPENTANCE.

We have written of the greatness of faith, and one of its highest qualities is that it gives such a vision of the reality of the infinite power and goodness of God that man seeing himself, in the light of that glory, is smitten with sorrow—godly sorrow—that he changes his mind about his life, and changes his life in reference to God. Faith is the prophetic power which man may achieve; repentance is the glorious battle by which he lays the foundations of character.

Faith looks at God—so does repentance; but repentance also looks at self and determines to answer its own prayer.

Oh, that a man may arise in me
That the man I am may cease to be.

Faith is mystical and repentance is pragmatic—therefore even more mystical than faith.

The depth of repentance is seen in efforts of men to find a way and not be able. The pictured efforts of heathens to shake off weight, show us the liberty that comes through repentance.

When a man has repented he determines to draw his life away from every evil, everything unreal and false, and adjust it to truth, righteousness and God. The moon agitates the ocean and makes the tides—the voice of Christ agitates the conscience and causes the sweeping rush of repentance.

That is the beginning of a struggle that is often tragic, never without effort, and sometimes a conflict in which the soul is in dire danger. It is Laocoon struggling with the deadly serpents that swim in from the sea of life and have enfolded him in poison coils, but unlike the fated name of Greek mythology slaying the serpent instead of being slain, and walking forth a free, clean man, with his children also free.

The great motive of repentance and its glory is that man can do better. "Repent," said the Master, "for the Kingdom of Heaven is at hand." Therefore, repentance is the effort to walk in the upper way. It is to devote life to the highest instead of the lowest. Repentance is accepting the challenge of Jesus Christ to be and to do better. It is not the thorn of fear, but the rose of hope.

To every man there openeth
A Way, and Ways, and the Way.
And the High Soul climbs the High Way,
And the Low Soul gropes the Low,
And in between, on the misty flats,
The rest drift to and fro.
But to every man there openeth
A High Way, and a Low.
And every man decideth
The Way his soul shall go.

—Christian Evangelist.

OXFORD BIBLES *for* EVERY NEED

"The Oxford Bible is the Bible par excellence of the world"

THE HOME BIBLE

A Family Bible in Handy Size

An extra large type Oxford Text Bible, containing also, a family register and 12 beautifully colored maps. Size 9 x 5½ inches.

Specimen of Type

16 The LORD *is* King for ever and ever: the heathen are perished out

Nos.
01600 **Superior Cloth,** round corners and red edges $2.75
01603 **French Morocco,** limp, round corners, red under gold edges, headband, book-mark $4.75

The JUNIOR'S Bible

Self-Pronouncing

With 4,000 Questions and Answers, carefully selected "Aids to Bible Study," 16 beautifully colored and 15 black full-page illustrations, 6 colored maps and a presentation page. Children may readily pronounce correctly difficult Scripture names, as this Bible is self-pronouncing. Size 7 x 4⅞ x 1¼ inches.

Type in Junior's Bible

2 Take the sum of all the of the children of Is'ra-el, years old and upward, thro

No.
1815 **French Morocco** leather, overlapping cover, round corners, red under gold edges, headbands and book-mark. Make some child happy with one of these fine Bibles $2.95

Child's ILLUSTRATED Bible

The beautifully colored illustrations in this new Bible are a delight to the children. It has clear, readable type and yet it measures only 5⅛ x 3⅛ inches.

Specimen of Type

2 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.

10 Mercy and truth gether; righteousness kissed *each other.*
11 Truth shall sprin

No. 02112. French Morocco leather, overlapping cover, round corners, gold edges $2.50

Pocket REFERENCE Bible

Has over 50,000 center column references. Measures only 6¼ x 4⅛ inches. (A splendid gift for a young lady.)

Specimen of Type

9 Behold, "O God our shield, and look upon the face of thine anointed.
10 For a day in thy courts *is* better

a Gen. 15. 1. b Ps. 56. 1. & 57. 1. c or, *all* — 1

No. 07523x French Morocco leather, overlapping cover, round corners, red under gold edges $3.25

Concordance Edition

Type and size as No. 07523x, but with a Concordance, subject index and dictionary of Scripture names. An excellent edition for students and Christian workers **No. 03272x** $5.00

OUR LEADER

Oxford Concordance Bible

Self-Pronouncing

This beautiful Oxford India paper edition is indeed the ideal Bible for the student, preacher and evangelist. Each proper name and difficult word is divided into syllables and accented, and though printed with large clear type, the volume measures only 8½ x 5½ x 15/16 inches.

Specimen of Type

8 ¶ [31]Jĕ-hŏ'-ă-chin *was* years old when he began t

No. 03671x. Fine Grain Morocco leather, overlapping cover, leather lined to edge, silk round corners, red un- edges, silk

hear

A UNIQUE GIFT BIBLE

With Basket Weave Binding

The Antique brown calf leather binding has a basket-weave grain, and button clasp. Has overlapping cover, art silk lined, with red under gold edges. With references. Printed on Oxford India paper. *Type as Pocket Reference Bible.* **No. 03255x** $5.50

As No. 03255x, with concordance. **No. 03276x** $6.50

Oxford TEACH... les

Have over 50,000 center column ... s, and 300 double-column pages of up-to-date helps, conveniently arranged in alphabetical order. Also 32 full-page illustrations, and an indexed atlas of the Bible with 15 beautifully colored maps of Bible lands.

Easy-to-Read-Edition

Size 7¼ x 5 x 1⅛ inches

Specimen of Type

14 Like sheep they are laid in grave; death shall feed on th

Nos.
04453. **French Morocco** leather, overlapping covers, round corners and red under gold edges. A durable and handsome Bible $4.35

Oxford India Paper Edition

Only one inch thick.

0773x. **French Morocco** leather, overlapping covers, round corners, red under gold edges, headbands and book-mark. A beautiful gift edition $7.00

RED LETTER Edition

Same size and type as style No. 04453, with same references and helps, but with all the words of Jesus Christ printed in red. White paper edition **No. 05453. French Morocco** leather, overlapping cover, round corners, red under gold edges $5.00

The Oxford imprint in a Bible guarantees satisfaction

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary*

THE JANE ADDAMS OF JAPAN.

(Sketch of one of our missionaries in Japan by Miss D. P. Cushing, News Editor.)

Miss Alice Pettee Adams of Okayama, Japan, has without doubt received from that country more honors than any other American woman. Known as the "Mother of Social Service in Japan," she has for more than 40 years carried on through the famous Hakuaikai Social Settlement, definitely known as *Christian,* and visited by hundreds annually from all over the empire.

On her blouse Miss Adams wears the Imperial Decoration of the Blue Ribbon bestowed by the Emperor for distinguished service to the people of Japan. Six times has the Imperial Government, as well as the municipality and county recognized this modest little woman with beautiful gifts, scrolls or other forms of appreciation. Only 11 persons, prior to herself, have received the Blue Ribbon decoration, which fittingly enough bears the figure of an angel under whose wings are sheltered two adult figures with a little child between them. Miss Adams was one of 2,000 invited to a banquet in Okayama, tendered in the Emperor's honor, and was the only foreigner in a party of 150 to whom his Imperial Majesty gave an audience.

Perhaps the most strikingly original honor recently bestowed upon Miss Adams was the creating of a bust of herself by a new method called "sculptographing" invented by the Japanese photographer, Mr. Morioka. This makes the tedious posing of years past, unnecessary. The art of the photographer and the technic of the laboratory are blended with the result that "having a bust made" is no longer an ordeal. These busts have been on display this year (1934) in department stores and other public places all over Japan. They were of such dignitaries as Prince Tokugawa, Embassador Grew of the United States, Premier Saito, Col. Lindbergh and Miss Alice Pettee Adams. In a picture of Artist Morioka at work, shown in newspaper rotogravure throughout the United States the unfinished bust stands in the background.

When Miss Adams went back to Japan after furlough in 1932, she entered the customs at Kobe loaded with packages and trunks made necessary because of presents from friends in America. She fully expected to have to take them all out and then repack. An inspector came up to her, looked at the name on the tag and then said: "Oh, you are Miss Adams. I have read about your social work and seen your picture in the paper. We are glad you're back. No, I don't take your things out at all. A woman like you we can trust. We know you need these things to make you comfortable." So he put his mark on Miss Adams' luggage and in five minutes she was through the customs, duty free.

American social workers may think they have strange problems to solve, but Miss Adams can match them. Among the people with whom she works, for example, the father and mother of a child may sometimes have been married by a peculiar ceremony not recognized by the Government as legal. The baby is not registered and therefore in the eyes of the Government does not exist. Sometimes it bears the father's name, sometimes the mother's name. To Miss Adams came one father in great distress. "My two girls are not registered," he mourned, "if they should die I could not bury them because in the eyes of law they do not exist." The long story of adjustment which Miss Adams conducted to set the man right required great patience and tact. During it she had an opportunity to emphasize the Christian principle of honesty.

Alice Adams, who was born in East Jaffrey, N. H., in the shadow of Mt. Monadock, was educated at Bridgewater Normal School. Upon graduation she said, "I will give 10 years of my life to Japan." She went in 1891—and she is still there. The story of how she began the work, which is now a thoroughly equipped social center, is a fascinating one.

She had at first but a small group of street children, as wild as little animals who came each week to hear stories and music from the tiny organ. Slowly she won their confidence and exerted a quieting influence upon them. They became the nucleus of the now famous Hakuaikai which in English means "Loving-All House," with its classes, kindergartens, playground and clinic where Japanese doctors, including many specialists, give their service. Had Alice Adams listened to the warnings of her missionary and Japanese associates at the very beginning she would never have attempted what seemed to them an impossible task. But she went ahead with thorough New England determination and now there stands as a monument to her faith, the Hakuaikai, and she herself bears the rightful title, "The Jane Addams of Japan."

MISSIONARY OFFERINGS.

WEEK ENDING JULY 21, 1934.

Sunday Schools.

Previously acknowledged	$ 2,772.23
Union Grove, Seagrove, N. C.	.70
Durham, N. C.	7.90
Rosemont, Norfolk, Va.	9.36
Leaksville, Luray, Va.	2.19
Liberty (Vance), Henderson, N. C.	3.57
Happy Home, Ruffin, N. C.	5.00
Berea (Nans.), Driver, Va.	4.11
Flint Hill, Star, N. C.	.12
Berea (Norfolk), Great Bridge, Va.	9.45
Total	$ 2,814.63

Individuals and Churches.

Previously acknowledged	$ 2,668.61
Johnson's Grove, Sedley, Va.	1.50
Haw River, N. C.	9.05
Mt. Olivet (R.), Harrisonburg, Va.	1.65
Barrett's, Wakefield, Va.	.95
Mt. Carmel, Franklinton, N. C.	2.59
Total	$ 2,684.35

Woman's Board, S. C. C.

Previously acknowledged	$ 7,873.01
Received of Mrs. H. S. Hardcastle, Treas.	1,514.00
Total	$ 9,387.01

Specials.

Previously acknowledged	$ 923.95
Lawrence Memorial Bible Class, Elon College, S. S., Elon College, N. C.	.65
Rosemont S. S. Class 3, Norfolk, Va.	3.00
Total	$ 927.60

Coin Card Offering.

Previously acknowledged	$ 91.01
Union S. S., Burlington, N. C.	4.00
Rosemont S. S. Classes, Norfolk, Va	3.00
Total	$ 98.01

Summary.

Previously acknowledged	$14,528.81
Total offerings, week ending July 21, 1934.	1,582.79
Total to date	$16,111.60

J. O. ATKINSON,
Mission Secretary.

WOMAN'S BOARD REPORT.

The following is a report of receipts and disbursements of funds of the Woman's Board of Missions, Southern Christian Convention for Quarter ending June 30, 1934:

Receipts.

Valley of Va. Central Conference:		
Women's Societies	$ 164.63	
Young People's Societies	12.00	
Cradle Roll Societies	7.35	
		183.98
Alabama Conference:		
Women's Societies	$ 57.61	
Young People's Societies	4.20	
Willing Workers Societies	1.43	
		63.24
North Carolina Conference:		
Women's Societies	$ 562.02	
Young People's Societies	24.08	
Willing Worker's Societies	26.80	
Cradle Roll Societies	34.88	
		647.78
Eastern Virginia Conference:		
Women's Societies	$ 430.00	
Young People's Societies	140.00	
Willing Workers' Societies	50.00	
Cradle Roll Societies	10.00	
Total		$1,525.00

Disbursements.

Home Missions:		
Ocean View Church	$ 200.00	
Mountain Work	200.00	
South Norfolk Church	91.00	
Raleigh Church	175.00	
Porto Rico, General Work	130.00	
Porto Rico, Kindergarten	52.00	
		848.00
Foreign Missions:		
General Work of the American Board	$ 666.00	
		666.00
Total		$1,514.00

Respectfully submitted,
MRS. H. S. HARDCASTLE,
Treasurer.

TREASURER'S REPORT.

Report of the N. C. C. Woman's Missionary Conference for the third Quarter, July, 1934:

Women's Societies.

1. Biscoe	$ 3.75
2. Catawba Springs	4.00
3. Danville	18.00
4. Durham	48.01
5. Elon College	94.00
6. Graham	10.00
7. Greensboro	64.75
8. Hawk's Chapel	5.10
9. Ingram	7.40
10. Lebanon	6.25
11. Long's Chapel	10.00
12. Monticello	6.00
13. New Lebanon	4.00
14. New Hope	2.20
15. Palm St., Greensboro	5.00
16. Park's Cross Roads	3.40

17. Pleasant Grove	6.25
18. Pleasant Hill	6.70
19. Pleasant Ridge	5.00
20. Pleasant Union	1.80
21. Piney Plains	10.00
22. Providence Memorial	10.00
23. Reidsville	125.00
24. Sanford	22.00
25. Shallow Well	22.00
26. Turner's Chapel	10.00
27. Virgilina (Union)	32.45
28. Winston-Salem	5.00
Total	$548.06

Young People's Societies.

1. Durham	$ 8.64	
2. Elon College	3.44	
3. Greensboro	5.00	
4. Sanford	2.00	
5. Shallow Well	5.00	
		24.08

Willing Workers.

1. Durham	12.78	
2. Durham, Jr.	4.02	
3. Greensboro	10.00	
		26.80

Cradle Rolls.

1. Burlington	25.00	
2. Durham	4.38	
3. Greensboro	4.00	
4. Sanford	1.50	
		34.88

District Meetings.

Randolph District	3.67	
Lee, Chatham District	2.50	
Halifax District	7.79	
		13.96
Grand Total		$ 647.78

MRS. W. R. SELLARS, *Treas.*

NEWS ITEMS.

The Holy Neck Young People's Missionary Society has had a most successful year under the leadership of Miss Lillye Holland, Superintendent, and Miss Mary Rawles Jones, president. They have met all the requirements and have increased in membership and interest. On fourth Sunday in April the Holland Young People's Society met with this society in a joint service.

The afternoon program was given to a lovely devotional and the teaching of three chapters of the mission study book, "Builders of a New World." Various members of both societies did the teaching in a most acceptable way.

After the adjournment of the group, they were invited to the community hall close by where the tables were spread and a delicious supper was enjoyed by all, each person having brought one dish.

After this joyful social hour the group once more assembled in the church where the remaining chapters were taught and an excellent and impressive closing service was rendered.

It was indeed a happy and helpful day and they were all agreed that it was the best plan yet tried for the mission study.

Mrs. Edna Marr is the wide awake Superintendent of the Junior Missionary Society of Christian Temple Church, Norfolk, Va. They have sixty members on roll and have an average attendance of seventy five per cent all contributing. They devote one Sunday each month to a missionary program using as a basis the mission study book.

At Christmas time this society and the Junior C. E. Society presented the pageant "The Birthday of the King" at a regular evening service. All members of the S. S. and church were asked to bring gifts for the poor and it resulted in a most inspiring service and abundant gifts. The relief committee then distributed these to needy families of the community. These young people believe in giving and their apportionment is all met through the contributions of its members. This is indeed the Jesus way of giving and may these young people always keep this plan in operation.

The Young People's Missionary Society of Liberty Spring Christian Church is having a fine year under the leadership of Mrs. E. F. O'Berry. The cooperation and loyalty of the members has been good and the interest and enthusiasm has grown. Miss Bessie Lee Byrd is the president of this group of young people who are striving for their Master in such an earnest manner.

They hold their regular monthly meetings each third Sunday night with a public program at each meeting. The mission study book was taught in a six weeks course by Mrs. I. W. Johnson during the month of March. Each session was well attended and each member is now reading an extra mission book. Several new members have been enrolled during the year.

The Women's Missionary Society of Mt. Carmel Church, under the leadership of their faithful and loving president, Mrs. Elisha Bradshaw, rendered a very interesting and effective program on Mother's Day.

The devotions were led by the president, and songs suitable for the occasion were rendered by the Willing Workers and the Church choir. Papers and short talks by the young people were given.

An address "My Mother" was given by Prof. C. G. Johnson, of Capron, Virginia. Mr. Johnson was reared in this church and community.

The members of this society do most sincerely feel that "Co-operation calls for variation," even in the work of their Lord and Saviour Jesus Christ. Christ did not give to all the same talent, but to all he gave a talent, and as the senior missionary group of their church they should endeavor to find out and study the talents of their young people; and, thus, give them a chance.

They know that without co-operation they make a failure, and to get this they vary as much as possible, by using the talents from others than those who are members of their Woman's Society, they find, that in using all that they can fit into their programs, that it will lead to cooperation from the Church membership, as well as the other Societies.

They have a wide awake Young People's Society, Willing Workers and Cradle Roll in their church.

Mrs. E. W. Beale and Mrs. F. H. Johnson send us the above splendid information and it surely shows a live group at work for the Master.

A Story for the Children

MARY ELLEN'S WAY.

Ruth Stern had just gotten her report card, and her average was the highest in school; yet she was not happy about it.

"It's only that the other girls do not love me, mother," she replied when her mother had asked her what was the matter. "I make the highest grades every month and study hard, yet none of the children seem glad. When my name was read out, nobody clapped; but when Mary Ellen's name was read out, and it's the first time she was ever on the honor roll, why they clapped so loud the old school house rang."

"Perhaps it was because of its being the first time for Mary Ellen," sugegsted her mother.

"No, ma'am, I don't think it was that. At recess she is always followed by all the girls, and the trouble is I don't see why it is. I've watched her, and I can't find out her secret.

"Then watch her some more," sugegsted her mother. "There must be a reason."

So Ruth determined to find the reason, and she could think of no better way than walking with Mary Ellen to school and talking to her.

"Hello," she said as Mary Ellen came running toward her with sparkling eyes. "Let's walk together this morning. I want to ask you a question. I'm trying to find out why everybody loves you so. I'd give anything if they would love me that way."

Mary Ellen looked at Ruth in astonishment. "But I didn't know they did," she declared. "I never thought of it before—I mean I never thought about the children loving me, but I know I think a lot of all of them."

"I don't," said Ruth, "I am too busy."

"I've noticed you are always busy," answered Mary Ellen. "You never even take time to play at recess much, do you?"

Just then Elsie Torrence came around the corner. "I've been wishing I could meet up with someone before school who could explain that last problem to me," she said, looking at both girls in turn. "I have worried so over it and don't know what to do."

"It's too late to open our books here; we'll be late for school," began Ruth, but Mary Ellen was already busy unstrapping hers as she walked.

"I had a time with that problem myself," Mary Ellen said, "and I'm awful glad to pass it on. Here, Elsie, just glance at it—here, all worked out—maybe you can understand as I tell you how I did it."

The two girls were soon deep in the problem and had entirely forgotten Ruth, who walked silently along by their sides. Here was an opportunity she had avoided, while Mary Ellen had grasped it at once. But what a trouble to put oneself to! Then when Elsie thanked Mary Ellen, there was a light of happiness in Mary Ellen's eyes which would be there all day.

That night when Ruth reached home she said to her mother: "I have found out the secret Mary Ellen has. She doesn't know what it is herself, because she never thinks of herself; but I know now, and I will never forget it."

"I think I know already what it is," answered her mother, "but I would like for you to tell me."

"Well, I think it is because Mary Ellen always helps everybody she possibly can. I never thought of it before, but I know that is the secret of her popularity, isn't it?"

"Yes, it is, Ruth, and you must follow her example."

"And will all the children love me as they do Mary Ellen?"

"You must not think of that part. Give with your whole heart. Ask nothing in return. That will be taken care of."—*Free Will Baptist.*

What is it to be an American? It is to be faithful to the fine principles of truth and honor laid down for us by the great leaders of our land, by such splendid Americans as Washington, Franklin, Lincoln, Lee, and a host of others whose names have adorned the pages of our history, and who have left to us the priceless heritage of noble example. It is to remember that men are more than nations, and that a nation is not greater or better than the individual men of which it is composed.—*Woodrow Wilson.*

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

Rev. F. C. Lester, *Editor*, 505 S. Main St., Norfolk, Va.

LET US BUILD HERE.

There was a difference of opinion as to where the United States Treasury Building should be located. Returning from a walk one morning before breakfast, President Jackson stopped and stuck up a stick saying, "By the eternal we build it here." The treasury building stands there today.

One summer day Jesus took three of his intimate disciples on a mountain climb. While they sat resting in the rare air, and viewing the beautiful scenery around about, they saw the Master's countenance light up with inspiration and heard Him talk with Moses and Elijah. They said they were afraid, and talked at random, but their statement was worthy of being remembered throughout the centuries: "It is good to be here, let us build three tabernacles."

It is a fine thing to know where to build, as well as what to build. Foundations should be on rock and not sand. Dwelling places ought to be where the air is pure and the vision beautiful.

Our colored friends have stated very accurately an important truth concerning Christian experience in the statement "Sometimes I's up, sometimes I's down." The highway of religious experience may take us through narrow gorges and low lying plains but should on occasion lead to the mountain top where there is a radiant Christ interpreting both the law and the prophets. It is on this mountain top of religious experience that we should build our castles.

People who attend summer conferences will likely reach a higher point in religious experience than they have ever attained before. I am suggesting that you build on this high experience. It may be a help some day to look back up the hillside and see that your tent is still there. One need not live on the lowest plains of life, because there is plenty of room in the high lands. When we build with beauty, love, truth, loyalty, devotion, and all the fine qualities which Christian experience reveals to us, we are building on a mountain where Jesus makes known himself with a beauty that is beyond human words to describe. Let us build here.

BUILDERS.

We are building every day
In a good or evil way,
And the structure, as it grows,
Will our inmost self disclose.
Do you ask what building this
That can show both pain and bliss,
That can be both dark and fair?
Lo, its name is character!
Build it well, whate'er you do;
Build it straight and strong and true;
Build it clean and high and broad;
Build it for the eyes of God.

—*Selected.*

THINK CLEARLY.

These days call for clear thinking—much more of it than we seem to be getting. Most of the difficulties through which the world is passing have been caused by wrong thinking.

Herr Hitler disgraces his country with a "bloody Saturday" because of his thinking. The workmen in San Francisco walk out on their jobs and cause the loss of millions of dollars as well as much human suffering because of their thinking. There are strikes and labor disturbances scattered all over the country because of the thinking of certain radical groups of people.

The maladjustment of economic and social relations demands serious and sane thought. There appeared to be a surplus of food production which the government sought to destroy, but the dry and scorching atmosphere of the west has taken away the food supply of a great area of our country. This condition calls for clear thinking. I was told recently that one of our preachers in the west was advising his people to move away and start life all over again.

The international unrest and fear makes it seem wise to leaders of nations to spend additional millions of dollars in preparation for war when we have not paid for the last one, and can't. It does not seem sensible for the government of a hungry people to spend millions of dollars for more ammunitions, battleships, and airplanes until the people are fed.

It is easy to get red in the face and rave at length as to what should be done; it is easy to say this is the great thing while everything else is bad; but the more difficult way of serious and sane thinking is a much safer way. The young people of our country can spend many lengthy hours profitably in trying to figure out what is the proper thing to do under specific conditions. Is it Christian to destroy the milk supply of a great city making children go under-nourished in order that the price may be increased? Is it Christian for all of the workmen in a great industry in a city to go on a strike in order to settle a dispute between a small group of laborers and their employer? Is it Christian for nations to build warships and prepare for war in a time of great human suffering? If we can think through our problems in a quiet and sane way, the chances are that our country will come through safely. But unless we do this thinking there is no guessing as to the outcome.

A story was told me recently of two young men who tried to settle their personal differences not by sane thinking but by way of their fists. They both came out of the fight bloody and battered but without the dispute being settled. If they had taken the time to discuss the matter thoughfully he chances are they both would have been much happier than they can ever be. This principle of sane thinking runs through all the experiences of life.

SUNDAY SCHOOL AND CHRISTIAN ENDEAVOR CONFERENCE.

The Sunday School and Christian Endeavor Convention of Eastern Virginia Conference, which was held in the First Christian Church, Richmond, July 17th, was especially well attended considering the distance most of the delegates had to travel. The reports were very good, and the addresses were excellent. Rev. H. S. Hardcastle spoke on the "Need for a New World," and this was followed with an address on "How to Get This New World," by Rev. F. C. Lester.

The offering sent up from the Sunday Schools was larger than last year, which was most encouraging. The officers were all re-elected, I think, except the President, and Rev. J. E. McCauley was made the new president, which assures a good convention next year and also good work done between now and the meeting of the next Convention.

The musical program given at the evening session by the First Christian Church Orchestra was wonderful, and everyone enjoyed it very much. The closing address of the Convention was given by Dr. Sidney B. Hall, and it was a masterpiece, one of the finest addresses I have ever heard. The only regret I had was that the large number of delegates present during the day could not stay for the message of Dr. Hall.

The vesper service at 7:00 P. M. conducted on the church lawn by Mrs. W. B. Williams was most impressive and helpful.

The only criticism I heard of the convention was that it was too short, that we had to rush through too rapidly. This I think is a good criticism. It might be well if we could spend more time, and perhaps make the convention a sort of School of Methods, and stress training, rather than securing credit.

The Richmond Church took good care of the convention, and all felt most welcome indeed.

J. F. Morgan.

"THIS IS MY FATHER'S WORLD."

Christian Endeavor Topic for August 5, 1934
Psalm 19:1-6.

Daily Readings:

Monday, July 30.—God, the Creator. Gen. 1:1; John 1:1-3.
Tuesday, July 31.—God, the Sustainer. Job 34: 13-15.
Wednesday, August 1.—God, the Provider. Matt. 6:25-34.
Thursday, August 2.—God, the Director. Rom. 8:28.
Friday, August 3.—God, the Infinitely Good. Matt. 19:16-22.
Saturday, August 4.—God, the All-powerful. Isa. 40:12-31.
Sunday, August 5.—My Father's World. Ps. 19:1-6.

Program.

Theme: "Worshipping the Father in His World."

Violin Music.

Call to Worship:

"Unto Thee do I lift up mine eyes,
O Thou that dwellest in the heavens."

Hymn: "Day is Dying in the West."

Prayer: (Closing with period of silent meditation; ended by singing together softly the refrain of the hymn, "Day is Dying in the West.")

Hymn: "This is My Father's World (sung in unison or as a special number if it is unfamiliar to the group.)

Psalm 148, read responsively.

Hymn: "Fairest, Lord Jesus."

Special feature: This may be a vesper talk, a story, the reading of nature poems, special music by members of the group.

Meditation and prayer:

Solo (sung prayerfully): "For the Beauty of the Earth."

Leader's Prayer:

Hymn: "America the Beautiful."

Benediction (unison):

"The Lord make His face to shine upon us and bless us,
The Lord lift up His countenance upon us and grant us peace."

Other Hymns:

"There's a Wideness in God's Mercy."
"Lead Kindly Light."
"Jesus, Lover of My Soul."

This is an outdoor praise meeting and the place where it is to be held should be carefully selected. If there is no better place available, the meeting may be held on the church lawn. But it is better to get away from the crowded streets if possible. Choose a hill top, not far from town if one is

(Continued on page 11.)

Sunday School Lesson

By Rev. H. S. Hardcastle.

MICAIAH SPEAKS THE TRUTH.

LESSON V—JULY 29, 1934.

Golden Text: *"What the Lord saith unto me, that will I speak."*—I Kings, Chapter 22.

Lesson Text: I Kings, Chapter 22.

Ahab was the king of Israel, Jehosaphat was the king of Judah. Ever since the kingdom had been divided Israel and Judah had been on unfriendly, and even war-like terms. But it was a part of Ahab's long-sighted policy to make friends with his inherited enemies, and he made friendly overtures to Judah, through Jehosaphat. He visited Jehosaphat and suggested that they join in a campaign together to recover Ramoth-Gilead, which was held by the Syrians, their mutual and hated enemy. Jehosaphat agreed, but there were misgivings in his heart as to the wisdom or the righteousness of his action, and he suggested to Ahab that they inquire of the Lord as to what they should do. Happy is the man that condemneth not himself in the thing which he alloweth. When in doubt, don't. A man is on dangerous ground when he compromises his ideals and principles. Unhappy is the man who takes favors from the cause which he ought to be rebuking. "The first step a good man takes from the position, which as a friend of God, and the unflinching enemy of ungodliness, he has occupied, compromises his authority, impairs his influence, and forfeits his rights to protest against evil." Favors received from the forces of evil often involve embarrassing entanglements.

Ahab was perfectly willing to "inquire of the Lord", with reservations. He promptly called his prophets together, four hundred of them, and asked them whether he should go up against Ramoth-Gilead. The answer was unanimous—"Yes go, the Lord is with you." Of course they would say that. Ahab kept those prophets. They got their bread and butter from him. "They knew their onions." They were not going to displease the king. Like many modern prophets they said only the things that those who held the purse-strings wanted to hear. It is all right to preach the simple gospel, but the preacher had better not preach about Christian principles in industry, personal purity, Christian attitudes toward other races or classes, against the liquor traffic, against war and armaments, against anything that concerns the personal and selfish interests of those who help to pay the bills. That is the tragedy of so many modern preachers—they are so involved that they cannot preach the truth, or they are so afraid that they will not preach it. And of course the principle applies to newspaper editors. Let any editor of a wet newspaper begin to write editorials against liquor and see what will happen to him. What usually happens, as a matter of fact, is that newspaper owners employ those who will write only what they want written, or if the editors do not agree with the owners, they dare not print what they think. This impasioned plea of newspaper men recently in connection with the N. R. A. set-up, for the freedom of the press is a lot of "hooey". The press is not free. And those who own and edit the press knows this. This principle runs all through life. Indeed all of us are very careful what we say—we usually tell folks what they want to hear rather than what they ought to know. The prophets of Baal in Ahab's time had a long line of descendants.

The statement has been made that the prophets of Ahab were unanimous. Indeed they were too unanimous; they aroused Jehosaphat's suspicion and he suggested that he would like to hear the other side of the matter. Ahab remarked that there was a certain Micaiah of whom they might inquire, a prophet of the Lord, but he added that he did not like to hear this fellow Micaiah because he was always prophesying, not good but evil, concerning Ahab. Jehosaphat was insistent, however, and finally Micaiah was summoned. It was a tough spot for him. He was one against four hundred, and he stood before the king who had the power of life and death over him. But he was in the line of that long line of prophets culminating in Jesus who came to bear witness to the truth. He told Ahab frankly that he was going to say what the Lord has told him to say, and he proceeded to tell him that their enterprise would end disastrously. He also boldly charged the prophets with a lying spirit. As one gets the full import of what was involved in Micaiah's message he thinks of Jesus the day He went back to Nazareth where He had been brought up, and preached the unwelcome truth in such a plain way that they actually rose up to throw him off the precipice. One can preach the truth in love, but one sometimes gets the feeling that a great deal of modern preaching is missing the mark. One thing is certain—woe is the man who preaches what the people want or what he thinks the people want, instead of what in his inner soul he knows is the word of God. Ministers and Sunday School teachers are to bear witness to the truth, the truth as they see it. He that doeth the truth shall come to the light.

And Micaiah's words came true. Ahab's forces were defeated, and his own life was taken. Eventually truth will vindicate itself. A man does not have to be concerned about but one thing when he speaks—am I proclaiming the truth? Let a man preach the truth and the truth will take care of itself. "Ye shall know the truth," said Jesus, "and the truth shall make you free."

YOUTH FELLOWSHIP.

(Continued from page 10.)

available, and hold your meeting about an hour before sunset. Plan to begin the meeting so that it will close just as the sun is setting. If there are no hills in your vicinity, try to find a peaceful spot under the trees, or at least away from town. The soul needs quietness to listen to God.

Plan your meeting carefully beforehand. Copy or cut out all readings that are to be given by the different members, and give them to the readers in time so that they may be familiar with them and not stumble in their reading. Have your speakers stand so that the audience faces the setting sun, obliquely not directly, and so may drink in the quiet of the closing day.

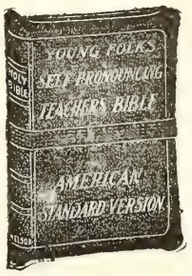
"These are the things I prize
And hold of dearest worth:
Light of the sapphire skies,
Peace of the silent hills;
Shelter of forest, comfort of the grass—
Music of birds, murmur of little rills—
Shadows of clouds that swiftly pass,
And after showers,
The smell of flowers,
And of the good brown earth."

Van Dyke.

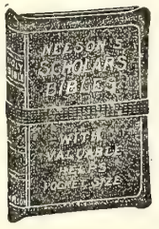
Youth must carry the burden of coping with the problems of the new frontier. Adults can never do it. Youth must furnish the initiative, individualism, energy, and novelty of thought required. I believe in youth. I have lived with them in the class room for many years. I know them through and through, and on the basis of this knowledge, I am willing to trust the future in their hands.—*E. E. Snoddy.*

AMERICAN STANDARD BIBLES.

Authorized and Edited by American Revision Committee, and Published by Thomas Nelson & Sons.



These Bibles contain the Concise Bible Dictionary which forms the helps to these Teachers' Bibles. It supplies in the most condensed and convenient form, all the latest information about the Bible, its writers, its language, the various versions, complete chronology, life of Christ, with harmony of the Gospels, life and travels of St. Paul, etc. The illustrations are reproduced from recent photographs, and truly illustrate the articles. The Combined Concordance is entirely new, and has been made expressly for the American Standard Version. It combines with the Concordance, Subject-Index, Scripture Proper Names, etc. The 12 Maps have been carefully revised and are beautifully colored. In making orders, give the number and price.



135—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold. **$3.00**

India Paper Edition, Only 16-16 of an inch thick.

. 133X—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold, $4.00

SUNDAY SCHOOL SCHOLARS' BIBLE.

Especially made up for gift or reward Bibles for Sunday School scholars, containing a special series of very practical and useful helps and Bible Questions and Answers, etc. Printed on fine white Bible paper; ruby type; pocket size, 3¾x5⅜ inches, and 1 inch thick, with 31 full-page illustrations in sepia. All bindings are black.

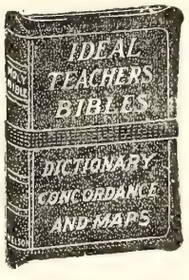
Ruby Type, Size 3¾x5⅜ Inches, and 1 Inch Thick.

65—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on side and back in pure gold; 6 colored maps $2.50

AUTHORIZED VERSION.

RED LETTER TEACHERS' BIBLES.

Brevier Type (8 vo.), Self-Pronouncing, Size 5⅜x8⅛ Inches and 1⅜ Inches Thick.

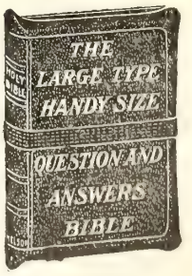


Containing the Bible, with full references. The words of Christ in the New Testament are printed in red; other parts of the book are printed in black. With Concise Bible Dictionary, combined Concordance, and 12 indexed maps.

7852—Genuine Leather, Lavant grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold $4.75

RED-LETTER EDITION.

With All the Words of Christ in the New Testament Printed in Red.



1282—Genuine Leather, Morocco grain, divinity circuit round corners, red under gold edges, register and headbands; title stamped on side and back in pure gold $3.25

60—Bound in Cloth, stiff covers, square corners, red edges, Sunday School Scholars' Bible, stamped in pure gold on cover, no illustrations; special book for Sunday Schools 95c

Any of the above Bibles sent postpaid. Address

THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy

MONDAY.
"AMUSEMENTS."

"Wherefore do ye spend money for that which is not bread? And your labor for that which satisfieth not?"

The Bible tells us that those who love pleasures more than they love God are like the wheat of the field that has been choked out by weeds and thorns. Such ones cannot be alive to God. Such have not crucified the flesh that they may be alive to God.

The Bible also tells us of the pleasures that are "at his right hand forevermore," described to be like a river from which we may drink and be happy.

It is not to be understood that God expects us to be apostles of gloom, and too holy to be natural or to have a fine sense of humor. It does not mean that we should not play or attend shows, sports, frolics, etc. Such amusements satisfy God-given cravings and serve as outlets and recreations to pent-up energies and weary souls. But experience teaches us just what our text says, "that it is not the repair to hope nor the refreshing to the soul that pleasure-seekers hope for."

So many people think that in pleasure is their highest good, they must be constantly amused. They rush from place to place, and from entertainment to entertainment, but as their experiences are repeated, the simpler and more innocent amusements pall upon their taste and no longer yield them joys; new pleasures are sought to satisfy their restless appetite until their moral senses are slackened, spiritual values diminish, they throw aside restraint and give reign to their baser inclinations. The wheat of true joys is being choked out by worldly pleasures.

The test is, first: that pleasures shall at least be clean and wholesome, for only in these are qualifications that satisfy. Second, pleasures are intended to fill the place of recreation—mere pastimes—and are never to be the main objective in life.

Thus the urge of our Lord, "Wherefore do ye spend money for that which is not bread? And your labor for that which satisfieth not?"

"Harken to Me," saith He, "look for that which is good. It is found at the hands of the Lord without money and without price."

Prayer—Our Father, give us a hungering and thirsting for righteousness, and the joys of Thy Kingdom, and take from us the thirst for worldliness. In Christ's name we ask it.—*Amen.*

TUESDAY.
"APPLAUSE."

"Thou shalt not be as the hypocrites are; for they stand in the synagogues and in the corners in the streets that they may be seen of men. . . . They think that they shall be heard for their much speaking."—Matt. 6:5-7.

Does everybody love applause? We have seen a few people who were so obsessed with the Lord Jesus Christ and so engrossed in their mission of love and salvation that it seemed that the egotism in them had been wholly crucified and applause of the people did not matter. But with most people applause is sweet to the taste—they love it.

In fact, the sense of appreciation is God-given and important. Should we never receive a word of praise and encouragement for a work at least well attempted, we would soon be overcome and give up, I fear.

But the "playing to the galleries," and exciting the applause of the masses, and feeling great thereby, is not Christlike. It is gentleness, and deep-rooted humanity, nobility of purpose, and purity of motive that is great; and no man who is always thinking of himself can have these qualities.

Once a man is born of God and obsessed with a mission in life, thoughts of himself are banished, and instead of egotism there comes a desire to please and glorify Him.

Such an one is so far removed from himself that to rejoice in the applause of his own doings is impossible. He is compelled, of course, to realize that he possesses unusual powers, but, giving God the glory that conviction is no occasion for undue elation.

We know a man whose every engagement fills the house, and thousands are turned away. Once asked what his thoughts were when he stood waiting for the prolonged applause to cease, he is quoted as saying, "I almost heard the words, it is a very small thing that I should be judged of you, or of men. He that judgeth me is the Lord."

Prayer—Our dear Father in heaven, grant us to walk the common walk of life in humility, and to bear life's cares patiently in love and wisdom, and thus live nearer Thee.—*Amen.*

WEDNESDAY.
"UP GRADE."

"Study to show thyself approved unto God, a workman that needeth not to be ashamed."—II Tim. 2:15.

"You can't hold a strong position without opposition."

"You can't seem right to any if you don't seem wrong to many."

"The greater you are the greater the penalty of your progress."

"You can't avoid or evade your allotted destiny. You can only hold down your share of trouble by holding back.

"You'll have hostility to face in every place and at every pace."

"Be sure you're right and then go ahead."

"So long as your conscience isn't ashamed to own you as a friend, don't give a rap for your enemies."

"You can't dodge."

Prayer—Our Lord and our God, examine Thou us to see if there be any good in us, and whatever is amiss cast out, we pray Thee.

Teach us how to examine ourselves for faults, that we may offer ourselves for cleansing and without fault to Thee, washed in the heart and without spot in the day of judgment. In Christ's name we ask it.—*Amen.*

THURSDAY.
"TRIUMPH OVER CIRCUMSTANCES."

"He received from God the Father honor and glory, when there came such a voice to him from the excellent glory, this is my beloved Son, in whom I am well pleased."—II Peter 1:17-18.

Christ's law is our everyday law, and it is obedience to that law that gives character to our souls, courage and fortitude in trials, struggles, and temptation; and victory in defeats. If we can carry with us a sense that all things are His and that our work is His; if we can have a consciousness of the presence that helps us; if we can realize that we are partners with Him in the making of the world of good; then His work to redeem us from the curses of life is coming to fruition. To realize this is an antedote to all gloom. We will not hear a voice from the heavens, but we will hear assurances in the soul that we too are sons of God, "and it doth not yet appear what we shall be, but we know we shall be like Him." This spirit triumphs over all.

Prayer—Our Father, we pray for simplicity of faith, earnestness in labor, honesty of purpose, the glory of Thy spirit, and the daily assurance of Thy victory. In His Name, we ask it.—*Amen.*

FRIDAY.
"THE TYRANNY OF CIRCUMSTANCES."

"He hath set eternity in their (thy) heart."—Eccl. 3:2.

We live in a world of fleeting changes and we are often tossed about from one thing to another; often (more often than we like to admit) circumstance comes between us and the thing we would do and we must submit to alterations in adjusting ourselves to those circumstances. Paul said, "when I would do good, evil is present with me."

The tyranny of it all is that these interfering circumstances not only break up our plans and thwart our purposes, but they impound on our subconscious self somewhat of a character akin to the thing that is disturbing us, and, unless we are fixed, we may be led away from that purpose.

What have you got to work upon? What have you to love and hold on to, to trust, and to anchor the life to?

A crowd of things, to be sure. We have cravings for that which is good, and, though these cravings are never fully satisfied, we are better off for having them. Without them we would sink. We have the hope of the success of all good and an endless life.

Thus despite everything around us that interrupts and disturbs us, despite all that decays and passes away, there is a power in us that rises above it. It is eternity in the heart.

To make this eternity a reality, we must join ourselves to Jesus Christ and then there will be no aching void, no unsatisfied longings, and no consuming thirst.

"He that believeth in the Son hath eternal life."

Prayer—Our Father, grant unto us to do our duty well, and with such single heartedness and simplicity, that we may be accepted in Thy sight, and not miss the way.—*Amen.*

SATURDAY.
"JACKETS."

"Eat and drink, saith He to thee; but His heart is not with thee."—Prov. 23:1-7.

The "jacket" of the book is the paper cover which the publisher puts on it to keep it clean in the bookstore. At first these covers were of plain paper, but during recent years more and more attention has been paid to them. Brilliant colored designs are printed on them, and the most glaring arangement of type, so that the book may, if possible, out-stare its competitors on the counter. Remove the elaborate jacket, and the real cover of the book will be found to be modest, perhaps even displeasing in its careless plainness.

As a wise publisher, however, will make paper jacket and cloth cover harmonize and fit them both to the character of the book itself, so a wise man will look to the jacket of his life. He will not allow himself to present an exterior he can not live up to, but he will seek to be, to the eyes of men, no more brilliant, no wiser and no better than he is in his mind and soul.

Prayer—Keep us true to ourselves, our Master, and so we shall be true to Thee. Keep us true to ourselves and Thee, and true to all men. —*Amen.*

AMOS R. WELLS.

(Continued on page 15.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, *Pastor.*

IN A DAY OF REBUILDING.

By REV. WARREN WHEELER PICKETT,
Pastor of the First Congregational Church, Detroit, Michigan.

[Preached Sunday evening, June 24, 1934, in Finney Chapel, Oberlin College, Oberlin, Ohio, at the meeting of the General Council of the Congregational and Christian Churches of the United States.]

(Concluded from last week.)

Therefore, if we are to continue to be followers of the Lord Jesus Christ, we cannot escape from the bewilderment of these times by embracing either of these ways of escape. We cannot throw ourselves into a bloody revolution, for the loving spirit of Our Master forbids such a solution of our problems. Nor can we risk ourselves in a placid mysticism which ignores all the manifest evils which afflict God's children. Our Master's consuming passion for righteousness and justice will not permit that course either. In spite of our bafflement and discouragement, if we are to be true to him, we must remain loyal to his dream that some day the will of God shall be done on earth as it is in heaven and loyal also to his method of hastening that day by love and persuasion. If we follow any other path, no matter how lofty may be our ideals nor how holy our hopes, we shall find in the end that we have hindered rather than helped in the accomplishment of his purpose.

But there is another road which opens before us, a road which at first glance may seem less inviting and less promising than either revolution or quietism, but a road which has the advantage of being, not an escape mechanism, but a realistic and effective approach to our problem. That path runs by way of a more adequate understanding than we have yet attained that the evils of society can be cured only by correcting the evils in individuals. For in my humble judgment, the greatest weakness of the social gospel has been the totally baseless expectation that some clever device could be discovered by which we could speedily usher in the perfect society without troubling to make any significant alteration in the motives and desires of men. In its essence that quest for some bit of magic which will reform the world swiftly is a revival of the old apocalyptic hope which was prevalent during our Master's earthly ministry. In his day also men were finding conditions intolerable and many of his contemporaries were hoping for a heaven-sent miracle which in the twinkling of an eye would set up the Kingdom of God upon earth in spite of the fact that no fundamental change had yet been effected in their own inner lives. In our time at least some champions of righteousness have hoped to work an analogous miracle by a reorganization of our practices, customs and laws. But our present day apocalyptists are even less logical than their predecessors of nineteen hundred years ago. The ancient Jews at least recognized that the supernatural power of God would be required to transform the world. But we have expected to work that miraculous transformation ourselves by adopting the fiery resolutions and lobbying for acts of Congress.

But history has demonstrated that all apocalyptic hopes, whether ancient or modern, are quite futile. For there is no way under heaven by which we can redeem society until we have purified the motives and desires of the men and women who compose it. There is no malign fate from without which imposes on us a social order which compels us to be callous, grasping and cruel. We have just exactly the kind of society which our passions and ambitions make inevitable, nor can we have anything fundamentally different until individual characters have been purified. For after all the greed of the world is only your greed and mine written large. Its cruelty is our cruelty. Its prejudice is our prejudice. All those monstrous iniquities which we call our social sins are nothing save the iniquities of the common man, magnified and clothed with diabolical power by the mass action of the group. So long as individual men are greedy, callous and cruel, we shall have that kind of a society and no miracle can make it otherwise.

Nor are the vices which mar our common life merely the peculiar sins of those who now chance to be in places of singular privilege. Those against whom our most vitriolic denunciations are directed have not set before them strange and unnatural ambitions. They have merely grasped at the rewards which our day believes to be most desirable. They have been seeking exactly the same prizes which the great rank and file also seek and they have sought them by the means which our modern world almost universally recognizes as legitimate. They have won their place and power not by striving for goals which the majority have renounced nor by following methods which public opinion condemns. They have gained their present eminence merely by seeking more successfully than the average what most men seek and by employing more adroitly than the average the means which most men employ.

Therefore, the task of creating the better society is not so simple a matter as persuading, or compelling, a few possessors of special privileges to relinquish their undue advantages. It is the much more difficult objective of convincing the great mass of men and women that they have been following false ideals, pursuing unworthy goals, and wooing success by evil means. For just so long as the great rank and file believe that a man's life consisteth of the abundance of the things which he possesseth and that the selfish pursuit of one's own personal aggrandizement is the surest way to success, we shall continue to have very much the same kind of society which we have now, no matter what may be the form of its political organization. Therefore, our only hope for a triumphant social gospel is to recapture the ancient power of religion to release individuals from unworthy desires, evil practices and the worship of false gods and convert them to the attitude and spirit of him who is Our Master. For so long as we leave the individual heart unredeemed there can be no reasonable expectation of a redeemed society.

Therefore, in this day of rebuilding our most immediate duty is to apply the ancient redemptive power of religion to the casting out of social sins and the implanting of social virtues. For nineteen centuries we have known that there was in the Christian experience of God and his saving grace a dynamic which could conquer man's personal vices and make saints and heroes out of the basest sort of material. You are all familiar with the long roll call of those who were lifted from life's filthiest gutters to become gifted leaders of the faithful and consecrated martyrs to the holy cause. Vachel Lindsay was only translating into poetry the familiar history of the Christian Church when he wrote "General William Booth Enters Heaven." Do you remember his description of the kind of folk that Booth led after him?

"Walking lepers followed rank on rank,
Lurching bravoes from the ditches dank,
Drabs from the alley ways and drug fiends pale,
Minds still passion-ridden, soul-powers frail,
Vermin-eaten saints with mouldy breath,
Unwashed legions from the ways of death."

Then comes the transformation wrought by the eternal grace:

"Jesus came from out the courthouse door.
Stretched his hands above the passing poor.
. . . . . .
Then in an instant all that blear review
Marched on spotless, clad in raiment new.
The lame were straightened, withered limbs uncurled
And blind eyes opened on a new, sweet world!
Drabs and vixens in a flash made whole!
Gone was the weasel head, the snout, the jowl!
Sages and sybils now and athletes clean,
Rulers of empires and of forests green!
Oh, shout salvation! It was good to see
Kings and princes by the Lamb set free."

There in the flaming imagery of the poet is describing that redemption which has been the crowning glory of the Gospel of Christ.

But the Christianity of the past limited the transforming power to a too narrow field. The Church of our fathers was wondrously effective in saving the drab and the drunkard, the vixen and the drug fiend pale. But it did not attempt to exercise those subtle transgressions of the mind and spirit which are so devastating to the social order. Indeed it is only recently that we have come to understand that a man may be meticulously respectable and mystically pious and yet be a menace to his fellows. It was only yesterday that we recognize as sins those attitudes and practices which produce poverty, injustice and economic oppression. Consequently our predecessors never sought the help of the divine spirit for the redemption of men's social habits and desires. It is our duty to appropriate that grace which they neglected.

For there is no reason to believe that the Lord's arm is so shortened that he cannot save us from our social as well as our individual sins. There is no reason to believe that greed and hatred, pride and arrogance, callous selfishness and brutal materialism are any more impervious to the spirit of God than are lust, theft, drunkeness and murder. Certainly in the ministry of Jesus the same power which saved the women who had walked in the path of shame was equally effective for the redemption of Zaccheus whom avarice had made an unscrupulous grafter. But we have not yet sought that power for the casting out of social sins and the implanting of social virtues. Instead we have been experimenting with what we thought were swifter ways. We have not realized that the Gospel, yes, even the social gospel, must be the power of God unto salvation, or it is no Gospel at all, but only another impotent dream. Our only hope for a triumphant social gospel is to make it a dynamic message which will so relate the individual soul to the eternal redemptive grace that men will turn from the cult of Mammon to the worship of the one true God, will renounce the pursuit of wealth for the cultivation of the imperishable riches of the soul. For a redeemed society can be created only by redeemed individuals.

I hope I have already made it clear that I am no champion of that kind of personal religion which does nothing save make its devotees happy, respectable and pious. I am quite aware that there is much in our present economic system which thwarts our most Christianlike aspirations and condemns even the most sincere and earnest of us to a life-long compromise between our

(Continued on page 15.)

Christian Orphanage

Dear friends:

We are always grateful for all the offerings we receive but some give us more peculiar joy than others. A little child will sometime send us an offering from the love it has in its little heart for other little children less fortunate than it.

Sometimes we receive an offering from an elderly person whose hair is silvered over for the grave and whose step is feeble and tottering and life's work is almost done.

We received in the mail as I write this letter, a letter from a good friend in Alabama enclosing a check for $10.00 from Mrs. Georgia Hamlin, better known as "Granny Hamlin" from our Antioch church in Alabama. "Granny Hamlin" is one of the sainted members of Antioch church and is an inspiration to those who come in touch with her. She is climbing up in her eighties but is not too old to think of little children who are fatherless. She was left an orphan and knows how to sympathize with a little child bereft of its loving parents with no home. May the Good and Kind Master richly bless "Granny Hamlin" and give her years yet to be a blessing to humanity.

We have many in our church who could follow her beautiful example and make it possible for more little children to have a home here.

CHAS. D. JOHNSTON, *Supt.*

REPORT FOR JULY 26, 1934.

Brought forward		$7,384.88
Sunday School Monthly Offerings.		
North Carolina and Virginia Conference:		
Mt. Zion	$ 1.25	
Lawrence Memorial Bible Class	1.50	
		2.75
Eastern North Carolina Conference:		
Liberty Vance	4.71	
Mt. Carmel	1.79	
		6.50
Western North Carolina Conference:		
Zion	6.50	
		6.50
Eastern Virginia Conference:		
Berea, Norfolk	9.45	
		9.45
Valley Va. Central Conference:		
Newport	2.04	
Leaksville	2.12	
Winchester	3.38	
		7.54
Special Offerings.		
Special Offering Eastern N. C. S. S. and C. E. Convention	8.74	
Burlington Christian Church, balance on Thanksgiving offering	15.40	
Mrs. Roberts, support of children	10.00	
Cash item	15.00	
Mrs. Dalton, support of children	12.50	
		61.64
Endowments.		
Lawrence S. Holt Endowment Fund		150.00
Total for the week		$ 244.38
Grand total		$7,629.26

COUNCIL SEMINAR RESOLUTIONS.

(Continued from page 5.)

using the materials and plans which they furnish and by hearty support of their work.

9. We would urge upon our churches the vital importance of cooperative work as illustrated in the activities of state councils and the International Council of Religious Education and particularly in the pooling of resources of leadership and equipment in local communities as a means to more effective educational work.

Resolutions originating with the Seminar on the Social Gospel and Economic Problems.

1. Whereas, we commit ourselves with hearty avowal of the faith of our fathers to walk in all God's ways made known or to be made known to use, and with sincere passion, which we believe derives from our Master, to make abundant life available to all men everywhere.

   Whereas, our present competitive profit-seeking economy shows itself to be increasingly self-destructive and,

   Whereas, it depends for its existence upon exploitation of one group by another, creates industrial and civic strife and international war, precipitates periods of unemployment, perpetuates insecurity and all its attendant miseries, and progressively curtails the cultural and educational opportunities of our people, thus destroying human values, moral and spiritual. And,

   Whereas, these flagrant social evils exist side by side with potential natural abundance, which the present economy is unable to utilize and distribute, however much good it may have done in the past and however honest and idealistic, individuals dependent upon the system may be,

   Be it Resolved that:

   We set ourselves to work toward:

   The abolition of the system responsible for these destructive elements in our common life, by eliminating the system's habits, the legal forms which sustain it, and the moral ideals which justify it.

   The inauguration of a genuinely cooperative social economy democratically planned to adjust production to consumption requirements, to modify or eliminate private ownership of the means of production or distribution wherever such ownership interferes with the social good.

   And be it further resolved that,

   We encourage the study in our local churches of these and related economic problems for their social and moral implications. Vote: 130 - 17.

2. Whereas, we observe the use of beverage alcohol still to be material and spiritual curse to the personalities and societies of men.

   Be it Resolved that:

   (1) We inaugurate throughout our churches such educational programs as will encourage the virtue of total abstinence.

   (2) We cooperate with other groups interested in the legal control of the liquor business.

   (3) We seek the elimination of the stimulus of private profit from the industry.

   (4) We envisage no less a goal than the ultimate extermination of the traffic in intoxicants.

3. Be it resolved that the Council for Social Action on behalf of the General Council urge the Congress of the United States to pass at its next session a bill providing for the placing of Asiatic citizens upon the same quota basis as those of other nations; and urge our churches and their members to use all proper pressure on their representatives and senators to secure the passage of this bill.

HOLMAN SUPERIOR TEACHERS' BIBLES

Authorized Version—Self-Pronouncing — The Best Editions of the World's Best Book

For Adults, Teachers, Preachers, Students, and All Who Would Study the Word of God Intelligently

BOLD BLACK TYPE—COMPACT SIZE 4½x6¾ INCHES—WILL FIT THE COAT POCKET

Part page specimen of Holman Boldblack Type Bible

ST. MATTHEW, 5. *Christ's sermon on the mount.*

13 And leaving Năz'a-rĕth, he came and dwelt in Că-pẽr'na-ŭm, which is upon the sea coast, in the borders of Zăb'u-lon and Nĕph'tha-lĭm:
14 That it might be fulfilled

A.D. 31. CHAP. 4. n Isa. 9. 1, 2.

934 CHAPTER 5.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.

AND seeing the multitudes, a he went up into a moun-

THIS NEW HOLMAN TEACHERS' BIBLE, Pronouncing Text, Bold Black Type is a **PRONOUNCED SUCCESS.** The latest Bible with **NEW HELPS** that are quite comprehensive and consist of an Illustrated Bible Dictionary, Concordance and additional aids all under **ONE ALPHABETICAL INDEX.** Also Fine Maps on Coated Paper, and a specially prepared **BIBLE READING COURSE,** intended to stimulate and maintain interest in the Bible. Imported Bible paper is used to improve opacity and keep down bulk. By this means you get the benefit of full Biblical information without the physical discomfort of handling a heavy volume.

STYLES AND PRICES—BIBLE PAPER EDITION

4612. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges..... $4.00
4630. Same as 4612, with extra leather lined covers..... 4.75

THIN INDIA PAPER EDITION

With Helps as described above. Size 4½x6¾ inches. One inch in thickness

630X. Egyptian Morocco, divinity circuit, leather linings, red under gold edges, silk head bands and silk marker..... 7.00
633X. Algerian Morocco, divinity circuit, leather lining to edge, silk sewed, round corners, red under gold edges, extra quality binding..... 8.00

EXTRA LARGE PRINT TEACHERS' BIBLES

Large 8 Vo. Size—8x5½ inches—1600 Pages, including 400 pages of Bible Study Helps

Part Page Specimen of Print

Extra spacing between words and lines makes this Bible very easy to read.

ST. MATTHEW, 5. *Christ's sermon on the mount.*

15 k The land of Zăb'u-lon, and the land of Nĕph'tha-lĭm, *by* the way of the sea, beyond Jŏr'dan, Gă'lĭ-lee of the Gĕn'tiles;

A. D. 31. k Is. 9. 1, 2. l Is. 42. 7. Luke 2. 32. m Mark 1. 14.

2 And he opened his mouth, and taught them, saying,
3 b Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

CONTAINING COMPLETE HELPS TO BIBLE STUDY, INCLUDING ALL OF THE FOLLOWING FEATURES

A New Practical Course in Bible Reading, A Treasury of Biblical Information. The most carefully compiled, thorough and attractive form in which valuable Biblical information has ever been prepared. Illustrated Self-Pronouncing Bible Dictionary Containing 150 illustrations, concise definitions and textual references on nearly 50,000 subjects. A Practical Comparative Concordance, with nearly 50,000 references. Four Thousand Questions and Answers on the Old and New Testaments. A valuable Help to all Bible Readers.

STYLES AND PRICES

4712. Divinity Circuit (overlapping covers), French Seal Leather, red under gold edges, silk head bands, and silk marker.. $5.00
812RL. Red Letter Teachers' Bible. The Words of Christ in the New Testament, Old Testament Passages alluded to by Christ, various prophecies relating to Christ in the Old Testament, etc., all PRINTED IN RED. Binding same as described above on 4712 and same large Self-Pronouncing type..... 6.00
733X. Holman India Paper, Genuine Morocco, leather lined, silk sewed, divinity circuit, round corners carmine under gold edges, silk head bands and silk marker, same type and helps as above..... 10.65

All styles sent Postpaid at above prices—Thumb Index 50 cents extra

IN A DAY OF REBUILDING.

(Continued from page 13.)

ideals and our necessities. Nor am I ignorant that we can ever escape from our complicity in the sins of society until the social order is as much an exemplification of the mind of Christ as is the individual character of the holiest saint. To the building of that Christlike society, we must continue to devote our most disciplined intelligence, our loftiest idealism and our most sacrificial consecration.

But I fear that in the past we have been builders who have performed only a part of our task. We have seen clearly the defects in the stucture which now houses the human race and have warned our fellows that if it is not remodeled it will inevitably fall and crush them. We have drawn blue-prints for the new edifice and cursed those who would not follow them. But we have not provided the materials from which alone the new habitation can be constructed. For the only material from which you can erect a Christlike society is Christlike men and women. If that material is lacking, all our blue-prints will be only tantalizing visions. But if that material is available in sufficient quantities, the building will inevitably go forward.

Nor do I know any means by which we can produce Christlike men and women save that redemptive communion with God which we call the Christian experience. Therefore, if our social gospel is ever to be anything save a frustrated hope, we must have a revival of that religion which leads men so to know God that they will love the things which he loves and hate the things which he hates. For the Gospel for our day cannot be content with a message which saves men only from their personal vices. Nor can it be content with a message which points to the Golden City without conferring upon needy souls the power to journey thither. The Gospel for this day of rebuilding must learn to combine social passion and spiritual dynamic as Christ combined them in his own life and ministry. When we have that kind of religion we shall be delivered from our palsying bewilderment and march steadfastly toward that holy society which is the heart's desire of God.

For I wonder if our problem differs greatly in its essence from that which Jesus faced in his day. He also lived in a world which was drenched in blood, blackened by injustice and made crass and sodden by materialism. He also dreamed of that Kingdom wherein God's will should be done on earth as it is in heaven. In His day a bewildered and discouraged generation looked longingly at the same escape mechanisms which tempt us now.

There were Pharisees who found refuge in the culture of their personal piety and were unmoved by the sorrows of the less fortunate. But the Master could not go with them. Instead he spoke out against cruelty and injustice until vested interests silenced him by death. In that day also there were the zealots who would bring in the Kingdom by fire and sword. But the Master could not go with them for he knew the utter futility which lay at the end of that path. He went his own way, teaching men to know God until they loved the things which God loves and hated the things which he hates. Today the Pharisees and the Sealots are only names in history, but the Church of Christ still goes forward forever haunted by his dream, forever drinking of the springs whence came his strength. The Master's way of love and persuasion and spiritual regeneration may not offer the soft and easy peace of quietism nor stir our primitive fighting blood as does the call to revolution. But it is the only path which leads to the Kingdom of God. "It is the way the Master went. Shall not his servants tread it still?"

FAMILY ALTAR.

(Continued from page 12.)

SUNDAY.

"The Biographical Craze."

"Time will fail me if I tell of Gideon, Barak, Samson, Jephthah; of David and Samuel and the prophets."—Hebrews 11:32-40.

In these days of many unworthy and silly fads, it is good to have one most excellent craze, the very unexpected and profound interest in biography, a welcome relief from our previous absorption in fiction.

It would be a most happy event if this biographical craze could be turned toward the world's greatest biographies, those contained in the Bible. What lives nobler than those of Abraham, Joseph, Moses, Isaiah, Jeremiah, Amos, John the Baptist, John the Apostle, Peter, Paul, and the Life of Lives, that of our glorious Redeemer?

Let us not become so engrossed in secular biography as to neglect the crown of biographical writings.

Prayer—And as we read Thy Book, our Father, may we incorporate in our own living the heroism of these great men and women of old; and especially may we learn from the four biographies of Thy Son what Thy love is, and how to live worthily of it.—*Amen.*

Amos R. Wells.

ELON COLLEGE

AN ACCREDITED COLLEGE

of the

CONGREGATIONAL CHRISTIAN CHURCHES OF THE SOUTHEAST

South Entrance to the Campus

ELON COLLEGE, founded by the Christian Church in 1889, has fully justified the faith and hope of its founders during its 42 years of operation. Its graduates from the four-year course leading to a bachelor's degree, number 980, now living, 122 of whom are in the Christian Ministry and full-time Christian service. The majority of these are members of our own denomination. In addition, 449 are in educational work and are an active influence in the lay leadership of the Christian Church.

THE CHRISTIAN EDUCATION BUILDING, and the definite religious atmosphere of the College, provide the very best facilities available for training for religious leadership, and offer the Church its finest opportunity to train the young people of the denomination to assume active leadership both in the ministry and laity of the local churches.

Address—

C. M. CANNON, *Registrar*

Elon College, - - - - North Carolina

Home Atmosphere—Reasonable Rates—Clean Athletics—Christian Spirit

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational Christian Church.

BOARD OF EDITORS.

J. O. ATKINSON, D. D.....Editor
E. C GILLETTE, D D.....Associate
I. W. JOHNSON, D. D....Contributing
ELISHA A. KING, D. D...Contributing
J T. KERNODLE....Managing Editor

DEPARTMENTAL EDITORS.

H. S. HARDCASTLE...Sunday School
J. G. TRUITT, D. D.....Sermon
F. C. LESTER.....Young People
H. E. ROUNTREE.....Altar

SUBSCRIPTION RATES

One Year $2.00
Six Months 1.00

Trial Subscriptions: Five or more new subscriptions sent in at one time by pastor or president of any church organization, three months for 40c each.

Published Every Thursday at Richmond, Virginia, by the Central Publishing Company, Inc.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Change of Address: Be sure to give both old and new address when asking that your address be changed.

All news matter and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsyth Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

Receipts: The change of label is your receipt for money paid. The label shows date of expiration, and change on label will appear the first or second issue of the month following renewal, provided it was received before the 25th. No other receipt will be sent unless requested. Please notify the Richmond Office if label is not changed as above.

OBITUARIES

HOLT.

Brother Eddie H. Holt died at his home near New Hill, N. C., on May 9, 1934, at the age of 60 years and 6 mos. Funeral and burial services were held at New Elam Church on the day following his death.

Surviving members of the immediate family are his wife, two daughters, Misses Blanche and Ruth, four sons, Bernest, Edgar, Clarence and Roy; one brother and two sisters.

In health he was a tireless contributor to the cause of the better life of those about him. Through the sufferings of a long siege of health impairment his patience, maintained sweetness of spirit, and undimmed hopefulness testified to that strange and sustaining power that comes to one in a long and loving walk with the Master.

We love his memory and pray for the bereaved.

BRITTON J. HOWARD.

ROUTH.

Hal C. Routh, son of Mr. and Mrs. B. C. Routh, was born July 17, 1905 in Randolph County. Departed this life July 9, 1934, being aged 28 years, 11 months and 22 days.

He was a faithful member of Bennett Christian Church. He was much loved by a host of friends both in Randolph and Chatham Counties.

He came to his death very suddenly and unexpectedly, being shot by escaped prisoners. He is survived by his parents, one sister, Mrs. Ted Jones, and his wife who was before marriage Miss Nonnie Moffitt, and three small children.

Burial services were held at Pleasant Grove Christian Church, by the writer, assisted by Rev. J. C. Kenype, of Siler City, Rev. J. C. Kidd and Rev. Roy Phillips of Beaumont, N C. An unusually large congregation sympathized with the grief stricken family and an abundance of beautiful flowers were placed about his grave.

May the Heavenly Father richly bless and comfort the bereaved.

T. J. GREEN.

BRITTLE.

Mary Sue Brittle the young and beloved wife of Rev. R. E. Brittle departed this life July 10 at Suffolk, Va., after a very brief illness. She is survived by her husband and infant son, Richie Parker Brittle, born June 30th, also two sisters and two brothers. She was the daughter of the late Mr. and Mrs. John Parker of Nansemond, Va. She was educated in the Holland Public Schools and attended the State Teachers Colleges at Harrisonburg and Farmville, where she was prepared to teach in the public schools of the state. She taught seven successful terms in Nansemond County, six of them at Cypress Chapel where she met her future husband. On June 1, 1932 she was married to the Rev. R. E. Brittle, who was then pastor of the Cypress Chapel Christian Church, the ceremony being performed by Dr. W. D. Harward and Dr. W. M. Jay. She united with the Holland Christian Church at the age of 13 where she remained a member till 1933 when she transferred her membership to Cypress Chapel. It was a sad event for the writer, her former pastor, to conduct the funeral of this young and efficient pastor's wife at the very same altar, profuse with flowers, where he had assisted in joining her in holy wedlock just two years, one month and five days before.

Mrs. Brittle was not only a faithful and loving companion, but an ardent church worker with her husband, and particularly a successful and devoted worker with the young people who lover her dearly. The churches of Cypress Chapel, Bethlehem and Union (Southampton) will greatly miss her efficient services in their midst. May God bless Brother Brittle in his great loss and sustain him in his hour of sorrow. No pastor is more beloved than Brother Brittle in his field of labor.

The body was laid to rest in the Cypress Chapel cemetery. Funeral services were conducted by the writer assisted by Dr. N. G. Newman and Dr. I. W. Johnson. The ministers of the county were the active pallbearers The deacons of the pastorate and ladies of the Missionary Societies of the three Churches bore the gorgeous array of flowers to the grave.

W. M. JAY.

Let us work on! Work through all barrenness, nor count the lost. No toil is lost.—W. J. Linton.

PIEDMONT COLLEGE

Located in

"The Blue Ridge Highlands"

An accredited college with an enviable reputation for superior classroom instruction, and wholesome student life.

Fully recognized and accredited in its home State, and in such neighboring States as North Carolina, South Carolina, Alabama, Tennessee and others. Standard courses leading to the A. B. and B. S. degrees.

The Summer Term, continuing for six and nine weeks, affords opportunity for college and professional study and invigorating recreation.

From six to twelve hours of credit may be earned. Special courses in Elementary, Intermediate, High School and Rural Education. Public School Music and Art; School and Playground Games; Athletic Coaching.

For Fall Term or Summer Bulletin, write

PIEDMONT COLLEGE,
DEMOREST, GEORGIA.

Southern Seminary Foundation

(Successor to Atlanta Theological Seminary.)

AFFILIATED WITH

Vanderbilt University

The Foundation and the other Foundations that are affiliated with Vanderbilt University School of Religion comprise the only Interdenominational Theological School in the South. Through this affiliation the students enjoy the rights and privileges of Vanderbilt University.

DEGREES.

Candidates for degrees are required to have completed their college courses.

The degree of Bachelor of Divinity is offered to qualified students who complete the required courses.

Vanderbilt University also offers the degrees of Master of Arts and Doctor of Philosophy, in accordance with the regulations established in its several departments.

MORE THAN A SCHOOL OF THEOLOGY.

Because of our affiliation with Vanderbilt, our relations with other nearby colleges where our students can take courses without tuition, and the cooperation of the American Red Cross and other social agencies in the city, we prepare students for many types of Christian service.

For information write

WILLIAM JAMES CAMPBELL, *President*,
330 BUTTRICK HALL, VANDERBILT UNIVERSITY,
NASHVILLE, TENN.

ELON COLLEGE LIBRARY
ELON COLLEGE, N. C.

THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

IN ESSENTIALS, UNITY. IN NON-ESSENTIALS, LIBERTY. IN ALL THINGS, CHARITY.

VOLUME LXXXVI. RICHMOND, VA., THURSDAY, AUGUST 2, 1934. NUMBER 31.

THE SUN'S OBSERVATORY

MISS FISCHER CHRISC 1934

Government Lottery Established.—

The first government lottery to be established under the United States flag for many years, has recently been authorized in Puerto Rico. Certainly, it seems, this government could have given the Island vital assistance in combating tuberculosis without resorting to economic evils that will exploit their victims and further debase them.

"Liquor Buyers May Use Alias."—

So runs the head in a Virginia paper. In a court of justice to perjure oneself is criminal, but in buying liquor—it's different! "The board really isn't concerned" as to whether fictitious names are given. After all, it makes little difference where liquor is sold—it degrades buyer and seller alike. Lying isn't the greatest or the least of the evils it promotes. How long will the people of Virginia countenance this partnership in the liquor traffic?

Now It's Turn About.—

Anyone in business is familiar with the blanks that are from time to time sent out directly by banks or rating agencies, to their clients. Now comes a reversal of this process, and bank customers are sending questionnaires to banks. This is being done, we are told, so that the depositor "may, at any time, make its own analysis of the status of the depository bank." Of course, it is only the larger businesses that have attempted such a thing, among them being General Motors, the Texas Corporation, American Telephone & Telegraph, as well as others. The questionnaire has been sympathetically received and "many banks have voluntarily written long letters (in response of the request from General Motors, the latest to adopt the procedure), giving considerably more data than the form requires."

The Blue Eagle's Birthday.—

Yesterday, August 1st, was the Blue Eagle's first birthday. During the past year, many industries have been brought under its wings, and, now, practically 90 per cent of the business being done in the United States is being carried on under its "protective" shadow. The word protective is quoted advisedly, there being those who question its protection as well as those who loudly praise it. Heads of the NRA, in reviewing the accomplishments of their organization, point out that much has been acomplished toward bringing the country back to normal. Outside of Washington, NRA is in many places facing open rebellion. It seems likely from present indications that the President will call an extra session of Congress this fall to deal with questions that are continually arising in this connection, rather than wait till after election, when he may have a more difficult legislative branch of government to deal with.

Stratosphere Expedition Fails.—

The half-million dollars invested in "The Explorer," "went up in smoke" when this ill-fated stratosphere balloon, the world's largest, was wrecked without reaching a new altitude record during its 300-mile drift. The flight was sponsored by the National Geographic Society in connection with the United States Army Air Corps, and it had been hoped through it to reach new heights and to bring back valuable stratospheric data for the use of science. There were no fatalities in connection with the disaster, as the three passengers made safe landings with parachutes as its gondola plunged earthward. All of the precious instruments were destroyed with the exception of a valuable spectrograph, which floated to earth on a parachute. Many if the instruments lost were unique and can be reproduced only with difficulty. There was partial covery by insurance.

Can Farmers Learn the Lesson?—

Dirt farmers, according to statistics for 1933, paid themselves an average of a little over $200 in wages for that year, but earned nothing on an investment of approximately $28 billions. Yet financial institutions which had invested large sums in farm mortgages and had found themselves the unwilling owners of widely scattered farm properties had a much better story to tell. Strangely enough these farms showed a profit. $12 millions of Equitable Life Insurance farms, in the State of Iowa, after paying for the management of these farms, showed an average income of 3.35 per cent on the investment, or something better than the average yield of government securities. A few scattered farms in neighboring States showed a yield of 4.46 per cent, without benefit of AAA. *Business Week,* which is the authority for the above, thinks this "should give the Department of Agriculture something to think about."

The Poisoner, Too, Is Guilty.—

The trouble with the movies, deeply, fundamentally, has been that they have been operating on a wrong philosophy and attitude. Mr. DeMille, a producer, gave the case away in a recent statement when he defended filth and slush on the plea that the public had shown that that was what it wanted and would pay for. Mr. DeMille's practice may have been better than his creed, but that is the sort of cowardly whine and grovelling materialism against which Puritanism at its best, and Catholicism at its best, and Judaism at its best, are the courageous and proper protest. Is a man justified in handing out poison because somebody asks him for it and will pay for it? Incidentally the appeal has been the other way. By advertising, previews, and general ballyhoo, the movies have *exploited* sex and crime with all the allurements that could be held out to masses, who are as capable of being appealed to for evil as for good, and in whom response to these allurements has represented the down grade of life.—*Advance.*

She Plays in Her Last Picture.—

On Saturday of last week Marie Dressler passed on to the great beyond, after lying in a state of coma at Santa Barbara for the past three weeks. Old and young alike mourned the passing of this great actress who was known as "everybody's friend." Cancer cut short the career that led from poverty to the very pinnacle of screen success. Strickened with the dread disease over three years ago, she stuck to her work even at the cost of great pain, and many a smile on the face of the movie fan, has been paid for by her suffering. She starred in many screen successes, but possibly her characterization of "Tugboat Annie" was one of her best. Funeral services for the 62-year-old actress were held in the Kirk o' the Heather, and were said to be of the simplest kind. She was buried in Forest Lawn Memorial Park, Beverly Hills, Calif. At her request, her favorite hymn, "Abide With Me" was sung by Jeannette MacDonald, soprano. Just before she lost consciousness, Miss Dressler, was heard to ask: "I did put up a good fight, didn't I?" And she did.

Strikes and the A. F. L.—

The American Federation of Labor has been looked upon by many outsiders as the one conservative union organization of the United States. This seems, however, to be rapidly becoming a condition of the past as young radicals are pushing aside the more conservative labor leaders. The most glaring example of this is the San Francisco general strike, which was precipitated by these younger and inexperienced men "without any idea of what it would lead to or of its predestined failure." The conditions which are arising on every turn, and which many believe have been brought about by the policies of the present government, are said to be causing Washington much worry. And well they should, for "the sure sign of emergence from a depression" is not at this time helping to turn the indices of prosperity upward." During the first six months of the present year not less thaan 15 million work days were lost because of strikes, and during the month of June alone $5,000,000 was the lost pay toll to this "industrial weapon." July, with San Francisco, Minneapolis, and of dozen other disturbances, will probably show a strike-cost equivalent to the entire first six months of the year combined. Much could be done to eliminate strikes, if both labor and capital could be impressed sufficiently with the fact that no one has ever won a strike—no matter who received the decision.

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

To hold fast upon God with one hand and to open wide the other to your neighbor—that is religion.—*George MacDonald.*

Every Sunday School and Endeavor Society in our Convention should have been with the 80 young people, including a dozen pastors, who met at Elon College last week for study, fellowship and recreation.

Dr. W. M. Jay, of our Holland Church, occupied the pulpit at First Church, Greensboro, Sunday, July 29th, the pastor, Dr. C. H. Rowland, having gone to dedicate the new church building, Christian Light, Harnett County, North Carolina, Rev. J. Lee Johnson, pastor.

From the very outset Christianity came forward with a spirit of universalism, by dint of which it laid hold of the entire life of man in all its functions, throughout its heights and depths, in all its feelings, thoughts, and actions. This guaranteed its triumph.—*Adolph Harnack.*

The crown of patience cannot be received when there has been no suffering. If thou refuseth to suffer, thou refuseth to be crowned; but if thou wishest to be crowned, thou must fight manfully and suffer patiently. Without labor, none can obtain rest; and without contending, there can be no conquest.—*Thomas a'Kempis.*

The following sad news comes from Rev. C. E. Gerringer: The mother of Rev. Fred T. Wright died at his home in Waverly, Va., Saturday night after a long illness. The remains were carried to Rustberg, Va., her former home, where the funeral was held Monday. Mrs Wright was a most lovely woman, 77 years old, survived by several children, two sons in the ministry.

If self-denial be a condition of salvation, all that would be saved must make it a part of their ordinary life. If poverty of spirit be necessary, it must be the spirit and temper of every day of our lives. If we are to be in Christ new creatures we must show that we are to be so by having new ways of living in the world. If we are to follow Christ, it must be in our common way of spending every day.—*Lilliam Law.*

There were a dozen ministers gathered at Elon College last week to hear Dr. Shelton of Portsmouth in his stimulating discussions of "The Minister," and to join in considering their common pastoral problems. It was good to be there. How exceedingly helpful and profitable it would be if all ministers of the Carolinas and Virginia could come together for a week each year for mutual exchange of ideas and problems.

The following from daily papers July 26th is of interest:

"Elon College, July 25.—The largest freshman class in five years has been registered at Elon College for the 46th fall term, according to announcement by C. M. Cannon, registrar.

"The student body, which will number approximately 350 students will be composed of young men and women from a large portion of eastern United States. More than 130 of this number will compose the freshman class. School opens for the freshmen September 4, while upperclassmen begin work September 6."

TREASURER OF ELON ALUMNI REPORTS.

A number of members of the Elon Alumni Association have been interested in seeing in the SUN a report of the treasurer, giving the information as to whether the Association has been successful in securing the $100 with which to award the two scholarships of $50 each voted by the Association. The books have been audited today by Rev. F. C. Lester, chairman of the Finance Committee, so I am giving this report herewith:

Receipts.

From former treasurer	$112.21	
Dues collected	104.50	
Banquet tickets sold	46.00	
Payments from 1st Nat. Bank	12.58	
		$275.29

Disbursements.

Exp. for mailing 2 Alumni letters	19.73	
Banquet plates, including complimentary	47.00	
Scholarship	100.00	
Alumni speakers' exp., one way	15.00	
Miscellaneous, banquet decorations and peanuts, telephone	8.58	
		$190.31
Balance on hand		$ 84.98

It will be noted that $100 was paid for scholarships, but please bear in mind that this came from the money collected the previous year and turned over to me by the former treasurer. You will therefore see that the balance of $84.98 which we have on hand is not sufficient to pay $100 for scholarships this year. If only a few of you who have not paid your dues of $1.00 would pay them now, you will know that this is contributing to the education of some fine boy or girl. All bills are paid, so the balance on hand will be devoted to the scholarship.

I am sure you would be interested in a comparison of the numbers and amounts of dues paid the last three years:

In 1932 53 members paid dues amounting to $105.00.

In 1933 60 members paid dues amounting to $120.00.

In 1934 102 members paid dues amounting to $105.50.

In 1932 and 1933 the dues were $2.00 a member. In 1934 the dues were reduced to $1.00. So, while the amount collected dropped, the number paying dues has almost doubled in two years, which is, I believe, an evidence of an increased interest in the Association. This is largely due to the knowledge that the dues are being used for a worthwhile purpose. The attendance at the banquet has also increased from 75 in 1932, and 76 in 1933, to 95 in 1934.

MRS. C. M. CANNON, *Secretary-Treasurer.*
Elon Alumni Association.

SLIGHTLY MIXED.

A bishop had gone to an outlying village to hold a confirmation service. As there was no means of getting back home the same day he had to stay at the parsonage for the night. Next morning, as the great man was late, the minister's wife called her one maid.

"Bridget," she said, "go up and knock quietly at the bishop's door; when he answers, say: 'My Lord, breakfast waits!' "

Then she listened to Bridget's clump, clump upstairs, and thump, thump at the bishop's door, and then, "My God, come to breakfast, it's waiting."—*Birmingham* (England) *Weekly Post.*

BELIEFS IN A STATE COLLEGE.

The following data and comment are from an editorial in the July *Missionary Review of the World* and are commended for serious consideration.

A professor in a state college recently sent us the results of a questionnaire answered by the same group of students at the close of each of the four years of their course. This questionnaire reveals some things about the influence of that college on the minds and characters of the students. The following are some of the revelations shown by the contrast at the end of the first and the fourth years of their course.

	Freshmen Per Cent	Seniors Per Cent
Belief in a personal God	84	60
Belief in evolution	15	72
Belief in Bible inspiration	75	35
Belief in Bible miracles	88	46
Belief in answers to prayer	85	65
Use tobacco	40	80
Approve of women smoking	17	54
Disapprove of gambling	62	26
Consider "petting" an evil	73	70
Think all Christians must be church members	83	35
Attend church regularly	70	27
Consider dancing harmful	50	8
Against Sunday movies, etc	60	77
Belief in pacifism	11	58

While these answers may not be typical of all colleges and universities, they show the general trend of modern education. Is it strange that only a small portion of graduates seem to put God first and are ready to offer their lives for sacrificial Christian service? Much of college life is taken up with sports, with humanistic philosophy and materialistic views of the universe. While many students have ideals of service for humanity, a large proportion seem to have as their chief ambition money getting. Comparatively few have learned to look for God's plan in their lives or listen to hear His call to Christlike living and service either at home or abroad. A very large proportion of the students for the ministry and the missionary volunteers come from the smaller denominational colleges.

But there are many of these Christian colleges and there are thousands of students who learn in them to see God at work in the universe and to seek His plan for their lives. Christian parents will do well to enroll their sons and daughters in the school of Christ which will prepare them for life.

CHRIST'S LAST BEATITUDE.

Jesus accepted the divine title and the attitude of worship implied and applied to him, and said to Thomas: "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." (John 20:27-29.) This is the last beatitude recorded by the gospel writers in the Gospels, and it corresponds very closely in spirit and substance, at least, with the first beatitude recorded in the Gospels: "And blessed is she that believed." (Luke 1:45.) This last beatitude repeats the first one, and sums up in itself all the other beatitudes—all of those found at the beginning of the Sermon on the Mount. We, those who are Christians, are not of those who have seen; hence, walk by faith, live by faith, and die by faith; therefore, happy recipients of this beatitude, if so be that we believe.—*P. D. Wilmeth.*

DID GOD SEND THE DEPRESSION?

By Hermon Eldredge.

Return unto me and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me not herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.—Malachi 4:7-10.

Give and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.—Jesus to his disciples.—Luke 6:38.

The Bible is the history of a nation. One has called it "His Story of Israel" and it is God's story of that people. It is the story of how God dealt with one nation. It starts, after its introduction of eleven chapters in Genesis, with Abram and the beginnings of the Hebrew nation and carries through that family and its families to the tribes and the clans and the commonwealth and the kingdom and the Christ and the church and closes when that nation ceases to be a settled nation by the loss of its land and the fall of its capital, Jerusalem. Some have asked why the Bible stops there and the answer is that as God dealt with one nation so God will deal with any nation. The story of such a rise and fall of nations has been repeated too often in history to doubt it. Go to Egypt and Babylonia and Assyria and Greese and Rome and come down through the ages to the twentieth century and see nations begin in simple serving and sacrificing families and grow into numbers and wealth and power until they begin to say: "See great Babylon which I have built" or tell of that "set day" when King Herod "arrayed himself in royal apparel and sat on his throne and made an oration" and the people shouted "the voice of a god, and not of a man." Or that day when befuddled Germany cried: "Heil Hitler!" when hands were stained with blood and the church stood impotent because it had forgotten its God-promised power.

It is said that in the dark ages one of the popes showed a visitor the stored treasures of the church and said jocularly to him: "No longer can the church say with Peter, Silver and gold have I none." To which the visitor replied: "Nor can she say, "Rise and walk." When we miserly hold or miserably spend God's good gifts for ourselves alone we have "robbed God" and can expect the consequences.

Despite all our antiquated theories the world is no longer a world of independent nations. That which Ghandi does in India, or Stalin in Russia or Dick Byrd at the South Pole can be known to us the day it happens and influences us for good or ill. In spite of all the misery and wretchedness and ignorance in the world today the Twentieth Century has been more blessed of God than any other century of history—except those years in which we have "robbed God" of our allegiance in awful war, or of our substance in the unprecedented prosperity of peace.

Let us take an illustration from our performances in peace in America. War has taken its toll and now peace and abused prosperity is taking its historic and prophetic way.

For the sake of making figures vivid and vital we take those which are nearest to us and which we can partly visualize although they are really beyond human comprehension. Millions and billions are spoken of lightly these days but no one knows what they mean.

These figures were gathered by *The American Consumer Market* for 1929—the high tide of our prosperity when a president of the United States was prophecying still greater heights of prosperity which would bring new cars to the garage and more chicken to the tables of America.

For actual necessary living expenses the American people spent only one fourth of its annual income (24½%) while the other three-fourths were spent on:

1. Things absolutely harmful such as intoxicants, narcotics and tobacco.

2. Luxuries which might be given up without any great sacrifice, such as jewelry, cosmetics, candy, chewing gum, pleasure cars, soda water and soft drinks ets.

3. Expenditures "just for fun" which were at least semi-luxuries such as theatres, moving pictures, sports, etc.

For these luxuries and semi-luxuries and harmful things the American people spent in 1929 *over twelve thousand million dollars* while they gave to the church and all its works *less than one twelfth of that amount.* In other words, the Lord gave us over and above actual living expenses twelve thousand million dollars and spent eleven parts of that margin on things harmful or useless or "just for fun" to every one we spent for God's kingdom on earth. Was this fair? Was it honest—to say nothing about its being Christian? Let us not make rash statements about God and the depression but let us say that if we had a child and we gave him his living expenses and over and above that we gave him twelve dollars a week to do just as he wanted to do with and in time we found out that that child was spending eleven of the twelve dollars on harmful and useless and just-for-fun things and one dollar for good and God—how long would we continue to supply him with that twelve dollars a week?

Can we believe that God grew weary of our eleven thousand million useless, harmful, just-for-fun orgy and called a halt until we come to our senses.

In other words can we believe that the lines at the head of this article (Malachi 4:7-10 and Luke 6:38) are as true as when the prophet and the Master said them. This is not an attempt by the writer to answer but to ask whether or not we have "robbed God" and are suffering the consequences.

The following figures are from the report of *The American Consumer Market* for 1929—the heighth of our prosperity.

Drinks and narcotics	$ 2,734,000,000
Smoking	1,980,000,000
Jewelry and gadgets	911,000,000
Cosmetics and personal adornment	1,337,000,000
Confectionery and chewing gum.	666,000,000
Theaters and other amusements	1,810,000,000
Private sports	886,000,000
Foreign travel	885,000,000
Phonographs	109,000,000
Instruments and music	90,000,000
Commercial sports	221,000,000
Motor boats and yachts	56,000,000
Radio	889,000,000
Total	$12,573,000,000

Worry is evidence of an ill-controlled brain; it is merely a stupid waste of time in unpleasantness. If men and women practiced mental calisthenics as they do physical calisthenics, they would purge their brains of this foolishness.—*Arnold Bennett.*

PROGRAM.

EIGHTY-SIXTH SESSION
VIRGINIA VALLEY CENTRAL CONGREGATIONAL-CHRISTIAN CONFERENCE.

Mayland Christian Church,
August 8, 9, 1934.
Rev. B. J. Earp, Pastor, Harrisonburg, Va.

Wednesday—Morning Session.

10:00—Call to Order.
Devotional Service—Rev. A. R. Van Cleave.
10:25—Enrollment.
10:35—Welcome Address—Mrs. Fannie May Layman.
10:45—Response—Alfred Dofflemyre.
10:50—Report of Program Committee.
11:00—Report of Executive Committee.
11:05—Miscellaneous Business—Appointment of Special Committees.
11:15—Report of Stewardship Secretary—Mrs. A. R. Van Cleave.
11:35—Annual Address—Rev. A. R. Van Cleave.
12:15—Adjournment for Dinner.

Wednesday—Afternoon Session.

1:45—Devotional Service—Rev. W. B. Fuller.
2:00—Report of Committee on Religious Literature—N. L. Morris, Chairman.
2:10—Address on "Our Publications"—Dr. J. O. Atkinson, Editor of The Christian Sun.
2:40—Report of Conference Mission Secretary—R. O. Rothgeb
3:00—Address, "Our Orphanage"—C. D. Johnston, Superintendent.
3:30—Report of Committee on Woman's Board—Mrs. A. W. Andes, Chairman.
3:45—Report of Committee on Evangelism—Alfred Dofflemyre, Chairman.
4:00—Adjournment.

Wednesday—Night Session.

8:00—Report of Director of Religious Education—K. B. Hook.
Report of Committee on Sunday Schools and Christian Endeavor—R. O. Rothgeb, Chairman.
Address—Dr. L. E. Smith.

Thursday—Morning Session.

9:30—Devotional Service—Dr M. L. Weekley.
9:50—Roll Call and Reading of Minutes.
10:00—Report of Committee on Education—Rev. A. W. Andes, Chairman.
10:15—Address on Education—Dr. L. E. Smith. President of Elon College.
10:45—Conference Missionary Association.
11:05—Address—Dr. S. C. Harrell, President of Southern Christian Convention.
11:40—Report of Committee on Foreign Missions—Miss Verdie Showalter, Chairman.
11:50—Address on Missions—Dr. J. O. Atkinson, Mission Secretary.
12:25—Report of Treasurer—Samuel Earman.
12:30—Adjournment for Dinner.

Thursday—Afternoon Session.

1:45—Devotional Service—Wm. J. Andes.
2:00—Report of Committee on Social Service—J. C. Bradford, Chairman.
2:10—Report of Committee on Home Missions—W. C. Wampler, Chairman.
2:25—Address—Dr. S. C. Harrell
2:55—Report of Committee on Christian Union—R. L. Ettel, Chairman.
3:05—Report of Committee on Apportionments—R. Roy Hosaflook, Chairman.
3:15—Miscellaneous Business.
4:00—Adjournment.

E-D-I-T-O-R-I-A-L

EDITOR
J. O. ATKINSON, ELON COLLEGE, N. C.
ASSOCIATE EDITOR
E. C. GILLETTE
117 W. Forsyth Street, Jacksonville, Fla.
CONTRIBUTING EDITORS
I. W. JOHNSON ELISHA A. KING

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

MISSIONS—A PASSION.

There are many pastors, as well as people, who regard Missions as a mere benevolence. Do not these pastors and people ignore their dictionary, misinterpret their Bible and, in doing so, fail to comprehend both the motive and meaning of Missions? Any good dictionary would reveal the fundamental meaning of Missions as "the act of sending, or the state of being sent with authority as minister or agent for some special duty or negotiation," which in the case of an organized church usually means, "the sending of one called a missionary to carry the gospel." There is no implication of benevolence in an act like that.

And as to our high Commission, are we to understand that our Lord was simply requesting us to be benevolent, kindly disposed, humanly interested, when He said: "Go ye into all the world and preach the gospel; and, lo, I am with you unto the end?" Are we to understand that it was a Command or a Commission to be benevolent merely when our risen Lord, assembled together with his disciples, said: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem and in all Judea and in Samaria, and unto the uttermost parts of the earth?" In that act was our Lord requesting merely a benevolent attitude? If so, why did He not use language to indicate as much and tell His disciples to go out everywhere and be kind and considerate and gracious and generous, and thus establish His kingdom on the earth?

Are we to understand that Jonah, of the Old Testament, and Paul, of the New, two of the leading missionary lights of the world, went out, or were sent out, under the impulse of benevolence, a kindly feeling for other folks, an indulgent attitude that would simply hold out a helpful hand to those whom they met? Would such an attitude have carried these men into the deep, compelled them, even against their stubborn and rebellious wills, to yield and to hazard their very lives—just for the sake of being kind and benevolent and helpful to some individuals around about them?

Both Jonah and Paul, William Carey, David Livingstone and the rest of the long line of missionary heroes had within them a passion, a zeal that swept them into full fire and caused them to risk all, to dare all and to do all, that they might share with others, not their feeling of benevolence, but the love of their Lord which was able to save to the uttermost. Missions are a passion, a motive, a desire, whose power and depths and meaning no sort of benevolence can account for. Benevolences will flow as a living stream out of such a passion, such a desire and such a zeal, but to confuse benevolence with Missions is to declare that the stream is the fountain.

Our Lord instituted Missions that He might create in the world a right attitude on the part of men and women everywhere—first of all, to their God, and then to their fellowman. It is out of our love to God that we give Him the allegiance of our whole heart, and then out of that abundance of divine love as we share it with others we come to love our neighbors as ourselves. We will never and can never learn to love our neighbors as ourselves until, first of all, we have learned to love God with all our heart, soul and strength.

J. O. A.

DWELL DEEP.

The Phophet Jeremiah used these words and the chaplain of our Oberlin Convention re-emphasized them to all who heard him. The words are more easily read or heard than realized. We are having a hard time now trying to "dwell deep." Our heads are in a whirl. We can neither think straight nor clearly. Our brains are befogged. Ten minutes with the front page of the morning paper these days will suffice to upset the mental poise and the moral equilibrium of the whole day. Federal officers shot to death a notorious outlaw, and he died writhing in his own blood as he caused scores of others to die, defiant of law and order, a heartless and lawless monster to the last. The morning papers have held him up in all the hideous details of his death till the heart is sick and the mind is cloudy.

The drought in the far West, with its unbearable heat, is overcoming hundreds of individuals and sending many of them to an untimely death, while vegetation is burned up and cattle in thousands perish for food and drink.

Austria, with an assassin's hand, murders its ruler. Civil war breaks out. Hundreds are killed.

The dictator of Italy calls out thousands of troops, and the borders of Austria are bristling with the weapons of war and the instruments of death, while Germany threatens and arms and prepares.

Strikes are multiplied and thousands of laborers walk out of factories and leave labor and employment behind.

How can we think in such a time? How may we keep sane and maintain poise?

Our only hope is in the words of Jeremiah, "Dwell Deep." There are foundations that are not shaken. There is a secure place where one may abide and not fear. Above the excitement, the turmoil and the strife come the words of the Psalmist:—"Commit thy way unto the Lord, trust also in Him; and He shall bring it to pass. Rest in the Lord and wait patiently for Him." "Dwell Deep."

J. O. A.

TWO FUNDAMENTALS.

There are some things that cannot be swept away. They are foundational. Paul was writing of this to the Church at Corinth when he said:—"Other foundation can no man lay than that is laid, which is Jesus Christ." Man may do the building and his building may be destroyed, but God has laid certain foundations, and these cannot be destroyed. This writer wonders if our missionaries, who are out in the heat of the battle where the conflict is furious and constant, will not have to recover our faith in the fundamentals, and, in doing so, reconcile fundamentalists and liberalists. Some one has remarked that the avowed fundamentalists dig deep but do not dig widely; liberalists spread out so widely that they dig to little depths, if any at all. There are certain fundamental tasks, and the Christian Church wherever planted in the world should face and confide in these tasks. Julius Richter, in his recent volume, "World Dominion," points out these tasks in a very vigorous manner which true Christians everywhere, preachers and laymen, should hear and heed:

"It is important that we bear in mind the two fundamental tasks of missionary work: the delivery of the Gospel message to the non-Christian world and the founding of churches. . . . . The Church, it must be remembered, is not only the bearer of the Gospel message, she is also the form in which the sovereignty of God operates organically in this age. She is, on this account, a peculiar spiritual body, permeated and governed by the Spirit of God and of Christ."

Many preachers, occupying pulpits, often overlook, no doubt, the vital fact that the Church is "the form in which the sovereignty of God operates in this age." On this account, the Church is "a peculiar spiritual body, permeated and governed by the Spirit of God and her Christ." On the one hand, there are those who feel that if the Church is governed by and cultivates a certain spirit of piety, long-facedness and "holier than thou" attitude, it has served its purpose. On the other hand, there are those who feel that if the Church is a benevolent society, or a friendly group, or a charitable club, it is fulfilling its destiny. The Apostle Paul did not agree with either attitude, when he declared to the Colossians that the Christ "is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence." That the church is fulfilling its function when it delivers the gospel message, the power of God, to the salvation of souls, and, in addition to bearing this message, recognizes and exemplifies the fact that it is "a peculiar spiritual body, permeated and governed by the Spirit of God and of Christ." Our Lord gave the very heart, soul and power of His gospel, His life and His resurrection to His disciples (the future church) when He said: "Go ye into all the world and preach the gospel to every creature." If the church had been busy in carrying out this command of her Lord, it would long since have discovered that His promise was verified: "Lo, I am with you, even unto the end." His personal presence and power are promised in the church and through the church when and as it remembers and obeys its Sovereign Lord and His saving gospel.

J. O. A.

We see farther than Augustine saw. We see that the church was not meant by her founder to remain outside, and hostile to society, but to permeate it, and, it may even be, in the end to absorb it.—*William Holden Hutton.*

A SAINT IN THE SLUMS OF JAPAN.

By W. P. NAIRNE.

(*Toyohiko Kagawa has written a book,* CHRIST AND JAPAN (*N. Y., Friendship Press,* $1) *to interpret Japan to the youth of America. It is considered one of Kagawa's best books and the Editors are sure that many young people will wish to read it after they have read Mr. Nairne's story.*)

Twenty-odd years ago, just the dusk was falling one spring evening over Kobe in Japan, and the street lamps cast their glow in the ash-colored roadway, a small youth, with delicate features, might have been standing at the lighted windows of a large office, watching the employees come and go. He was the nephew and heir of the owner, and his name was Toyohiko Kagawa.

Suddenly a ragged little boy hobbled past him as fast as sandals several sizes too large would allow. Close on his heels followed an older lad. As the two ran, Toyohiko noticed that the older boy gave the younger one a push and sent him sprawling on the roadway. He set up a loud howl when he discovered that the rice he was carrying was scattered all over the place, while his tormentor made off and disappeared in the darkness. In a few seconds Toyohiko was bending beside the boy striving to gather the grains of rice from the muddy road.

"Won't my father be mad with me when I get home," wailed the child.

"And where is your home?" asked Kagawa.

"Over there," sobbed the boy as he nodded in the direction of Shinkawa, the slum district of Kobe.

"Then I shall come with you and tell your father it was not your fault."

The strangely assorted pair kept pace along the lighted streets. On they went till they entered a dark winding alley, where the houses were so low and small that they seemed no bigger than the entrance to an ordinary dwelling. Rough, fierce-looking men eyed them suspiciously, and untidy women in ragged kimonos watched them from the doorways. Toyohiko had never been in such a dismal place before; he started involuntarily as the sound of quarreling came from one side of the street, and a shrieking woman fled across the roadway, closely followed by a man with uplifted knife. On and on his childish guide led, through a maze of filth and squalor that ever seemed to deepen, until he brought him to a single room, overcrowded with the men and women already there. Toyohiko judged that the man who lay in a corner beneath a tattered quilt was the boy's father, and a wave of pity swept over him when he learned that he was a helpless cripple through an accident sustained while at his work on the railway. The mother toiled from morning till night, winding spools for the weaving factory, and out of her scanty earnings kept the home going.

Toyohiko told how the child's accident had happened. He would gladly have paid for a fresh supply of rice but he had not a single *sen* on him.

Sad at heart he came away. He was very young and tenderhearted, and greatly astonished that people should be living such hard lives within a mile or so of his own luxurious home. "I will be a Christian pastor," he repeated his secret resolution to himself. "I will go down to the Shinkawa slums and help the people there."

But how Kagawa was to realize that ambition he knew not. The first step, however, was clear; he must tell his uncle what he intended to be, that uncle who was a stern old Buddhist.

An hour later he came into his uncle's presence. He bowed politely: "I hope I have your favor, Uncle."

"You do little to merit my favor, Toyohiko," he said severely. "You are late again."

Toyohiko hung his head. "I would have been here earlier but I waited to help a little boy who was very badly treated by an older one. He was so frightened that I went with him to his home at Shinkawa."

"At Shinkawa!" exclaimed the uncle angrily. "You, a Kagawa, have been to the Shinkawa slums! Never go there again. It is no place for such as you. The people there are not your people. Remember you are a gentleman and will one day, I trust, be head of a great business."

"But I don't want to be head of a great business, Uncle," replied Toyohiko, summoning up his courage.

"Then, pray, what do you want to be?"

"I want to become a Christian pastor."

If the charcoal brazier had overturned at that moment Toyohiko's uncle could not have been more surprised. He threw the book aside and rose to his feet.

"What insolence is this?" he demanded. "Do you realize the dishonor that such a thing would bring upon your family."

"It is an honorable calling, Uncle."

"Are you mad, boy? I say it is dishonorable, and if that is your plan, you are no longer a nephew of mine, nor shall I keep under my roof so ungrateful a child. Begone, and never let your shadow darken my door again."

Toyohiko was trembling and conflicting emotions tugged at his heart-strings. He looked into his uncle's eyes, blazing with anger, and read in them unrelenting determination. There was nothing more to be said. The die was cast now, and all that remained for Toyohiko was to gather together his few personal belongings and fare forth on his unknown way.

Beneath the single lamp of the alley a small crowd stood listening to a pale-faced young man, whose eager tones and flashing eyes reflected the earnestness with which he pleaded for the acceptance of his message. It was Toyohiko Kagawa, now in his twenty-second year, and about to be ordained as a Christian minister. In recent months he had often come to Shinkawa and had preached at the street corners, but the result had been disappointing. A few had made friendly advances towards him, but the bulk of his hearers listened for a time out of curiosity, and then walked away.

He felt that if he were to be of any assistance to the hopeless and the downtrodden of the Shinkawa slums, he must get to know their temptations, and learn the hardships of their everyday life. And to accomplish that, there was only one satisfactory way: he must himself live among the people he sought to help.

He had finished his address and had just announced the final hymn when he caught sight of Ueki, a friend of his waiting impatiently on the outskirts of the little crowd. Presently Ueki came forward and pulled at the loose sleeve of Toyohiko's kimono.

"Teacher," he said in a whisper, "I have got a house for you."

Kagawa's eyes danced with joy.

"Really!" he cried, "where is it?"

"In Kitahon-machi. You remember my telling you about some one who was murdered there last year? It was in that house and no one will live there because they say that the dead man's ghost haunts it."

Such a tale had no terrors for Toyohiko. The house was one of a long row and consisted of two small rooms, both inconceivably dirty, and in a state of disrepair. It was not an inviting abode, but Toyohiko was only too glad to get any place where he might begin his work.

Toyohiko, my son, this plan of yours does more credit to your heart than your head." It was a missionary friend who spoke. Kagawa had just told him of his determination to take up his abode in the slums.

"I don't want to rub it in," continued the missionary, "but you know you are anything but a strong man and the doctors have told you that your lungs are affected. Humanly speaking, it looks as if you were signing your death warrant by going to live in a disease-infested slum."

"Ah," said Kagawa with a smile, "humanly speaking perhaps you are right. But to me this is a call from my Master. I have no fear for myself; my only fear is that I may not do all I wish."

"Promise me, you will take care of yourself. Don't give everything away as is your wont, or some fine morning you will find yourself without a quilt to cover you, and not a *sen* left to buy a meal."

And thus it happened that one afternoon a few days later Toyohiko packed all his belongings in a handcart and set out for his new home in the Shinkawa slums. Ueki had preceded him and had the house cleaned and swept.

The news of Toyohiko's arrival soon spread and visitors began to arrive. Toyohiko made them welcome, but he was rather dismayed to find they all wished to take up their abode with him. A gambler, a thief, and a beggar, almost blind, were among those that desired to be his companions. "Isn't Christianity a religion for helping people," they urged. That night he shared his coverlet with the dirty beggar, and planned for a fairer Shinkawa.

A pile of letters lay on the desk. Toyohiko Kagawa read them through and then sat down in thought. They came from many cities and even lands beyond the sea. He was no longer unknown and despised, for fame had come knocking at his door; through his books the world had learned of the wonderful things he had done in Shinkawa. There were the schools he had opened, the clean, healthy lodging-houses he had established, the factory he had erected, and the labor unions he had founded. Above all there was his brave unselfish life and his fearless preaching of Christ's gospel. Everywhere men were anxious to hear of these things and urged him to leave his work in Shinkawa to others and go where he might have wider opportunities. These many letters were full of tempting offers, and Kagawa sat perplexed as to where his duty lay.

Outside there was the noise of excited voices. It was a time of great unrest in Shinkawa. Men were talking of strikes and violent action. Kagawa saw signs of the coming storm, when his voice would be needed to still angry passions. He pushed the letters aside and bent his head in prayer. Quietly he rose and paced the length of his tiny room. His choice was made. "With God's help," he said firmly, "I shall live and die in Shinkawa."

Man has no right to live unless he glorifies God. To this end he was given being, and his failure forfeits his right. Many seem to feel that they are privileged characters, and are at liberty to seek their own pleasure. They feel resentful if their Maker doesn't keep them supplied with all their wants, the which they use contrary to his honor and in opposition to his works and workers. There is every reason why men should live for God, and not one to justify a life lived for self.—*G. F. Gibbs,*

CONTRIBUTIONS

SUFFOLK LETTER.

An old menace in a new form has been located in Suffolk. It is located in a beautiful building owned by the city. Two state highways meet at its doors. It is in the principal business center where people from the city and country districts may easily and conveniently support its program and purchase its wares. Reference is made to the state owned liquor store—formerly called a dispensary.

Attention is called to this business, not for the purpose of advertising the goods to be sold, but to warn against the physical and moral danger of supporting this institution. The national government and the State of Virginia, under the leadership of the Democratic party, have made it possible for this dangerous business to be legally located in our midst. Other cities and communities in Virginia, as well as in other parts of the country, are facing the same danger.

There are two elements, in the present method of handling the sale of liquor, which should be clearly brought to the attention of the christian people of our country. The first is the fact that the sale and use of liquor as a beverage has been legal. Many people do not discriminate between the laws of God and the laws of legislatures and Congress. For example a state legislature can legalize murder, or stealing, or robbery, or adultery or any other crime which might be mentioned. But the voice of the people is not the voice of God. There are certain moral questions involved in the sale and use of alcoholic liquors, as a beverage, which cannot be repealed or submerged. The Bible is the source of authority for christian people, on moral questions. It is against the use of liquor as a beverage. State legislatures cannot repeal the mandates of this Book, or rightly legalize the things which the Bible condemns concerning this business. It is as unsafe to disregard these fundamental principles in morals as to disregard the dangers of natural laws by plunging into the surging waters of Niagara.

The effort to reform the business constitutes the second danger. Liquor stores are to be located in the best part of the city. The managers require finely appointed fixtures. The place must appear clean and inviting. The prevailing idea is to lift the business to the high level of respectability. The scheme involves putting the sale of liquor on a par with the sale of dry goods and groceries, and the drinking of liquor on the same basis as lemonade.

The young people will be influenced by these elements in the present liquor movement. Is a thing right because it is legal? Is an act right because some political leaders and newspapers claim it is respectable?

This writer does not believe that the church, as an organization, has any authority to assume or suggest control of state and national government. Church and state are separate in this country. They should not be one. It is the function of the church to teach and declare truth. Truth will make men free. In the present moral, political and spiritual upheaval the church should maintain its poise and be true to its fundamental mission. Teaching the truth is more powerful, in the end, than abuse and political trickery. The effort to abolish the sale and use of liquor as a beverage is not futile. Fairminded teaching and preaching will win its victory. Fifteen years of legalized liquor drinking, under the blighting delusion of respectability, will draw a red line of human blood across the land of the brave and the home of the free. The youth who are deceived and deluded by the present pernicious propaganda of the liquor interests, will then cry: "Who shall deliver us from the body of this death?" The church will come to the rescue, as it always comes. Begin that rescue today. I. W. JOHNSON.

ELON COLLEGE ACTIVITIES.

Elon College is a church school, owned and operated by the Congregational-Christian Church in the South. Its primary function is christian education. It seeks to give the student the best in intellectual training under moral and religious influences. We endeavor to train young people for success in all lines of endeavor. Our courses are so arranged that we give special advantages to all students preparing for the ministry and active christian service in any branch of the church. However, the larger percentage of our graduates enter other professions; that is, they practice law, business, etc. But even so, they have had the advantage of religious instruction and a wholesome atmosphere to be found on our campus. These they find to be most valuable as they launch out into life.

Our regular college year closed June 1st. Following commencement, we had a very successful summer school. During the summer school period, the Presbytery of Alamance County conducted a training school at Elon for christian workers. This had an unusually large attendance and a very fine program.

The Leadership Training School of the Congregational-Christian Church is now in session. We have a very fine group of young people here. The faculty for the summer school is unusually good. We are glad to welcome to our campus for the first time Dr. Charles Eldred Shelton, pastor of the Congregational Church, Portsmouth, Va. Dr. Shelton was, for a number of years, president of Simpson College in Iowa. He is well informed and entirely capable of rendering any service which he may consent to do. We are always glad to have these young people come to Elon. We want them to feel that they have a hearty welcome and that the college and all here are at their disposal. We also want the church at large to feel that the college belongs to them, that they have a right to come for any and all meetings that they may desire. Rev. F. C. Lester, a member of the Board of Christian Education of the Southern Convention, is Dean of the school. We are always glad to have Lester here. He is greatly interested in the college and in the entire church program.

This year, in connection with the Leadership Training School, we have had a pastor's conference. Among the pastors attending are W. T. Scott, H. S. Hardcastle, J. E. McCauley, W. M. Jay, R. L. House, Charles Eldred Shelton, F. C. Lester, J. Everette Neese, F. Erwin Hyde, and others. This part of the program will be enlarged and receive greater emphasis in next year's school.

We are glad to have had ministers, young people, and friends visit the college. We hope they will come again. The school closes with the services Sunday morning.

Already the business office has a force busy, keeping the campus in order and cleaning and repairing all buildings, furniture and fixtures. Our house will be in good order for the opening of the fall term September 4th. We have a beautiful plant at Elon College, and it should not be idle at any time during the year except to make necessary repairs and to clean the buildings and to set them in order for the aggressive work that we are constantly doing.

My dear reader, will you please be reminded that school opens September 4th, and, further, that we need your cooperation to influence other young men and young women that they may share in the unusual and wholesome advantages at Elon College? Your influence will count much in helping to increase our enrollment. Won't you write the office and send the names of some young people in whom you are interested and whom you would like to have attend Elon College?

L. E. SMITH.

FROM JERUSALEM.

My dear Dr. Atkinson:

In compliance with your request, and of my own desire to let readers of THE SUN who might be interested, know something of my experiences, I am giving a few events and experiences so far.

We sailed from New York at 12:00 M. on Sat., June 23rd, by S. S. Rex, of the Italian lines. We averaged more than 600 miles a day over smooth sea, landing at Naples, Italy on Sat., July 30th, at 10:30 A. M. We then went to the Continental Hotel for lunch and rushed to the train for a trip to the ancient city of Pompeii, in ruins since 79 A. D.—said to be the most wicked city of its day. We spent the evening viewing the ruins and traversing the volcanic area of Vesuvius, which while we were there was belching forth its smoke and its stream of lava, though small, could be seen by night gliding down the crest.

Naples is a city of a million people and one seems to meet the entire population every time one goes into the business sections—for the streets are narrow in many places and traffic is always heavy. We were impressed by the numerous horse-drawn carriages, donkey carts with what seemed to be truck loads of all sorts of materials —yet being drawn by one donkey—and the automobiles, truck and street cars—all going to a fire with horns of all tones and sorts blowing frantically for everyone else to get out of the way. It was a great experience, but hard on one's nerves.

We left Naples on Sunday for Alexandria, Egypt. It was a clear, calm day and we enjoyed the sea shore cities of Southern Italy and Cicily, which, with the coming of night, were a continuous stream of lights marking the shore line. We were on board the S. S. Esperia, not so large a vessel as the Rex, but it moved quietly thru the waters of the Mediterranean Sea. We landed in Alexandria on July 3rd, about 5:30 P. M., and boarded a train immediately for Cairo, arriving there a few hours later.

In Cairo we saw, and were conducted thru, the famous Museum, about which space will not permit writing. We went later in the day to the Pyramids, to ancient Memphis and into the tombs of the kings. We then went by camel about three miles further into the desert where we enjoyed a dinner of well prepared food and camped for the night. In early morning we came by camel down the Desert Mountain and back to Cairo.

We left Cairo by train on the evening of July 5th for an over night trip to Jerusalem, changing trains at El Cantara, where we crossed the Suez Canal into Palestine.

We arrived in Jerusalem on the morning of July 6th. Interests here are too great to write of now. It is the realization of a life dream, from which I hope to greatly enrich my ministry.

I am well and happy in the effort.

J. H. DOLLAR.

AN ADDRESS.

By CRUMP J. STRICKLAND.

[Given over Radio Station WTAR, July 14th, in his, "Your Friendly Adviser" program.—J. G. T.]

Here is a part of a long letter received from a lady who writes, "The belief that we can have, do or be anything we want, if we desire it sincerely enough and work toward that end is being stressed so widely now-a-days. I have that faith, but we also know that God grants only what is best for us, in an earnest desire for recognition of a talent, better breaks in a business way, funds to insure the comforts of loved dependents.

"How are we to know if the solution we have definitely in our thoughts—the thing we are really desiring—will be the best thing according to God's plan for us? I am perhaps not making myself clear, but when one desires and desires, with faith and prayer, and the desire is not granted, is there a time to give up, with the understanding that it must not be God's will to grant the prayer?"

Answer.—

My friend, first you say that you have the faith, and you also say that you know that God grants only that which is best for us. Then may I ask you a few questions, which I want you to answer honestly, not to me, but to yourself. Do you sincerely believe that it is best for you to always get just what you want? Do you really think that the things for which you ask will do you and the world the most good? Is there a selfish motive in your desires? I am going to let you answer these question for yourself, for deep down in your own heart you know the answers.

I am not saying that you should not have the things for which you ask, but I am wondering if you are desiring those things for your own selfish enjoyments and are expecting the Creator to give them to you for that purpose? Or do you want them for the good of all mankind?

Frankly, I say that I believe most people can get whatever they want, providing they are willing to pay the price for it, and I know of no reason why you should not have a recognized talent but it is up to you to fertilize whatever talent you do have and make it grow into whatever direction you desire. Let me suppose that you have a good voice. Then are you willing to use for the good of mankind and the glory of God? Or do you want to keep it for the people who will pay you the highest price?

Next, regarding funds with which to insure comforts of loved ones. I do not believe there is a statement in the whole Bible truer than that found in Mal. 3:8-10 regarding the subject of material things. Let me read it. "Will a man rob God? Yet ye have robbed me, but ye say, wherein have we robbed Thee? And the answer comes back, In tithes and offerings. Ye are cursed with a curse, for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me herewith, saith the Lord of Host, if I will not open the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

Now, may I say unto you truthfully that I have many friends who practice tithing, and I do not know a single one, no not one, who has suffered in the least for the necessities of life during these so-called hard times, and I know many of them have more material things today than they ever had before.

I have enquired over a dozen different states for the man who has given a tenth of his income to the work of the Lord and has suffered for the necessities of life after having done so, but I have found none, and if there is such a person listening to me today, I would be very glad to know of it. I am not speaking of the person who donates a nickle here and a dime there and claims to be returning a tenth of his income unto the Lord, but I am speaking of the person who not only gives the full tenth but who also gives his love and his service along with it. And now may I ask,—Are you doing that with whatever amount you now receive?

But passing along to another part of your letter, I believe most of the things mentioned can be obtained by just plainly working for them, and yet, I have faith enough in the Creator to believe that He is not only able but is willing to help each of us obtain that which we need. In fact, He promises to supply our every need, but He does not promise to supply our every want. If He did supply our wants, I fear this would be a terrible world in which to live.

Now as to your thought on knowing when our desires fit in with God's plan: may I say this; I have found the teachings of the Bible to be much more practical than most of us are willing to believe, and I am speaking from personal experiences as well as from personal observation. Few of us though, are willing to accept the principles of the Bible just as they are. We like to pick out a verse here and another one there and say we believe them, but because some other statement "steps on our toes" we refuse to believe it.

But getting back to your question of knowing when our plans fit in with the plan of God, may I say that if we carefully study His word, we are following the best route in learning what He would have us do, and I believe that if we sincerely study it, and try to live according to its complete teaching without regard for selfish desires or wants, we will be able to find the answer within our own hearts.

And now to the last part of your letter; may I say that I do not believe in giving up any job that seems worthwhile: "Give to the world the best that you have, and the best will come back to you." On the other hand, we shouldn't spend a lifetime trying to get something, or to do something that we really do not feel is for the best. Neither should we depend upon our Creaor to give us that for which we are not willing to work.

And may I say, in conclusion, "Waiting upon God" does not mean sitting with our hands folded expecting Him to fill our every desire. Praying with the spirit of "Oh Lord, take care of me and my house, and let the devil take care of the rest," is a foolish way in which to pray.

OXFORD BIBLES *for* EVERY NEED

"The Oxford Bible is the Bible par excellence *of the world"*

THE HOME BIBLE

A Family Bible in Handy Size

An extra large type Oxford Text Bible, containing also, a family register and 12 beautifully colored maps. Size 9 x 5½ inches.

Specimen of Type

16 The LORD *is* King for ever and ever: the heathen are perished out

Nos.
01660 **Superior Cloth,** round corners and red edges ---------- $2.75
01663 **French Morocco,** limp, round corners, red under gold edges, headband, book-mark ---------- $4.75

The JUNIOR'S Bible

Self-Pronouncing

With 4,000 Questions and Answers, carefully selected "Aids to Bible Study," 16 beautifully colored and 15 black full-page illustrations, 6 colored maps and a presentation page. Children may readily pronounce correctly difficult Scripture names, as this Bible is self-pronouncing. Size 7 x 4⅞ x 1¼ inches.

Type in Junior's Bible

2 Take the sum of all the of the children of Is'ra-el, years old and upward, thro

No.
1815 **French Morocco** leather, overlapping cover, round corners, red under gold edges, headbands and book-mark. Make some child happy with one of these fine Bibles ---------- $2.95

Child's ILLUSTRATED Bible

The beautifully colored illustrations in this new Bible are a delight to the children. It has clear, readable type and yet it measures only 5⅛ x 3⅜ inches.

Specimen of Type

2 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.	10 Mercy and truth gether; righteousness kissed *each other*. 11 Truth shall sprin

No. 02112. French Morocco leather, overlapping cover, round corners, gold edges ---------- $2.50

Pocket REFERENCE Bible

Has over 50,000 center column references. Measures only 6¼ x 4⅝ inches. (A splendid gift for a young lady.)

Specimen of Type

9 Behold, [a]O God our shield, and look upon the face of thine anointed. 10 For a day in thy courts *is* better	[a] Gen. 15. 1. [b] Ps. 84. 1. [c] 87. 1. [2] or, *all*

No. 07528x. French Morocco leather, overlapping cover, round corners, red under gold edges ---------- $3.25

Concordance Edition

Type and size as No. 07528x, but with a Concordance, subject index and dictionary of Scripture names. An excellent edition for students and Christian workers No. 03272x $5.00

OUR LEADER

Oxford Concordance Bible

Self-Pronouncing

This beautiful Oxford India paper edition is indeed the ideal Bible for the student, preacher and evangelist. Each proper name and difficult word is divided into syllables and accented, and though printed with large clear type, the volume measures only 8½ x 5½ x 15/16 inches.

Specimen of Type

8 ¶ [2][b]Jĕ-hŏi'-ă-chĭn *was* years old when he began t

hea

No. 03671x. Fine Grain Morocco leather, overlapping cover, [illegible] lined to edge, silk round corners, red under edges, silk

A UNIQUE GIFT BIBLE

With Basket Weave Binding

The Antique brown calf leather binding has a basket-weave grain, and button clasp. Has overlapping cover, art silk lined, with red under gold edges. With references. Printed on Oxford India paper. *Type as Pocket Reference Bible.* **No. 03255x** $5.50

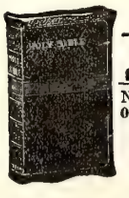
As No. 03255x, with concordance. **No. 03276x** $6.50

Oxford TEACH[illegible] les

Have over 50,000 center column [illegible]s, and 300 double-column pages of up-to-date helps, conveniently arranged in alphabetical order. Also 32 full-page illustrations, and an indexed atlas of the Bible with 15 beautifully colored maps of Bible lands.

Easy-to-Read-Edition

Size 7¼ x 5 x 1⅜ inches



Specimen of Type

14 Like sheep they are laid in grave; death shall feed on th

Nos.
04453. **French Morocco** leather, overlapping covers, round corners and red under gold edges. A durable and handsome Bible ---------- $4.35

Oxford India Paper Edition

Only one inch thick.

0778x. French Morocco leather, overlapping covers, round corners, red under gold edges, headbands and book-mark. A beautiful gift edition ---------- $7.00

RED LETTER Edition

Same size and type as style No. 04453, with same references and helps, but with all the words of Jesus Christ printed in red. White paper edition No. 05453. French Morocco leather, overlapping cover, round corners, red under gold edges ---------- $5.00

The Oxford imprint in a Bible guarantees satisfaction

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary*

A PEASANT WOMAN IN TURKEY

Relates for SUN *readers her experience.*

Salaam! I am Fatima, a Turkish "bride" from the village of Ho'orloo on the Harpot plain, among the Anti Taurus mountains. I do not see why you should be interested in our villages, but since you ask me, I will tell you of our life. Turkish peasant women do not travel about, so I know only my own affairs.

The head of our village has a big house, with five rooms and two of the windows have glass in them. My father-in-law is poor and we live in a house with only room. At one end we keep the two buffaloes, the donkey, the goat and the chickens. We like to have them there for it makes the house warmer in winter. The level of one part of the room is higher and there is a railing to keep the animals out. We cover the hard dirt floor with mats which we women weave when we have time in winter. Besides the mats there is little in the room. It is enough to have our quilts to spread upon the floor at night, a chest for our clothing and a stool and tray to bring out when we eat bread each day. Our wheat and rice, our mutton-fat and our water we keep in earthen jars, and the dried vegetables we hang from the rafters.

The flat roof is for us like a second room. In summer we love to sit there in the cool of the day to do our knitting and prepare the food, and at night we all spread our beds there. The air is always dry, and I like to see the stars better than the smoky walls and the buffaloes. As for our windows, we have two, with no glass in them, but we put oiled paper over them in winter. We have poorer neighbors who have no windows at all—only a hole in the roof for the smoke, so we are lucky.

There is a fireplace where we burn brush or cakes of dried manure. We make these ourselves, plastering them against the outside walls of our mud house to dry in the sunshine. We women have to go long distances to get the brushwood for it is scarce, and we bring it home on our backs. Sometimes I think it unjust that my husband should ride on the donkey while I walk behind carrying the load of wood. But I am only a woman, and to work and bear children is Allah's will for women.

In our country a woman is a bride as long as her mother-in-law is alive. In our home there are two sons, so we are two brides, Nazifeh and I, Fatima, in subjection to our mother-in-law. She is old now and her eyes are weak and her back bent from much work. She sits and pulls the ropes of my baby's hammock in the corner, but she is not too old to scold and beat Nazifeh and me if we stop to talk at the fountain, or if we burn the rice pilaf in the iron pot.

Some mothers-in-law are kind and sweet, but it is our fate to have one who will hardly let us speak aloud. I have two little girls now. Three children died, one after the other. All my children have worn the blue beads to keep off the evil eye, but it was my lot to have them die. When they were small, I swaddled them so carefully and nursed them whenever they cried; when they were older they had plenty of curdled milk and cheese and boiled wheat and in the summer all the green plums and melons and cucumbers and grapes they wanted. Yet, though they had plenty to eat and drink, they all died, one after another before they were three years old, by the will of Allah.

You say you want to know about our work? We rise when the sun rises and lie down when it sets. In the season of plowing I help my husband in the fields. I scratch the ground with the wooden plow, drawn by our buffola and donkey together; when it is our turn to have the village irrigate our fields I help with the watering; I pick the mulberry leaves for the silk-worms and care for the cocoons; I milk the buffaloes and goats and make the white butter and salt cheese which our children love; I weed; I reap with the sickle until I think I can never stand upright again; I drive the buffalo that threshes out the wheat and take my turn tossing the grain to winnow it; I grind it and make the sweet brown meal and then my mother-in-law, Nazifeh and I bake the flat cakes of bread in one big earthen oven, which is just a hole in the floor heated by brush. Once in a long time I wash clothes in the stream and we women have a good time taking a bath in the same place.

When I was a tiny girl I learned to spin the thread from the wool of my father's sheep and to weave cloth on the handloom; from my mother and grandmother I learned the rug-song which describes the patterns of our beautiful rugs. In the winter months Nazifeh and I have been making a rug on our loom, and I love to see the pattern appear as we tie the thousands of knots, one by one.

In the summer I am always tired, but sometimes I do sit under the walnut trees to rest and talk with the neighbors while I feed my baby. The people of our village are kind and neighborly.

We are all like one family, they weep with us when fate brings death to our house and rejoice with us when a son is born. We of one village all make merry together at a wedding or at the time of the great feast of Bariam or when we flock to the vineyards for the harvesting of the grapes.

Now that our country has become a republic, new things come to our ears. We women are ordered to give up the veil. I am glad to do so, but my mother-in-law says "it is shame for me to have my face open." We are told that now a man can have only one wife. We hear that there will be a school in our village soon. I want to learn to read, but Nazifeh says it is a disgrace for a woman to read a book. Perhaps when my baby is big enough, she will learn.

Some Americans came to our village last month; they are queer people who wear ugly clothing and talk Turkish very poorly. But they have such kind smiling faces that we all liked them. One man told the men of a new way of doing the planting and promised to bring a new big sort of plow for them to try.

The other man was a doctor who gave medicine to any sick people who wanted it. He told us to get rid of flies and fleas and not to let the sewage or the blood of animals flow through the streets, lest it make us ill, and not to drink the river water. It makes me laugh that he should not know that it is Allah who sends the sickness or the blindness. I do not go to the mosque for I am only a woman and I do not understand the reading of the Koran, but I do know that we cannot change what Allah has decreed, though charms and amulets help to keep us and our animals from harm.

The Americans showed some moving pictures on the outside wall of our mosque. The whole village came to see. The men forgot their gambling and the women their talking of nothing and laughed to see the strange and wonderful pictures. They begged the Americans to come again, and the American woman with the funny clothes and the kind, smiling face, said she would come next time to my house and show me how to keep my baby from being sick. I wonder whether she really knows. I can hardly wait for her to come again.

(Editors Note:—Next week we will give the experience of A Peasant Woman in India, and the week following The Chinese Peasant Woman. J. O. A.)

MISSIONARY OFFERINGS.

WEEK ENDING JULY 28, 1934.

Sunday Schools.

Previously acknowledged	$ 2,814.63
Holy Neck, Holland, Va.	3.40
Lebanon. Semora, N. C.	.83
Ramseur, N. C.	3.50
Ether, N. C.	1.00
High Point, N. C.	4.70
Palm St., Greensboro, N. C.	5.00
Wentworth, Raleigh, N. C.	1.12
Pleasant Ridge, Ramseur, N. C.	3.87
Hopedale, Burlington, N. C.	.50
Total	$ 2,838.65

Individuals and Churches.

Previously acknowledged	$ 2,684.35
B. F. Branch, Raleigh, N. C.	1.00
Christian Chapel, Corinth, N. C.	1.00
Needham's Grove, Hemp, N. C.	1.28
New Hope Penn Laird, Va.	1.00
Total	$ 2,689.63

Specials.

Previously acknowledged	$ 927.60
Burlington S. S., Burlington, N. C.	18.88
Total	$ 946.48

Coin Card Offering.

Previously acknowledged	$ 98.01
Henderson S. S., Henderson, N. C.	3.00
Total	$ 101.01

Loan.

From Woman's Board, S. C. C., Mrs. H. S. Hardcastle, Treasurer	$ 800.00

Summary.

Previously acknowledged	$16,111.60
Total Offerings, week ending July 28, 1934.	851.18
Total to date	$16,962.78

J. O. ATKINSON, *Sec'y.*

IN TOTTORI THE TOTTERY.

(By Miss D. P. Cushing, Mission News Editor.)

Flitting noiselessly about in their gailey colored kimonos the children of Japan, as Miss Katherine F. Fanning saw them in the kindergarten of Kobe, reminded her of so many little human butterflies. From that time on, 1914, she has loved and worked for the women and children of Japan, first in Kobe as a teacher in the Kindergarten Training School, then at Kyoto, later at Maebashi and now at Tottori.

Because Tottori is subject to earthquakes, fortunately not severe ones, it has been nicknamed "Tottori the Tottery."

Aside from the supervision of the kindergartens Miss Fanning developed work among the mothers and children, calling in the homes and holding meetings. It was because financial coditions necessitated turning over to local care the kindergartens, with which Miss Fanning was associated

in Kyoto, that she was transferred to Tottori, a seven hour train ride from Kyoto. She lives in that ancient center with its picturesque gnarled pines, "in the shadow of the mountains," where once a feudal castle kept watch above the people. In the house called "Coe House," named after Miss Estella Coe, who was forced to give up her splendid work because of illness, Miss Fanning dwells with two Japanese girls, one a teacher in the Nansokan and the other the house manager.

At Tottori Miss Fanning is doing social service work. Not long ago she attended an interesting meeting at which were Buddist priests and city officials, Christians and other private citizens, all interested in bettering the social service work at Tottori. "Our Nansokan work is educational and recreational, not organically but in spirit, linked with the church life," declares Miss Fanning.

Miss Fanning's eagerness to serve others, especially women and children in distant lands, began during her Wellesley College days from which istitution she was graduated in 1913. She received an appointment to Japan under the American Board in 1914. The intervening year she spent at home, studying meanwhile at the School of Civics and Philanthropy in Chicago. Her love of music has been of great help to her in both kindergarten and social service work. After her first term in Japan she took a course, during furlough, at the Lucy Wheelock Kindergarten Training School.

TREASURER'S REPORT.

Report of Woman's Mission Board, Va. Valley Conference, for the fourth quarter ending July 10, 1934.

Amount in treasury		$ 5.48
Women's Societies.		
Bethel	$ 7.77	
Concord	5.00	
Dry Run	4.00	
Leaksville	21.35	
Linville	70.61	
New Hope	12.50	
New Port	7.60	
Winchester	31.37	
Young People.		
Antioch	14.48	
Rally Offerings.		
Rockingham	2.83	
Page	5.00	
Northern	2.60	
Total		$ 190.95

DISBURSEMENTS.

July 14:—		
To Mrs. Hardcastle	$183.98	
To Mrs. A. W. Andes		
Postage and expense	2.78	
To Verdie Showalter		
Postage	2.43	
Total		$ 189.19
Amount in treasury July 11, 1934		$ 1.76

Following is the Annual Report of the Woman's Mission Board, year ending July 10, 1934.

Amount in treasury July 20, 1933.		$ 1.41
Conference Offering		5.97
Woman's Societies.		
Bethel	17.08	
Concord	5.00	
Dry Run	13.50	
Leaksville	45.64	
Linville	83.91	
New Hope	19.80	
New Port	13.20	
Winchester	67.39	
Woods Chapel	4.00	
Total		$ 269.52
Young People.		
Antioch	28.06	
Mayland	3.10	
Timber Ridge	10.96	
Whistlers Chapel	1.00	
Total		$ 43.12
Cradle Roll		
Antioch	2.35	
Leaksville	.80	
Linville	5.00	
Total		$ 8.15
Rally.		
Rockingham District	2.83	
Page District	5.00	
Northern District	2.60	
Total		$ 10.43
Grand Total		$ 338.60

DISBURSEMENTS

1933—		
July 20.—To Rev. Horace Lequear..	$ 2.00	
Oct. 18.—To Mrs. H. S. Hardcastle..	30.94	
1934—		
Jan. 15.—To Mrs. H. S. Hardcastle.	73.97	
Apr. 11.—To Mrs. H. S. Hardcastle..	40.74	
July 14.—To Mrs. H. S. Hardcastle.	183.98	
July 14.—To Verdie Showalter, postage	2.43	
July 14.—To Mrs. A. W. Andes, Postage and expense	2.78	
Total		$ 336.84
Amount in treasury July 19, 1934.		$ 1.76

VERDIE SHOWALTER, *Treas.*
W. M. B. Va. Valley Conf.

NARROW NATIONALISM.

"Without venturing to pass judgment on the wisdom or unwisdom of specific economic or political proposals which have been advanced in international circles, it is impossible to avoid the feeling that the ideal itself of internationalism and world brotherhood has undergone a serious setback from which it may take years to recover. That the prevailing atmosphere is unfavorable to foreign missions also goes without saying. But the really important question lies quite in another direction. It is whether the foreign missionary enterprise will respond to the challenge of the present situation and stand forth as an apostle of world brotherhood in Christ, preaching the Gospel of a world-wide love and service, refusing to yield to selfishness even though advocated by nationalism. No corrective to the present spirit of international ill-will would be so profound and effective as a forward movement in foreign missions. Here is one field at least in which international proposals are not dangerous or doubtful. In the face of so-called international disillusionment, the Church moves forward and outword in the service of Christ."—Charles R. Watson, "Missions and Internationalism," *Missionary Review of the World.*

ROCKY FORD.

Our revival meetings this year have been very gratifying. There seems to be a general spiritual awakening in our entire communities. Each of the services, during the ten days at Elk Spur, and twelve days at Rocky Ford were attended by large crowds.

There were only four added to the churches, but we feel that the seed sown will be reaching the harvest in the days to come. We can see a fine result already, in the form of church attendance. There seems to be a spiritual atmosphere in each service that can't be explained. You can just feel it, and know God is there.

We ask your continued prayers, that we may do our Master's will in the great field of service here.

REV. AND MRS. R. T. GRISSOM.
Fancy Gap, Va.

CHRISTIANIZING THE WORLD ORDER.

(From an address at the General Council.)

Christ came to save the world. It never needed saving so much as at the present moment. Christ understood that man's need is deep as well as wide. He worked in both dimensions. He looked into man's heart and found sin. He knew that sin would ruin man. Christ knew that man is a social creature. If he is to be saved, he must be saved in relation to his fellowman as well as in relation to his God.

The idea of separating what we call social relations from what we call Missions never occurred to Jesus. That is a man-made distinction. To build a program for a church on the assumption that Missions—what we think of as the extension of the gospel—is essentially different from "research education and social action"—words we are coming to use in describing the intelligent application of the gospel to social relations—is folly because it is unreal. Men and Women who have a passion for helping to draw peoples of all nations into fellowship with God through Christ must have a passion for helping to draw the people of their own and of every nation into righteous fellowship with one another through Christ.

Moreover, we are rapidly learning that the nations of the world are "inescapably interlocked," as Basil Matthews says. Even Heywood Broun has learned that a slum is a source of annoyance even if you do not live in it. Just so, we are learning that an unwholesome and unjust state of affairs in any nation is a threat to the welfare of every nation. Sir Austin Chamberlain has just reminded Europe that "no one of us can find security in isolation" and he might have added that the only real security is to be found in Christianizing the world order.

It is considerations like these that lead me to welcome in the warm enthusiasm the new emphasis of our Congregational and Christian fellowship on Christian social action. Of course, such thought and effort as we can wisely put forth along this line should be most intimately associated with the organized efforts we have been making for decades to christianize the world order, including the United States. In essence, it is not new. In reality, it is very imperative. It means letting the gospel of Christ get a new hold on us. It means our clearer understanding of what he meant by the Kingdom of God. And we shall expect that as the gospel grips our hearts with greater force and as we get a clearer idea of what loyalty to the Kingdom of God involves, we shall unitedly seek the best means of doing our part as Christian men and women to christianize the world order.

FRED FIELD GOODSELL.

The Church of Christ is no completed thing, but a perpetual protest against evil never vanquished, and a promise toward a kingdom never reached.—*Julia Ward Howe.*

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

Rev. F. C. Lester, *Editor*, 505 S. Main St., Norfolk, Va.

ELON SUMMER SCHOOL.

The Elon Summer School of Leadership Training closed a very successful session on last Sunday. Eighty-four people were enrolled, and sixty-one credits were given for successful work in Standard Leadership Training Classes. Eleven ministers were present, and had daily sessions of their own in addition to sharing the young people's programs.

The daily schedule was plenty full to keep everyone busy from early morning until late at night. Class work filled the morning after the chapel service conducted by the dean, who is this writer. Afternoons were filled with rest, study and recreation. Evenings were filled with vesper services, forums on "Christian Youth Building a New World," and a variety of other interesting programs.

Of course there was time for the making of friendships. Nearly half of the group had never been to Elon before. Everyone met new people, and out of this fellowship will grow, let us hope, life-long friendships that will bring much happiness.

The high point of the school was reached on Sunday morning when Dr. Charles Eldred Shelton of Portsmouth, Virginia, preached on "Men Wanted" and communion service was administered by the dean. From this consecration service the young people and their leaders returned home with the high hope of being a blessing to those who had not attended Elon this year.

A STORY WORTH TELLING.

Those of us who lose sleep and weight in order to carry through the summer school program sometimes wonder whether it is worth the effort. It costs money and much human energy to conduct such a school. For months someone must plan a program, secure teachers, counsellors and other workers, advertise far and wide, furnish scholarships to those who cannot pay, and then the workers give a week of hard labor without financial reward in order that those who want to learn may have their chance.

But stories that come to me make me believe that the effort is not in vain. Here is an actual experience.

Last year one of the girls went home and began saving money so she could come to Elon this summer. When the time arrived she had the money, but circumstances were such that she could not attend. She gave her money to another who did come this year.

If the summer school can create that kind of spirit, and it did, there are those who will count it a joy to work for the school.

A LOVING CUP PRESENTED.

Another girl who has attended the summer school for several years but who could not go this time offered a silver loving-cup to the church that would send the largest delegation in proportion to membership. It is not possible to tell whether this aided in attendance or not, but there were thirty-four more present this year than last.

The cup was presented Sunday at noon to three representatives of the only church in Western North Carolina that had young people at Elon this year. The Ether young people, and the gentleman who came to take them home, seemed to be very proud and appreciative of this recognition, and here's hoping they will be successful in bringing still more from their church next year, as they hope to do.

Other churches that had a good percentage were Winston-Salem, Chapel Hill, and First Church, Norfolk. The latter church had eight young people and pastor present.

NOW FOR A VACATION.

On at least one occasion Jesus said to his disciples, "Come ye yourselves apart, and rest a while." He knew the value of a vacation. He knew that the regular grind of the daily tasks would soon wear the human machinery so that it would not function properly. He knew that constant thought on the same things would make the mind less than it ought to be. He knew that the spirit of man needs the refreshment of change. He knew that those who give of themselves must themselves be refreshed.

My church believes that Jesus was right. They believe that he was right concerning a vacation. The church gives me the month of August as a vacation. They expect me to rest and find renewal. They hope that when September comes I will be ready for another year of hard labor and eager leadership. They want me to be physically, mentally, and spiritually fit for the services that should be rendered to this community, as well as a servant to the larger group whom I try to serve. They want me to be at my best at all times. Therefore, they say for me to take a vacation in August.

My church is wise in this decision. I shall obey their will and take some rest. Dozens of things need to be done, but most of them must wait. Perhaps I can do them better after a rest. Please do not be disappointed if you receive no answer to letters during August. I may not even receive them for I am going to some place that I do not now know, where work will not follow. I shall furnish material for this page, but shall carry no other responsibilities with me.

It is important for people to live at peace in a world of noisy conflicts. We sometimes have to worship in the midst of a tumult, or not worship at all. It takes real manhood to keep one's head when all about seem to have lost theirs. Far too many people are frightened by an unexpected noise, are constantly on edge by what they call nerves, and are tortured by the swift currents of life that whirl about them. That is not the way a Christian should be. A vacation should help to calm one's nerves, steady one's thoughts, and strengthen one's spirit. That's what I'm hoping to get during the month of August. And that's what I am praying for you when you have your vacation.

ANNUAL MEETING OF THE BOARD OF CHRISTIAN EDUCATION.

The annual meeting of the Board of Christian Education of the Southern Convention met at Elon College on the afternoon of July 26th. Those present were Rev. H. S. Hardcastle, Rev. R. L. House, Mr. W. H. Baker, Mr. C. H. Stephenson, Mrs. C. H. Rowland, Miss Priscilla Chase, and F. C. Lester. Absent members were Revs. George C. Edwards, John Chapman, and J. F. Morgan.

Officers elected for the next biennium were: Chairman, F. C. Lester; Vice-chairman, Rev. H. S. Hardcastle; Secretary, Miss Priscilla Chase; and Treasurer, Mr. C. H. Stephenson.

Reports showed that 210 copies of the New Testament and Psalms had been distributed, Sunday School Conventions aided, young people's work promoted, leadership training schools conducted in several places, the summer school held, and an average of 100 letters per month sent from the office in Norfolk, Virginia. The work has been handicapped for lack of funds, but a real service has been rendered to the churches.

Plans were made to do even a more constructive work the coming year. We stand ready to hold leadership training schools wherever they are desired, to aid Sunday School conventions with plans for work and annual programs, to join hands with Youth Fellowships in whatever they want to undertake for the betterment of young people, and to do any other type of work that our churches need. It is proposed to promote Vacation Schools next summer in a bigger way than ever. At least three training schools for leaders of Vacation Schools are to be held in Eastern Virginia so that local leaders can come together to plan what is the best way to conduct their schools.

If the Board is to do the things that should be done, it will be necessary for us to have larger support financially. The Sunday School conventions have given the Board their available funds this year, but the total amount is well under a thousand dollars. It will take more than twice this amount to do the things that cry for attention. Members of the Board were of the opinion that the Sunday Schools will be willing to give an offering on Rally Day, the first Sunday in October, to aid in doing this educational work. A call will be made for such an offering. If you who read this will begin to think and plan for this offering, it will be possible for us to receive enough funds to aid greatly in the accomplishment of the things that need to be done. All the Board can promise is that every penny coming to us will be invested to the best of our judgment for the benefit of our churches. We are eager to work. And we appreciate your help.

NATURE AS SEEN BY THE PSALMIST AND SCIENTIST.

Christian Endeavor Topic for Aug. 12, 1934.

Daily readings:

Monday, Aug. 6—The Beauty of Nature. Isa. 35:1-19.

Tuesday, Aug. 7—The Laws of Nature. Gal. 6:7-8.

Wednesday, Aug. 8—Mysteries of Nature. Psalm 139:11-17.

Thursday, Aug. 9—God in Nature. Ps. 107:32-43.

Friday, Aug. 10—Mystery of Growth. Matt. 13:31-32.

Saturday, Aug. 11—The Nature of Mind. John 3:1-13.

Sunday, Aug. 12—Scientist and Poet. Ps. 8:3-6.

Program.

Theme: "Flower Meeting."

Instrumental Prelude: "O Beautiful for Spacious Skies."

Opening Hymn: "The Spacious Firmament on High."

Scripture: Psalm 8:3-9.

Prayer:

Hymn: "God of the Earth, the Sky, the Sea."

Speaker and Assistant: Theme—"Nature As Seen by the Psalmist and Scientist, by the Poet and Man of Science."

Processional Hymn: (As the members lay

(Continued on page 15.)

Sunday School Lesson

By Rev. H. S. Hardcastle.

ELISHA HELPS THE NEEDY.

LESSON VI—AUGUST 5, 1934.

Golden Text: *Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me.*—Matt. 25:40.

Lesson Text: 2 Kings 4:1-44.

Elijah—Elisha.

The mantle of Elijah fell upon Elisha. In God's plan there is a place for all. How different the men were in temperament, in spirit, in method! And yet God richly blessed the ministry of each. Every man is to be himself. Every man is to do his work in his own way. One of the glories of life is its individuality. God has honored every one of us in that he has made us with an individuality and a personality of our own. Let every man be sincere, let him be natural, let him do his work according to God's purpose for his individual life. It takes men of all kinds and all types to do God's work. Let us stand, every one of us in his or her place.

"The Preacher's Home."

As the writer read the story of how the Shunammite woman prepared a room for Elisha and how he was invited to make "himself at home" whenever he was passing that way, he thought of the homes with the open door which were always open to him when he was a student pastor. As he went out on Saturdays for his Sunday appointments there was always the problem of his entertainment, that is, of a place to stay. Sometimes he had an invitation, sometimes he did not. But always there were generous-hearted people whose homes were always open to him. "If no one else invites you, or if you do not have a place to stay, come to my house and make yourself at home" they would say. How little they realized what it meant to the young preacher under the circumstances. There rises before him as he writes these notes a number of faces of those who thus took him into their homes and thus caused him to thank God and take courage. For them he gives thanks unto this day. And there are a number of preachers who have blessed memories and thankful hearts for just such "preachers' homes."

A Two-Sided Proposition.

It was not a one-sided proposition. The Shunammite woman did a great deal for Elisha. But Elisha also did a great deal for the Shunammite woman and for her home. His presence was helpful, his ministry of service was generous. The true man of God who enters a home, whether on a pastoral call, or as a guest, will leave a blessing and a benediction in that home. Many a boy or girl has got the first impulse to the ministry or to Christian service because a wholesome, sincere man of God has been in the home. And many a home has become Christian in a more vital sense because the influence and the suggestions of a man of God, who may have been only a passing caller. Whatever else the minister may be forced to give up, he ought not to give up the personal touch with the home and the family. After all it is people that count.

"Send for the Preacher."

The boy which had come into the Shunammite home, the only son, and he of their old age, took sick and died. Instinctively they turned to the man of God. In our modern life, of course, they would have sent for a doctor. That is as it should be. It is no evidence of lack of faith that we call in a physician when our loved ones are ill. But in our modern life, we also "let the preacher know." We may not have been very regular in our church attendance, or very prompt in the payment of our dues, indeed we may not have had much use for the church or the minister when things were going well, but somehow or other it helps to have a man of God around when loved ones are ill, and especially when a child, an only child has been taken. And the man of God who goes into a home where there is sickness or trouble or death, has a great responsibility and a great privilege and opportunity. It might be added that the true man of God will go when he knows of trouble. As a matter of fact the minister wants his people to let him know when they need him.

"And Elisha . . . . Prayed."

When Elisha came to the home he found that the boy was dead. He went up into the lad's room, shut the door, and in secret he prayed unto the Father who seeth in secret. There was nothing that he could do until he prayed. In our hours of extremity and dire need it is a good thing to pray, to tell the Father about it, to ask Him for help, to renew our strength by waiting upon him. Send for the doctor to be sure. But do more than that. Submit your case to the Great Physician.

. . "And Elisha . . . . Lay Upon the Child."

Elisha prayed. But he also did more than pray. He helped to answer his prayer. He was true to the heavenly vision. It may seem a little strange to read about Elisha lying upon the child, mouth to mouth, eye to eye, hand to hand, but there is a great spiritual truth in this simple account. We can create spiritual life in others as we give them the personal touch of our own warm spiritual life. There is no substitute for the personal touch, that is the living personal touch. What happened in a physical sense when Elisha touched that boy, happens in a spiritual sense when warm, vital spiritual personalities touch the lives of others. What a challenge to keep our lives at a high level!

"And She Took Up Her Son, and Went Out."

The prayer of faith, the human touch, and the power of the living God restored the boy to life again, and he was given again to the overjoyed mother. It is a happy climax to an interesting story. But alas it is not always thus in our actual, twentieth century life. Father, mother, husband, wife, son, daughter, neighbor, friend fall on sleep from which we cannot awaken them. Even the most earnest and insistent prayer cannot bring them back again. God does not, so far as we know, give back the dead as in the case in point in today's lesson. But he does give grace. He does not leave us comfortless. He is able to keep that which we have committed unto him against that day, and in His own good time, we shall have each other again. Wherefore my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord.

SOME GAY, ADVENTROUS THING.

"The day will bring some lovely thing,
I say it over each new dawn;
'Some gay adventrous thing to hold
Against my heart when it is gone.'
And so I rise and go to meet
The day with wings upon my feet.

"I came upon it unaware—
Some sudden beauty without name;
A snatch of song, a breath of pine,
A poem lit with golden flame;
High tangled bird notes, keenly thinned,
Like flying color on the wing.

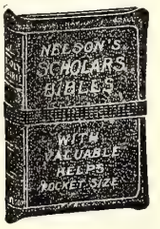
"No day has ever failed me quite—
Before the greatest day is done;
I am upon some misty bloom
Or a late line of crimson sun;
Each night I pause, remembering,
Some gay, adventrous, lovely thing."

Grace Noll Crowell.

AMERICAN STANDARD BIBLES.

Authorized and Edited by American Revision Committee, and Published by Thomas Nelson & Sons.

These Bibles contain the Concise Bible Dictionary which forms the helps to these Teachers' Bibles. It supplies ,in the most condensed and convenient form, all the latest information about the Bible, its writers, its language, the various versions, complete chronology, life of Christ, with harmony of the Gospels, life and travels of St. Paul, etc. The illustrations are reproduced from recent photographs, and truly illustrate the articles. The Combined Concordance is entirely new, and has been made expressly for the American Standard Version. It combines with the Concordance, Subject-Index, Scripture Proper Names, etc. The 12 Maps have been carefully revised and are beautifully colored. In making orders, give the number and price.



135—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold. **$3.00**

India Paper Edition, Only 16-16 of an inch thick.

. 133X—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold, **$4.00**

SUNDAY SCHOOL SCHOLARS' BIBLE.

Especially made up for gift or reward Bibles for Sunday School scholars, containing a special series of very practical and useful helps and Bible Questions and Answers, etc. Printed on fine white Bible paper; ruby type; pocket size, 3¾x5⅜ inches, and 1 inch thick, with 31 full-page illustrations in sepia. All bindings are black.

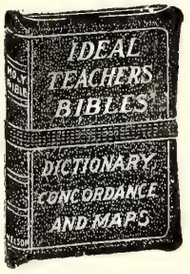
Ruby Type, Size 3¾x5⅜ Inches, and 1 Inch Thick.

65—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on side and back in pure gold; 6 colored maps **$2.50**

AUTHORIZED VERSION.

RED LETTER TEACHERS' BIBLES.

Brevier Type (8 vo.), Self-Pronouncing, Size 5⅜x8½ Inches and 1⅜ Inches Thick.

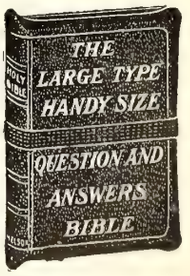


Containing the Bible, with full references. The words of Christ in the New Testament are printed in red; other parts of the book are printed in black. With Concise Bible Dictionary, combined Concordance, and 12 indexed maps.

7852—Genuine Leather, Lavant grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold **$4.75**

RED-LETTER EDITION.

With All the Words of Christ in the New Testament Printed in Red.



1282—Genuine Leather, Morocco grain, divinity circuit round corners, red under gold edges, register and headbands; title stamped on side and back in pure gold **$3.25**

60—Bound in Cloth, stiff covers, square corners, red edges, Sunday School Scholars' Bible, stamped in pure gold on cover, no illustrations; special book for Sunday Schools **95c**

Any of the above Bibles sent postpaid. Address

THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy

MONDAY.

"A MAN."

Readings: Acts 17:26; Gen. 1:27; Ps. 8:5-6.

"What is man that thou art mindful of him?" —Ps. 8:4.

Everywhere we go, and in the company of all our associates, we find men whose life suggests the spontaneous assertion, "There is a man."

What do we mean "man"? Just this:

A man well poised and apparently master of any situation relating to him.

A man who is what he seems.

A man who is considerate of others in whatever walk of life; who makes them glad, and whose influence makes them better.

A man who knows that he knows, but knows also that others too may know, and that he can learn from them.

A man not too quick to anger, but positive and helpful where cross sections irritate.

A man who controls his appetites and passions and improves by reason of faults, an example of virtue, wisdom and courage.

A man who, said Festus, "Thinks himself an act of act of God—and that his life a breath of God."

A man who believes in God, believes Jesus a perfect example to follow, and is happy in his belief.

A man whose disposition is such that it reflects the spontaneous opinion in others, "There goes a man."

Do you know anyone embracing all these traits? Yes, and then some. Mr. Beecher said, "God never made anything more beautiful."

Prayer—Pray as you desire, and close with the Lord's prayer.

TUESDAY.

"REMOVING MOUNTAINS."

"Verily I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place; and it shall remove; and nothing shall be impossible to you."—Matt. 17:20.

Can this be true? Can I remove a mountain? Let Bruce Barton answer. He says, "a man, a sales manager, flopped down in his office one day, heaving with despair and in broken sentences, told him a story of his lucrative business blowing up, and he left almost penniless. The prospect filled him with terror. He was ready to do anything, even commit suicide."

Barton said, "Your situation is very serious on one condition."

"On what condition?" he replied.

"On the condition that you have been making your living all these years under false pretenses. That you really can't write a sales letter."

"But I can write a sales letter," was the quick retort.

"That's the stuff," Barton answered.

To make a long story short, Barton took the friend to his window, showed him hundreds of offices all representing people selling something.

"Get yourself some letter-head paper, use your residence as an office. Write those people a letter that will sell them the idea that you can make them money. Use me for reference.'

He did it and at the end of the first six months his earnings, were $2500.00 a year. The mountain was removed because he had faith in what he could do.

All of us have problems. Even instances like the above break down in this world-wide "depression," nevertheless, can it not be ventured that all of us have moved many a mountain of the impossible by faith in something, and faith in ourselves.

Prayer—O Lord, our God, in Thee is all power. We pray for the shining glory of Thy light to dawn more and more in our lives to lead us on to triumph over difficulties till our life's successes shall be made of the stuff that overcomes such failures. We ask for Jesus' sake.—*Amen.*

WEDNESDAY.

"SPIRITUAL ARCHITECTURE."

"In whom ye are baptized together for a habitation of God in the spirit."—Eph. 2:22.

Paul is writing to the men and women who constituted the church at Ephesus. These people were familiar with construction. They knew the structure of temples and the temple of Diana no doubt was in their minds. Hence, when Paul points to it as an apt illustration of the church and of cooperative fellowship of the redeemed in Christ, it gripped them.

The apostle referred to a city which hath foundations, whose builder and maker is God, —God Himself is the architect and the builder. This city is the church of the living God made up of living men. God laid upon Jesus the erection of a structure out of fallen humanity, and this structure has been in process of construction ever since; its advancement has never been interrupted; it is still rising and one day it will be completed, notwithstanding the critics who say that the church is dead.

But this structure can go forward no faster than men will let it. If you and I are the material, its advancement depends upon just how much we will be used, and just how much we all will do our parts. Just how much we may hinder the progress of God in His kingdom by failing in our part, cannot be estimated. There is no doubt that the kingdom is hindered as much by such failures as by sin.

Prayer—O Lord, we feel that we need to rededicate our lives to Thee that we may fill our place in Thy church. So be it now, and from the transparent walls of Thy spiritual temple may we behold life so high, so pure, and so serene that we may be said to live at Thy threshold. This we ask in Jesus' name.—*Amen.*

THURSDAY.

"FINDING THE COURSE."

"What man is he that feareth the Lord? Him shall he teach in the way that he shall choose.— Ps. 25:12.

Moffatt, for the last half of this text, says, "Learn what is the right course to take."

Every person is sagacious enough to desire to know the right course in his pursuits. Nothing is more important to the mariner at sea. In order to find this course, the chart of the seas, which represents the composite knowledge of all seafaring and surveys for the ages past; the stars of the heavens in their courses, are consulted; and all the intelligence of man in computing and reckoning, are brought to bear in order to find the right way over the trackless sea and to arrive "safe at last, the danger past," at their port.

To reverence the Lord, and walk in obedience to Him, may seem an intangible sort of thing in the practical business of finding the right thing to do in a given situation, but the fact is that it has about as much to do with it as the magnetic pole, the chart, the skies, and intelligent navigation has to do with steering the ship in the right channels. In the latter it is obedience to natural laws (which are laws of God) and in the former it is reverence for God in the soul. When that reverence drops out of the life, wisdom is reduced to maxims and distilled prudence.

Prayer—Our Father, we thank Thee that Thou hast not failed; that from the experience of Thy children we can believe Thou wilt show us what is good, Thou wilt show us the way; and we pray for it this day, in the name of Christ.—*Amen.*

FRIDAY.

"THE POWER OF SECRET SINS."

"Who can understand his errors? Cleanse Thou me from secret faults."—Ps. 19:12.

Secret faults are two-fold; subjective and objective. There may be sins within us; both those which we are ashamed to be known, and those that creep unconsciously into our habits; and, there are sins without which are hidden from our view, into which we may fall unawares.

One may like to yield to his impulses and passions, yet, like the termite that eats away the foundations of a structure till the building falls, inner secrets or unconscious sins undermine the foundation of character, and it falls with a crash sometime. Jesus likened it to building a house on sand.

One may be too righteous to steal or commit murder, but that is not a test of his character. The test is, does he feel the same guilt when he takes profit which involve injustice and exploitation and when he is extortionate with widows and orphans?

A Christian must see with the eyes of Jesus and detect both inwardly and outwardly the quality and the consequences of acts and attitudes whose evil results do not appear on the surface. We must have downright honesty in the heart, and lay self on the altar of God as an acceptable sacrifice, which Paul said is "our reasonable service, and be not transformed to this world, but be ye transformed by the renewing of your mind." "Let this mind be in you," said He, "which was in Christ Jesus."

Prayer—O Lord, our God, spare us from the consequences of what we have done amiss, forgive our sins and inspire our lives in all body, mind and spirit. This we ask for Jesus' sake.—*Amen.*

SATURDAY.

"TALKING POINTS."

"And the devil said unto him, 'To thee will I give all this authority, and the glory of them'."— Luke 4:1-13.

The devil is fertile in devising effective talking points, as he showed himself when he tempted Christ in the wilderness, and we must always be on our guard against his resourcefulness. "You need a little fun now and then, " "People will laugh at you, if you don't," "Everybody else is doing it"—these are some of his glib talking points.

We also must have our talking points, as Christ had in the temptation; and none are better than His, namely, apt Bible quotations. The Bible can out-talk Satan at any time, for it is an armory of divine wisdom. Happy is he who can put his hands on its weapons readily.

Prayer—Our Saviour, save us from temptation, deliver us from evil. May we not be wise in our own wisdom, but in Thine.—*Amen.*

AMOS R. WELLS.

(Continued on page 14.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, *Pastor.*

HEARING THE VOICE OF GOD.

By JOHN G. TRUITT.

"The people therefore that stood by, and heard it, said that it thundered: others said, An angel spake to him."—John 12:29.

The crowd can hear the voice of God. It may not, and from our text it seems it does not always have the right interpretation of it. But it is something to know that the crowd can hear God's voice. The crowd that gathered about Jesus in the Gentile court of the Jerusalem temple on the last day of his public ministry heard the voice of God. They said it thundered.

Jesus had just come to the conclusion of the prayer, about which I spake in my most recent message to you. He had reached that sublime climax in which he said: "Father, glorify Thy name" "Then there came a voice from heaven saying, I have both glorified it, and will glorify it again. The people therefore that stood by and heard said it thundered: others said, An angel spake to him. Jesus answered and said, This voice came not because of me, but for your sakes." The crowd heard the voice.

It is not the first time we have an account in the Scriptures of the crowd hearing the voice of God. In the days of the wilderness wanderings the children of Israel heard the voice of God from Sinai, "And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die."

The infinite, powerful voice of God has been reduced to proper proportions to fit our finite ears. So reduced has it been that we may speak of it as the "still, small voice." Thousands of volts of electricity are carried on our high-power electric lines, but it is greatly reduced before it is turned in to light homes, and streets. In natural ways God brings his voice to us that we may hear it, and know his will for our lives. "The heavens declare the glory of God, and the firmament showeth his handiwork." The starry vault of midnight blue. There is no sound, no language, save the language of beauty and immensity, and no voice is heard; but nevertheless God is declared. And they that have ears to hear may hear what the heavens declare.

God's voice is made understandable—reduced to fit our ears. I heard it in the sweet songs of my mother as she sang: "Blessed assurance, Jesus is mine; oh! what a foretaste of glory divine." I heard it in the sweet teachings of my Sunday School in the little white church by the road. And I have heard it in a thousand places, and in a thousand ways since then. It has never sounded like thunder to me. It has sounded far mightier, and far sweeter—that precious, "still, small voice" of God.

The voice which the crowd heard on the day that the nations first came to Jesus was miraculous. It was awe-awakening. It was too much for their understanding. It came for their sakes, and without Jesus they would have missed its import.

It is not miracles the people need; not miracles, but the Master! Thoughtless ones have clamored for miracles. Why does not God do a miracle, and show the people a thing or two? No, that is not His way. People can make as great failure on miracles as on anything else. The chosen people of God marching from Egypt to Canaan followed a miracle of cloud by day and fire by night and made the "failure-march" of all history! They ate miraculous food, and drank miracle-supplied water; and bleached their bones in Sinai's sands! God spake miraculously to their leader Moses, and promised them all success; and they fled before the heathen like grasshoppers before the plowshare! No, miracles are not what the world needs today. Not miracles, but Jesus—the supreme miracle of all time and eternity. Jesus as much as said do not beg for miracles. You do not know what to do with them when you have them. Why if the poeple will hear the simple preaching of the Gospel by humble Christians, they would not believe though one came from the dead to preach to them.

God gave them a miracle, and they said it thundered. The other day in our town a girl-mother laid down her life in bringing her first-born son. She was good. Everybody knew she was full of Christian character. They loved her, they wept over her, and they praised her for her Christian goodness. Hundreds, some say near two thousand of people thronged to her funeral. Why did they come? There were two answers. One man said: People still prize Christian goodness; and others said: Curiosity! Some said "It thundered;" others said, "An angel spake." A still, small voice seemed to whisper to me: This thronging multitude, with their faces wet with tears, is a witness to the goodness of God in the mothers of men!

Yes, I still put my stake on sheer goodness of character in Christ Jesus. It holds. It attracts. It stands all tests, and takes the heart of humanity. It is not miraculous. It is natural for Christ. Notice I say, "in Christ"; for the life that still trusts Christ, thinks of him, accepts him, walks with him, listens to him will find Christian character a natural consequence. The world is not waiting for miracles; it is waiting for that.

There are three reports of the noise heard that day in the Jerusalem temple area. "The people said it thundred." Too many people are accepting the voice of the crowd today. It was wrong that time. And it was wrong next day, when it cried, "Crucify him, crucify him." It will ever be wrong if it does not distinguish the voice of God from the material voices round about. There are people who cannot see the spiritual. To them the man who loves his church and attends the hour of worship is seeking to cover up his daily conduct; and the man who decides for Christ and turns away from his old habits, according to the "thunder-thinkers" will not hold out. Having ears to hear, and hearing not; eyes, and seeing not.

A second report was that an angel had spoken to Jesus. This is indicative of spiritual insight. It was something out of the ordinary. It could not be explained away, they said. Perhaps this was the verdict of Peter, who always could make some reply, and some explanation. And it was certainly an improvement over the first report. It was headed in the right direction. When more understanding was given it would improve. But it, too, as it stood was wrong. They were both wrong in their report. Jesus had spoken to the Father, and the Father had answered.

And so Jesus makes the correct report. He gives them the simple truth. The Father had spoken for their sakes, just as his whole life on earth was for their sakes, and as his death on the cross would be for their sakes. In other words they all heard the voice of God, and even the best of them were still in the dark without Jesus.

In the light of Jesus the voice of God becomes the voice of a loving Father, and given for the good of his children. Without Jesus we shall miss the meaning of God. Without Jesus we shall miss the meaning of life, and of living with others.

They heard the voice of God, but it was the voice of Jesus they needed (I say this reverently, and advisedly; for God gave his voice only three times thus audibly in the New Testament, and with it he says: "My beloved Son, in whom I am well pleased: Hear Him".) The voice of God was to be brought through Jesus—the rectifier of love—so that it might be accessible to our understanding.

May we, then, hear the voice of Jesus, who has sent the Holy Spirit to teach us all things, and to bring all things to our remembrance, whatsoever he has said unto us. The still, small voice, knocking at the temple door of our eternal souls, may we hear him, and open to him; for he will enter and sup with us and we with him! And all the world besides is not to be compared with him. Amen.

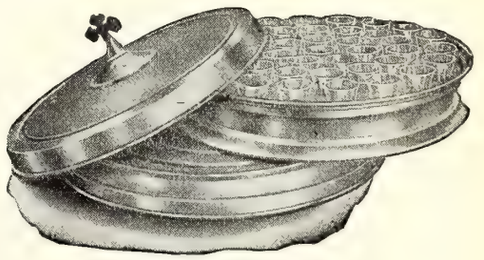
COMMUNION WARE.

Individual Service.

Made in best Silver Plate or Aluminum. Prices low; first-class workmanship and finish.

ALUMINUM.

Aluminum is light in weight, durable, and does not tarnish.



Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses	$7.00
Tray No. 6—Interlocking, with 35 plain glasses	6.75
Tray No. 10—Interlocking, with 30 plain glasses	6.50
Base No. 50-A—Fits Trays 2, 6, or 10.....	2.25
Cover No. 50-A—Fits Trays 2, 6, or 10.....	2.25
Bread Plate No. 1—Narrow rim.....	1.60

SILVER-PLATED.

The Silver-plated Ware is of the very highest grade and best finish; heavily plated on nickel base.

Tray No. 85—Interlocking only, with 36 glasses	$22.00
Base No. 1—Silver-plated; fits Silver Tray 85..	11.00
Cover No. 5—Silver-plated; fits Tray No. 85...	16.00

(For Silver Bread Plates, see under No. 90.)

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	$22.00
Base No. 2—Silver-plated; fits Silver Tray 90..	16.00
Cover No. 4—Silver-plated; fits Silver Tray 90.	14.00

Bread Plate No. 3—Narrow Rim.....	$ 9.00
Bread Plate No. 4—Broad Rim.....	9.00
Filler—Silver Lined.....	6.00

THE CHRISTIAN SUN

1536 East Broad Street **Richmond, Virginia**

A Story for the Children

BETTY JO—A REAL STORY OF A REAL GIRL.

By LYDIA LION ROBERTS.

Betty Jo started to school when she was only three years old, but before that she knew how to make all the letters of the alphabet on her hands. Her father had taught her while she played in the one room of the little log cabin home. In this room Betty Jo and her father and mother ate and slept, worked and played, and visited with their friends. The room held a big chair and a small one, a table, a trunk, a stove and a wash-table.

This one-room home did not seem strange to Betty Jo, for it was the usual home of the people living in that part of the Kentucky mountains. The cabin stood at the head of the creek, which was the only road through the big hills around the little settlement. In summer the creek was dry and any one could walk or ride a mule along the road, but in winter when heavy rains came and the snows melted and rushed down the mountains the creek was deep and dangerous. Sometimes it was several days before any one could get through the swirling waters to his neighbors or to the world outside.

The schoolhouse, which had only one bare dark room, stood right in front of Betty Jo's home, and the teacher was her own father. Betty Jo was never kept away from school, though some of the mountain children had to work in the cornfields or in the vegetable patch. Sometimes they had to stay at home to take care of a baby brother or sister while their mother hoed in the fields. Because Betty Jo liked to read and go to school and draw better than to romp and play, she was called a "qure youngen."

"That gal would cry all day if her pappy kept her from school," said a neighbor.

"They do say that she takes to her books like a squirrel to nuts," said another mountaineer.

As Betty grew older her home grew bigger. Two front rooms were added to the cabin and the back porch was made into a kitchen. It seemed a large house to the mountaineers, and people from up and down the creek came to look at the cabin that had four rooms.

One day a team of oxen came plodding into the hills, over a rough road ten miles long right up through the creek. They stopped at Betty Jo's house. On the big sled behind the oxen was an organ. It was the finest organ ever seen in that region, and the whole settlement was excited over it. Betty Jo's father taught her all the pieces he knew, and soon she was able to play all the songs she heard. The neighbors came from miles around to see the organ and hear it played.

The oxen had also brought a new post-office. Betty Jo's father put it behind the chimney in one of the rooms, for he was going to be postmaster as well as teacher and organist. The new postoffice was very important to the people around the creek, for the only other one was a long trip away and in stormy weather no one could get any mail. Now a mule would bring in the mail and take it out as often as three times a week.

When Betty Jo was a little older two more rooms were added to the cabin.

"Her pappy is crazy,' said one of the neighbors when he heard the news. "What does he want with so many rooms?"

"He'll be blowed up with that new gas in his kitchen if he don't watch out," said another neighbor.

"A fire in the fireplace gives good enough heat and light," said the first man. "No use fussing with dangerous things like gas."

When the new rooms were finished, the house was painted. This caused some more talk, for the mountaineers seldom painted anything. Then the gas was turned on and its bright and cheerful light amazed the neighbors.

"Betty Jo's house sure be purty and mighty handy," they all agreed.

"There be running water coming right into her kitchen," one friend told another some time later. "It's piped down from the spring above the house and Betty Jo she don't have to bring in pails of water because the water is right there."

When Betty Jo finished high school she went to college. The neighbors shook their heads at such foolishness. The "quare youngen" and her father were still doing queer things. He had planted real grass and rose-bushes around the house. There was a pretty path from the front door down to the gate. The house had new porches on both front and back. The mountain people looked at their own uncomfortable and crowded cabins, at their bare, dirty yards, and began to think. Then they began to do some of the things that made Betty Jo's house so pretty and convenient. Some of them went so far as to have gas put into their houses, and no one was "blowed up.'

One day Betty Jo came home from college. Then the school house began to grow. It grew a whole new row of windows and another room. It had better desks and good bookcases and real books to put on the shelves. Betty Jo and her father kept thinking of things to make the schoolhouse brighter and more attractive for the boys and girls who came walking down the creek road or running down the hills every day to school.

Betty Jo became a school teacher. She taught 50 boys and girls in one room and her father taught 60 boys and girls in the other room. As Betty Jo looked at all the wiggling, eager little boys and girls in her big room she thought back to the time when she had gone to this same school. Sometimes she had been the only pupil there when the weather was bad or the other children had to work in the fields. And now there were more than a hundred children in the little schoolhouse, and there were books in the rooms, green grass and bushes in the yard, and flowers in the gardens. Betty Jo knew she had found her work in the world. She was going to help other boys and girls of the mountains to have pretty, comfortable homes sunny, clean schoolhouses, and a better chance for an education.—*Zion's Herald.*

FAMILY ALTAR.

(Continued from page 12.)

SUNDAY.

"NEIGHBORHOOD LEAVES."

"Devise not evil against thy neighbor, seeing he dwelleth securely by thee."—Prov. 3:27-35.

In any thickly settled neighborhood, when the time comes for the raking up of dry leaves and the cleaning of yards, it is quite common to find at least one lot-owner who puts off this operation till long after all the surrounding yards are cleaned. Then the leaves blow from his lot over all the other lots, making it necessary for his neighbors to do much of their work over again.

These leaves typify the countless annoyances, griefs, and trials that spread from heedless lives over all the lives about them. Far more than most of us realize, we are our brother's keepers. We are the keepers of their peace of mind, often of their success, sometimes of their character. Life is one big neighborhood, and worthy living consists largely in being a good neighbor to all those whose lives we touch in any way.

Prayer—May we keep our own yards in order. May we cooperate. May we be helpful neighbors and not hindering ones.—*Amen.*

HOLMAN SUPERIOR TEACHERS' BIBLES

Authorized Version—Self-Pronouncing — The Best Editions of the World's Best Book

For Adults, Teachers, Preachers, Students, and All Who Would Study the Word of God Intelligently

BOLD BLACK TYPE—COMPACT SIZE 4½x6¾ INCHES—WILL FIT THE COAT POCKET

Part page specimen of Holman Boldblack Type Bible

ST. MATTHEW, 5. *Christ's sermon on the mount.*

13 And leaving Năz'a-rĕth, he came and dwelt in Că-pĕr'na-ŭm, which is upon the sea coast, in the borders of Zăb'u-lon and Nĕph'tha-lĭm:
14 That it might be fulfilled

A.D. 31. CHAP. 4.

934 CHAPTER 5.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.

AND seeing the multitudes, he went up into a moun-

THIS NEW HOLMAN TEACHERS' BIBLE, Pronouncing Text, Bold Black Type is a PRONOUNCED SUCCESS. The latest Bible with NEW HELPS that are quite comprehensive and consist of an Illustrated Bible Dictionary, Concordance and additional aids all under ONE ALPHABETICAL INDEX. Also Fine Maps on Coated Paper, and a specially prepared BIBLE READING COURSE, intended to stimulate and maintain interest in the Bible. Imported Bible paper is used to improve opacity and keep down bulk. By this means you get the benefit of full Biblical information without the physical discomfort of handling a heavy volume.

STYLES AND PRICES—BIBLE PAPER EDITION

4612. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges..... $4.00

4630. Same as 4612, with extra leather lined covers..... 4.75

THIN INDIA PAPER EDITION

With Helps as described above. Size 4½x6¾ inches. One inch in thickness

630X. Egyptian Morocco, divinity circuit, leather linings, red under gold edges, silk head bands and silk marker..... 7.00

633X. Algerian Morocco, divinity circuit, leather lining to edge, silk sewed, round corners, red under gold edges, extra quality binding..... 8.00

EXTRA LARGE PRINT TEACHERS' BIBLES

Large 8 Vo. Size—8x5½ inches—1600 Pages, including 400 pages of Bible Study Helps

Part Page Specimen of Print

Extra spacing between words and lines makes this Bible very easy to read.

ST. MATTHEW, 5. *Christ's sermon on the mount.*

15 [k] The land of Zăb'u-lon, and the land of Nĕph'tha-lĭm, *by* the way of the sea, beyond Jŏr'dan, Gă'lĭ-lee of the Gĕn'tiles;

A. D. 31.

[k] Is. 9. 1, 2. [l] Is. 42. 7. Luke 2. 32. [m] Mark 1. 14.

2 And he opened his mouth, and taught them, saying,
3 [b] Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

CONTAINING COMPLETE HELPS TO BIBLE STUDY, INCLUDING ALL OF THE FOLLOWING FEATURES

A New Practical Course in Bible Reading, A Treasury of Biblical Information. The most carefully compiled, thorough and attractive form in which valuable Biblical information has ever been prepared. Illustrated Self-Pronouncing Bible Dictionary Containing 150 illustrations, concise definitions and textual references on nearly 50,000 subjects. A Practical Comparative Concordance, with nearly 50,000 references. Four Thousand Questions and Answers on the Old and New Testaments. A valuable Help to all Bible Readers.

STYLES AND PRICES

4712. Divinity Circuit (overlapping covers), French Seal Leather, red under gold edges, silk head bands, and silk marker.. $5.00

812RL. Red Letter Teachers' Bible. The Words of Christ in the New Testament, Old Testament Passages alluded to by Christ, various prophecies relating to Christ in the Old Testament, etc., all PRINTED IN RED. Binding same as described above on 4712 and same large Self-Pronouncing type..... 6.00

733X. Holman India Paper, Genuine Morocco, leather lined, silk sewed, divinity circuit, round corners carmine under gold edges, silk head bands and silk marker, same type and helps as above 10.65

All styles sent Postpaid at above prices—Thumb Index 50 cents extra

Christian Orphanage

Dear friends:

We were delighted to have the students and teachers of the Summer School which was in session here last week to visit the Orphanage in a body on Wednesday evening, July 25th. Our good friends, Revs. H. S. Hardcastle and F. C. Lester were in charge.

They sang for our little folks and our good brother, Dr. Charles M. Shelton led in prayer. Brother Hardcastle told the children a story "The Golden Saxon." Miss Chase told the story about the "Grasshopper on the weather vane instead of the rooster." Both were enjoyed.

They visited the "Baby Home" and the old building and inspected them and then came back to the Johnston Hall where our children rendered a program in song. Then Brother Hardcastle and other young boys like Brother McCauley and Bro. House put on some stunts for the amusement of all present. The children were delighted.

We were delighted to have these good people visit us and see the orphanage. Many of them had never been here before. The Christian Orphanage is one of the three major institutions of the Southern Convention and deserves the hearty support of the Convention. It has room for twenty more children if it had funds to support them.

The following has been sent in since our last report:

First and second grades Daily Vacation Bible School, Albemarle, N. C., by Miss Priscilla Chase; 6 cakes soap, 12 scrap books.

Berg's Bakery, Burlington, N. C., 60 dozen rolls.

Miss Violet Holt, Burlington, N. C., 1 cake soap, 1 box washing powder.

Circle No. 4, Burlington Christian Church, Burlington, N. C., 2 cakes soap, soap wrapeprs.

CHAS. D. JOHNSTON, *Supt.*

REPORT FOR AUGUST 2, 1934.

Brought forward		$7,629.26
Sunday School Monthly Offerings.		
Eastern North Carolina Conference:		
Lebanon	$ 3.49	
Henderson	4.10	
		7.59
Western North Carolina Conference:		
Smithwood	1.16	
		1.16
Eastern Virginia Conference:		
Holy Neck	4.83	
First Portsmouth	6.00	
		10.83
Valley Va. Central Conference:		
Mayland	1.00	
		1.00
Alabama Conference:		
New Hope	2.46	
		2.46
Special Offerings.		
T. B. Roberts, support of children..	20.00	
Mrs. George Hamlin, Antioch Church, Roanoke, Alabama	10.00	
First and Second grades Daily Vacation Bible School, Albemarle, N. C.	1.60	
Refund on gasoline by State	41.10	
Collection Hanks Chapel for singing class	15.09	
		87.79
Total for the week		$ 110.83
Grand Total		$7,740.09

YOUTH FELLOWSHIP.

(Continued from page 10.)

their flowers on the altar) "For the Beauty of the Earth."

This will be a *Flower Meeting*—a meeting when every member will bring at least one blossom to put on the altar for someone else. Announce the meeting a week ahead so that everyone will bring a flower, and plan to have the flowers given after the meeting to a shut-in in your neighborhood. Have a table covered with a white cloth in the front of the assembly room where you have your meeting, which you may use as an altar for the flower gifts.

Begin by telling some of the things that you have learned about nature in school, in biology, chemistry, physics, etc. What are the most important facts that these studies have revealed to you? The person who wrote the Eighth Psalm knew very few of these facts. (Read it aloud.) Was he an ignorant person? Has science detracted anything from the truth which is contained in this Psalm?

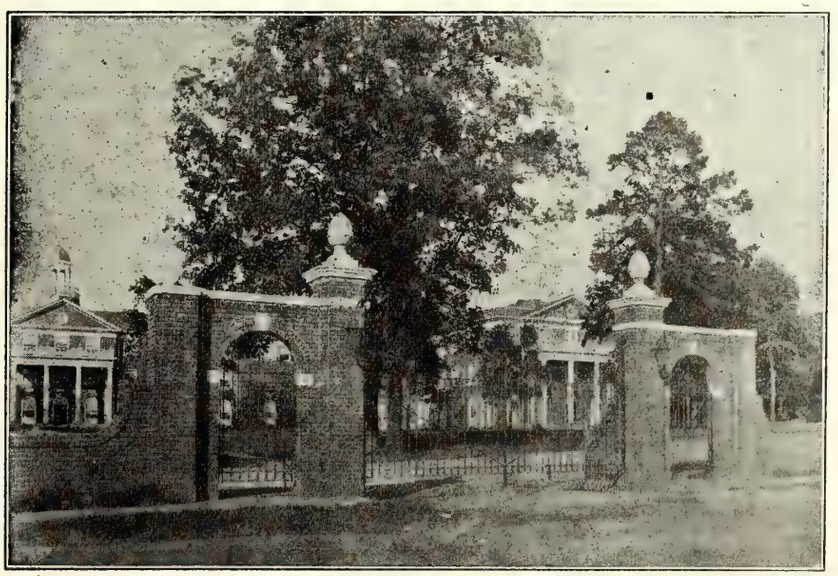
Note that science and poetry are two ways of looking at life. We need them both. The scientist tries to see how the forces of nature work; he thinks he has discovered that the neutran is one ten-trillionth of an inch in diameter—this "cove" of the atom is supposed to contain the energy which is found in all of the universe. The poet instead of experimenting with complex instruments watches the sunsets, the tides, and the growth of flowers and uses poetic language to describe his wonder. We need both: the scientist to try to find out how the universe functions; the poet to express his wonder and appreciations of it.

ELON COLLEGE

AN ACCREDITED COLLEGE

of the

CONGREGATIONAL CHRISTIAN CHURCHES OF THE SOUTHEAST



South Entrance to the Campus

ELON COLLEGE, founded by the Christian Church in 1889, has fully justified the faith and hope of its founders during its 42 years of operation. Its graduates from the four-year course leading to a bachelor's degree, number 980, now living, 122 of whom are in the Christian Ministry and full-time Christian service. The majority of these are members of our own denomination. In addition, 449 are in educational work and are an active influence in the lay leadership of the Christian Church.

THE CHRISTIAN EDUCATION BUILDING, and the definite religious atmosphere of the College, provide the very best facilities available for training for religious leadership, and offer the Church its finest opportunity to train the young people of the denomination to assume active leadership both in the ministry and laity of the local churches.

Address—

C. M. CANNON, *Registrar*

Elon College, - - - - North Carolina

Home Atmosphere—Reasonable Rates—Clean Athletics—Christian Spirit

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational Christian Church.

BOARD OF EDITORS.

J. O. ATKINSON, D. D.....Editor
E. C GILLETTE, D D.....Associate
I. W. JOHNSON, D. D....Contributing
ELISHA A. KING, D. D...Contributing
J T. KERNODLE....Managing Editor

DEPARTMENTAL EDITORS.

H. S. HARDCASTLE...Sunday School
J. G. TRUITT, D. D.....Sermon
F. C. LESTER.....Young People
H. E. ROUNTREE.....Altar

SUBSCRIPTION RATES

One Year $2.00
Six Months 1.00

Trial Subscriptions: Five or more new subscriptions sent in at one time by pastor or president of any church organization, three months for 40c each.

Published Every Thursday at Richmond, Virginia, by the Central Publishing Company, Inc.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Change of Address: Be sure to give both old and new address when asking that your address be changed.

All news matter and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsyth Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

Receipts: The change of label is your receipt for money paid. The label shows date of expiration, and change on label will appear the first or second issue of the month following renewal, provided it was received before the 25th. No other receipt will be sent unless requested. Please notify the Richmond Office if label is not changed as above.

OBITUARIES

HASLETTE.

Robert Everett Haslette, son of the late James A. and Virginia Rawles Haslette, died at his home, Suffolk, Va., July 22, 1934, aged 50 years. The funeral was conducted at Holy Neck Church by the writer, assisted by Dr. J. G. Truitt. The burial was in Holy Neck Cemetery. Mr. Haslette had been a member of Holy Neck Church since childhood. He leaves a widow, Mrs. Huldah Parker Haslette, three children, Robert Everett, Jr., Ella Virginia and Edward Parker Haslette, and two brothers, W. W. Haslette, Whaleyville, Va., and J. O. Haslette, Franklin, Va.

May our heavenly Father bless and comfort these dear ones.

N. G. NEWMAN. Pastor.

TROXLER.

John Jackson Troxler passed from this life June 30, 1934 at the age of 71 years 6 months and 13 days.

He was married to Miss Dora Friddle December 5, 1895, who still survives with the following children: Mrs, Robert Barham, Mrs. John Ellison and W. H. Troxler all of Stokesdale, N. C., eleven grandchildren; also surviving are three brothers, S. H., W. A. and J. M. Troxler.

He was a loving husband and father, always kind and considerate of all with whom he came in contact.

Burial services were at Flat Rock M. E. Church, after which his body was laid to rest in the church cemetery. The services were largely attended. God bless the bereaved. T. J. GREEN.

BROWN.

Whereas, God, Our heavenly father, In his infinite wisdom and love, has removed from our midst our co-worker and brother, James F. Brown, who was a loyal member of the First Christian Church of Roanoke, Alabama, and a consecrated worker in our Sunday School. Brother Brown was a charter member of The First Christian Church of Roanoke. He was at all times interested in the Church and its works and it was his earnest desire to be of help to his fellow-man in the upbuilding of the kingdom.

Therefore, We, The First Christian Church of Roanoke, Ala., do hereby offer the following resolutions:

1st. That God in his all wise providence doeth all things well, and while we mourn the loss of our Brother, we realize our loss is heaven's gain, and we bow in humble submission to the will of him who is ever mindful of us.

2nd. That we have been blessed by having him with us, and his Christian life shall be one of our sweetest memories.

3rd. That we extend our sincere sympathy to the bereaved family and commend them to the all wise father for comfort and consolation.

4th. That a copy of these resolutions be spread upon the records of our church, a copy be sent the family, and a copy sent the **Christian Sun** for publication.

J. H. CHRISLER,
J. S. SLEDGE,
H. P. BEAIRD,
Committee.

REV. FRANK R. SHIPMAN, D. D.

Rev. Frank R. Shipman, D. D., former President of Atlanta Theological Seminary, and for a period acting President of Piedmont College, passed away at North Andover, Massachusetts on July 21st. Dr. Shipman spent many years of very fine service through our educational institutions in Georgia. A large number of former students, as well as a host of friends and associates will be grieved to know of his passing. He was very greatly beloved by all his students, he understood and sympathized with them in their problems and was most generous in his help, enabling many students to secure the desired education. He was a man of scholarship, graduate from Yale College in the year 1885, from the Yale Divinity School in 1889. He was pastor from that time until 1912 at Andover, Massachusetts. He was a man of sound judgment, broad culture, deep human sympathy and sincere Christian character. He came from an old and important family in Hartford, Connecticut, his father having been an honored judge in the Connecticut courts. Both Atlanta Seminary which is now the Southern Seminary Foundation, at Nashville, and Piedmont College owe him a large debt of gratitude. He was not only acting President of Piedmont College, but for years was President of the Board of Trustees of the college and in that capacity rendered a large service. Dr. Shipman was seventy-four years old.

PIEDMONT COLLEGE

Located in

"The Blue Ridge Highlands"

An accredited college with an enviable reputation for superior classroom instruction, and wholesome student life.

Fully recognized and accredited in its home State, and in such neighboring States as North Carolina, South Carolina, Alabama, Tennessee and others. Standard courses leading to the A. B. and B. S. degrees.

The Summer Term, continuing for six and nine weeks, affords opportunity for college and professional study and invigorating recreation.

From six to twelve hours of credit may be earned. Special courses in Elementary, Intermediate, High School and Rural Education. Public School Music and Art; School and Playground Games; Athletic Coaching.

For Fall Term or Summer Bulletin, write

PIEDMONT COLLEGE,
DEMOREST, GEORGIA.

Southern Seminary Foundation

(Successor to Atlanta Theological Seminary.)

AFFILIATED WITH

Vanderbilt University

The Foundation and the other Foundations that are affiliated with Vanderbilt University School of Religion comprise the only Interdenominational Theological School in the South. Through this affiliation the students enjoy the rights and privileges of Vanderbilt University.

DEGREES.

Candidates for degrees are required to have completed their college courses.

The degree of Bachelor of Divinity is offered to qualified students who complete the required courses.

Vanderbilt University also offers the degrees of Master of Arts and Doctor of Philosophy, in accordance with the regulations established in its several departments.

MORE THAN A SCHOOL OF THEOLOGY.

Because of our affiliation with Vanderbilt, our relations with other nearby colleges where our students can take courses without tuition, and the cooperation of the American Red Cross and other social agencies in the city, we prepare students for many types of Christian service.

For information write

WILLIAM JAMES CAMPBELL, *President*,
330 BUTTRICK HALL, VANDERBILT UNIVERSITY,
NASHVILLE, TENN.

THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

IN ESSENTIALS, UNITY. IN NON-ESSENTIALS, LIBERTY. IN ALL THINGS, CHARITY.

VOLUME LXXXVI. RICHMOND, VA., THURSDAY, AUGUST 9, 1934. NUMBER 32.

THE SUN'S OBSERVATORY

Mrs N T Farmer 1-1

Virgin Islands Due Rum Boom.—

When the United States purchased the Virgin Islands a death blow was dealt the major industry of these islands—rum-running, which was prohibited by our national prohibition law. Now this industry is to flower again on Uncle Sam's money and with his blessing, for Mr. Ickes' PWA has just authorized the advancing of $1,000,000 to assist in its re-establishment. Our authority for the above adds: "President Roosevelt, one of whose ancestors had a hand in rum too, is in harmony with the plan," which makes it all right.

Bachelors and Maids Taking Heart.—

The Metropolitan Insurance Company's recently issued bulletin indicates that the marriage rate is going up. The rate increased is 4.3% last year compared with an average annual drop of 7.5% from 1929 to 1932. A still further increase was indicated for the first half of 1934. The bulletin says: "It would appear that the trend has definitely reversed and that a sizable proportion of the two million young men and women who postponed marriage during the difficult days of the depression are plucking up courage and getting married as young people should."

A Beam Which May End War.—

Dr. Nikola Tesla, distinguished Italian scientist, on his seventy-eighth birthday announced what he believes to be the most important of his seven hundred inventions. It is an apparatus and a method of sending through the free air beams so powerful that they simply annihilate armies and airplanes within a radius of two hundred and fifty miles of the sending plant. Dr. Tesla declares that because of its deadly defensive power the beam will put an end to war, since no country could attack another without suffering annihilation of its forces. The inventor thinks that the apparatus will be used first to render cities impregnable; each will be surrounded and covered by an impenetrable wall. Dr. Tesla plans to submit his invention to the Disarmament Conference at Geneva. Should his expections be realized, the inventor will become one of the greatest benefactors of mankind.—*Nashville Christian Advocate.*

Another Unanswered Question.—

Dr. Harry Earl Woolever, editor of the *National Methodist Press* says: "Crime bootlegging, and drukenness have been increasing in the national capital since the destruction of the laws which made liquor selling a crime. Not far from the Capitol, and even closer to the White House, a palatial gambling establishment was raided recently by the police. On Pennsylvania Avenue, two blocks from the White House, a once decent and well-known restaurant has been turned into a 'liquor-house,' with the young women who used to serve nothing but wholesome food now compelled to serve narcotics in the form of all kinds of hard liquors. The Treasury and this great drinking restaurant are separated by only one building. One seeing this condition in Washington may well ask the question, 'Which is worth more in the estimation of Americans, the cold, hard metal brought into the Treasury from the liquor licenses, or these hundreds of youths who are being ensnared into the coils of the alcoholic appetite?' "

Is it the Government or the Governed?—

The Government, which not long ago was plowing under cotton, burning up wheat, slaughtering hogs and enforcing the curtailing of crops, is now suffering the righteous vengeance of outraged Nature in the ruining of crops in the West by prolonged heat and drought. The worst drought in the history of the Midwest and Southwest has already caused a crop loss of hundreds of millions of dollars, and the end is not yet. Officials reporting the wide-spread damages say that each additional day of the withering heat will add thousands of dollars to the tremendous toll already exacted, and express the fear that the blazing, rainless period may continue indefinitely. In Nebraska alone, the crop damage is estimated at $156,000,000. In Missouri, the corn crop lost 100,000,000 bushels in July; the oat yield was only 10 per cent of the normal crop, and pastures were only 15 to 20 per cent of normal and decreasing rapidly. The same story is repeated in Minnesota, Iowa, Kansas, Arkansas, North Dakota, Texas, Oklahoma and other States.—*Methodist-Protestant Recorder.*

Now for Action!—

Organizations, like resolutions, may turn out to be futile and impotent; but, also, like resolutions, there is no reason why they should. The Congregationalists and Christians in the Oberlin Council passed resolutions and formed organizations which if those who voted for them really mean business, are fraught with immense significance and hope. The resolutions and organizations are in some instances closely related. There would have been little value in appointing a Council for Social Action if the churches had no social vision and if there were no spirit of determination in the championing of Christian ideals in the presence of evils, abuses, and maladjusted conditions of society. The resolution concerning the social order sets as the goal of a socialized order nothing that is in any sense more radical or extreme than is demanded by the Christian spirit in individual life and in social efficiency. It ought to be manifest to every thinking person that selfishness and the commonweal cannot go hand in hand, and it ought to be equally manifest that so-called enlightened self-interest has led society into the morass where private profit constitutes a barrier to the solution of the acute, immediate problem of adapting human resources to human needs. This does not mean that everyone caught in the system of private profit is necessarily selfish or unchristian, but it does mean that we must find a way to surmount these barriers that set the special interest of individual, group, or class against the proper distribution and use of all that God has given humanity through nature or human labor and skill. With tolerant, constructive, loving spirit we must face these tasks, and we may well hope for a Council for Social Action that will give us wise guidance and point the way.—*Advance.*

Strikes, and More Strikes!—

Strife between employers and employees seems to be on the increase instead of decreasing, notwithstanding the so called settlements on the western coast. One of the latest is that of workers on the new tunnel connecting New York with New Jersey. The hours of labor are acknowledged short enough and the wages as good. There have been no demands for the shortening of the one or the increase of the other. Indeed, the strike is said by union leaders to be a "protest against the employment of non-union laborers on the job." Thus the issue becomes one of compulsory unionization, backed by threats of general strikes. In this connection, we are told by *Business Weeks* "Two facts emerge prominently. One is that the extensive new rights granted to labor by the Recovery Act do not include the right to compulsory unionization or the right to deprive non-union men of work. The second is that the course of the NRA officials . . . . has been such as to mislead labor into believing that it was given that right. A third fact ought to be noted with these: namely that in many of the recent strikes the majority of workers desired to stay at work but were either tricked or intimidated by the minority." The situation which has resulted is the most critical and powerful factor in retarding recovery, and "at present the Johnsons, the Wagners, and the Perkinses, are making the labor confusion more confounded every day. Nor does the American Federation of Labor," so thinks our informant, "promise to be any help. Its officers have shown neither the understanding nor the will to work for industrial peace; . . . . (but) have remained most often supine and helpless, when they did not aggravate the conflict." These present labor difficulties must end, and they can only be ended by a determination on the part of the sound majority of labor, working with the large majority of employers who have been and are now willing to play the game fairly. The Golden Rule should be their yardstick.

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

Rev. A. R. Flowers is soon to close a three week's stay in Rocky Mount. Besides his work in the city, he has visited several rural district churches where large groups of young people meet in Sunday school, Christian Endeavor, Epworth League and B. Y. P. U. activities. His addresses have been a real inspiration. His years of experience as a leader of young people in education and religion have made him a well qualified leader in this field of Christian service.

G. H. Veazey of Wadley, writes as follows: "We are in the midst of our Leadership training school at Wadley this week. We have a fine attendance, not what it should be, but great good is being done. The teachers seem to be at their best. Quite a few of our pastors are engaged in revivals at this time, and of course cannot be with us. I will begin my first revival next Sunday at Cragford. Rev. G. D. Hunt will be with us to do the preaching. From there I will go to Rock Springs. Rev. C. W. Hanson will do the preaching. Then to New Harmony. Millard (Red) Stevens will be with us conducting a Daily Vacation Bible school and will assist in the revival also."

"Among the many encouraging things at present that we feel will guarantee success to Southern Union College in the midst of the present crisis, is the outstanding young man we have for President. Ross Ensminger was born June 13, 1904, at Winter Park, Fla. He had college work at Piedmont, Demorest, Ga., and Carleton, Northfield, Minn. Seminary work at Yale, and Union. Graduate work two years at University of Chicago. He had experience as a Student Summer Service worker in Colorado, South Dakota, Montana, and Pennsylvania. Was associate professor of Religious Education with Prof. S. A. Bennett at Elon College, N. C., for two years. Has held two pastorates; one at La Moille, Illinois, while at the University of Chicago, and the other at Mantorville, Minn., which he left to come to Southern Union College, that he might be of more service to the youth of today by helping to extend the kingdom of God among men. Married Margaret Godhue, Denison, Minn. Two girls have come to bless the union. Mrs. Ensminger is a graduate of Carleton college, Northfield, Minn. The entire community of Wadley, gladly welcomes this accomplished family into our midst, realizing their ability as community workers as well as college workers. We realize also that they have undertaken a great task at this time, but we, the community, pledge to them our loyal support in this great work."

SPECIAL NOTICE.

Home Coming—Come to the all-day service at Damascus Christian Church the third Sunday, August 19th.

The three main speakers will be Revs. Joseph McCauley of Richmond, Va., O. D. Poythress of So. Norfolk, Va., and Dr. J. O. Atkinson of Elon College, N. C. There will be special music and the song service will be familiar hymns that we all know.

We cordially invite all former Pastors and members and friends to come to this "Home Coming."

LOUISE CRABTREE, *Secy. and Treas.*

PAYMENTS RECEIVED ON SUBSCRIPTIONS DURING JULY.

Below are given the names and addresses of those who remitted for their Christian Sun subscriptions during July. Will you not please look at the label on your paper and, if you are in arrears, also send in your remittance. If you are unable to send in the entire amount, any portion of it will be appreciated. During the summer months, your church paper needs the money which comes from its subscribers in order to meet current bills. Doing your bit will help just lots.

Sincerely,

J. T. KERNODLE, *Mg. Ed.*

R. E. Apple, Brown Summit, N. C.
E. W. Ballard, Walters, Va.
R. H. Barrett, Zuni, Va.
R. F. Braswell, Cary, N. C.
Mrs. W. H. Black, Co. J. W. Holt., Graham, N. C.
Miss Nonnie Fitch, R. 2, Burlington, N. C.
Miss Etta Fleming, R. 1, Middleburg, N .C.
Rev. Joe French, 901 Hillside Ave., Ocean View, Va.
K. S. Gammon, R. 3, Hickory, Va.
Miss Aylmer Goodwin, 305 10th St., Columbus, Ga.
Mrs. Jane Huffines, R. 1, Elon College, N. C.
Mrs. F. N. Hall, Hickory, Va.
Dr. W. A. Harper, 2321 W. End Ave., Nashville, Tenn.
J. A. Kimball, Manson, N. C.
W. E. MacClenny, Suffolk, Va.
Rev. J. E. McCauley, 3206 Grove Ave., Richmond, Va.
Mrs. Sallie S. McCauley, R. 3, Chapel Hill, N. C.
Miss Zula Matthews, R. 1, Varina, N. C.
W. C. Pierce, Sunbury, N. C.
Mrs. J. W. Price, 18 Albemarle Ave., Richmond, Va.
Mrs. E. Ramsey, 152 S. Saratoga St., Suffolk, Va.
J. A. G. Shepherd, R. 1, Altamahaw, N. C.
Mrs. Ida M. Spain, Waverly, Va.
Mrs. J. C. Tate, R. 2, Altamahaw, N. C. (New.)
Miss Mary I. Thomas, R. 4, Burlington, N. C.
J. R. Truitt, 1244 Randolph Ave., Greensboro, N. C.

MATTHEW 11:28.

Of all the many times that Jesus used the word "Come" no other time is it so expressive as in the verse, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." How they must have thrilled the hearts of His hearers and how they do thrill our hearts as we read them. No one has ever spoken such words before with such a blessed promise linked therewith. Surely these very words proclaim His deity! Sin is the cause of all the heavy loads which burden souls and bodies today even as it was when Jesus the Christ spoke these words to the multitudes which followed Him to all He speaks with longing entreaty, "Come—and—rest." Soul rest brings bodily rest, for the body does not get so weary when the soul is resting in the everlasting Arms. There is a double weariness when neither soul nor body is at rest.

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." The second rest as in the Epistle to the Hebrews: "There remaineth therefore a rest to the people of God." We become God's people when we come the first time and confess our weariness of carrying the burden of sin and accept the rest which He so freely gives, the rest which Jesus purchased for us when He shed His blood upon Calvary's cross. But we find the second rest as we follow on to know the Lord; as we take His yoke upon ourselves and become submissive to His will concerning us and say with the Apostle Paul: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me. "Then we are ready to learn of Him the lessons that were portrayed in His own life which is our perfect example. Lessons of humility as in the Gospel of John 13:12-16; lessons of sacrifice as in Philippians 2:4-8; lessons of patience as in I Peter 2:20-24; lessons of abiding in the will of God as in the Gospel of John 5:30. It is the penalty of sin which burdens us, but Jesus paid the price that we might be free and gave us rest; it is the power of sin that keeps us restless but "He breaks the power of cancelled sin and sets the prisoner free." When the power of our Lord and Saviour Jesus Christ takes control there is a deep settled peace ever abiding in our souls no matter what emergency may arise. "When He gives rest, none can cause trouble and those who uprightly seek Him shall find peace and comfort." In the prophecy of Jeremiah the words of the Lord spoke to the people saying: "Ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." "Let us therefore fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it."

"To the Lord bring all your burden,
Put the promise to the test;
Hear Him say, your Burden-Bearer,
'Come unto Me, and rest!'

"Trust Him for all thy future,
He will give thee what is best;
Why then fear when He is saying,
'Come unto me, and rest'!"

W.

NOTHING BUT LEAVES.

By REV. G. H. VEAZEY.

"Nothing but leaves," the Master exclaimed
When He came to the fig tree that was bare;
"You've had the great blessings of sunshine and rain,
Yet, fruit you're unwilling to share."

"Nothing but leaves" I hear Jesus say
When He speaks to the man who's at ease;
"Get busy today; there's no time to play,
If the Father you would try to please.'

"Nothing but leaves," comes ringing to men
Whose lives bear no fruit at all;
Give Jesus your heart, from Him ne'er depart,
Then fruit will be found at His call.

"Nothing but leaves." 'Tis only your fault,
Your time has been wasted in vain;
You could have borne fruit, but now it's too late,
The harvest will not come again.

"Nothing but leaves." What else can Christ say?
Disappointed, He comes for His own;
Rebellious you've been while living in sin,
You cannot find room at His throne.

"Nothing but leaves." How sad it will be
When Jesus shall gather His own;
Your time has been lost, 'tis too late to pray,
You must reap the things you have sown.

28 ELON COLLEGE STUDENTS TO RECEIVE AID FROM FERA.

Elon College, Aug. 1.—Twenty-eight Elon college students will make part of their school expenses this year through funds made available by the Federal Emergency Relief Administration.

Approximately 100 applications were made for FERA jobs at the college. Twenty-six of the 28 to be helped have been selected and will be assigned clerical, social and library work. Fourteen of the 28 will be old students and the other 14 will be new students.

Fifteen dollars monthly will be given each of the 28 students, who will work less than 66 hours each month.

WITH NORFOLK CLERGYMEN.

By Sandusky Curtis.

THE REV. JOE M. FRENCH

(This is the ninth of a series of articles dealing with the lives of Norfolk ministers.)

With $7.35 in his pocket and faith in his heart the Rev. Joe M. French, now pastor of the Ocean View Congregational-Christian church entered Elon College in 1924 to prepare for the ministry. His story, told in this interview, goes far in sustaining the feeling that truth has even more astonishing ramification than fiction, for in "working his way through" Elon he conquered handicaps in his desire realized in graduation from Vanderbilt just a year ago.

In a reminiscent mood, Mr. French spoke of his start to college as follows:

"I did not know how I was going to get the money to go to school but I kept digging away until I got it. I left home to go to college with $7.35 in my pocket. I went to school seven years on that money.

"How did I do it? I had to thumb my way back and forth between college and home, for there was no money for transportation. I had to wash dishes, wait on the tables, sweep floors, sell food and soft drinks in order to keep myself in school. And it goes without saying that I had to study to obtain my education.

When asked as to his most unusual manner of raising funds to continue his fight toward his ministerial objective he answered.

"My most unusual experience in making money was by gathering cats out in the country and selling them to a laboratory. I had quite a time rounding up the cats for the sales but got my money and it all went toward the "sinking fund, which remained near collapse most of the time."

One could not hear of such a battle to secure the equipment necessary without asking Mr. French as to why he entered the ministry. He said:

Feels Call to Preach.

"From my boyhood I expected to be a preacher. I was born in a log cabin at Wedowee, East Alabama, on April 30, 1902, and I felt the call to be very definite. I have many first cousins and other kin but not one of them ever thought of preaching. So I determined to be a minister of the gospel."

Speaking of his early days, he explained, "when a boy I attended a Methodist Sunday School quite regularly. When I was 13 my teacher left the community without warning and one can imagine my surprise when I was offered the class by the superintendent. I agreed to do the best I could and taught it for ten years.

"Although I joined the Christian church I continued to go to the Methodist church and the presiding elder appointed me chairman of the board of stewards before I completed high school. I graduated from high school in 1924 and took my A. B. from Elon in 1928.

"I was sent to Rockingham county that same year as pastor of six churches. I was enabled to handle so many churches because of the fact that some had services only one or two Sundays in the month while others had nothing but a morning, evening or afternoon service. I continued this work for 20 months. It was while doing this work I had a certain very definite conviction.

"And that conviction was that I needed more education. It is true that high school and college had been a great help but I was not satisfied with my equipment. I went to Vanderbilt University for one of its short term courses for ministers. I liked the University and upon receiving scholarships it was made possible for me to do my graduate work. I was happy in the completion of this work and it was then that I was called by the Mission Board of the church to come to Norfolk and take charge of the work at Ocean View."

While most of his life since 1924 has been one class after another, Mr. French found time to travel 3,000 miles on a trip in the United States in the summer of 1931. He left Nashville, Tennessee and through the aid of automobilists got to Fort Worth, Texas, where he spent a week and visited friends in nearby cities. He traveled to East Alabama and to hearths well known to him and on to Nashville when school opened.

Mr. French took up his work at Ocean View on a temporary basis in the summer of last year but was called by the congregation in November. He was made pastor also of the Berea Christian church, the pulpit of which had long been filled by the Rev. J. F. Morgan, who remains as pastor of the Rosemont Christian church.

Alternate services are conducted at the seashore and rural charges held by Mr. French. The Ocean View church is located on Chesapeake Avenue, Cottage Line, and the Berea church is at Great Bridge, being one of the oldest churches in this section.

Steady strides are being made in the work at Ocean View and Berea, it is reported. Mr. French is taking an active interest in the Tidewater Ministerial Union as well as in the affairs of his own denomination.

Plans for Fall Work.

Plans for the Fall are being made at the View with the work among the Sunday school classes, Missionary Society, Christian Endeavor Society, the men of the church and the women of the church, showing every sign of being in a position to reach new heights of efficiency as time passes. Mr. French is not a stranger to young people's work, having been a councilor for the group in Shenandoah while pastor in Rockingham County.

Since coming to Norfolk Mr. French has been honored by his own denomination. He is financial secretary of the Eastern Virginia Missionary Association. He is treasurer of the Eastern Virginia Ministerial Association in which the ministers of the churches hold membership.

During this year he was chosen as the president of the Greater Norfolk Council of Sunday Schools of the Congregational Christian churches. His duties as president bring him in close touch with the youth forces of the schools and their leaders as well. He was host pastor at a recent meeting of the council at which an uplifting program on evangelism was enjoyed.

While he is one of the younger ministers of the city, Mr. French is a seasoned veteran in conflict with the world and he seldom fails to put into his work that energy and determination which enabled him to secure an education with $7.35 as capital.—*Ledger-Dispatch.*

ARE WE TRYING TO APPROACH THE SUBJECT OF PEACE THROUGH THE WRONG DOOR?

By Timothy Thomas.

The subject of peace is as old as the subject of war. It is a debatable question if efforts toward peace have ever prevented war. The subject of peace is popular and with few exceptions seems to meet with universal approval. The real effectiveness of peace talks may be somewhat lessened for the reason that those who make speeches on peace during peace times usually proclaim patriotism in their addresses in times of war. It may yet be discovered that we place a one-sided construction on the word *patriotism.*

If the goal toward peace is right—and it must be—then we have either approached the subject from the wrong angle or it is a process of peculiar education, the rudiments of which we have not fully discovered. If we are to measure our progress toward peace in the light of our peace achievements during the last hundred years, then the process and the progress toward the elimination of war is only begun.

During the tranquil period from 1900 to 1914, the majority of the foremost advocates of peace openly predicted that we would never have another war. Following the close of the World War, would-be prophets declared that the world had learned its lesson, especially the European countries. Today all Europe is saturated with the spirit of war, ready to burst into a catastrophe of human destruction at any moment. Germany has the man-power to stage another sizable war, the only drawback being her economic resources and her present inability to borrow. Austria defies aggression. England's fighting equipment is above its normal standard. France has lost no time and withheld no expenditures toward preparations for war. Russia is the very symbol of conflict.

In this country, while we are talking peace we are planning war, or at least planning for war. We have spent millions of dollars on peace negotiations, but more than once we have found that these negotiations appear to be a little less than a scrap of paper. We agree to reduce our armaments, but in the final analysis this reduction has meant only the scrapping of antiquated war machinery, war weapons, and paving the way for building of more adequate man destroying implements. Even now while we are officially talking peace, advocating peace, millions preaching and praying for peace, our Washington navy yard is employing thousands of men working in three eight-hour shifts building only destructives. A program nearly equal to this is being carried on in all of the navy yards of our Government. One battleship was recently completed at a cost of fifteen million dollars. There is now under construction in our Norfolk navy yard a sea-going plane carrier that is to cost in excess of seventeen million dollars.

Ask the man on the street, in the shop, in the office, if he wants war, and his answer is always negative. Take a poll on the question in small or large groups and the answer is always overwhelmingly negative. Then why do we have war? Who causes it? Who declares it? Who carries it on?

It is not the masses we need to educate against war, but to convert and convince about a hundred financeers in this and other countries. War lords are not those who seek to enrich themselves on the profits of war. War profiteth nothing except to a few, and it must be our rightful approach to that few that will hasten the day of peace. The money changers in the temples of greed who finance propaganda for war, and then profit by war, are galvanized to penetration of public opinion. The approach to them cannot be on a basis of human interest. They are not reached through our adopted channels of education for peace.

It may appear to be a cruel thing to say, but if we are to commit murder in the name of war, then it would be better to destroy physically the money powers who finance wars than it would be to slay ten thousand times their number. The wrong man has too often faced the firing squad.

Were I so tall to reach the pole,
Or grasp the ocean with my span,
I must be measured by my soul:
The mind's the standard of the man.
—*Watts.*

E-D-I-T-O-R-I-A-L

EDITOR
J. O. ATKINSON, ELON COLLEGE, N. C.
ASSOCIATE EDITOR
E. C. GILLETTE
117 W. Forsyth Street, Jacksonville, Fla.
CONTRIBUTING EDITORS
I. W. JOHNSON ELISHA A. KING

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Holy Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and of Church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

CONSIDER THE LILIES.

The trouble is we will not consider. We are so nervous, fidgety, restless, that we take no time to consider. We have read now of the American who employed four black natives to carry him into the interior of Africa. After being prodded to hurry along for three days the Africans refused on the morning of the fourth day to go further. Demanding an explanation for their obstinate conduct, the American was informed, "We have travelled so fast these three days that we have got to wait now for our souls to catch up." We Americans do outrun our souls. They need to catch up. Our good heavenly Father set aside and sanctified one day in seven so that we might give our bodies rest and let our souls catch up. But we now desecrate that day and instead of giving ourselves time to consider we go on auto trips for the day, have our picnics and seek other excitement for our bodies. Jesus said "consider the lilies." Here indeed is an instance showing the inestimable benefit of this. Dr. Kagawa of Japan, noted now as one of the greatest preachers of the world tells what happened to him. "An urge to study English led me to join a missionary's Bible class. In this study I came upon Luke 12:27, 'Consider the lilies, how they grow: they toil not, neither do they spin; but I say unto you, even Solomon in all his glory was not arrayed like one of these.' Through this verse of scripture I made the momentous discovery that the love of God enfolds the universe. I was beside myself with joy. I awoke to the tremendous truth that, instead of becoming a little god after death (as my religion had taught me) I was here and now a son of God, the Creator and ruler of this vast universe. I fairly leaped with joy. I was completely captured by the Christ who gave His life that He might reveal the love of this Father God to all mankind." But which of us stop, as this pagan Japanese did, to "consider?"

J. O. A.

PAY DAY COMES.

It never fails to come. And more often than not, it comes at a most inconvenient season.

Ask the churches. Many of them built when money was plentiful and easy to borrow. Now pay day has come, and heavy debts make the churches groan.

At a meeting of the bishops of the Methodist Episcopal church in Cleveland, O., recently, it was revealed that on 7,000 Methodist church properties there was an indebtedness of $68,000,000, and that only one in seven of these churches could meet interest and amortization charges on their mortgages. Our Methodist brethren are not alone in their groanings beneath church debts they cannot pay. There are thousands also from Congregational-Christian churches that cannot pay their debts because they built in the flush days beyond their means. And there are others. What sage, if not Ben Franklin, wisely advised, "Pay as you go. If you can't pay, don't go!" That proverb heeded would save many heartaches and some suicides.

J. O. A.

THEY WHO TAKE THE SWORD.

Stands yet the words of Jesus "Put up thy sword into its place: for all they that take the sword shall perish with the sword." Germany's Hitler, dictator and tyrant, is putting the sword to his political foes, over seventy of them being slain in a coup surreptiously, on a recent evil day. Hitler's word has become law with 65,000,000 Germans who know full well the power, and the ruthlessness of their ruler. Openly they tolerate, many of them approve and praise, while secretly they scorn and many despise, this man of blood and death whom Fate has foisted upon them. Germany's woes multiply, her sorrow increases with the death of her beloved President, Von Hindenburg, and darkness gathers. Hitler has taken up the sword. He must face the consequences. The sword cuts in many directions.

J. O. A.

IN APPRECIATION.

While at the Blue Ridge Conference (N. C.), I learned of the comparatively recent death of Dr. Frank E. Jenkins and a few days ago while here at Fairview, N. C., I have been saddened at the news of the death of another friend, Dr. Frank Shipman.

I shall always think of these two men as great men in their respective lines and I feel inclined to pay their memories a tribute of praise insofar as any word of mine may be of value in this connection.

My first acquaintance with Dr. Jenkins began through correspondence. When I lived on the Pacific Coast some of the members of our parish were regular contributors to Piedmont College. They showed me copies of letters sent to them by Dr. Jenkins. Later I received some of these myself. He was a great letter-writer, a keen Strategist for the college. I did not realize then that I would ever meet him, but when I came to the South to live he came to see me at Miami Beach. Then I went to see him and finally became a member of his board of college trustees. The relationship grew to be intimate.

One evening at Demorest, around commencement time, I sat with him in front of a comfortable grate fire and got him to talk about himself. I marveled at his story then and I still do. Coming as he did to Atlanta years ago when Congregationalism was little known in the South he accomplished a great work. Not only did he build a fine church, but he gathered about himself a group of substantial laymen who stood by him with the greatest loyalty and generosity. He told me of his first visit to Demorest and the purchase of the Academy, the old hotel building, the store buildings out of which he expected to create a college. And he did most of this without ready money. He had great courage, unflinching faith and the spirit of adventure. He took great chances, or what seemed chances to people of less confidence and he raised all the money he needed in the South and the North to put over his Educational propositions.

What he did at Demorest is a matter of history. I am not so much concerned about that as I am about the character of the man. He had personal religion. He believed in a prayer-answering God, but he was not one to sit down and wait. He believed what the old proverb implies "The Gods help those who help themselves." He thought out his financial campaigns and put his whole life into securing the money. He built up a great subscription system, aided by his good wife, and it is doubtful if there was anything quite like it in the country. He was in touch with thousands of contributors in every state in the Union, and the income from these subscriptions was very large. He was recognized as one of the most successful financial directors in the country before money raising agencies sprung up in our great cities.

He was interested in a great many endeavors. He was instrumental in creating Atlanta Theological Seminary and in financing it. And it is here, in connection with the Seminary that I came to know Dr. Frank Shipman who was at one time president of the institution. My chief relation with Dr. Shipman, however, was in connection with Piedmont College. He was President of the Board of Trustees of which I was a member, and there, under stress of very difficult circumstances I have known him as a diplomat and a man of unusual keenness in business matters. He was a splendid correspondent and deeply interested in the welfare of the college.

These two men will both be greatly missed for they were men of wide influence. We need more men like them in the ministry today. They both gave their lives in the interest of religion and education. Their standards of personal living were high and they counted themselves as servants of God engaged in enterprises entirely worth while. They were men of education, of high character and their lives were spent in seeking to make the world a better place in which to live.

E. A. K.

The following list of qualities are needed by a preacher: Strength of an ox, tenacity of a bulldog, daring of a lion, patience of a donkey, industry of a beaver, meekness of a lamb, hide of a rhinocerous, disposition of an angel, loyalty of an apostle, faithfulness of a prophet, fervency of an evangelist.—*James Baird, Primitive Gospel Herald.*

It is time to remember that the Service of Man is first of all a great service for God. This faith alone can keep us from the wilfulness, the crotchets and the insubordination, which spoil so many well-intentioned for their kind, and so woefully break up the ranks of progress.—*George Adam Smith.*

THE RISING TIDE OF NATIONALISM.

By Rev. Theodore A. Greene.

[An address delivered in the First Church in Oberlin, Ohio, to the Seminar on Peace Problems of the General Council of the Congregational and Christian Churches.]

I want to talk with you at the outset of our discussion on this fourth morning of our Seminar on Peace Problems about a subject in which every Christian and Patriot should be interested.

All about us in the world today, we see abundant evidence of what the Journalists call—"The Rising Tide of Nationalism." So powerful and sweeping is this tide in its effect, that we cannot neglect it, nor deny it, even if we would. Like King Canute of Britain in the ancient tale, we are in danger of being overwhelmed by its advancing waves. It threatens to engulf not only the Churches but the whole program of world accord today. It is, therefore, important that we should face it, analyze it, and find some way to stem its rapid advance in America and overseas.

Ever since the World War, this tidal wave of nationalism has been rolling up along the shore of all the seas. There was a time some ten to fifteen years ago, when men of hope and vision round the world were dreaming dreams and thinking thoughts and laying plans for the establishment of the Universal Brotherhood of Men. In fact, not more than seven years ago, they were shaping covenants and signing peace pacts and designing multilateral treaties intended to bind the whole world together in one great family of nations beneath the high canopy of heaven. In gratitude to God for His great gift of Peace and in the universal joy that followed on that first, sweet, solemn silence of the guns after the signing of the Armistice, men prayed to God and dared to hope with the Prophet Isaiah that "Of the increase of his, i. e. God's Government and of peace, there shall be no end."

But now, how is it in the world of man?

For the last ten years, it seems that all too rapidly the peoples of the world have been slipping backward into nationalism. In the Far East, China has been girding up her loins in an attempt to make a nation out of a vast disjointed population. Japan has been struggling unscrupulously and in direct disobedience to her solemn word, in certain instances, to make and keep a place for herself in the land of the Rising Sun. India, too, has been the scene of a great movement toward self-government. Russia has thrown off the yoke of one tyranny and taken on in its place the overlordship of the proletariat.

Nor is this "Rising Tide of Nationalism" confined to Asia and the East. In the western world of Europe, France has been behaving like the unspanked child of the continental family. Italy, the land of the Popes, has given itself over to a Fascist Movement that is rooted and grounded in almost undiluted nationalism. Germany has come at last, after long years of divided counsel, under the dictatorship of a national-socialist party headed by an orator and a little company of men untrained in statecraft. The avowed aims of this Nazi Government today surpass even the fondest hopes of His Imperial Majesty, the former Kaiser Wilhelm. Even Great Britain and America, the last great strongholds of Democracy, have lost much of their previous fervor for the salvation of the world and settled down long since in disillusionment to the business of "Buying British" and pursuing the policy of "America, First, Last and Always."

We need not be surprised, however, at the turn of events which has taken place in the last ten years. For we have only to look back into the history of other wars to see the same thing taking place. Even before the days of the Old Testament, there has always been a resurgence to nationalism after every great war in all the countries that were involved. If our time permitted, I could cite you here chapter after chapter in human history to prove this contention. This present psychopathic form of so-called patriotism sweeping round the world today is almost as old as the ages. The only difference between the world war and other great conflicts in history is a difference of extent! Yes, and the only difference between the present Rising Tide of Nationalistic feeling, and other similar reactions in the past is the difference of degree.

I invite you to think with me this morning, therefore, as a means to priming the pump of our Peace Problems Seminar about certain dangers and difficulties, which confront us as Christians in the present situation. And let me add, that much of that which I shall bring you here has been gleaned from Edward Shillito's book "Nationalism, Man's Other Religion," and from that recent novel of Sir Philip Gibbs, "The Cross of Peace," both recommended as advance reading for this particular session of our Seminar.

II.

Though many of us may not have recognized the fact, it is a mistake to assume that a man can have only one religion! He may be Hindu, Buddhist or Christian, and at the same time have another religion! He may profess any one of the eight living religions of this present world, and still make his nation the object of his supreme devotion. As we walk thru the modern world, we can find many altars dedicated not to God but to Patria! And what is more, we must recognize that among the modern worshippers of Patria, or Fatherland, are men of every race and creed. The worship of the nation goes back in human history, three thousand years and more. It has always had an attraction for mankind. And no one who would think seriously upon the present status of the world can afford to ignore it. It isn't enough, therefore, to discuss nationalism merely as a political theory. To many it is another religion! to some, alas, it seems to be the only religion.

And now for a word of definition! By religion here, I mean not what is commonly meant. I mean rather that reference of all things human to one master-interest! That master-interest has been found by most religious people in the mind and will of God! But, friends, it is also true that there can be objects of worship and devotion other than a personal God! And it is with one of these other objects, i. e. the nation, viewed as an end of worship and devotion that we would deal today.

Believe me, friends, there is no escape from religion whichever way we turn. It matters not whether we set out to discuss science, art or economics, in the end we always find ourselves thinking about God. We may start with pondering upon the main problems which concern the relation of man to man, but we can solve nothing finally, till we have decided what we are thinking about man's relation to God, or to that which we put on the throne of God.

For example, there are alternatives today before the peoples of the world in their political life. Russia at this very moment presents a dark enigma. In China and India, the slow movements of centuries are crowded into a day. In Asia right now we may truly say, "One day is as a thousand years." No one can understand the communist party in Russia, however, until he studies it as a Godless Church but filled nevertheless with a religious passion for the state. And no one can understand the nationalism of the East, and the followers of Sun Yat Sen in China and Gandhi in India, until he detects in these respective movements the marks of religion. In one sense, the alternative choice which men are making now is this—

(1) *Either* they are choosing to stand today for those wider claims of the Kingdom of God in the whole earth,

(2). *Or else they* are resting back upon the belief, which is and must be fallacious to every true Christian, the belief that the nation is for every man a sacred society, which has the right to claim his unbounded loyalty, and that only in the nation can the individual life be fulfilled.

And just because, in the present hour, man is in danger of losing his traditional religion, whatever it may be, Christianity in Germany, for example, or Hinduism in India, the danger is that he will make nationalism a substitute for the real article! Nationalism in this sense takes on the character of a religion, and needs to be understood, therefore, by those who would make it in America an alternative to Christianity! Whether a nation shall be democratic or republican, socialist or oligarchical, is not necessarily a question upon which the Christian religion can lay down the law! That I grant you! But whether the nation is to be regarded as a society above which there is no greater power, and whether the nation has the right to claim in all things our absolute obedience that I claim cannot be a matter of indifference to Christian people! In the early days of the Christian era, the worship of the state epitomized in the statue or the symbol of the Emperor was the very first conflict in which the blood of Christian martyrs was shed. And who shall say but that sometime soon in this modern world, we Christians shall have to make the same sort of choice!

I don't know what you may think about this business of nationalism, friends, but as I am speaking about it here, I see it as another form of religion offering itself today to the hungry, disappointed souls of men! In the face of this "Rising Tide of Nationalism," therefore, I believe that the Church of God is called repentance. And we, who belong to that Church, must stop right now and think things out before we are led into the worship of false Gods! We must consider fearlessly those new facts and new demands which are being made upon us as Christians. We must adjust our minds to those new conditions in which the unchanging word of God thru Christ may be fulfilled. That is exactly what I mean by repentance here, the readjustment of our ideas about religion and patriotism without which neither the individual man, nor the Church, nor the nation, can live. Jesus called for exactly this adjustment to enlarged ideas of Church and State in His day.

"Except ye repent, ye shall all likewise perish," He warned them. But His nation did not repent, and so far as its national order and unity is concerned, it has perished.

Yet Jesus is not the only leader in human history calling men to awake to the demands of moral realism! In the world of science, Copernicus, Pasteur, Einstein have made the same appeal. And always men have had to revise their estimates of truth in the light of new facts! What is more, the reward of following them has been admission into the company of the living. Yes! And the penalty of not following them has been to be cast out into the company of dead things. It is not to be supposed, therefore, that the Christian people of the present age will need less courage and singleness of mind in resisting the claims of nationalism and sticking to the wider claim of real religion than their fathers did.

Hindsight knowledge is so much easier than foresight knowledge, however, that all of us need

(Continued on page 9.)

CONTRIBUTIONS

SUFFOLK LETTER.

Many of the churches in the Southern Convention will be in the midst of revival services next two months. The late Rev. H. H. Butler, who had great gifts for this work, said: "Revival services are more successful in warm weather. People are not easily awakened, spiritually in cold weather." If his interpretation is correct, this summer should be a step forward in our church revivals, for the weather is featuring some high temperatures—in other words, it is hot!

A revival should have spiritual warmth. In recent years there has been a revolt against spiritual fervor and emotional expression in religious meetings. So many people say: "I do not like excitement." Yet these people become greatly excited over a game of bridge, ball, tennis or an emotional movie. Feeling is not the objective in a revival service, but it is, usually, manifested in every group movement of intense prayer and consecration. One cannot make great spiritual decisions without spiritual feeling. People who object to having their feelings moved are opposed to making great spiritual progress. The will of this type of people resists outside interference. Repentance, faith, confession and prayer will produce emotional experiences in cold and indifferent hearts. People dislike the challenge to confess and forsake their sins and dedicate their life to God. When they can be persuaded to consecrate themselves to high christian living the objections to deep feeling disappear. Christian experience is a joy to people who are prepared to obey its mandates and follow its leadership.

The church needs a heart searching spiritual revival. The type of revival needed is not measured by its form of expression. It may come in a quiet way, or, it may be borne on tongues of fire and a mighty whirlwind of emotion. We are not concerned about the method but the power and the work accomplished. "Revive us again" should be the daily prayer of thousands of anxious hearts at a throne of grace. It will not come until many people have bended their knees, broken their wills and humbled their hearts before God. This is a selfish, self-willed age. And we are a material minded people. Civilization can never advance beyond the fundamental principles of the Gospel of Jesus Christ. The Gospel is always in the advance of any civilization. It precedes and supercedes all other systems and forms offered for the uplift of the fallen and the comfort of the troubled. The Gospel is the need of this day and generation. It is not exhausted. Its final interpretation is yet undiscovered. It has many new truths and new applications for old truths.

This revival will have its roots in the Bible as the source of spiritual truth. All moral and spiritual laws are based upon the teachings of the Bible. False and superficial interpretations of the Book are in evidence, but the fundamental truth is as unchangeable as the law of gravitation. The prophets and teachers of the church should know the Bible. And they should know the spiritual destitution and moral depravity of the human race. Many of the daily papers, the magazines and current books are steeped in false and misleading interpretations of moral and spiritual processes. Think of the absurdity of promoting temperance by providing intoxicating liquor for the young people. The current civic plan is to make people sober by giving them drink; promote temperance by intoxication; cultivate good morals by indulging in indecency. Over against these fallacious ideas stands the word of God, pointing to the way of righteousness, as the way of life.

May it be possible to call the church to much prayer, clear understanding, high and holy living in such an hour as this? All things are possible with God. The situation is not hopeless. The present conditions challenge us to new conquest and consecrated effort. The Gospel is adequate. God is eternal. Jesus Christ will not fail.

I. W. JOHNSON.

THE SUNDAY SCHOOL AND THE COLLEGE.

The Christian Church has an educational program. This program is inclusive. It begins with the Sunday School, which is entirely on a voluntary basis. The pupils come without cost and the teachers give their services. We invite and urge all who are not in Sunday School to attend. We are rejoiced when the enrollment increases. The Sunday School is a part of the church, and all who are enlisted in Sunday School work are under the influence of the church. The Sunday School is a most important unit in our church organization. From it comes the support of the church in many lines, but particularly for the numerical growth of the organization. A child's religious education is largely provided by the Sunday School in the average church.

The college stands at the other end of the church's educational program for her youth. It is of equal importance. The purpose of the church college is primarily to train leaders for the church. As important as preaching is, it is necessary that the successful pastor have his college training. As important as missionary work is, all mission boards require high standards of training on the part of those who are to carry on the program of education and of evangelism. As important as teaching is in the local Sunday School, it can be done much better if the teacher has had the advantage of a college training.

If the church is to go forward in this day, as we hope and pray it may, it is highly important that her leadership be adequately trained. The leaders of our church saw the necessity of a trained leadership, both for pulpit and pew, and, following that vision, they laid the foundation and built Elon College that the Christian Church's educational program might be completed. We would not think of discontinuing our Sunday Schools and the important work that is done therein; nor would we think of discontinuing our college and of thus depriving our young people of the privilege of receiving their advanced training under the leadership and guidance of their own church.

The Convention had the entire educational program in mind when it passed resolutions calling on our constituency to give its support to the college. You will be reminded that one act of the Convention was to request the Sunday Schools to give their Fifth Sunday offerings to the college. I know that these are, in most cases, small amounts. An objective has been raised to the plan on this account. However, small offerings in a day like this help even when the demand is great. There is a value in the Fifth Sunday offerings, however, beyond dollars and cents.

First, someone has to ask for the offering and, in doing so, it is necessary that he mention the college; and he should have some intelligent information about the college which, in itself, is effective education. Elon College has suffered greatly because the church at large had insufficient information regarding its purpose and program.

Second, the young men and young women in the local Sunday School who are planning to attend college are precisely the ones we want at Elon. Recently, I have interviewed young people who were graduates of high schools and who were members of the Christian Church, who seemed to know nothing about Elon College. They did not know where it was located. They did not even know that it was the Christian Church school. With the important facts of Elon College presented to every Sunday School in the Southern Convention four times a year, it will be impossible for the members of those Schools not to know the important facts about the college.

Third, the Sunday School is ours. The college is ours. They both must be supported by us if they are to continue to be ours. If we do not support our own church institutions, certainly we could hardly expect others to do so.

Fourth, there is a financial side to the Fifth Sunday offerings, certainly. We need those offerings and the School needs them. I hope that Schools will not be content to send small offerings, but that each fifth Sunday they may strive to exceed the offerings of the previous Sunday. A number of the churches have already sent their offerings in, as follows:

Eastern Virginia:	
Barretts' Christian S. S.	$ .78
Holland Christian S. S.	6.00
Holy Neck S. S.	4.54
Newport News, First Congregational-Christian Sunday School	8.37
Rosemont S. S.	10.00
Suffolk Christian S. S.	15.59
Wakefield Christian S. S.	1.46
Waverly Christian S. S.	3.67
	50.41
North Carolina and Virginia:	
Happy Home S. S.	$ 3.32
Ingram Christian S. S.	5.00
Lebanon S. S.	1.00
Mt. Bethel S. S.	1.01
Union (N. C.) S. S.	2.00
	$12.33
Virginia Valley:	
Leaksville S. S.	$ 2.60
Mayland S. S.	1.00
Winchester Congregational-Christian S. S.	.86
	$ 4.46
Eastern North Carolina:	
Liberty-Vance S. S.	$ 3.84
Morrisville S. S.	.50
Mt. Auburn S. S.	5.00
Sanford Christian S. S.	1.00
Wake Chapel S. S.	3.23
	$13.57
Western North Carolina:	
Pleasant Hill S. S.	$ 1.15

Brother Pastor and Mr. Sunday School Worker, will you please look over the list and if your Sunday School has not sent in its offering, won't you see your treasurer and have this attended to at once? Our summer expenses are pretty heavy. We are not borrowing any money to tide over the summer months. We are depending on the friends of the college and the Sunday Schools of the Convention to come to our rescue. Won't you do what you can to help at this time?

L. E. SMITH.

An old Scotch woman who had never been known to say an ill word about anybody, was one day taken to task by her husband.

"Janet," he said impatiently, "I do believe ye'd say a guid word for the de'il himself."

"Ah, weel," was the reply, "he mayna be sae guid as he micht be, but he's a very industrious body."

HISTORICAL SKETCH—APPLE'S CHAPEL.

(Guilford County, N. C.)

Presented by MRS. RUSSELL E. APPLE, *Sec'y.*, July 22, 1934.

The exact date of the organization of Apple's Chapel is not recorded. However, Mr. W. E. MacClenny, in his "Life of Rev. James O'Kelly," says that O'Kelly preached at Apple's Chapel in 1809. In Kernodle's "Lives of Christian Ministers," it is stated that a general meeting was held at Apple's Chapel in 1810.

The first minutes of the church, now in hand, are those recorded December 6, 1834:—"A collection was taken amounting to $2.00, this being the first collection and first quarterly meeting held at Apple's meeting house. L. Lambeth and Abner Apple are chosen men to send to our next general meeting." On March 6, 1835, this record is made:—"The church met and when organized, etc." Whether this has reference to the church being organized or the quarterly meeting for transaction of business is not known. On June 6, 1835, "$7.25 appropriation was made for the use of Brother Daniel W. Kerr." Again on September 19, 1835, "$2.75 to Brother Daniel W. Kerr." It will be recalled that Daniel W. Kerr had a school near Hillsboro, also a printing press which did some printing for the Christians and in 1844 began to print THE CHRISTIAN SUN. On June 11, 1835, "the church voted to appropriate to Brother Shubal Evans $5.45." The purpose is not stated for these disbursements, but they are supposed to be made for ministerial services. In 1836, "$5.50 was paid to Shubal Evans by John Apple, Treasurer." December 17, 1836, "$1.00 was appropriated to Adam Apple, Sr., to keep the meeting and school-house in decent order for one year." June 3, 1837, "$5.00 appropriated to Brother Alfred Apple and Brother Alfred Isley for ministerial services." December 2, 1837, "By consent of the church the treasurer, John Apple, is credited with sixty cents for the recording of a deed belonging to the church." At this meeting the treasurer was authorized to purchase a Bible and a hymn-book to remain at the church for the good of the Society. Amount paid for same, $3.25. June 1, 1851, "Peter Clapp and Milton C. Apple appointed trustees of the church and John W. Taylor elected deacon." August 21, 1852, "John W. Taylor and George Christman were ordained as deacons." In 1851 the church roll was revised, the old list showing 224 members, the revised list 178 members. In the membership of 1851, one colored person by the name of Jeston is enrolled, and the church had seven deacons. In 1869, the church had a membership of 144 and a committee was appointed to contract for a preacher, which committee employed Rev. Alfred Isley in the year 1870. In 1870, $1.45 was raised as Conference fund. In 1871, "This church agrees to be governed by the five cardinal principles of the Christian denomination." One hundred and twenty-three members of the church entered into this agreement. From this time on the church has had regular quarterly meetings, the text and comment on the text being given of each service conducted by the pastor or visiting minister. In 1871, the church paid its pastor, $35.55. In 1872, the membership of the church had dropped to 103. On April 28, 1872, the church favored a move to organize a Sunday school, which Sunday school was organized April 22, 1875, John Michael being chosen as superintendent. At this time Rev. W. S. Long was pastor of the church. It was agreed that one-fourth of the male members and as many females as may be present at the meeting constitute a quorum for the transaction of business. Rev. W. S. Long was chosen for 1874, also for 1875, at a salary of $100.00 a year. April 22, 1875, a building committee was chosen to plan a new church house. Rev. A. G. Andrews was elected pastor in 1875 and served until March, 1886, at which time Rev. J. L. Foster was elected. During this period the church was in the process of erecting a new building. No reference in the minutes is given as to when the work on the new building was completed. The record shows that in 1886, $15.00 was raised by the church for Home Missions, this being the first reference to such fund. A year later the Home Mission collection amounting to $33.41; the Foreign Mission collection amounted to $2.48, this being the first Foreign Mission collection mentioned in the records. Rev. A. F. Isley was elected pastor in 1888 and served until 1894; Rev. J. W. Holt was elected pastor 1894 and served two years; Rev. J. W. Pinnix elected pastor in 1896 and served two years; Rev. A. F. Isley elected again in 1898 and served until 1904, at which time Rev. J. W. Holt was again elected and served until 1908. In 1908, Rev. L. I. Cox was elected pastor and served the church until his death in 1919. It was through the friends of Pastor Cox and his associates in the church that brought about the present commodious brick structure. In 1917 a building committee was appointed, plans were drawn and accepted and the bricks for the new building were made and burned on land adjoining and belonging to the church. It was here that Rev. L. I. Cox preached his last sermon on August 24, 1919, his text being John 6:27:—"Labor not for the meat which perisheth, but for the meat which endureth unto everlasting life." Brother Cox died suddenly September 5, 1919, and the church, out of loving devotion to their fallen pastor, sent a design of flowers costing $50.00 as a token of appreciation and devotion to him who had done so much in awakening the church to a new sense of its privileges and power. Brother Cox was succeeded in 1919 by Rev. J. F. Apple as pastor, and he served the church till July, 1921, when he resigned and was succeeded by Rev. Carr E. Gerringer. It was while Rev. J. F. Apple was pastor that the work of erecting a building was actually begun, which building was completed during the pastorate of Rev. C. E. Gerringer. The first services in the new building were held on Saturday, November 26, 1921, Dr. G. O. Lankford, Burlington, N. C., preaching the first sermon in

(Continued on page 14.)

OXFORD BIBLES *for* EVERY NEED

"The Oxford Bible is the Bible par excellence *of the world"*

THE HOME BIBLE

A Family Bible in Handy Size

An extra large type Oxford Text Bible, containing also, a family register and 12 beautifully colored maps. Size 9 x 5½ inches.

Specimen of Type

16 The LORD *is* King for ever and ever: the heathen are perished out

Nos.
01600 **Superior Cloth,** round corners and red edges $2.75
01603 **French Morocco,** limp, round corners, red under gold edges, headband, book-mark $4.75

The JUNIOR'S Bible

Self-Pronouncing

With 4,000 Questions and Answers, carefully selected "Aids to Bible Study," 16 beautifully colored and 15 black full-page illustrations, 6 colored maps and a presentation page. Children may readily pronounce correctly difficult Scripture names, as this Bible is self-pronouncing. Size 7 x 4⅞ x 1¼ inches.

Type in Junior's Bible

2 Take the sum of all the of the children of Is'ra-el, years old and upward, thro

No.
1815 **French Morocco** leather, overlapping cover, round corners, red under gold edges, headbands and book-mark. Make some child happy with one of these fine Bibles $2.95

Child's ILLUSTRATED Bible

The beautifully colored illustrations in this new Bible are a delight to the children. It has clear, readable type and yet it measures only 5⅛ x 3⅛ inches.

Specimen of Type

a My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.

10 Mercy and truth gether; righteousness kissed *each other.*
11 Truth shall sprin

No. 02112. French Morocco leather, overlapping cover, round corners, gold edges $2.50

Pocket REFERENCE Bible

Has over 50,000 center column references. Measures only 6¼ x 4⅝ inches. (A splendid gift for a young lady.)

Specimen of Type

9 Behold, "O God our shield, and look upon the face of thine anointed.
10 For a day in thy courts *is* better

a Gen. 15. 1. b Ps. 56. 1. c 57. 1.
z or, *all*

No. 07533x French Morocco leather, overlapping cover, round corners, red under gold edges $3.25

Concordance Edition

Type and size as No. 07522x, but with a Concordance, subject index and dictionary of Scripture names. An excellent edition for students and Christian workers **No. 03272x** $5.00

OUR LEADER

Oxford Concordance Bible

Self-Pronouncing

This beautiful Oxford India paper edition is indeed the ideal Bible for the student, preacher and evangelist. Each proper name and difficult word is divided into syllables and accented, and though printed with large clear type, the volume measures only 8½ x 5½ x 15/16 inches.

Specimen of Type

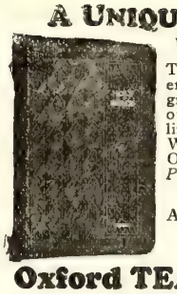
8 ¶ [16]Jĕ-hôi'-ă-chĭn *was* e years old when he began t

No. 03671x. Fine Grain Morocco leather, overlapping cover, leather lined to edge, silk sewed, round corners, red under edges, silk

hea

A UNIQUE GIFT BIBLE

With Basket Weave Binding



The Antique brown calf leather binding has a basket-weave grain, and button clasp. Has overlapping cover, art silk lined, with red under gold edges. With references. Printed on Oxford India paper. *Type as Pocket Reference Bible.* **No. 03255x** $5.50

As No. 03255x, with concordance. **No. 03276x** $6.50

Oxford TEACH... ...les

Have over 50,000 center column ... s, and 300 double-column pages of up-to-date helps conveniently arranged in alphabetical order. Also 32 full-page illustrations, and an indexed atlas of the Bible with 15 beautifully colored maps of Bible lands.

Easy-to-Read-Edition

Size 7¼ x 5 x 1⅜ inches

Specimen of Type

14 Like sheep they are laid in grave; death shall feed on th

Nos.
04453. **French Morocco** leather, overlapping covers, round corners and red under gold edges. A durable and handsome Bible $4.35

Oxford India Paper Edition

Only one inch thick.

0773x. **French Morocco** leather, overlapping covers, round corners, red under gold edges, headbands and book-mark. A beautiful gift edition $7.00

RED LETTER Edition

Same size and type as style No. 04453, with same references and helps, but with all the words of Jesus Christ printed in red. White paper edition **No. 05453. French Morocco** leather, overlapping cover, round corners, red under gold edges $5.00

The Oxford imprint in a Bible guarantees satisfaction

MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary*

A PEASANT WOMAN IN INDIA.

My name is Saluchinabi. I am a Hindu woman. The vermillion mark on my forehead indicates that I am a married woman. If I were a widow I would wear a white mark lower down on my forehead, near my nose.

My home is in the village of Vadala, which has a population of 500 and is situated twenty miles from a railroad center in the heart of India. My country is pre-eminently a village country. Seventy-five per cent of my people live in villages of less than 2,000 people. Ask almost any one you meet where his real home is—even though he may have lived in the city all his life—and he will give you for his home the name of a village from which his ancestors came, or where he owns a small tract of land.

I was married when I was twelve years old, and I am the mother of six children—four boys and two girls. Somehow, in spite of my best care and my prayers before the Hindu Gods; four of my children died.

My husband is a farmer. I was happy to have sons. This pleased my husband.

In India marriages are arranged when children are mere infants, between those of same caste and same sect. Hindu take it for granted all men and women must marry. Polygamy exists and is a true Hindu institution.

I live in a small house. Animals live on one side. The family on the other. My house is in the form of a square with an interior court opening up to the sky in the center. There are no windows opening on the street, and if there were, they would be placed so high in the wall that no passerby could look in. My kitchen is my sacred room and no one of a lower caste may enter. At ev'en time droves of cattle come home from the pasture. As they go along every here and there one or more of the cows or buffaloes will turn aside and go up the steps of the houses, passing through the doors left open. The animal proceeds to the accustomed place in the yard or compound.

I have no electricity in my house. I have just a little clay stove. Oh, how it smokes! I have no tables, chairs, silverware, or dishes—just metal or earthenware pots. My dinner plate is the leaf of a lotus or a plantain.

Nature is good to the Hindus.

A rug or two may be spread on my floor and a few cushions to lean against. My light is from a small lamp, a wick lying in a saucer of oil.

I have no bathtub. I bathe by pouring water over me from a brass mug-shaped vessel and do this in my back yard. I wouldn't think of getting into a bath tub.

There is no "going to bed" in the sense understood by you people of America. The climate is the reason. The men lie down anywhere on the verandah, or any place fancy dictates. The long sheet-like cloth is unwound from the body and the person is covered. The way of sleeping causes illness and rheumatism.

Perhaps you would like to know what we eat, and at first sight it may seem that my table is lacking in variety. No steaming roasts, very little animal food—largely a vegetable diet. We drink water, milk and buttermilk if we can get it.

I do my washing at the village well.

I love personal ornaments, believing there must be a speck of gold on my person in order to insure personal ceremonial. Any little gain and saving, I spend for jewels, When a rainy day comes the money lender will always give a loan on jewels for security. When I meet other women at the village well for a chat, we talk about our jewels as you women talk about your clothes. We often quarrel over jewels if one member of the family has more than another.

I wear my jewels on my hands, my arms, in my nose, on my ears, around my neck or on my ankles. My jewels are all handmade and the settings are of fine gold or silver. My sister has no jewels because she is a widow. If I could not afford jewels I would have glass bangles, in varying colors. Even babies who have no clothing on, play about with bracelets, necklets or anklets of value on their brown bodies.

Have you any superstitions? I have. I believe in omens. I believe in placing chains or ornaments on my babies to prevent them from the evil eye. Odd numbers are lucky, even numbers are unlucky. There are 43 different things listed as good and 34 as evil if any should happen, as one sets out on a journey. I believe in snake and lizard omens. The ways of the crow are highly ominous—also of the dog, the cat, and the jackal. Sneezing is regarded as an omen. To sneeze many times denotes accomplishment of one's desires. We have many bird omens. When a person yawns life may leave the body. These are some of the omens. I believe in them.

My Hindu people are devoted to keeping up our numerous and varied festivals. One hundred and twenty-five festivals are observed in the year. I like them. They break the dull ploddings of my life by rest and enjoyment. They are observed by fasting, by pilgrimages.

My people are faithful to their shrines and to their gods.

My boy goes to the Mission School in Vadala. It is a single room with a table, a chair and a blackboard. The pupils sit cross-legged on the floor. Sometimes there is a garden outside where seeds are planted and grow. He is learning new ideas of agriculture and cleanliness. I like to have my boy taught these things.

My girl is in the Mission School and learns from the teacher how to keep well—new methods of hygiene, cleanliness and how to take care of babies. I love to have her know how to tend them and keep them well and living.

My children in the mission school are hearing about the Jesus way of life where there are no castes, but universal brotherhood, service and love.

I am devoted to my Hindu Gods, and I am faithful in the pilgrimages to my Hindu Shrines and in my observance of Festival days, but I am interested, and I am listening to hear if there is something better and to find out what it is.

The spirit of hope is being kindled within my heart.

MISSIONARY OFFERINGS.

WEEK ENDING AUGUST 4, 1934.

Sunday Schools.

Previously acknowledged	$ 2,838.65
First Christian, Greensboro, N. C.	11.92
Biscoe, N. C.	131
Sanford, N. C.	1.00
Pleasant Hill, Liberty, N C.	1.45
Wakefield, Va.	.87
Waverly, Va.	3.51
Newport News, Va.	7.97
Timber Ridge, High View, W. Va.	1.62
Youngsville, N. C.	2.00
Holland, Va.	5.00
Windsor, Va.	6.55
Total	$ 2,881.85

Individuals and Churches.

Previously acknowledged	$ 2,689.63
Chapel Hill, N. C.	1.00
Youngsville, N. C.	4.00
Henderson, N. C.	5.25
Total	$ 2,699.88

Specials.

Previously acknowledged	$ 946.48
Pleasant Hill C. E. Society, Liberty, N. C..	1.00
Total	$ 947.48

Coin Card Offering.

Previously acknowledged	$ 101.01
Miss Georgia Bradley, Mebane, N. C., (Mt. Zion Ch.)	1.00
Total	$ 102.01

Summary.

Previously acknowledged	$16,962.78
Total offerings, week ending Aug. 4, 1934..	55.45
Total to date	$17,018.23

QUARTERLY REPORT.

The Woman's Mission Board, E. Va. Christian Conference, third quarter:

Women's Societies.

1.	Berea Norfolk	$ 20.25
2.	Berea Nansemond	12.06
3.	Bethlehem	10.00
4.	Christian Temple	44.00
5.	Cypress Chapel	27.00
6.	Damascus	9.00
7.	Dendron	15.00
8.	Elm Ave.	10.00
9.	First Norfolk	17.23
10.	First Portsmouth	10.50
11.	First Richmond	14.00
12.	Franklin	36.00
13.	Holland	44.00
14.	Holy Neck	38.00
15.	Hopewell	2.85
16.	Liberty Spring	5.10
17.	Mt. Carmel	18.80
18.	Newport News	20.00
19.	Oakland	5.20
20.	Rosemont	27.70
21.	Suffolk	55.00
22.	Wakefield	6.00
23.	Waverly	12.50
24.	Windsor	6.00
Total		$ 466.19

Young People's Societies.

1.	Bethlehem	18.00
2.	Burton's Grove	6.20
3.	Christian Temple	11.00
4.	Cypress Chapel	15.00
5.	Dendron	4.01
6.	First Norfolk	1.00
7.	First Portsmouth	10.00
8.	Franklin	10.00
9.	Holland	5.50
10.	Holy Neck	20.00
11.	Liberty Spring	16.20
12.	Mt. Carmel	7.00
13.	Newport News	3.00
14.	Rosemont	3.35
15.	Suffolk	15.05
16.	Spring Hill	5.00
17.	Waverly	2.32
18.	Windsor	10.00
Total		$ 162.63

Juniors.

1.	Berea Nansemond	3.00
2.	Bethlehem	2.00
3.	Christian Temple	10.00
4.	Cypress Chapel	2.00
5.	First Norfolk	2.75
6.	First Portsmouth	3.00
7.	Franklin	15.00
8.	Holland	7.04
9.	Holy Neck	10.00
10.	Liberty Spring	6.10
11.	Mt. Carmel	2.50
12.	Newport News	3.00
13.	Oakland	1.83
14.	Rosemont	3.54
15.	Suffolk	14.00
16.	Windsor	2.72
	Total	$ 88.48

Cradle Roll.

1.	Bethlehem	4.18
2.	Cypress Chapel	.50
3.	Franklin	6.00
	Total	$ 10.68
	Grand Total	$ 727.98

Respectfully submitted,
MRS. W. V. LEATHERS, *Treas.*

THE RISING TIDE OF NATIONALISM.

(Continued from page 5.)

to be doubly careful here. We read in the Old Testament how the ancient Israelites with the Assyrians and Babylonian knocking at the very gates of Jerusalem went on eating and drinking and marrying until the day of doom broke upon them. And we ask ourselves from the vantage point of history, why did they not repent in time? But Israel's downfall is not the only object lesson that we moderns have to read about! Men were killed also, in 410 A. D. when Allerie Tae Ostrogoth was hammering at the very gates of Rome. The French Nobles in the Palace at Versailles were living their life of wit and elegance and indifference to the real needs of France up to the very day the Revolution broke upon them and they were led off to the guillotine! And less than twenty years ago, the Russian aristocracy had not the perspicacity to see that in an hour they knew not, they would be driven into exile by men whom they despised.

By the great multitude it is always taken for granted that everything will be in the coming days as it is today. Those who prophecy disaster if something is not done are called Cassandras and Jeremiahs by their countrymen, and prove about as popular, (to use a homely phrase), as skunks at picnics. But Cassandras was *right!* Troy *did* fall! And Jeremiah was *right!* Jerusalem *was* captured and its kings and princes were led away into exile! The moral of history is all too plain. If other men in other ages were blind to the signs of their times, *we also may be blind!* The call to repentance, therefore, comes with peculiar urgency to the Church in America and to the church around the world today to choose rightly between the religion of Jesus Christ and man's other religion—nationalism. You and I have to live in a real world! And in that real world today there is an altar set up in the minds of men bearing this inscription—"To the Fatherland." Therefore, I say, we need to watch this rising tide of nationalism closely and to check its progress here at home if and when it comes to threaten us in America.

What is more, it seems to me that two alternative policies present themselves to us today. Either we may take our way out of the real issues of the present world, back to the catacombs as did the early Christians, and live there a hidden and buried life all our own, or else we may listen to the voices of this present age in order to catch in them some call from God and the Living Christ at work in the world.

And yet, I think we need to point out that if the Church people of today do retreat into the catacombs, it will not be of necessity, but of their own choice! And if the Church of today is silent on this great issue and says nothing positive on this matter of choosing now between the Kingdom of God and nationalism, Man's other religion, then it is because either the Church has no word to say or else because it is afraid to speak! The world is listening for any voice that can speak with authority. The Christian people, who make up the Church, can speak! And, if they do speak, I tell you, they will have a hearing! And if we, who constitute the membership of the Congregational and Christian Churches do not think thru and speak out our best thoughts concerning the social, economic, political and international affairs of mankind, then these affairs will be left outside the realm of Christ's influence, so far as our corner in the Kingdom is concerned.

If we were living in Germany today instead of America, we could not avoid this issue and this necessity of choosing, even if we would. But, I warn you fairly here that the same necessity of choice may be coming to us *also!*

For example: No one can think about war for five minutes without being compelled to weigh the claims of Christ and nationalism upon us. War is unavoidable in a world that is organized into states which do not acknowledge anything above the ends of the state. If every state everywhere is to remain the sole arbiter of its own course, what other recourse can there be, but to the strong arm and the glittering sword?

I recognize, of course, that there are plenty of people today who say that nationalism is not a religion at all, that it has to do with outward and temporal affairs. And in some sense, I agree! Real religion, they say, on the contrary, is inward and spiritual! And again, I am inclined to agree. But the place where lovers and students of the Christian faith must differ from their friends and copatriots, who call themselves nationalists today lies here. We believe that while religion in inward and spiritual, it is also and at the same time interested in the things that are outward and temporal, for the Kingdom of God throughout its history has been and still remains both a Divine and a human society. It fulfills an eternal purpose, but it does so in the midst of time. It has its treasures in the earthen vessels of this world, here and now! And it can only make and keep that eternal treasure of the Gospel its own thru courage in dealing with temporal occasions and temporal things.

III.

Let us, therefore, face this issue squarely. Let us recognize the importance of making the right choice now. Memorial Day and Armistice day in America are good times for honoring the real patriots of by-gone days. And we would honor them sincerely on these days in our Churches back home. But these days are also to us times for weighing and measuring the real issues facing the living patriots of today. Nationalism in Russia, Italy and Germany has become, temporarily, at least, almost a religion. God forbid that such a thing should happen in America. For I say to you in all earnestness that nationalism and true patriotism are contrary to each other. If nationalism becomes a religion, it is a false religion. If, however, nationalism like true patriotism remains a passion in the spiritual order, if you and I love our country well because we love the spiritual order of God's world-wide Kingdom more, then ours is a true patriotism that will never fail. Then it has a place no less enduring in human life than the love of kindred. Those who set their nation first in the past invariably lost their nation. But to them, who seek the Kingdom of God first, this much is added, i. e. the true love of fatherland!

The history of New England and the history of Foreign Missions combine to teach this age-old lesson.

Our spiritual forbears, the pilgrims of the Mayflower, never loved their native land so well as when, for the sake of their love to that other country in which their treasure was they left its shores. Yes! And they revealed their love in the names which they gave to their new cities in America, Boston and Cambridge and Plymouth and Portsmouth. In these names we discern today in New England the passionate longing of those Pilgrim Fathers for the best things they brought with them out of Old England, the land of their birth.

And, just so, William Carey planted in the soil of India the seeds of English violets, which he had brought with him from the midlands, Wm. Carey, in voluntary exile as a missionary in India, would never have tasted such an ecstacy of joy, touched as it was with pain, if he had never crossed the barriers of his own country and found himself in a new province of the Kingdom of God. Those violets meant for him a symbol of the home he left behind him in the midst of a strange land, but not the loss of his own country. Instead, William Carey, like the Pilgrim Fathers, lost his Fatherland to find it!

It is not to condemn but rather to save alive the spirit of true patriotism that we speak as we do here today. Nationalism unshaped and undirected, will make an end of any nation that puts allegiance to the state over and above allegiance to God and Christ. We may well view with concern, then, this Rising Tide of Nationalism in our world! But we need not fear it for ourselves unless we, too, in America like the men of yesterday in Asia Minor and the men of today in Europe, choose the wrong religion, and try to put the state upon the throne, where God alone should be!

FOUR WISHES.

Four things I want to have and hold
When, counting time by years, I'm old;
When youthful looks and ways are gone
And life, for me, be nearly done.

I want to have a youthful heart
In which my years shall have no part
And, hearing children at their play,
Within my soul be young as they.

I want to feel that some there'll be
Who still will care a bit for me;
Within whose hearts a place I'll own
That will be mine, and mine alone.

I hope that I shall always keep
A sense of humor, broad and deep;
And with these three, a heart that sings,
And sees the cheerful side of things.

If these four things I have and hold,
I never will be really old,
Tho I a hundred live to be,
Years will not count inside of me.

—*Winifred Mott in*
"Sunday School Herald."

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

Rev. F. C. Lester, *Editor*, 505 S. Main St., Norfolk, Va.

CLOSING MOMENTS OF ELON SUMMER SCHOOL.

Together we sat last Sunday morning in the reception hall—the young people and their leaders who had so faithfully led them during the week. Most everyone grew thoughtful as the dean called the name of each person who had satisfactorily completed some course during the week. As each person stood and received his card, a thrill of happiness seemed to flood our souls. Here were young people who had come from their homes in the Carolinas and Virginia seeking knowledge that would aid them in being better teachers and leaders in their Sunday Schools, churches, and young people's societies. But these young people had found the knowledge from books only a part of the training school program. Friendships that will last forever were formed, and to us had been brought a sense of the presence of God in all things. Because we had talked alone with God in the early morning, we had worshipped together in chapel and vesper services, and had spent time discussing "How Christian Youth Can Build A New World," Christ had become to us a truer friend.

On to the college church we went where the regular morning worship service was held. After a week of fellowship, worship and study, we were to spend our closing moments in close communion with God. Dr. Charles Eldred Shelton, pastor of First Congregational Church, Portsmouth, Virginia, old in years but young in spirit, was the chosen speaker. As he spoke, my mind seemed to wander back and review the beautiful thoughts he had left with us during the week.

He had talked with us about young people and life work. We had found that success was happiness, in the sense that God would use that word, and in order to gain that success we must have a purpose, a progressive plan, determination, and a willingness to sacrifice. An interesting point was reached when we discussed sacrifice. No more sacrifices but rather wise investments are being made today.

This slogan impressed us:

"I will do all things well.
I will do some things better.
I will do one thing best."

The need for an education was an interesting point for discussion. In twenty-five years it was demonstrated that the high school graduate earned $1.00 per day more than the ones who attended only grammar school. Out of 8,000 persons in "Who's Who in America" only thirty-one were practically uneducated, and one thousand, two hundred, forty-five had only a high school education. The largest percentage of those eight thousand children were children of ministers, and a large percentage were children of country doctors.

Some folks fail to turn their education into a living. A true story is told by Dr. Shelton of a man whom he had known in a small country town. The man was earning only one dollar per day. Dr. Shelton visited in this man's home where he found cultured, refined, well-educated people. There were two beautiful daughters who represented the finest, highest type of womanhood. This man had been well educated, but he had not turned his education into a living. Yet his fine Christian character, his ability and tact in dealing with people, his refinement and culture had made him a light in that community.

A college decision should be based first, on the curriculum, second, activity, and third, the social life of the college.

What are you going to do if you can't go to college? This might help. Something in which I can best serve is going to be my ambition.

In the Sunday morning sermon on "Men Wanted," Dr. Shelton emphasized the opportunities that lie about us and the great need of men who will consecrate themselves to His service.

Four young people, who were chosen by the student body to act as deacons, gathered with two pastors around the communion table. After thanks were given, the bread and wine passed, we sat for a few minutes with bowed heads while God spoke to us. He promised strength and courage for the tasks that needed to be done back home.

We have come back to our church with brighter visions and determination to make this world in which we live a better one. We see changes that ought to be made. We know they can't be made in a day, a week, or even a year, but we are going to be persistent, patient, and unselfish enough to see that they are made. But we need you—our Christian parents, leaders, and friends—to guide us, and in order to guide us we want to see in you the qualities of the Man of Galilee. You have loved and guided us in the paths of right, but we want you to be even better Christian leaders. With your help we are going to make better Christian leaders for the next generation. Christ is a living reality in our lives, and we want to serve Him. As we sing together the next hymn, "O Master, Let Me Walk With Thee," will you join us in re-consecrating your lives to his service?

Edna Fulcher.

YOUTH REPORTS.

In hundreds of our churches young people have returned from summer schools and are reporting on what they learned. Their new vision and joy are to be shared with the larger group who did not climb the mountain to find God. Their new ideas may bring new light and life into the churches of which they are a part. One group of representatives, eight in number, reported to First Christian Church, Norfolk, Virginia, on last Sunday. The entire service was planned by the group. The organist who played for the summer school presided at the organ. A girl who had studied worship and devotional life was in charge of the program. Other representatives told in interesting fashion of the various phases of the summer school. These young people led the congregation in a very helpful worship program and brought information that was interesting. The article preceding is a paper presented by one of the young people.

Resolved, to live with all my might while I do live. Resolved, never to lose one moment of time, but improve it in the most profitable way I possibly can. Resolved, never to do anything which I should despise or think meanly of in another. Resolved, never to do anything out of revenge. Resolved, never to do anything which I should be afraid to do if it were the last hour of my life.—*Jonathan Edwards.*

WHAT HAVE I TO SHARE?

Christian Endeavor Topic for Aug. 19, 1934.

Acts 3:6-7.

Daily readings:

Monday, Aug. 13.—Sharing Christ. Acts 4:11-12.
Tuesday, Aug. 14.—Reluctant to Share. Acts 10:9-18.
Wednesday, Aug. 15.—Sharing Money. 2 Cor. 8:1-9.
Thursday, Aug. 16.—Sharing Privileges. Acts 20:35.
Friday, Aug. 17.—Sharing Knowledge. Gen. 4:25-43.
Saturday, Aug. 18.—Sharing Skill. Ex. 35:30-35.
Sunday, Aug. 19.—What Have I To Share? Acts 3:6-7.

Program.

Instrumental Prelude: "O Love That Will Not Let Me Go."

Opening Hymn: "Where Cross the Crowded Ways of Life."

Prayer.

Hymn: "God of the Strong, God of the Weak."

Scripture: Acts 3:1-10.

Hymn: "Lord, Speak to Me That I May Speak."

Speaker: Theme—"Sharing ourselves and Jesus Christ."

Closing Consecration Hymn.

Make this a very informal summer "sharing" meeting. Perhaps it can be held on the church lawn, or on someone's porch, or in the woods. Begin with a Sunday evening song. During the musical program arrange for someone to play the violin or to sing a special number, thus sharing their musical talent to make your meeting interesting and helpful.

The purpose of this meeting may be two-fold. First, it may provide a most pleasant hour through the contributions which different members have to give to all during the meeting. Second, it may convince many of us that we should develop certain abilities and interests, and thus make our own lives more rich and more useful to others.

"What Have I to Share?" In order to share anything, we must have something ourselves. Maybe we found God sometime ago, but do we rediscover Him everyday? Have we a rich experience worth dividing with others? Do we listen for His voice in daily prayer and meditation? Do we search the Bible for His word? Let us ask ourselves prayerfully, "Have we anything to share?"

How many of the following possessions do you have, and how many are worth sharing?

1. A strong, healthy body.
2. A keen, alert, trained mind.
3. Capacity for friendship.
4. The "stuff life is made of."
5. Money.
6. Talent.
7. Your youth.
8. Religion.
9. A view of life.

Closing thought:

"May every soul that touches mine—be it the slightest contact—get therefrom some good, some little grace, one kindly thought, one aspiration yet unfelt, one bit of courage for the darkening sky, one gleam of faith to have the thickening ills of life, one glimpse of brighter skies beyond the gathering mist, to make this life worthwhile, and heaven a surer heritage."—*Writer unknown.*

E. R.

You cannot believe in honor until you have achieved it. Better keep yourself clean and bright—you are the window through which you must see the world.—*G. B. Shaw.*

Sunday School Lesson

By Rev. H. S. Hardcastle.

AMOS PLEADS FOR JUSTICE.

LESSON VII—AUGUST 12, 1934.

Golden Text: *Love worketh no ill to his neighbors; love therefore is the fulfillment of the law.*—Romans 13:10.

Lesson Text: Amos: Chapter 5.

Amos was a striking personality. He was neither a prophet nor the son of a prophet, that is, he did not belong to the professional class which frequented the so-called school of the prophets. In other words he was not what we would call an ordained minister. But as is so often the case God had spoken to him and the spirit of the Lord was upon him. He had knowledge that could not be gotten from books, first-hand knowledge of the character and will of God. This was the first and primary preparation which he had for his work. This is always first and primary.

Other factors entered into his preparation. Amos knew the history of the people, and their traditions. He had traveled widely and had observed closely. He had lived simply and had thought deeply. He had spent much time in solitude and somewhat in seclusion. All of these factors entered into the making of the man and in the shaping of his message.

Amos had a difficult task. First of all he was an unknown, untutored—in the technical sense of the word—plain man of the soil, who was commissioned to go to a city to prophecy. He was a southerner, going to a northern kingdom to speak. He was to utter a message of judgment and even to prophecy destruction. And all of this in spite of the fact that the nation was prosperous, and outwardly very, very religious. It was almost as if an unknown and untrained man from the South should go to some northern city when times were good and when religion was flourishing and pronounce judgment and predict doom. One stands in awe of Amos when one realizes who he was and the circumstances under which he prophesied.

Amos saw beneath the surface of things, and interpreted conditions as they were in the light of eternal principles. It was true that the nation seemed prosperous. Men had heaped up unto themselves great fortunes, they had built great houses, they had laid out great plantations, they had projected great business enterprises. But alas things were not what they seemed. Injustice was rampant, bribery was common, judgment was a farce, exploitation of the poor was common, and unrighteousness was eating at the heart of the nation.

Conditions were just as bad religiously. To be sure, formal religion was quite prevalent and quite elaborate. Indeed much attention was given to rites and ceremonies. The letter of the law was punctiliously observed. But there was no heart in it all. There was no vitality there. At heart the nation was rotten morally and dead spiritually. Religion had a form of goodness but it lacked the power thereof. At the heart of the trouble lay the fact that the nation and individuals had forsaken God. They had turned to false gods and their conduct had suffered accordingly. This was no coincidence. When men truly worship the living God, it helps their conduct. When they compromise their religious ideals they open the way for a let-down in ideals of conduct. Amos saw all this. And he knew that there could be but one outcome. The nation was riding for a fall. Sooner or later, and sooner than Israel realized, there was going to come a collapse. The hidden, inner sores were going to fester and break, the whole nation was going to be brought to judgment. On the strength of Amos' knowledge of the character of God and the inexorable workings of his laws, and his knowledge of conditions in the country, he confidently predicted that "the day of the Lord" was coming. And when it did come, woe unto the nation!

There was still hope. It was not altogether too late. If Israel should "seek the Lord," it should live. There was no hope in the worship of material things, in dependence upon material force, in formal religion. But if the people would "seek good, and not evil" they would live. If they would again "establish judgment, or justice," it might be that the "Lord God of hosts might be gracious unto the remnant of Joseph. But, alas, Israel did not repent. She did not change her ways. She did not turn unto the Lord. And the words of Amos found terrible fulfilment when Israel was carried away into captivity later.

There is a modern note in the book of Amos. One feels that Amos' words "for it is an evil time" fit this very day. The people of America have forsaken in large measure the Lord of hosts. We have become enamored of material things, we have become somewhat self-satisfied, we have kept up the forms of religion but we have lost much of its living power, we have perverted judgment, we have allowed corruption to come into government, unrestricted competition to come into business, compromise to come in moral ideas. And we are riding for a fall. Of course there is a lot of soundness at the heart of American life. But there is enough unsoundness to cause concern, and to cause trouble. Let it be understood that the New Deal is not going to solve our problems. The basic need of America now is not a new economic system but a quickened religious life.

Perhaps it is not amiss to state that Amos attributed the droughts, pestilences, and other ills of his time to the judgment of Jehovah. One does not have to believe that God arbitrarily sends these things upon his people in the spirit of revenge. But one wonders if there might not be some connection between conditions in our country today and the breakdown of morals and spiritual compromise. One wonders. One thing is sure—the strength of a nation lies in its moral and spiritual integrity and not in material or external forces.

VACATION WORK.

A ten day's Daily Vacation Bible School at Mt. Olivet (G) Christian Church (V. Va. C. C. C. Conference) closed Friday night, July 20th with a very interesting and helpful program which was largely attended by visitors and people of the community. This program showed the parents some of the things their children had learned while in this school.

For the past three years a school of this kind has been put on by volunteer workers of the community and the teachers declare this the most successful one. It was largely and regularly attended. More than half of the children enrolled came every day and unusual interest was shown.

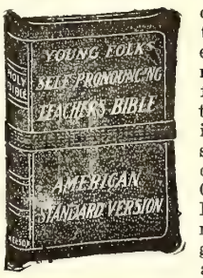
There were six volunteer workers besides Dr. Weekley, the pastor, and Prof. Long who had charge of the devotionals and music respectively.

Children enjoy the Bible School. They look forward to it with pleasure. They are greatly benefitted. Therefore, we strongly recommend that every Sunday school sponsor one during the summer months. T. M.

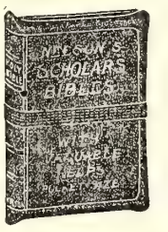
Make yourself an honest man, and then you may be sure that there is one less rascal in the world.—*Carlyle.*

AMERICAN STANDARD BIBLES.

Authorized and Edited by American Revision Committee, and Published by Thomas Nelson & Sons.



These Bibles contain the Concise Bible Dictionary which forms the helps to these Teachers' Bibles. It supplies ,in the most condensed and convenient form, all the latest information about the Bible, its writers, its language, the various versions, complete chronology, life of Christ, with harmony of the Gospels, life and travels of St. Paul, etc. The illustrations are reproduced from recent photographs, and truly illustrate the articles. The Combined Concordance is entirely new, and has been made expressly for the American Standard Version. It combines with the Concordance, Subject-Index, Scripture Proper Names, etc. The 12 Maps have been carefully revised and are beautifully colored. In making orders, give the number and price.



135—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold. **$3.00**

India Paper Edition, Only 16-16 of an inch thick.

. 133X—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges. title stamped on back in pure gold, **$4.00**

SUNDAY SCHOOL SCHOLARS' BIBLE.

Especially made up for gift or reward Bibles for Sunday School scholars, containing a special series of very practical and useful helps and Bible Questions and Answers, etc. Printed on fine white Bible paper; ruby type; pocket size, 3¾x5⅝ inches, and 1 inch thick, with 31 full-page illustrations in sepia. All bindings are black.

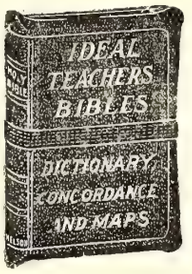
Ruby Type, Size 3¾x5⅝ Inches, and 1 Inch Thick.

65—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on side and back in pure gold; 6 colored maps **$2.50**

AUTHORIZED VERSION.

RED LETTER TEACHERS' BIBLES.

Brevier Type (8 vo.), Self-Pronouncing, Size 5⅜x8½ Inches and 1⅜ Inches Thick.

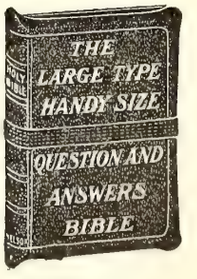


Containing the Bible, with full references. The words of Christ in the New Testament are printed in red; other parts of the book are printed in black. With Concise Bible Dictionary, combined Concordance, and 12 indexed maps.

7852—Genuine Leather, Lavant grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold **$4.75**

RED-LETTER EDITION.

With All the Words of Christ in the New Testament Printed in Red.



1282—Genuine Leather, Morocco grain, divinity circuit round corners, red under gold edges, register and headbands; title stamped on side and back in pure gold **$3.25**

60—Bound in Cloth, stiff covers, square corners, red edges, Sunday School Scholars' Bible, stamped in pure gold on cover, no illustrations; special book for Sunday Schools **95c**

Any of the above Bibles sent postpaid. Address

THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy

MONDAY.

"SUNDAY CLOTHES."

"Worship the Lord in the beauty of Holiness." Psalms 29:2.

The American Revised version renders this text: "Worship the Lord in holy array." Moffatt says, it means festal attire." We like our text the better, for the beauty of holiness supercedes everything else.

However, the question has been put: "Can we worship God in Sunday clothes better than we can in everyday clothes?" Some say "yes," others say "no." But there is an argument in favor of best clothes.

Plato is quoted as saying, "Beauty and rhythm find their way into the secret places of the soul." All of us know that clothes in harmony with circumstances enable us to be more at home and enjoy ourselves the best. Costumes are worn by players not only to make a show, but to make the players feel their part and act their best. So necessary is this that radio actors, though alone in the transmitting room. play in costume. It is the relation of clothes on the soul of the part being played.

Such also is the case in wearing our best clothes at worship. It gives an outward symbol, inadequate to be sure, of an inward reverence. "Thus," says Dr. Luccock, "only can worship find an unblocked way into the secret places of the soul."

Can a man worship God in overalls? Indeed he can. "They that worship God worship Him in spirit," said Jesus, and we assume that a heart is as worshipful under overalls as it is under silks and satins. But as Dr. Luccock suggests, he who goes to church in his overalls carries his mind in working clothes. There are no fresh feelings, no fresh inspirations, no external harmony with the eternal.

We can always do better work when we dress up for what we are going to do. The laborer can work better in overalls because of the harmony of the clothes with the job.

Prayer—Say the Lord's prayer.

TUESDAY.

"CLEARED FROM PERPLEXITIES."

"Thy word is a lamp unto my feet and a light to my pathway."—Ps. 119:105.

"Even Thy night shall be light about me."—Ps. 139.

"If I stoop
Into a dark tremendous sea of cloud,
It is but for a time; I press God's lamp
Close to my breast; its splendor, soon or late,
Will pierce the gloom; I shall emerge one day."
—*Paracelus.*

Prayer—O Lord, our God, we thank Thee that darkness and light are the same to Thee, and that, Thou hast promised that the path of the just shall be full of light. In all our perplexities shine Thou for us; may we trust Thee so that Thou mayest shine for us. Be Thou our light day and night, and out of all our troubles may we emerge with joy.—*Amen.*

WEDNESDAY.

"LAW OR MUSIC."

"Without tone—nothing."—I Cor. 13.

"Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing and another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God."—Col. 3:16.

When laws are a criminal code to be obeyed on pain of penalty, they are heartless and ultimately break down. Treat them as an instrument of good obeying them as right and more to be desired than gold, and as Dr. Luccock says, they are like music, becoming "a richer melody of life."

To obey law because it is law is slavery. To obey law because obedience thereto strikes harmony of soul and makes enduring pleasures of life, is like singing the "Hallelujah Chimes" of Handel's Messiah.

The thirteenth Chapter of First Corinthians brings this harmony of life strikingly to our hearts. We may have all the other good traits, but if we are void of love, life is naught. But to love settles all things right.

Dr. Luccock says in his recent book, that this is just what the New Testament has done to the Ten Commandments—it made music of them through Jesus Christ.

Prayer—Our Father, we want to love our neighbors more, humanity more, we want to be known of men as thine, because of the melody in our hearts. As love is of Thee, and Thou art the Giver, grant us a full measure of Thy love. In Christ's name we ask it.—*Amen.*

THURSDAY.

"SUCCESSFUL MARRIAGE."

"They twain shall be one flesh."—Matt. 19:5.

This text is our Saviour's statement to all who enter upon the sacred obligation of marriage—husband and wife. How many fail these days! It is tragic!

In marriage we promise to have and hold; love, honor and obey; for better or for worse; for riches; for power; in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance.

There is only on thing that one (two) can do with that obligation, and that is each take up the "harp of life" everyday, tune every string to harmony with the other, and smite those strings with the hand of love, supported by a heart that loves nothing less than harmony and music all the way. And both parties must live that way, and marriage is a success.

Prayer—O Lord, Thou hast made man and woman for one another, and we believe it was after the fashion of Thine own heart and perfect designs. We pray for that godliness in our home and our lives, that the beauty and glory of our living may increase unto that perfect day. Make us a crown to one another, in every act, yea—in every thought. We ask it for Jesus' sake.—*Amen.*

FRIDAY.

"SETTING THE CLOCK."

"If we walk in the light, as He is in the light, —the blood of Jesus, His Son cleaneth us from all sins."—I Jno. 1:7.

"Having therefore these promises,—let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." —II Cor. 7:1.

The main thing about a time-piece is that it shall give the right time. A watch may be made of the best gold, and the wheels pivoted in diamonds, and every one going around in the right direction, but if it does not give the right time it is worthless as a time-piece.

The best time-pieces get wrong sometimes, and have to be repaired. They not only have to be kept in good repair, but they have to be kept clean and regulated, and after all that occasionally set to the right time.

What is right time? Right time is exact time by the sun and it is always right. It never varies.

Think of yourself in the same terms. The main thing in life is to be right. The best of us get wrong sometimes and cleaning up and regulating is needed, so that they who see us, may see what time it is—in terms of right—yea in terms of Christian living.

What is right? Right is God. The Master watch-maker keeps time-pieces right. Yes, and Jesus is the Master Soul Regulator. Submit thyself to Him for cleaning and get set right. Jesus spent much time in prayer to the Father to keep His soul right with God. Thou dost much more need it.

Prayer—Our Father, help us to submit ourselves to Thee. Undergird us with the true spirit and grace, to live right and holy. In Christ's name we ask it.—*Amen.*

SATURDAY.

"ATTAINMENT OF RIGHT BEYOND OUR BEST EFFORTS."

"Ye will not come unto me that ye may have life."—Jno. 5:40.

One of our greatest faults is fancying that we can work out our own righteousness for ourselves. The Pharisees and the Jews imagined that ceremonial observances were sufficient. It is common to believe that good works, virtues, philanthropy, are sufficient to salvation. So did the young rich ruler. But all these can exist, yea, even one can be a casual church-goer without personal holiness. Such an one may say that "since holiness is perfection, who can attain it, therefore I go my way and live right without it."

But it has been found that self-righteousness has never yet satisfied one's best aspirations. "The stream cannot rise above its source," you know. "We cannot lift ourselves up by our boot-straps." What we all want (or need) is to be lifted above ourselves. Life has its lower nature and bad habits, and, until freed from it, the soul is held by the vagaries of the flesh. We must have the life of God to lift us up to those delights beyond ourselves.

Prayer—Our dear Father, we pray to Thee for that power that works the greater glory for Thee. We pray to live today in a way Thou art not ashamed of us. Give us the life beyond our mere selves, a life incorruptible and that fadeth not away.—*Amen.*

SUNDAY.

"A TRUE SOLDIER."

"Let us cast off the works of darkness, and let us put on the armour of light."—Rom. 13:12.

"If life is always a warfare
Between the right and the wrong,
And good is fighting with evil
For ages and eons long.

Fighting with eager cohorts,
With banners pierced and torn,
Shining with sudden splendor,
Wet with the dew of morn.

If all the forces of heaven
And all the forces of sin,
Are met in the infinite struggle,
The souls of the world to win.

If God's in the awful battle;
Where the darkened legions ride,
Hasten to sword and the saddle.
Lord, let me fight on Thy side."
Amen.

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

CHRIST AT THE CROSS ROADS OF HISTORY.

By REV. J. G. TRUITT.

I.

"And there were certain Greeks among them that came up to worship at the feasts the same came therefore to Phillip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus."—John 12:20-21.

Here on the edge of the Gentile court of the Jerusalem temple was about to be enacted a more important event in the history of the nations than the fall of Thermopylae, or the battle of Waterloo, or the victory at Yorktown. There was no sounding of drums, nor marshalling of cannonry, nor cantonments of armed soldiers. The Christ stood at the cross roads of history, and did his part!

Instead of drum-beat of martial thousands, there was the heart-beat of a few "outsiders" representing the hope and hunger of untold millions. It was made audible in a simple, earnest request —not a prayer to the gods of the Pantheon, nor even a petition to the God of Jerusalem—a simple, earnest request to a fellowman: "Sir, we would see Jesus!"

My friends, that simple request is more important than the time-changing, history-making movements of the earth. "Sir, we would see Jesus." How it expresses the heart-hunger of oppressed peoples in unadvertised places today! If we could but look in on millions of farmer-folk all across the broad expanse of Germany, see them surrounded by their humble farms, their milk-cows, and their orchards and vineyards, their little children and their growing young people, their parents and grandparents, with their centuries of protestant, Lutheran piety, we would hear a common prayer: "Sir, we would see Jesus."

And we could multiply that hunger, and that request, by France, Spain, Italy, England, and on and on, throughout our modern Europe: "Sir, we would see Jesus." They have tried music, and painting, and sculpture—beautiful and important as these are—and they have tried schools and colleges, and the philosophies of men—important as all these are; and they have tried war, war, war, —but how the heart of the common man, and the common family, with his little place and his humble home cries out: "Sir, we would see Jesus."

And likewise cry the Near East and the Far East. They have their Ghandis, and their Kagawas; they have the story of the humble Galilean from thousands of missionaries, and now millions of natives—and they too, have learned to hope and hunger for the Christ of God.

And our own America! Are we not hungering for Jesus? Who, or what can do more for our vast stretches of fertile farmlands, our towering, hurrying cities, or our people—young and old—than Jesus? Away from Him, away from the path of progress; away from Him into greed, and lust, and crime; away from Him, away from God, and all that is holy, and fine in the world!

II.

Those "certain Greeks" saw Jesus. The petition was granted, their prayer was answered. It was then, and it is today, for all who truly hunger and thirst after righteousness shall be filled. Let us pause to notice that this request was made of Philip, a follower of Jesus. And that that follower joining with Andrew, another follower, came to Jesus with the request. The world is asking the followers of Jesus for Him today! It is requesting Him of the individual. There is where the Christian religion stands or falls.

The man in the street does not know how to get to God. He comes to you. He comes to me. If we fail God—but we must not fail Him. The man in the street looks on your life and mine. Our conduct, our characters, our faith, and loyalty, and love are his Bible, and his creed. May he read us and find Christ. If our Christian stock is "watered" until it is just as weak as his morality—until it acts as he acts, and lives as he lives —then what hope has he in ever finding a Christ that truly satisfies the secret longing of the soul?

The man in the street expects, too, to see cooperation on the part of the followers of Christ. "Philip cometh, and telleth Andrew; and Andrew and Philip in turn tell Jesus." Exactly so. A simple picture of a serving church. Perfect harmony, and perfect accord; the two of them come up to Jesus and tell their story. How the world waits now for a church, united, active, obedient, who will bring its inquiring, hungry-hearted to Christ!

Hitherto Jesus had sought to confine his work to the house of Israel. Nevertheless there had been breakings-through: the woman of Sychar, the Gentile centurion, the Syro-Phoenecian woman, and others had been finding their way to Jesus. But now, on the last day of his public ministry their come representatives of the Gentile nations to see Jesus. It is a powerful moment. Wise Men from the East had come in the beginning of His earthly life, and now wise men from the West come at its close—symbolic of Jesus standing at the cross roads of history, and of the nations. The East comes to his cradle; the West to his cross, but neither of them go away empty-handed or broken-hearted. They saw the Christ, and to see him was to see the Father, and be satisfied.

III.

The last days of his public ministry was the first day of the nations turning to Jesus. In other words Jesus was standing at the cross roads of the history of the nations. And what he had said, and was still saying to individuals he was saying to nations: "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit." "Human nature is not changed by poetry and art, but it arrives at the truly beautiful by the baptism of suffering." Jesus had founded the church on the principle of sacrificial service, telling Peter and the other disciples that he must go up to Jerusalem and suffer and die, and rebuking Peter's worldly wisdom which, by the way, has tried ever since to get into the church; and now to the representatives of the Gentiles he was reiterating that self-same doctrine.

For nations, then, as for individual is the answer. Jesus is the answer to its problems. Easy to say, and axiomatically true; but how will it ever be realized unless we are willing to pay the price of obedience. As a church we, you and I, must not forget prayer and close association with Jesus; we must not forget worship, and the reading and study of his Holy Word; we must not forget clean and righteous living, ever praising him for the blessings of life, and showing the same loyalty to him in adversity.

I do not wish to hurt anyone's feelings. There is nothing personal in my words, but as one of God's humble preachers I must cry aloud for a God-fearing, Sabbath-keeping, worship-attending, Christ-living people. Your hearts are as hungry as mine for the sort of day that will come with a return of the church to God. Are we willing to pray for it? Are we willing to work for it? Are we willing to live for it? I challenge you to say yes with action. To say yes and mean it. For now, as ever, the peoples are coming up to the church of Jesus Christ, oppressed, and beaten, and humbled, begging to see Jesus. We have a responsibility we cannot shirk, and so glorious and challenging is it, we would not shirk it if we could. Every sacrifice you make for the Christ is rewarded a thousandfold, therefore, let us help answer the world's cry: "Sir, we would see Jesus." Tonight I shall speak on: "Jesus Leads the Way to God," from a text found in this same chapter: "Now is my soul troubled, and what shall I say? Shall I say Father save me from this hour? But for this cause came I unto this hour. Father, glorify Thy name." And thus Jesus leaves the cross-roads for the cross itself!

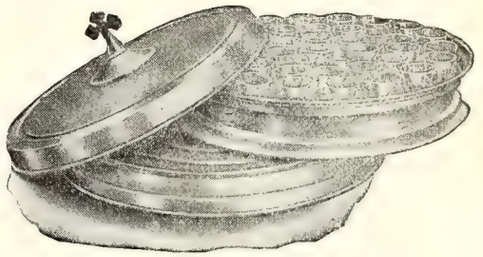
COMMUNION WARE.

Individual Service.

Made in best Silver Plate or Aluminum. Prices low; first-class workmanship and finish.

ALUMINUM.

Aluminum is light in weight, durable, and does not tarnish.



Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses	$7.00
Tray No. 6—Interlocking, with 35 plain glasses	6.75
Tray No. 10—Interlocking, with 30 plain glasses	6.50
Base No. 50-A—Fits Trays 2, 6, or 10.....	2.25
Cover No. 50-A—Fits Trays 2, 6, or 10.....	2.25
Bread Plate No. 1—Narrow rim.....	1.60

SILVER-PLATED.

The Silver-plated Ware is of the very highest grade and best finish; heavily plated on nickel base.

Tray No. 85—Interlocking only, with 36 glasses	$22.00
Base No. 1—Silver-plated; fits Silver Tray 85..	11.00
Cover No. 5—Silver-plated; fits Tray No. 85...	16.00

(For Silver Bread Plates, see under No. 90.)

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	$22.00
Base No. 2—Silver-plated; fits Silver Tray 90..	16.00
Cover No. 4—Silver-plated; fits Silver Tray 90.	14.00

Bread Plate No. 3—Narrow Rim.....	$ 9.00
Bread Plate No. 4—Broad Rim.....	9.00
Filler—Silver Lined.....	6.00

THE CHRISTIAN SUN

1536 East Broad Street **Richmond, Virginia**

Christian Orphanage

Dear friends:

The little tots in the "Baby Home" had a picnic. Miss Eva Noe and Miss Virginia Young, who have charge of the "Baby Home" and the little tots, planned a picnic for them last week. If there is anything that little tots enjoy, it is a picnic. Quite a lot of excitement as the time draws near. They can see in their imagination the wood fire out in the open under the canopy of the blue sky and the "hot dogs" frying on the end of a forked stick with good cool chocolate milk right out of the ice box with fried potatoes and sandwiches galore. They had selected a beautiful open space on the back side of the farm where the cows had kept the grass picked down to a green carpet of smooth grass surrounded by a beautiful green forest—a beautiful setting for a picnic for the little ones. Miss Noe and Miss Young know just how to make a bunch of little tots happy. They had selected the picnic ground far enough from the Orphanage so the little tots had to ride in the wagon with the bed filled with straw. The writer was present when they were loaded on the wagon. Our faithful wagon boy, J. P. Brown, who is never happier than when working with a team of mules, safely carried them to the picnic and back.

Every little fellow's face wreathed in smiles, forgetting everything but the ride to the picnic grounds. The V-8 Ford would not have been noticed at all. The joy of the ride in the wagon was uppermost in their mind. It is one of the joys of childhood. They had good wood to make the fire and they had a great time out in the open eating "hot dogs" and sandwiches, etc. As the fire died down and the picnic supper had gradually disappeared and the shades of evening began to throw its mantle of darkness about them, they climbed into the wagon and wended their way back home to lie down to pleasant dreams. They had a great time.

CHAS. D. JOHNSTON, *Supt.*

REPORT FOR AUGUST 9, 1934.

Brought forward		$7,740.09
Sunday School Monthly Offerings		
North Carolina & Virginia Conference:		
Haw River	$ 15.75	
Concord	1.03	
Greensboro, First	8.96	
Berea	8.00	
		33.74
Eastern North Carolina Conference:		
Damascus	2.00	
Wake Chapel	5.00	
Sanford	1.00	
		8.00
Western North Carolina Conference:		
Pleasant Hill	2.00	
Biscoe	1.57	
Big Oak	.45	
Eastern Virginia Conference:		
Mt. Zion	2.00	
Holland	5.00	
Windsor	12.33	
		19.33
Valley Va. Central Conference:		
Mt. Olivet R.	1.00	
		1.00
Georgia and Alabama Conference:		
Vanceville	1.00	
		1.00
Special Offerings.		
Payment from Closed Banks	81.85	
F. C. Owen, gdn. for Jas. Brown	12.50	
Mrs. Park Hayes, support of son	24.00	
		118.35
Total for the week		$ 185.44
Grand total		$7,925.53

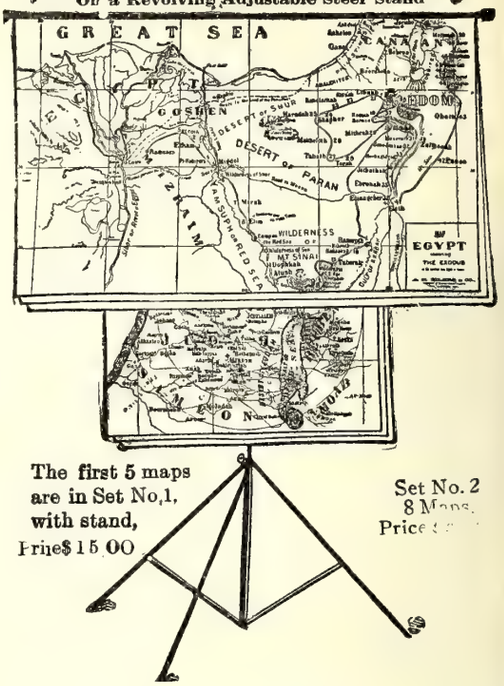
APPLE'S CHAPEL.

(Continued from page 7.)

the church, this service being followed by the laying of the corner stone. The total cost of the building was $14,000.00. August 24, 1924, Rev. T. J. Green was elected pastor to succeed Rev. Carr E. Gerringer, who resigned, and Brother Green served from 1924 until 1929. June, 1929, Rev. R. A. Witten was elected pastor and served until 1931. October 25, 1931, Rev. H. E. Crutchfield was elected pastor, and it is under his pastorate that the church debt is finally paid off and we are brought to this happy day of dedication. During the hundred years of its organization as a church, the records show 14 pastors have served the church, with a total of 27 deacons and 5 secretaries. The records of quarterly meetings have been preserved with great care and accuracy and constitute a century of service to the community and to the world, during which time hundreds have been brought in to the membership of the church and under the influence of the gospel here. The church has always been loyal and faithful to Missions, to our College, to our Orphanage and all the enterprises that go to make a church strong and a denomination great. Our present church membership is 357, and our Sunday school enrollment is 229. Rev. H. E. Crutchfield is our beloved and progressive pastor and Brother J. A. Cook, for many years, has been our faithful and devoted Sunday school superintendent.

Eilers Sunday School Maps.

On a Revolving Adjustable Steel Stand



The first 5 maps are in Set No.1, with stand, Price $15.00

Set No. 2 8 Maps. Price $

Fine large Maps, in 6 Colors 30x57, on linen finished Cloth. Mounted on a folding steel stand, which can be regulated, so that Maps may be seen to the best advantage. This set contains data for thorough Bible Study. Its large print and Cheerful Colors makes this set very instructive and attractive. Contains the five thoroughly up to date Maps necessary to the study of Bible History.

New Testament Palestine, — Old Testament Palestine, — Roman empire and Bible Lands, showing Pauls Travels by Colored lines. — Lands of the Old Testament, from the Great Sea, to the Persian Gulf.—The Exodus, Egypt, showing by Colored lines the wanderings of the Israelites the

THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

HOLMAN SUPERIOR TEACHERS' BIBLES

Authorized Version—Self-Pronouncing The Best Editions of the World's Best Book

For Adults, Teachers, Preachers, Students, and All Who Would Study the Word of God Intelligently

BOLD BLACK TYPE—COMPACT SIZE 4½x6¾ INCHES—WILL FIT THE COAT POCKET

Part page specimen of Holman Boldblack Type Bible

ST. MATTHEW, 5. *Christ's sermon on the mount.*

13 And leaving Năz'a-rĕth, he came and dwelt in Cā-pēr'na-ŭm, which is upon the sea coast, in the borders of Zăb'u-lon and Nĕph'tha-lim:
14 That it might be fulfilled

A.D. 31. CHAP. 4. n Isa. 9. 1, 2.

934 CHAPTER 5.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.

AND seeing the multitudes, a he went up into a moun-

THIS NEW HOLMAN TEACHERS' BIBLE, Pronouncing Text, Bold Black Type is a **PRONOUNCED SUCCESS.** The latest Bible with **NEW HELPS** that are quite comprehensive and consist of an Illustrated Bible Dictionary, Concordance and additional aids all under **ONE ALPHABETICAL INDEX.** Also Fine Maps on Coated Paper, and a specially prepared **BIBLE READING COURSE,** intended to stimulate and maintain interest in the Bible. Imported Bible paper is used to improve opacity and keep down bulk. By this means you get the benefit of full Biblical information without the physical discomfort of handling a heavy volume.

STYLES AND PRICES—BIBLE PAPER EDITION

4612. **French Morocco Leather,** divinity circuit, overlapping covers, round corners, red under gold edges..... **$4.00**

4630. Same as 4612, with extra leather lined covers..... **4.75**

THIN INDIA PAPER EDITION

With Helps as described above. Size 4½x6¾ inches. One inch in thickness

630X. Egyptian Morocco, divinity circuit, leather linings, red under gold edges, silk head bands and silk marker..... **7.00**

633X. Algerian Morocco, divinity circuit, leather lining to edge, silk sewed, round corners, red under gold edges, extra quality binding..... **8.00**

EXTRA LARGE PRINT TEACHERS' BIBLES

Large 8 Vo. Size—8x5½ inches—1600 Pages, including 400 pages of Bible Study Helps

Part Page Specimen of Print

Extra spacing between words and lines makes this Bible very easy to read.

ST. MATTHEW, 5. *Christ's sermon on the mount.*

15 k The land of Zăb'u-lon, and the land of Nĕph'tha-lim, *by* the way of the sea, beyond Jôr'dan, Gă'lī-lee of the Gĕn'tīles;

A. D. 31. k Is. 9. 1, 2. l Is. 42. 7. Luke 2. 32. m Mark 1. 14.

2 And he opened his mouth, and taught them, saying,
3 b Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

CONTAINING COMPLETE HELPS TO BIBLE STUDY, INCLUDING ALL OF THE FOLLOWING FEATURES

A New Practical Course in Bible Reading, A Treasury of Biblical Information. The most carefully compiled, thorough and attractive form in which valuable Biblical information has ever been prepared. Illustrated Self-Pronouncing Bible Dictionary Containing 150 illustrations, concise definitions and textual references on nearly 50,000 subjects. **A Practical Comparative Concordance,** with nearly 50,000 references. **Four Thousand Questions and Answers** on the Old and New Testaments. A valuable Help to all Bible Readers.

STYLES AND PRICES

4712. **Divinity Circuit** (overlapping covers), French Seal Leather, red under gold edges, silk head bands, and silk marker.. **$5.00**

812RL. **Red Letter Teachers' Bible.** The Words of Christ in the New Testament, Old Testament Passages alluded to by Christ, various prophecies relating to Christ in the Old Testament, etc., all **PRINTED IN RED.** Binding same as described above on 4712 and same large Self-Pronouncing type..... **6.00**

733X. **Holman India Paper, Genuine Morocco,** leather lined, silk sewed, divinity circuit, round corners carmine under gold edges, silk head bands and silk marker, same type and helps as above..... **10.65**

All styles sent Postpaid at above prices—Thumb Index 50 cents extra

A Story for the Children

NATURE SCATTERS HER SEEDS.

By JOHN HARVEY FURBAY *in Advance*

Most of the plants on the earth produce flowers. These are often called blossoms; and some of them, like the cones of pine trees, are not recognized by most people as flowers. The real purpose of all flowers is to produce seeds.

Seeds contain a tiny plant already partly developed, along with a large supply of nourishment to start the young plant growing. This is all enclosed by an outer coat, which protects it until it is ready to grow up into a new plant. Some seeds are surrounded by juicy material. These are called fruits. The apple is a good example, with the seeds in the "core." Some fruits, like the tomato and the cucumber, are usually called "vegetables." Other seeds, like nuts, are enclosed in a very hard shell. Still other seeds, as the wheat and corn, are called grains.

Whether we call them fruits, vegetables, grains, or nuts, they all contain or produce seeds. These seeds, when planted in the right kind of soil, and with plenty of sunshine and rain, will develop into plants like the ones which produced them.

It is not enough for these seeds just to fall to the ground beneath the mother plant, because this would put too many seeds in one place, and they would choke one another till only a few, or none, would live. So Nature developed the best plans possible for scattering these seeds long distances from the mother plant. Nature had already put water, wind and animals in the would, so she made little structures on the seeds to float in water or on the wind, and to catch hold of animals as they passed by the plant. These three agents are Nature's greatest helpers in scattering seeds.

Wind is by far the most useful of these agents. It carries seeds for many miles with little effort. However, it cannot carry all seeds. It can carry only those which Nature has made very light, or with little wings. The seeds of maple trees have two wings spread out to sail in the wind; and the many seeds of the dandelion have little plumes like parachutes for being blown about. This is one reason why dandelions are found almost everywhere.

Other seeds which have been built to be carried by the wind are those of the thistles, cat-tails, milkweed, and elm trees.

Special devices for being carried by the wind are shown by the "tumble weeds." I have often seen great bundles of them being carried across miles of country, often piling up quite high when they reach fences. A good example of tumble weeds is the well-known Russian thistle. It grows in the shape of a large ball, and when the seeds are ripe, the main stem breaks off at the ground. The whole plant starts rolling before the wind, and as it is carried mile after mile, bumping along on the ground, it scatters its seeds. This is one reason why it is one of the worst weeds in some parts of the country. A similar example is the "tickle grass," a common garden weed, which blows from garden to garden in a similar way.

The second great agent of Nature for scattering seeds is *animals*. In order to be carried by this agent, seeds must be either good to eat, or must be provided with little hooks for catching hold of the animals. Many seeds which are eaten are cast off uninjured, along with other waste material usually some distance from where they were eaten.

Nature has wonderfully protected these seeds from being eaten too soon by making them sour or bitter before they are ripe. Birds are probably the greatest agents for carrying seeds which they have eaten. The fruit around the seeds is often eaten, and the seeds discarded by the animal. This is what happens when you eat an apple, and throw away the apple-core.

Then, we see the marvelous way that Nature has made other seeds able to stick to the legs, hair, fur and wool of animals—as well as to the clothing of man—and be carried in this way. You have all found burs, Spanish needles, or beggar's-ticks on your clothes after taking a walk in the country in the fall of the year. You were carrying home the seeds of these plants. Such seeds are provided with little hooks for catching into your clothing, or into the hairs of passing animals. Some other seeds, like those of plantain, secrete a sticky substance which fastens them to passing objects.

Finally, we mention *water* as the third agent of Nature for scattering seeds. The cocoanut is often carried hundreds of miles by floating in rivers or oceans. Many other common seeds are washed away during heavy rains, and if light enough to float, may be carried great distances by the water.

There is one more very interesting means of scattering seeds which I have not mentioned. Some plants develop their seeds in little cases called pods. Examples of this are the wild cucumber, phlox, jewelweed, witch-hazel, and the common violet. When these pods are ripe and dry, they curl up; and by stretching the pods in this way, they suddenly burst open with a snap, and the seeds fly out in all directions.

It is evident that Nature has planned her great garden well, and that her three gardeners, the wind, animals, and water, do their work well in keeping her flowers planted in various places year after year.

ELON COLLEGE

AN ACCREDITED COLLEGE

of the

CONGREGATIONAL CHRISTIAN CHURCHES OF THE SOUTHEAST

South Entrance to the Campus

ELON COLLEGE, founded by the Christian Church in 1889, has fully justified the faith and hope of its founders during its 42 years of operation. Its graduates from the four-year course leading to a bachelor's degree, number 980, now living, 122 of whom are in the Christian Ministry and full-time Christian service. The majority of these are members of our own denomination. In addition, 449 are in educational work and are an active influence in the lay leadership of the Christian Church.

THE CHRISTIAN EDUCATION BUILDING, and the definite religious atmosphere of the College, provide the very best facilities available for training for religious leadership, and offer the Church its finest opportunity to train the young people of the denomination to assume active leadership both in the ministry and laity of the local churches.

Address—

C. M. CANNON, *Registrar*

Elon College, - - - - - North Carolina

Home Atmosphere—Reasonable Rates—Clean Athletics—Christian Spirit

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational Christian Church.

BOARD OF EDITORS.

J. O. ATKINSON, D. D.....Editor
E. C GILLETTE, D D.....Associate
I. W. JOHNSON, D. D....Contributing
ELISHA A. KING, D. D...Contributing
J T. KERNODLE....Managing Editor

DEPARTMENTAL EDITORS.

H. S. HARDCASTLE...Sunday School
J. G. TRUITT, D. D.....Sermon
F. C. LESTER.....Young People
H. E. ROUNTREE.....Altar

SUBSCRIPTION RATES

One Year $2.00
Six Months 1.00

Trial Subscriptions: Five or more new subscriptions sent in at one time by pastor or president of any church organization, three months for 40c each.

Published Every Thursday at Richmond, Virginia, by the Central Publishing Company, Inc.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Change of Address: Be sure to give both old and new address when asking that your address be changed.

All news matter and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsyth Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

Receipts: The change of label is your receipt for money paid. The label shows date of expiration, and change on label will appear the first or second issue of the month following renewal, provided it was received before the 25th. No other receipt will be sent unless requested. Please notify the Richmond Office if label is not changed as above.

OBITUARIES

REV. PAUL C. BURHANS.

Rev. Paul C. Burhans, a retired Congregational minister living at Iona, Florida, died at his home June 22nd. Mr. Burhans had served several churches, his last one being at Sanford, Florida. He retired from the pastorate there on account of the condition of his health, but since retiring he had had charge of a community church at Iona. He was a member of the Congregational church at Fort Myers, a man of sincere devotion, deep piety and an earnest Christian pastor, and was known and loved by many parishoners and friends. Mrs. Burhans survives.

MORGAN.

Mark Albert Morgan, of Randolph County, was born July 30, 1855, and died July 24, 1934, thus being 78 years, 11 months and 24 days old. He is survived by his wife, three daughters, four sons, several grand-children and great-grand-children. The funeral was conducted by the writer from Brown's Chapel Church, with a great company of relatives and friends present to pay their tribute of love and respect. The interment was in the church cemetery, July 25th. Our sympathy to the bereaved.

REV. W. N. HAYES.

DISCOURAGEMENT.

The inclination to discouragement is to be resisted like any other temptation. The moral features of faint-heartedness and despair are not so palpable as in most other temptations but they are none the less real. The distrust that leads to discouragement and hopelessness is the opposite and denial of faith. Say to yourself: I have a duty in this matter. I cannot yield to this hopelessness without moral fault and harm. I have no business to give up. I have a clear call to overcome these unfavorable circumstances. Many a man and woman simply need the tonic cheer of this thought to change entirely their perspective. The physicians often say: "As long as there's life there's hope," and there is hope. We never know when the tide is going to turn or when our seeming failures are to become our successes. —The Watchman-Examiner

Wedding or Gift Bible

FOR THE HOME

Holman Self-Pronouncing Home Study Edition

A BEAUTIFUL PRESENTATION PAGE Marriage Certificate and Family Record makes this special edition **a most desirable Bible for a wedding gift.**

Full Bound size, 8½ x 6 inches, nearly 1800 pages. Authorized Version with Marginal References.

Large Print—Easy to Read

The Helps are the latest and most practical published — prepared by the most reliable and well-known authorities, and consist of a TEACHERS' NEW READY REFERENCE HAND BOOK, which gives the salient and essential information needed in Bible study.

Illustrated Self-Pronouncing Bible Dictionary—Containing 150 illustrations.

Oriental Light on the Bible (Containing over 100 illustrations). A new kind of illuminating Bible help.

Treasury of Biblical Information.

A New Series of Maps. A selection of the most used, with Special Maps, the results of the most recent explorations.

A New Practical Comparative Concordance, with nearly 50,000 references.

Four Thousand Questions and Answers on the Bible.

ABSOLUTELY DURABLE BINDINGS that **will not break in the back.**

Specimen of the Print. Full size of the page is 5½ x 8 inches.

Specimen of Type.

17 ¶ [m] From that time Jē'sus began to preach, and to say, [n] Repent: for the kingdom of heaven is at

A BEAUTIFUL PRESENTATION PAGE Marriage Certificate and Family Record makes this special edition **a most desirable Bible for a wedding gift.**

No. 4914. French Morocco, flexible limp, gold titles, round corners, red under gold edges, silk head bands and silk marker..... **$5.50**

Postage Paid

WORSHIP.

Man cannot live without worship. Along with love, beauty and work, worship is a basic necessity of life. To walk in the midst of the universe with appreciative wonder, to touch life reverently, to feel the universe not so much as a host to a parasitic plant as a friendly home claiming one's best creative activities, to appreciate living and moving and having being in the life of the fatherly God—to worship thus is one key to life at any time. It is a fundamental approach to saving of our souls in a time of change in the systems of human life. The sky "will cave in" on those who try to live without worship. The heavens will open with a rare and joyous beauty to those who unlock life with the key of worship.—Clarence Carr.

PIEDMONT COLLEGE

Located in

"The Blue Ridge Highlands"

An accredited college with an enviable reputation for superior classroom instruction, and wholesome student life.

Standard courses leading to the A. B. and B. S. degrees. Careful, scholarly instructors.

A refined Christian atmosphere. All of the cultural elements essential to a liberal education.

A minimum of expense. Tuition and board for the entire academic year only $273.50.

For information, write

GEORGE C. BELLINGRATH, *Dean,*
PIEDMONT COLLEGE,
DEMOREST, GEORGIA.

Southern Seminary Foundation

(Successor to Atlanta Theological Seminary.)

AFFILIATED WITH

Vanderbilt University

The Foundation and the other Foundations that are affiliated with Vanderbilt University School of Religion comprise the only Interdenominational Theological School in the South. Through this affiliation the students enjoy the rights and privileges of Vanderbilt University.

DEGREES.

Candidates for degrees are required to have completed their college courses.

The degree of Bachelor of Divinity is offered to qualified students who complete the required courses.

Vanderbilt University also offers the degrees of Master of Arts and Doctor of Philosophy, in accordance with the regulations established in its several departments.

MORE THAN A SCHOOL OF THEOLOGY.

Because of our affiliation with Vanderbilt, our relations with other nearby colleges where our students can take courses without tuition, and the cooperation of the American Red Cross and other social agencies in the city, we prepare students for many types of Christian service.

For information write

WILLIAM JAMES CAMPBELL, *President,*
330 BUTTRICK HALL, VANDERBILT UNIVERSITY,
NASHVILLE, TENN.

THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

IN ESSENTIALS, UNITY. IN NON-ESSENTIALS, LIBERTY. IN ALL THINGS, CHARITY.

VOLUME LXXXVI. RICHMOND, VA., THURSDAY, AUGUST 16, 1934. NUMBER 33.

THE SUN'S OBSERVATORY

Shenandoah National Park at Last a Reality.—

On August 10th, approximately 175,000 acres of land in the Blue Ridge section of Virginia was formally deeded to the United States, thus becoming the Shenandoah National Park. The cost of the land was around $2,000,000, it having been donated in about equal amounts by personal contributions and the public treasury. This park is probably the largest in the East and will be easily accessible to a larger percentage of our population than any of the other National Parks.

A Short Cotton Crop.—

Government estimates given out August 8th, place the cotton yield for the present year at 9,195,000 bales, the shortest crop in thirteen years. It is almost certain that the amount of cotton marketed will be below that contemplated by the Bankhead act, which was passed to reduce acreage and raise prices. The government is under contract to pay farmers around $130,000,000 in rentals for land that was retired from the planting of cotton, and this with the shortage caused by nature wil reduce the cotton carry-over to around 5,000,000 bales. Overproduction of cotton in the South has for the time being ceased to be a prob-

Receding Waters Reveal Ancient City.—

A Chinese legend tells of a city called Sanyang, once an important commercial center, which was inundated by a great flood. The sunken ground on which it stood became a deep lake, the waters of which completely covered the city at its bottom. A recent press dispatch from the Celestial Land tells us that this ancient city has recently been discovered beneath the waters of Lake Tai, on the border of Kiangsu and Chekiang Provinces. A severe drought has gripped this area, as it has many others, and the waters of the lake have reached a new low level, so that the submerged city became visible. The fishermen who first reported the find stated that the walls of the city remain intact with streets and houses inside.

President Hitler and the Protestant Church.—

Not satisfied with political power, it seems that Hitler must also head the church. Reichsbishop Mueller, sword-rattling, ex-chaplain and protege of the new president, who heads the Protestant churches of Germany, convened the general synod on the 9th of August, had it confirm his powers, and then called on all Protestant ministers to swear fealty to Hitler. Dr. Mueller's game is to establish the "unity" of the church by giving dissenters no alternative but that of being branded as traitors for refusing to take the oath. More than 800 ministers have already been suspended from their ecclesiastical work for refusal to comply with the demands of the reichsbishop. Many others have protested against the demand that they take the oath. Will it eventually be a revolt in the church that will break the power of Hitler, or will it bow in meek submission to his will?

The AAA Reverses Itself.—

Nature has forced the AAA drastically to revise its program for "control" of the 1935 crop. Government "experts" are planning to permit replanting of some 10,000,000 acres retired this year. Obviously the AAA, in seeking to aid the farmer, has, with the assistance of the drought, succeeded chiefly in producing another problem for the administration to meet. That problem is the curbing of food profiteers. Washington officials frankly admit that "attempted food profiteering is inevitable." The government is now rallying its forces to protect the consumer from unreasonably high prices. This it must do, if it hopes to receive continued political support from the public, for the army of consumers is considerably larger than the army of farmers. One suspects that AAA "higher command" is frankly frightened. Once more a "Brain Trust" theory has looked better on paper than in practice. It is highly probable that 1935 will be marked by less radical "tinkering" by the government's staff of theoretical farmers.—*Editorial in Richmond News Leader.*

The Dangers Of "Stateism."—

Dr. Robert A Millikan, president of California Institute of Technology, in a recent radio address, called the so-called "Brain Trust" to task, declaring that the nation's worst enemies are the "political philosophers and sociologists, some of them in high places, "who are promoting what he termed "Stateism." Said he: "Some of them call it communism, some socialism, some everything else, but I will use the broader term Stateism to include the whole tendency towards the government's ownership and operation of everything. . . This whole movement weakens self-reliance, discourages private initiative, diminishes opportunity, stimulates bonus marches, veterans' rackets, even teachers' Federal lobbies (I admit it with shame) . . . . I regard the man who urges the extension of the powers of the State into the operative fields, which private initiative can and will handle equally as well or better, as the enemy of free government—the most pernicious influence in American life today." Strong language this, but language which gives food for thought, especially in the conservative Southland.

How Is Business?—

Recent reports from the business world give, to say the least, a blurred picture, leaving it for the coming months to show how far recovery has gone and how much it has been retarded by disturbing governmental activities. Car loadings, one of the most accurate indexes of commerce, show a drop for the past week of 6,000 cars. The number is about 35,000 below the corresponding week of 1933. To offset this we find Dunn & Bradstreet reporting an increase of five per cent or more in retail sales; and wholesalers also report an increase, bringing the sales nearly up to the peak of the year. The steel industry reports that operations have increased, and that employment during June reached the highest level in four years, and car production for the year has been much more than in 1933. The oil industry reported the first six months of this year as the most profitable of any first half year period since 1930, and world cotton consumption was the largest since 1929. Strikes, though, throwing thousands out of employment have decreased purchasing power, and future commitments, so necessary to recovery, have slowed down quite a bit. The drought will also have its bearing upon things by considerably reducing the farmer's purchasing power.

300 Per Cent in a Year.—

The Chicago *Tribune* admits that the toll of dead and injured resulting from drunken drivers has risen 300 per cent in a year. It also admits that the sharp increase in such casualties, as recorded by the police bureau of criminal statistics, coincides exactly with the repeal of national Prohibition. The police have admitted that there is a good deal more drinking on the part of drivers than before repeal. The record shows that 391 persons were killed in automobile accidents in Cook County during the first four months of 1934. This toll of deaths is 101 larger than was recorded during the same period in 1933, and the toll was larger during every month of the present year than in the corresponding month of last year. The number of deaths in Cook County since January 1st at this writing is 686. Repeal has brought about many problems in dealing with liquor which the wets assured us before repeal would not happen. We are told in glaring headlines when we had Prohibition that it had not only corrupted the youth, but that is had also corrupted the women—that members of the female sex, especially the younger members, were going the limit in drinking intoxicants. Wet newspapers now indicate that casual drinking has increased, and brand-new problems, which the wets did not suspect, have appeared as the result of the licensing of liquor. . . . . Evidently the golden age didn't arrive with the repeal of the Eighteenth Amendment. What will the wets promise next?—*R. W. G. in Advance.*

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

"Systems exercise the mind, but faith enlightens and guides it."—*Voltaire.*

Rev J. E. McCauley, pastor of the Richmond Church, has been assisting Rev. C. E. Gerringer in revival services this week.

Mr. C. D. Harton of Henderson, N. C., who has been in Richmond on a visit to his son, Wm. R. Harton, was a visitor for a short while in THE SUN'S office of publication. Come again, Brother Harton.

Man grows inevitably. If he is becoming Christ-like, he bears the image of Christ, he will share his glory. If he grows into the world's image, what choice remains but he must at last share the world's fate?—*Isaac Edwardson.*

Rev. O. D. Poythress reports that Mrs. Jennie Fulghum, formerly of Windsor, Va., but lately of Norfolk, has been in a Richmond hospital for the past two weeks. At this writing her condition shows improvement we are told.

Revival services will begin at Berea, Norfolk County, on September 3rd, and will continue for two weeks. Brother French states that Rev. W. H. Curry of the Ocean View Methodist Church will do the preaching.

Several of the Eastern Virginia Christian preachers are at Massanetta Springs attending the Bible Conference which is in session this and next week. Among those whom we know to be present are Rev. Joe French, Rev. O. D. Poythress, Rev. R. A. Whitten, Rev. E. B. White and Dr. I. W. Johnson, who is accompanied by Mrs. Johnson. Doubtless there will be others. Of course the Virginia Valley ministers will attend.

We learn from Rev. Jno. G. Truitt that the Suffolk Christian Church recently, in regular quarterly conference, elected from its number three new deacons, as follows: Col. Junius E. West, John C. Ramsey, and Floyd A. Turner. Dr. Truitt says: "The office of deacon is of divine institution, a high honor, and a grave responsibility. The church honors itself by elevating these three brethren to that rank, and they will honor the church and themselves by the continuation of the loyal and faithful service which they render, and by being ever worthy of the trust which their church places in them. May God bless them, and their families, and their church for Christ's sake. Amen."

The Churches at Ocean View, Virginia, and Berea, Norfolk, have recently closed most successful Daily Vacation Bible Schools. Ocean View enrolled 68, while 64 were in the school at Berea. In each school there were four groups. Miss Evelyn Richardson of Waverly, Va., had charge of the beginners; Miss Mary Rawls Jones of Holland, had the primary work; Miss Dorothy Geest of Ocean View Presbyterian Church, led the junior members, while the older boys and girls were led by the pastor, Rev. Joe French, in the study of "What it Means to be a Christian." Neither of these churches had ever held a similar school before, and the students thoroughly enjoyed it. Parents and teachers were also well pleased and want another school next year.

SOUTHERN UNION COLLEGE GOES FORWARD.

The final steps in the thorough reorganization of Southern Union College at Wadley, Ala., are being taken and the institution will open in September with a new president, dean, faculty, board of trustees, educational plan, and with high hopes for the future.

One of the most important features of the reorganization is the adoption of a new educational plan. Upon the counsel of leading Alabama educators the system developed at the University of Chicago was adopted, and adapted to local conditions. A number of colleges and universities are introducing this system in full or in part. Among the last institutions are the state schools of Ga.

At the Annual Meeting on June 29th the Reorganizing Committee made its report and its recommendations were accepted and adopted. A new board of trustees were elected. They are Mrs. V. L. Carter, Wadley, D. O. Robinson, Birmingham, Dr. F. P. Ensminger, Birmingham, Miss Evelyn Hardy, Wadley, W. J. Boothby, Birmingham, Paul Beaird, Roanoke, G. D. Hunt, Lanett, W. C. Edge, Wadley, J. T. Clack, Abanda, J. H. Dollar, La Grange, Ga., and Mrs. Mary D. White, New York City. One other is to be selected.

Rev. Ross Ensminger, former teacher at Elon College, and son of Supt. F. P. Ensminger, was called to be the new President. After refusing during two weeks of negotiation to undertake the responsibility he reconsidered and finally accepted the call, realizing both the bigness of the task and the greatness of the opportunity to serve.

Rev. A. R. Van Cleave was the man first considered to lead the institution but felt that his abilities lay more in the teaching field than in administration. He becomes the new Dean, leaving his promising field in Winchester, Va. He has taught in four of our Christian colleges, Palmer, Union Christian, Elon and Southern Union, and has made for himself a host of friends wherever he has been.

The college feels that it has a special mission in serving the young people in this farming section. Accordingly, the fees are very low. The school offers the only hope for Christian education to multitudes of young people, poor in possessions of this world but rich in undeveloped possibilities. In past years at the conclusion of its two year course, Southern Union has sent a number of students to Elon and Piedmont as well as to other colleges, and hopes to send even more in the future. Our people of Alabama and Georgia need Southern Union and here is wishing for the college vigorous life and great usefulness.

F. P. ENSMINGER.

MERGING MORE AND MORE.

The uniting of two denominations such as the Congregational and Christian is a first matter of awakening in the hearts of the brethren a desire to walk together along a common path, and then the patient re-arrangement of ecclesiastical fences so that this may be done without tripping. And the good humor and mutual consideration with which the latter process is carried out is the acid test of the sincerity of spiritual grace behind the original merger. The biennial meeting of the Southern Christian Convention in Suffolk, Va., marked a long step toward "a more perfect union" in the southeast. The Christian churches of Alabama and Georgia asked to be dismissed from the Southern Convention that they might unite with the Congregational churches of their respective states in the usual type of conference organization. On the other hand it was recommended that the Congregational churches of Carolina and Virginia unite with the Southern Christian Convention, which in turn petitioned the General Council "to recognize this Convention on the same basis as a state conference, for representation in and as an integral part of the General Council." It was further recommended that an unincorporated body, the Southeastern Convention of Congregational and Christian Churches, "be recognized as the expression of our common fellowship, and that it be further developed for the promotion of inspiration and the coordination of all our common interests and for the promotion of loyalty to our institutions, both missionary and educational." Too much praise cannot be given the leaders of the Christian churches in Virginia and North Carolina for their willingness to modify ties rendered sacred by many years and multitudes of associations in order to participate more fully in the life of the united denomination.

—*Missionary Herald.*

CONCORD.

The revival meeting which has been in progress here closed on the night of July 22, 1934. On Sunday at 11:00 A. M., Rev. Cecil Jones, Yanceyville, N. C., brought a very timely message on "The Choice of Solomon." The afternoon service was in charge of Rev. I. T. Underwood, who presented an appropriate discourse on "Forget."

Rev. M. A. Pollard, Liberty, N. C., arrived Monday evening and took charge of the preaching for the remainder of the meeting. His messages were highly scriptural and saturated with zeal for the progress of the Lord's kingdom. He was heard with much interest and profit. He endeared himself to the congregation by his courteous conduct and friendly attitude. Brother Pollard was with us last year. His coming this year was greatly appreciated.

The attendance was very good from start to close of the meeting. A new program of service was launched at this time, namely, holding worship at the hours of 5:00 P. M. and 8:00 P. M. This change worked very pleasantly and satisfactorily generally as far as was known.

The church was greatly encouraged to press on in the upward way and benefitted spiritually by the meeting. May the Lord be praised for all blessings received. L. L. WYRICK.

WHAT ALCOHOL WILL DO.

The *Prohibition Defender* quotes an exchange, "Alcohol will remove stains from the summer clothes." It is correct. It will also remove, says *The Defender,*

The summer clothes.
The winter clothes.
The spring clothes, and
The fall clothes, not only from the back of the man who drinks it but from his wife and children as well.

Alcohol will remove:

Furniture from the floor.
Rugs from the floors.
Food from the cupboard.
Lining from the Stomach.
Kidneys from the back.
Liver from the side.
Hair from the head, and
Sight from the eyes.
A good reputation.
A man's business.
A man's friends.
A happy look from children's faces.
A prosperous man to a pauper's grave.
A man from the highway to heaven to the road to hell.

—*Sunday School Herald.*

THE ONENESS OF HUMANITY.

As we widen our conception, we find that, for better or for worse, the whole world is bound together and interrelated. It is supreme folly to talk of the United States retaining a splendid isolation. A League of Nations in some effective form must be worked out, or civilization will go down in the carnage and chaos of war. We have a number of politicians who were born out of due season, about five hundred years too late, and they have not yet found out that the world is a unit and that no member of this world organism can suffer without all the members suffering.

A business man in New York could not collect a bill from a concern in California because that house could make no collection from a customer in the Malay States, who was embarrassed because he could not compete with the products of Bolivia.

Not long ago some textile mills in New England were closed. The usual orders from a section of Korea failed to arrive. Why? Because the hair net industry in that part of Korea had suddenly closed. Why? Because American women had bobbed their hair. The world is so small that falling hairpins in America bounce off to strike Korea, and then ricochet to strike New England. At the same time 40,000 Chinese women were thrown out of employment.

Since we have discarded silk-lined overcoats, we have reduced the chance for work for multitudes in the silk industry of Japan. When Russia could not drink tea because of poverty, India, which produced tea, became too poor to buy textiles from England and the mills of Manchester experienced the greatest slump since the Civil War. As a consequence, the farmers of the South received a low price for cotton, since the Russians were not able to buy tea.

In *A Primer for Tomorrow* Dr. Christian Gauss, the author, writes concerning the interdependence and interconnection of nations:

"The mineral wealth of the world is so distributed and is so necessary to technological development that this alone involves any number of problems which will promptly become much more acute the moment we attempt the policy of the closed door. Of these minerals highly necessary in the advancement of technology, there are a number not available to us in our own country. We find in a list of those minerals in which we are totally or almost totally deficient, items as important as maganese, nickel, tungsten, and tin. That is only one part of the picture. There are other natural resources of which we have virtual monopoly. Sulphur, for instance, is highly necessary to almost every modern nation. In 1929 we produced eighty-five per cent of the world's supply.

It is plain that we always have lived in America on international trade, and any attempt to alter this, at a time when the needs even of our domestic industries are so much more varied, might very well give us pause, even in these days of the NRA and the codes. This government pressure would have to be exerted not only on industry, but on agriculture as well. If we are merely going to raise enough wheat for our own consumption and be self-contained in that field, according to Secretary Wallace, we must be prepared to order the farmers on between forty and sixty million acres of wheat land to stop growing wheat and to grow something else, though we cannot tell them what."

Dr. Albert E. Day, in *Religion in Life*, writes to the same effect:

"While the present order has about completed the demonstration of its futility, the new order is not yet visible. Humanity is wandering between two worlds, one dead, the other powerless to be born. Our captains of industry roam in a twilight zone between socialism and individualism, craving government in business when it will save them from bankruptcy, wanting none of it when it appears to be about to try to save the people. Many of our statesmen look cross-eyed at the whole question of international relations, so that the observer does not know whether they are gazing hopefully at some form of cooperation or have the attention riveted upon isolation. Probably they themselves do not know. They do not want war and are afraid to take risks for peace. They desire a world tribunal for other nations, but are afraid to commit America's cause to its keeping."

Carlyle wrote: "There is not a red Indian hunting by Lake Winnipeg can quarrel with his squaw but all the world will smart for it. Will not the price of beaver rise?" The world is so woven together by a variety of connecting ties that both ideas and diseases are highly contagious. Spanish influenza rapidly crossed national boundary lines, and the theories of Russian Communism are accepted by many American laborers. There are belated politicians who do not know the age in which we are living, who cannot "discern the sign of the times."

We have had quite enough chauvinism and jingoism. There must be developed the international mind. The blackest blotch on American history is the policy of selfish isolation to which our country has been committed.

America could have possibly prevented the imminent perils that threaten the very perpetuity of more than one European nation. The United States forgot that she was a debtor to other nations. She followed the leadership of demagogues rather than duty. Our nation fell from the pinnacle of idealism into the slough of materialism. The very material motives which influenced our blind guides are proving to be against our material prosperity. The world is so knit together and interrelated that no people can remain independent of what happens in the remotest part of the world. The appeal of commerce will at last penetrate thick-skinned sensibilities where the appeal of conscience failed. In the meantime the work of rebuilding a wrecked world is arrested.

—*Editorial from Nashville Christian Advocate.*

A BLESSED HOPE.

It was late on a Saturday night when a messenger boy brought a message that I was to go to the nearest telephone for a long distance call. Such a message winged my feet and filled my mind with apprehension, but soon I had the connection and the message; a glad message for some dear relatives would be with me on the morrow! Some that I had not seen for many years and some that I had never seen. It was a joyful messaage to me even though it was too late to make any extra preparation, satisfied that all would be right. As I lay awake thinking of the coming happy reunion the thought came to me, "How like the coming of our Lord this is."

All down through the ages the second coming of our Lord Jesus Christ has been sounded forth with no uncertain sound. Much more has been prophesied about His second coming than was prophesied about His first coming. Jesus came in obscurity and humiliation the first time, but He will come again in great power and glory. During His earthly life a few were willing to accept Him as their Messiah and to listen to His teaching. Among His last teachings were the beautiful words of the fourteenth chapter of the Gospel of John; words of blessed comfort that He whom they loved would come back to earth some day. But the disciples could not seem to grasp the meaning and it was repeated to them after His ascension into heaven by two men in white apparel: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." The disciples went forth to preach the glorious gospel of the Son of God, of the blood that was shed for the remission of sin, of the power of His resurrection and that some day He will come in the clouds of heaven with power and great glory. Many who have believed the preached Word, died in the faith which was once delivered unto the saints and they, with us are awaiting the great day of our Lord's return to earth. Jesus told His disciples to watch and pray; for ye know not when the time is. The admonition has resounded down through the ages and to us: "Watch therefore: for ye know not what hour your Lord doth come." And now in this Saturday evening of time the message so long foretold is resounding in our ears: "For yet a little while, and He that shall come will come, and will not tarry." We are waiting for the message: "Behold, the Bridegroom cometh; go ye forth to meet Him." Every one who has heard and believed this message is prepared to meet Him for the Word of God says: "And every man that hath hope in Him purifieth himself, even as He (Jesus) is pure." There will be no time for preparation for "in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." The dark night of sin has settled down over this old earth as Jesus said it would but we can look up, and lift our heads, for our redemption draweth nigh. We may comfort each other with these words: "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." Many would rob us of this hope and say as Peter wrote: "Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." But Enoch also, the seventh from Adam, prophesied of these, saying, "Behold, the Lord cometh with ten thousand of His saints." We believe the Bible and we are looking for that blessed hope, and the glorious appearing of the great God and our Savious Jesus Christ; who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works. Oh, we need have no fear nor apprehension if we let Him keep us clean and pure. It is a joyful thought that He is coming to take us out of this sin-cursed world. And how blessed the thought of meeting those whom we have not seen for many years; and the many whom we have never seen but our hearts have longed to meet. What a gathering that will be, what a home coming! "The God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you. To Him be glory and dominion for ever and ever. Amen."

W.

Men may fail to give us due credit for our worth and soon forget us after our departure, but that will matter little if our heavenly Father gives us his approval at the judgment. His "well done" will fully compensate for life's suffering and man's injustice.—*Selected.*

E-D-I-T-O-R-I-A-L

EDITOR
J. O. ATKINSON, ELON COLLEGE, N. C.
ASSOCIATE EDITOR
E. C. GILLETTE
117 W. Forsyth Street, Jacksonville, Fla.
CONTRIBUTING EDITORS
I. W. JOHNSON ELISHA A. KING

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE VIRGINIA VALLEY CONFERENCE.

The eighty sixth annual session was at Mayland Church, Rockingham County August 8th-9th. It was indeed good to be there. The reason is found in Psalms 50:14: "We took sweet counsel together as we walked in the house of God with the throng." The throng was there, to the filling and overflow of the meeting house, and the counsel was sweet because it was of things holy and divine. The church is symbolized by a man's hand. Just as it takes five fingers to make a complete hand, the church has developed five enterprises. And these are named and developed as God has unfolded them in sequence and time.

First. The local church—the thumb. Second. The Missionary enterprise—the fore finger. Third. The educational institutions, Sunday schools and colleges—the middle finger. Fourth. Church and religious literature—the fourth finger. Fifth. Organized and institutional benevolence and charity—the little finger.

Historically, these enterprises and institutions have been discovered and developed in the order named, and every church of growth and vigor, has and maintains these five interests. Since the hand is the most perfect symbol of power and might, is not the hand of God displayed to us through these five enterprises that constitute the church. So every annual church conference takes counsel together about these five enterprises. Comes first the report from every local church, as to what it has done in evangelism, in receiving and cultivating its members, etc. Then the report on missions, as to what the church has done in obeying the command of our Lord "Go"! Then the report on education, as to what the church has done in its Sunday school, Christian Endeavor and for its college. Then the report on religious literature, that used in Sunday school, the church paper and the missionary publications. And the report on benevolence—what the church has done for its orphanage and for its superannuates. These are the five interests that every Conference has to consider, for they are the hand of our God in reaching out into the world to make this a better world, and through His church, build here in the earth the kingdom of heaven. There may be one-sided Christians—those who are interested in the local church only—thumb Christians. Then there may be benevolent Christians, thumb and little finger Christians, who, like members of a lodge or a fraternity, care for the benevolences of the church only—and so on. But the well rounded Christian, the one who seeks to develop the best in himself, his family and his church, is that Christian who believes in and supports that which his own church, and every healthy and growing church, is doing.

In the mind and heart of the thinking there is no confusion about these interests and enterprises of his church. He gives heed to each and all and loves the five, since the five make up the complete hand.

In the Mayland Conference there were those present who presented with intelligence and enthusiasm each and all of these five enterprises. And so our counsel together was sweet in the house of God.

Rev. B. J. Earp, vice-president, presided in the absence of President R. Lee Williamson, who was detained because of illness; Rev. A. W. Andes was recording secretary, Bro. Samuel Earman was treasurer. One eventful and unusual incident of the Conference was that of the licensure of his own son by the beloved secretary of the Conference, Rev. A. W. Andes. This service logically belonged to the president, Brother Earp, who very graciously and in the name of the Conference, turned the sacred service over to the father, who for many years has been the faithful and painstaking secretary of the body.

Mayland entertained the Conference in royal fashion and with most generous hospitality. It was indeed good to be there.

J. O. A.

DR. RAYMOND CALLED TO SOUTHERN PINES.

Dr. C. Rexford Raymond has received a unanimous call to become the pastor of the Church of Wide Fellowship at Southern Pines, North Carolina, and has accepted the call and will begin his pastorate on the second Sunday in September. He will succeed Dr. Elmer Willis Serl, who recently resigned after a notable pastorate of several years at Southern Pines. During his pastorate a beautiful new church edifice was built.

Dr. Raymond has been Executive Vice-President of Southern Seminary Foundation and Professor of Church Administration. This office he resigns, though he has great faith in the institution and is devoted to its interests. Circumstances make it impossible for him to be absent from his home so much in financial campaigns and at heart Dr. Raymond is a pastor and preacher.

Dr. Raymond is a graduate of Oberlin and has held notable pastorates. Among them have been the South Church, Brooklyn; Colorado Springs, and Chattanooga, Tennessee; and he was at one time Vice-President of Berea College. He has been a leader in Congregational Christian work in the southeast. He is President of the Congregational Advisory Board of the Southeast and was Vice-President of the Southeast Convention of Congregational and Christian churches. His addresses at the General Council, Southern Convention and other denominational meetings have always been heard with great interest. He enjoys the warm friendship of all who know him; and he has the confidence and best wishes of all for a happy and successful pastorate at Southern Pines.

E. C. G.

A MEMORIAL TO DR. BLOOM.

Few men have had a more sincere or deeper interest in the colored churches and their leaders than did Dr. W. Knighton Bloom. As an expression of their appreciation of this interest the State Young People's Conference grounds at Morbihan, La., was named "Kamp Knighton" in his honor. During the twelfth annual session of the Conference a monument to his honor was dedicated. This was built out of the small donations made by many members of these churches. The program of dedication was most significant. The principal speakers were:

"On Behalf of the Student Summer Service," Miss Georgia Keller, New Orleans.

"On Behalf of the American Missionary Association," Rev. W. L. Cash, Dallas, Texas.

"On Behalf of the Church Extension Boards," Mrs. F. P. Ensminger, Birmingham, Ala.

"On Behalf of the Community," Hon. Emile Verrett, President of the Iberia Parish School Board.

"On Behalf of Kamp Knighton and the Louisiana Conference," Rev. N. A. Holmes, Central Church, New Orelans.

Rev. E. H. Phillips, Extension Worker, was Master of Ceremonies, and it is to his leadership and energy that the monument is due, as is also the achievement of the fine Conference grounds and buildings.

E. C. G.

THE BEST MINISTRY.

(The following editorial appeared in the Raleigh News and Observer of July 21st. It is finely complimentary with regard to the broad, Christian service rendered the community by Dr. Edward Kirbye of the United Church of that city.)

If the task of the preacher is to bring, as Jesus came to bring, the more abundant life to the people, then Dr. J. Edward Kirbye has made an excellent ministry in Raleigh. Due to his efforts, and almost his efforts alone, 50 families of Raleigh will have opportunity for a richer life on homesteads in a new garden community to be established here with a $100,000 government fund.

For 50 families in Raleigh with earning power of from $40 to $100 a month, the garden community will mean an almost miraculous opportunity for better living, for garden supplement to income and for ultimate home-ownership in attractive surroundings. As a part of their contracts these homestead families must agree to raise enough vegetables, livestock and poultry on their one and two acre tracts to raise materially their own living standards and by example those of the community.

Experimental such homestead projects as this one may be. But it is experiment in the effort to lift the standard of human life. In providing the opportunity for such an experiment in the more abundant life in Raleigh, Dr. Kirbye has not only served his community but also in the highest sense his ministry to men and women. Preaching patience to the poor is a poor priesthood beside the Christian leadership which seeks a better, richer life for all men in God's world.

SHOW US YOUR MAN.

By Rev. Vaughan Dabney, D. D., *dean Andover Newton Theological School, Newton Centre, Massachusetts.*

[An address delivered on Monday night, June 25, 1934, at the meeting of the General Council of Congregational and Christian Churches of the United States in Finney Chapel, Oberlin College, Oberlin, Ohio.]

When Phillips Brookes closed his memorable sermon in Westminster Abbey, on Sunday, July 4, 1880, he added a few brave and beautiful words singularly appropriate to the day and the occasion. He asked his English fellow Christians to pray for America. The basis of this earnest plea was rooted in the great preacher's lofty conception of the spiritual function of the state.

> "In our modern thought," said Phillips Brooks, "the nation is the making place of men. To beget and educate human character, to contribute to the complete humanity, the 'perfect man' that is to be,—by this alone each nation must be judged today. The nations are the candlesticks of the Lord. No candlestick can be so rich or venerable that men shall honor it if it holds no candle. 'Show us your man,' land cries to land."

What a text for our troubled times! Though spoken fifty-four years ago this prophetic pronouncement concerning the spiritual function of the state bears directly upon the most critical and baffling problem of our day,—the awful threat of a militarized, mechanized, materialistic nationalism.

What country has escaped this scourge? Japan doing her war dance to Mars vaunts herself before the Western world. India seethes with nationalistic ambitions. Old European dynasties have crumbled before our very eyes, and on the ruins of old states Communists and Hitlerites and Fascists are busy rearing their strange structures of government. Here at home we ask searching questions. Is America to be the next country to have a totalitarian state? Can democracy escape dictatorship? Can Christianity conquer Caesarism? What is the duty of the church in a regimented social order?

That our General Council is aware of the situation is indicated by the searching watchword, "Righteousness exalteth a nation." We have been summoned here to Oberlin as Christian citizens at a fateful hour of the world's history. We would inquire of the Lord with open minds and humble hearts what His will is concerning us, that we may return to declare the whole counsel of God without fear or favor. We ask for not specific answers to questions we must solve for ourselves. Nor do we expect a blue print plan for church action in an era of planned economy. We would seek guidance from the eternal principles of our Christian faith. What truths are contained in the text, "Show us your man!"

As we ponder the words we remember first of all that Phillips Brookes believed in nationalism. He did not condemn the British government, nor did he apologize for the Fourth of July. Neither England nor America was to be absorbed by the other. Each had its own peculiar riches to bring to the store house of the common humanity. Brooks began with men as they were and where they were, as citizens of different countries. He sought not the extinction, but the exaltation of nationalism. He was a son of fact.

Why not frankly and gladly recognize the imperial claims of nationalism upon the hearts of men? Too often we make the mistake of jumping in one swift leap to the very top step of a world society. Generally somebody slips on the stairs, rolls to the bottom of an excessive nationalism and there remains, afraid to make the climb. It was Irvin Cobb, the humorist, who voiced the difficulty of the average man when he quaintly remarked, "Teach me how to sing 'My Country 'tis of Thee,' before you make me sing, 'My Country 'tis of Those.'" It is not easy to teach men to sing "my country 'tis of those" as any one will confess who carries back to the local men's Bible class the pacifist peace resolutions adopted so enthusiastically in some convention.

In his book, "Nationalism, Man's Other Religion," Edward Shillito, like Brooks, a son of fact, recognized the basic claims of nationalism. Said he, "But when the love of Dante for Florence, or of Lincoln for America, grows unintelligible, and schoolboys need a commentary and a vocabulary to know what Wordsworth meant when he likened his love for his country to that of a lover or a child, then something will have been allowed to perish, without which the spirit of man will be poorer" We begin by facing the fact of nationalism. Here it is. What shall we do about it?

Let us take another step. "The nation," said Phillips Brooks, "exists to make men. To beget and educate human character, by this alone, each nation must be judged today. Show us your *man*!" Nationalism must be humanized. Not by Naval power, but by moral power will each nation be judged.

O nations, show us your men and women and children. Show us your farmers and miners and mill operatives. Tell us about your courts and your slums and prisons and houses of correction. Show us, O America, your negroes in the south, your Chinests on the Pacific coast, your foreign born in the manufacturing cities of the eastern seaboard. Show us your men, ye peoples of the earth.

When we apply this test to our world we see how far we have failed. The old order now passing cannot lightly be dismissed. It produced riches of individual life which must be cherished. It discovered values that must be preserved. But taken by and large the world over, the old nationalistic states failed lamentably to produce men. The present world wide revolt against old forms of government is rooted in this distrust of a selfish nationalism. A rugged individualism produced ragged individuals. Unbridled competition in armaments precipitated war and turned men into cannon fodder. Niebuhr put is thus, "As modern civilization disintegrates and involves itself in national and civil wars, man is called upon to become a unit in a great mechanical slaughtering enterprise. So modern civilization creates and destroys the individual."

When we apply the test to our own country we are filled with shame. Corruption seems to have eaten into the heart of a people. Gone is the stern sense of individual responsibility of former days. What of the government in many of our large cities? Some years ago, Lord Bryce said that our American cities are the worst governed on earth. Who would affirm that such is not the case today? The recent revelations of civic mismanagement in all parts of the country are shocking. Kidnappers, recketeers and crooked politicians are ignoring the rights of the people. Even the staccato shots of the sub-machine guns do not seem to arouse citizens from their sleep of indifference and timidity. Can we Christianize the modern city? Those on the firing line in the thick of the fray know only too well the terrific battle that is being fought for righteousness. It seems that the gallant little band of reformers is almost overwhelmed by the armed might of organized greed and corruption. Would that we might have a great revival of individual indignation which would sweep away in its might the forces that kill and steal and destroy. We must produce men!

Even states have suffered from the neglect and indifference of citizens who have blindly turned over to unworthy men the reins of office. Imagine a governor of the sovereign state of California, a man who promised to uphold the law, actually congratulating an avenging mob at San Jose by saying, "That was a fine lesson to the whole nation. I am checking San Quentin and Folsom prisons to find out what kidnappers they have. I am thinking of paroling them to those fine patriotic citizens of San Jose, who know how to handle such situations."

Lest others from different states pride themselves on the purity of their own corporate life, let me remind you of the dark picture painted by Mitchell Dawson in the May *"Atlantic,"* in an article entitled, "Who's Wrong With the Law?" Not *what's* wrong with the law. We have laws enough and to spare. The author is writing on the subject, "Who's wrong with the law?" With merciless logic Dawson traces our national shame to the people themselves who have sold their civic birthright for a mess of political pottage. In a penetrating paraphrase of The House that Jack Built the author flings our failures before us.

> "This is the law the people built.
> This is the cop who enforces the law the people built."

Step by stey the argument goes on to its convincing conclusion.

> "These are the people
> Who stand for the boss
> Who name the judge
> Who instructs the jury
> Who favor the lawyer
> Who fights the prosecutor
> Who flays the culprit
> Who is caught by the cop
> Who enforces the law the people built."

We need men who will stand up and cry shame! We need resolute individuals to shape public opinion that will end that shame. Who knows but that our own churches may rediscover their initial Puritan courage and exalt the nation by their individual righteousness. Only the righteousness of individual men can exalt a nation! Show us your man!

This same acid test must be applied to the new types of government which are emerging from the wreckage of old dynasties in Europe. Communism is no more sacred than Czarism, unless man is upbuilded. Hitlerism stands or falls as did Kaiserism, by the same test. Fascism also must produce men. Man was a pawn under the old regimes. Is there a danger that he may become a parasite under the new order? Food and shelter may be provided for more abundantly in the newer states but the same question arises, what about your man? Is he a growing character? Or does he tend to become an automaton, a kind of mechanized unit in a vast process operated by indirect control from some distant place by a single dictator?

There are dangers which must be guarded against in states today and especially in Fascism. Excessive militarism is one. Then there is a highly regimented nationalistic culture. Civil liberties are often curtailed if not cancelled. There is a "compulsory class collaboration in the name of the totaliarism state." Add to this the high pressure development of race prejudice, and we have a new type of individual that may be no better than the stolid peasant of the old days.

(To be continued.)

CONTRIBUTIONS

SUFFOLK LETTER.

Liberty Spring Sunday School had a fish fry and picnic at Conan Beach, Tuesday, August 8th. Two hundred members of the Sunday school including several invited guests were present. Two hundred and fifty pounds of Ocean View spots were furnished by Sheriff E. B. Rawles. The menu included spots, corn bread, iced tea, hot-dogs, rolls, country bacon and pickles. The Baraca class were hosts to the entire school. Mr. Charlie Atkinson prepared the meal and members of the class assisted in serving at 6 o'clock.

The fish fry was greatly enjoyed. For several years members of the Sunday school have had a fish-fry during the summer season. Heretofore a number of persons have spent the early part of the day in catching the fish, and others gathered with them later for the fry. But this year it was decided to omit the fishing and have a supper for the school. There are several members of the school who have a good appetite for fish. No score was kept, but it was unofficially reported that one man ate twelve spots, two hot-dogs and drank several glasses of iced tea. Three others were close seconds during the supper. They are living, in good health, and are anxious for another fish fry at an early date. Believe it or not this is a true story.

No recreation excels fishing. And a well-prepared fish fry is an ideal method for a real picnic in the country. The quiet bosom of the lake, the dipping of the oars in the water, the roar of the motor, the green foliage of trees on the shore line, the great out-of-doors above and the quest of luring the fish from the deep—all these give opportunity for relaxation and rest for tired bodies and weary minds. How thrilling to get out of bed these mornings about four o'clock, prepare your breakfast while your wife sleeps, get off to the lake while the dew is still on the roses and find the bream and speckles waiting to take your bait. If you are lucky enough to find them, you soon catch the limit and return in time for another breakfast, refreshed and ready for a good day's work.

And a fish fry for a Sunday School is unsurpassed in its appeal to appetites and fellowship. Knives and forks, (in our school) are discarded and banned, for the time being. Of course one's hands will need a bath afterwards, but the freedom and absence of formality compensate for this little trouble. One is out in the woods, close to nature, in fellowship with others, in touch with God and in sight of the handiwork of the Creator, far from the din and confusion of social distinctions and distractions. And as one stands by the shore of the lake, on such an occasion, one remembers the early morning when Jesus stood on the shore and watched the disciples coming in their boat. And when they reached the shore, they found the Master standing by, ready for an early breakfast. After the blessing they ate the fish and bread. And Jesus had a little talk with Peter. The fire was dying on the beach. But a strange warmth was glowing in Peter's heart as Jesus said, "Simon, son of Jonas, lovest thou me more than these?" And that little love talk grew out of the informality of that occasion. A fish fry may give an opportunity for debauchery, or, it may open the way for a richer fellowship with others, and a renewal of faith and devotion to the work of the Master who pleads, "Feed my lambs." All depends upon the motive and spirit of the people.

I. W. JOHNSON.

THE VIRGINIA VALLEY CONFERENCE.

The Southern Convention is made up of several conferences. Conferences are constituted by a group of churches in contiguous territories. These conferences constitute the larger units of our church organization in the South. Representatives of these conferences come together in bi-annual session, which session is known as the Southern Convention of Congregational and Christian Churches. The Convention is not a legislative body; but, in council and in conference with various interests of the church, it does set goals, submit plans, and make requests of constituent conferences. Usually, the conferences regard the requests of the Convention and pass the same on to the local church with the request and expectation that the church shall be governed by the actions of the Convention. The recent session of the Convention set very high financial goals and made certain specific requests of every conference constituting the Convention, and, through the conferences, to every local church constituting these conferences. These goals set, though high, are not beyond our reach. We are able to meet these goals; and if everyone would do his duty to the full measure, they would be met without difficulty and the various interests and departments of the church would be enabled, not only to meet present demands, but to enter new fields. It is the devout hope of the Convention that everyone will cooperate to the fullest extent of his ability.

The Valley Conference is a part of the Southern Convention. The officials of this Conference are loyal and cooperative. The Valley Conference has two annual meetings—the mid-year meeting, held, usually, in early spring, and the annual session of the Conference, which is always held the second week in August. The Conference, this year, met August 8th and closed on the 9th—a two-day session. Rev. R. L. Williamson is the President. Rev. B. J. Earp is the Vice-President. Mr. Williamson was not able to be present. Mr. Earp presided over the Conference, to the delight of many. Rev. A. W. Andes is the efficient and faithful secretary of the Conference. He has served in this capacity for a number of years. The accuracy with which he records the findings of the Conference will continue to furnish valuable information to those who are interested in the important actions of the church. The Conference was held with Mayland Christian Church. The members of this church were most hospitable and indeed gracious in their entertainment for the delegates and visitors who came. Everything necessary was done for the comfort and convenience of all.

The Conference opened at 10:00 with devotion by Miss Margaret Earp. Rev. A. W. Andes delivered the annual address. The various departments of the church were represented by those in authority. Mr. C. D. Johnston, Superintendent of the Christian Orphanage, was present and spoke interestingly and effectively, as he always does, for the great cause that is near his heart and near the heart of the whole church. Mr. Jno. T. Kernodle, Managing Editor of the CHRISTIAN SUN was present in the interest of the department of publications. Dr. J. O. Atkinson delivered a most telling and inspiring address. Dr. Atkinson feels keenly the place of the church paper in our brotherhood. He, together with Mr. Kernodle, called upon the ones present and all interested in the progress of the church to give the church paper their support to the end that its circulation may be greatly increased. This was, and is, a timely appeal. If the church paper went into every home in the church, other enterprises would be much more easily supported. In addition to the report of the publications, Dr. Atkinson also spoke most effectively in the interest of missions. For a long, long time he has given his life to this interest of the church. He has gone throughout the brotherhood, delivering great messages, appealing, with surpassing passion for the support of the missionary enterprises of the church and for the sending of the gospel to the ends of the earth.

The college was represented by the writer, and appeal was made to the Conference for the support of the entire educational program of the church. The Sunday schools stand at the beginning of the program; the college stands at the completion of the period of preparation, so far as we, as a church, have provided. The Sunday School is important for the growth and progress of the church; the college is essential for the intelligent leadership and comprehensive growth of the church itself. We would not thing of abandoning our Sunday schools; we cannot think of failing to support the college.

The Convention provided that the college should receive its financial support through conference apportionments. The amount allotted to the college from this source equals 40 per cent of the entire askings of the Convention. It is the hope of all that the entire apportionment may be raised. Further, the Convention provided for the support of the college through the Sunday schools, requesting that each school take a special offering for the college on fifth Sundays and send the amounts given to the college. It also provided for the continuance of the Dollar-a-month Club. This Club has quite a membership. Some keep their dues up. Others have fallen behind. Recently, cards were sent out from the office, informing the individual members of the status of their dues. As a result, quite a number have paid, for which we are grateful. Individual gifts for the support of the college will be solicited from time to time, at the sanction and request of the Convention. At the close of this article, you will find a list of the Sunday schools and amounts given reporting since last week's letter. We are grateful for these contributions; and Brother Pastor and Mr. Superintendent, if your Sunday school has not sent in its offering, won't you please see that it is sent as early as possible. These offerings help us greatly in the midst of summer. We want to keep our canvassers in the field. If you will help in this particular, we shall be able.

It was a real pleasure and inspiration to attend the recent sessions of the Valley Conference. The people came in large numbers. They came with expectancy and hope, trusting that they, as a church and as a people, might be informed and might be blessed in things spiritual. I like the Valley. The scenery is beautiful almost beyond compare. Substantially appearing homes line the highways. An honest and a steady people constitute the membership of our churches there. Their one great need is a larger number of efficient and consecrated leaders. May this need be supplied! I attended the Conference with great pleasure and profit. May the Lord bless the faithful servants of our churches in that section!

FIFTH SUNDAY OFFERINGS.

Received August 7th—August 12th.

Virginia Valley:	
Linville	$ 4.78
Wood's Chapel	1.49
Timber Ridge	1.85
Total	8.12

North Carolina and Virginia:	
Apple's Chapel	2.75
Elon College	1.25
Durham	8.99
Total	12.99
Western North Carolina:	
Big Oak	.38
Seagrove	1.50
Total	1.88
Eastern North Carolina:	
Catawba Springs	3.37
Total offerings reported this week	26.36
Total offerings reported last week	$ 81.92
Grand Total	$108.28

L. E. SMITH.

ALABAMA LETTER.

Perhaps it will not be out of place to report some of my activities since I last wrote THE SUN.

I have been on the job here regularly and in addition have kept a regular appointment at Mt. Pisgah Congregational Church since last February. I have also been assisting Rev. J. J. Barker at Tallassee, Ala., and Rev. A. C. Nelson at Clanton, and also Rev. John Taylor at Spring Hill, Clay Co., Ala., besides two weeks of revival work in my own field. I have yet three other meetings to hold during the revival season.

My work here has been fairly successful considering the depression under which we have had to labor, and other things that have to be taken into consideration. Our church debt has been reduced again and we are now on the home stretch hoping to reach the goal by and by.

When I came on the field two years ago the debt was thirteen hundred and sixty seven dollars and seventy-seven cents. Our last payment has reduced the amount to $471.21. This has all been paid by local support.

We are now planning our Annual Home-coming Service for the second Sunday in September, at which time we hope to raise one dollar per member to be applied on our church debt. If we can do this, it will relieve the situation. We have some repairs which are very much needed but we have decided to pay off the indebtedness before we contract any additional responsibility.

Now if there is any member of the SUN family who would like to share the Home Coming Service with us, who cannot possibly attend, just ask the Lord to let you share by sending us a dollar to help clean up the indebtedness of the church here in Lanett. Our people here are all laborers, but some loyal hearts are here. I am sure you cannot render a better service than to think of us at our Home Coming.

Rev. Millard Stevens and Chandler Adams were teachers in our Bible School assisted by Miss Lucile Slaughter and Mrs. James Hunt. We had a fine meeting during the progress of the school. Rev. Stevens conducted the worship at night and the pastor preached the morning services.

Pray for us at Lanett. Our meeting at Tallassee was good, but not largely attended. Rev. Barker has a wonderful opportunity here and there is room for great good to be accomplished. Our meeting at Mountain Springs near Clanton, Ala., was with Rev. Nelson as pastor. This was a great meeting. It seemed like "old time religion." When these old faithful soldiers of the cross came together and told of their experiences in Christian service, it made one's heart glad.

My home in Clanton was with Bro. and Sister Leek and their daughter, Ruth. It was indeed a fine home and I shall never forget their kindness. Rev. E. W. Butler of Thorsby, Ala., was with us at one service and greatly enjoyed the meeting and so we did rejoice to have him with us.

The last week I spent with our little church at Spring Hill. This is one of our weak churches, numerically and financially, but from all appearances they are strong in faith and abound in good works. They had a wonderful meeting. Rev. John Taylor is the beloved pastor and he is doing a good work with the church.

When I saw the faces of these old pilgrims, I took courage, and when I said "good bye," it was a sad parting for there are some saints of God there, that, no doubt, I shall not see again on this side of the river. I hope to meet them on the other side under the shade of the trees.

My next meeting will be with Rev. Veazey at Cragford, week following first Sunday.

I had planned to be at the School of Leadership training at Wadley this week, but so far I have been unable to attend as my wife has suffered a very severe and painful accident in getting her right leg and foot scalded. I shall try to attend tomorrow if it is at all possible.

Pray for us and thus share our burdens.

The church at Mt. Pisgah has done the remarkable thing this year. They have repaired their church and now have a nice Sunday school. The work is moving along nicely.

They are planning revival third Sunday in August. You would be astonished to see what they have done this year. Mrs. Morris and Mrs. Dodgens are the untiring workers responsible for the financing to carry the work. I am expecting a great meeting here. May we have your prayers and sympathy in our efforts.

I am trusting the Lord to lead.

G. D. HUNT.

REMEMBERED.

On Friday night, July 27, 1934, the closing night of the meeting sometime after supper was over on the ground, the local congregation loaded our car with things for a pastor's empty pantry. Such items as follows were found: flour, meat, meal, preserves, canned fruit, sugar, salt, Irish potatoes, molasses, soap, jelly, etc.

This is a very considerate and appreciative people to serve at Concord. Thanks to all who had a part, and may the Lord increase the labors of your hands. As an appreciation we want to render more prompt and efficient service.

L. L. WYRICK.

OXFORD BIBLES *for* EVERY NEED

"The Oxford Bible is the Bible par excellence of the world"

THE HOME BIBLE

A Family Bible in Handy Size

An extra large type Oxford Text Bible, containing also, a family register and 12 beautifully colored maps. Size 9 x 5½ inches.

Specimen of Type

16 The LORD *is* King for ever and ever: the heathen are perished out

Nos.
01600 **Superior Cloth,** round corners and red edges ---------- $2.75
01603 **French Morocco,** limp, round corners, red under gold edges, head-band, book-mark ---------- $4.75

The JUNIOR'S Bible

Self-Pronouncing

With 4,000 Questions and Answers, carefully selected "Aids to Bible Study," 16 beautifully colored and 15 black full-page illustrations, 6 colored maps and a presentation page. Children may readily pronounce correctly difficult Scripture names, as this Bible is self-pronouncing. Size 7 x 4⅞ x 1¼ inches.

Type in Junior's Bible

2 Take the sum of all the of the children of Is'ra-el, years old and upward, thro

No.
1815 **French Morocco** leather, overlapping cover, round corners, red under gold edges, head-bands and book-mark. Make some child happy with one of these fine Bibles ---------- $2.95

Child's ILLUSTRATED Bible

The beautifully colored illustrations in this new Bible are a delight to the children. It has clear, readable type and yet it measures only 5⅛ x 3⅜ inches.

Specimen of Type

a My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God. | 10 Mercy and truth gether; righteousness kissed *each other.*
11 Truth shall sprin

No. 02112. **French Morocco** leather, overlapping cover, round corners, gold edges $2.50

Pocket REFERENCE Bible

Has over 50,000 center column references. Measures only 6¼ x 4⅛ inches. (A splendid gift for a young lady.)

Specimen of Type

9 Behold, "O God our shield, and look upon the face of thine anointed. | a Gen. 15. 1. b Ps. 84. 1. & 87. 1.
10 For a day in thy courts *is* better | 2 or, *all*

No. 07578x French Morocco leather, overlapping cover, round corners, red under gold edges---------- $3.25

Concordance Edition

Type and size as No. 07528x, but with a Concordance, subject index and dictionary of Scripture names. An excellent edition for students and Christian workers No. 03272x-- $5.00

OUR LEADER

Oxford Concordance Bible

Self-Pronouncing

This beautiful Oxford India paper edition is indeed the ideal Bible for the student, preacher and evangelist. Each proper name and difficult word is divided into syllables and accented, and though printed with large clear type, the volume measures only 8½ x 5½ x 15/16 inches.

Specimen of Type

8 ¶ Jĕ-hōi'-ă-chĭn *was* years old when he began t

No. 03671x. **Fine Grain Morocco** leather, overlapping cover, leather lined to edge, silk round corners, red under edges, silk

hea

A UNIQUE GIFT BIBLE

With Basket Weave Binding

The Antique brown calf leather binding has a basket-weave grain, and button clasp. Has overlapping cover, art silk lined, with red under gold edges. With references. Printed on Oxford India paper. *Type as Pocket Reference Bible.* $5.50
No. 03255x---------

As No. 03255x, with concordance.
No. 03276x ---------$6.50

Oxford TEACH

Have over 50,000 center column [illegible], 300 double-column pages of up-to-date helps conveniently arranged in alphabetical order. Also 32 full-page illustrations, and an indexed atlas of the Bible with 15 beautifully colored maps of Bible lands.

Easy-to-Read-Edition

Size 7¼ x 5 x 1⅜ inches

Specimen of Type

14 Like sheep they are laid in grave; death shall feed on th

Nos.
04453. **French Morocco** leather, overlapping covers, round corners and red under gold edges. A durable and handsome Bible ---------- $4.35

Oxford India Paper Edition
Only one inch thick.

0778x. **French Morocco** leather, overlapping covers, round corners, red under gold edges, head-bands and book-mark. A beautiful gift edition ---------- $7.00

RED LETTER Edition

Same size and type as style No. 04453, with same references and helps, but with all the words of Jesus Christ printed in red. White paper edition No. 05453. French Morocco leather, overlapping cover, round corners, red under gold edges ---------- $5.00

The Oxford imprint in a Bible guarantees satisfaction

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary*

THE LONG ACCEPTED STRATEGY.

"It is important that we bear in mind the two fundamental tasks of missionary work: the delivery of the Gospel message to the non-Christian world and the founding of churches. . . . The Church, it must be remembered, is not only the bearer of the Gospel message, she is also the form in which the sovereignty of God operates organically in this age. She is, on this account, a peculiar spiritual body, permeated and governed by the Spirit of God and of Christ.

"The mission has only these two fundamental tasks mentioned above, and she must continually submit to criticism when other tasks or other considerations than these claim her attention. She must always be on her guard whenever presenting her message and founding churches, whether in familiar native forms or in forms strange to the manners and customs of the people. It is always a snare for the mission when a government supports her medical or educational work with heavy subsidies; she must watch lest these golden chains limit her freedom; she must recognize that she is entitled to carry on this service in school and hospital only in so far as it contributes naturally to the double tasks already indicated. Hers is not the task, nor dare she so organize her work, as if her aim were the christianization of the non-Christian world. When one considers the personnel and financial resources at her command, one is bound to ask oneself the question whether she has not cast her net too widely over the whole non-Christian and Roman Catholic world. It is to be regretted that many small missions and unattached missionaries keep on searching the map of the world to find unoccupied areas in order that they may begin there an independent mission, often with no proper knowledge or experience and with no power to preserve when faced with opposition and disappointment. But it is of equally doubtful value when certain large and costly missionary enterprises seek merely to superimpose the 'mission' upon the culture of great countries and peoples like India and China. . . .

"All departments of mission work must be tested as to whether they are indispensable to the two fundamental tasks."—Julius Richter, "Missions and the Modern World," *World Dominion.*

HOW CAN WE DO IT?

One of the secrets of the success of the Woman's Missionary Society is the fact that the programs are well planned and timely. Splendid literature is provided and everything should be prepared in detail—the devotional, the music, the educational text, and the business. If the meeting is to begin at three o'clock, it begins then; and close on time. Let there be no exhausting business session; let reports be limited to three or five minutes.

Furthermore, there is no reading of leaflets or chapters. Preserve us from that awful deadener. Such a meeting is ossified before it gets under way. Have no apologies. If a woman is on the program she does what is expected of her and does it the very best she can, for thus she grows. She doesn't remark that she hasn't had very long to prepare, or that company came and she is afraid she can't do very well.

So many women take church activities as a side line, a filler. Clubs, parties, etc., rank first. Let us make our program so beautifully spiritual, so challenging in thought, and instructive and original that women find clubs of secondary importance. *Church work must stand first.* It takes energy, enthusiasm and work, but it is worth it.

Have a telephone committee that calls every member the day before the meetings. Remember the sick and shut-ins with personal notes. See that a democratic spirit prevails; everyone gets to know everyone else and enjoys real fellowship. Everyone has something to do during the year. Have two women to serve as a reception committee and greet—really greet—folks who come. That's the kind of welcome that makes them want to come back.

We believe in decorations; also in favors on special occasions, but let them be favors that stand for something very definite in the program.

When you ask a woman to do something for a meeting never approach her with, "I don't suppose you would want to do this, Mrs. James," or, "I wonder if you could do this?" Such a question blocks a satisfactory answer. You have already put the "No" into her mouth. Always approach and ask with the idea of getting what you want.

We talk Women's Missionary Society. And I mean, talk it! Women talk about good flour, they comment on breakfast cereals, they exchange patterns and cake receipts, they recommend certain books—why, in the name of high heaven, can't we W. M. S.-ers talk more of our great society? Every business firm says that it pays to advertise; we say so too. It does. Let more of us do it.

Again we say that it takes energy, enthusiasm and work, but it is worth it.

If this is on your program—keep right on.
If not—try it.—*Richmond Christian Advocate.*

MISSIONARY OFFERINGS.

WEEK ENDING AUGUST 11, 1934.

Sunday Schools.

Previously acknowledged	$ 2,881.85
Suffolk, Va.	25.00
Mt. Bethel, Stokesdale, N. C.	1.17
Antioch, Windsor, Va.	1.00
Dry Run, Seven Fountains, Va.	1.53
Third Avenue, Danville, Va.	6.17
Berea, Altamahaw, N. C.	8.00
Apple's Chapel, Brown Summit, N. C.	4.60
Bethlehem, (Nans.), Suffolk, Va.	2.10
Hank's Chapel, Pittsboro, N. C.	1.74
Damascus Corapeake, N. C.	1.65
Spring Hill, Waverly, Va.	1.94
Newport, Stanley, Va.	1.90
Linville Va.	4.33
Elm Avenue, Suffolk, Va.	2.10
Winchester, Va.	3.09
Wood's Chapel, New Market, Va.	1.30
Total	$ 2,949.47

Individuals and Churches.

Previously Acknowledged	$ 2,699.88
Waverly, Va.	66.91
Franklin, Va.	15.50
Total	$ 2,782.29

Specials.

Previously acknowledged	$ 947.48
Catawba Springs S. S., Apex, N. C.	2.10
Total	$ 950.58

Coin Card Offering.

Previously acknowledged	$ 102.01
Miss Beulah Bailey, Biscoe, N. C. (Big Oak Church)	1.00
Mt. Olivet (R.) S. S., Elkton, Va.	1.00
Miss Anna Lou Showalter, Harrisonburg, Va.	1.00
Total	$ 105.01

Summary.

Previously acknowledged	17,018.23
Total offerings, week ending Aug. 11, 1934.	156.13
Total to date	$17,174.36

VIRGINIA VALLEY CENTRAL WOMEN'S MISSIONARY CONFERENCE.

Bethel Church, near Elkton, royally entertained the Annual Session of the above conference on July 19th. The churches were well represented, better than usual. It seemed to be an unfortunate week for the pastors, however, as two were away on duty and two were unavoidably detained and only one was able to attend. There were two addresses by Mrs. I. S. Long, Bridgewater, a returned missionary from India. Mrs. Long and her husband had spent twenty-five years in India for the Church of the Brethren. Her addresses were very interesting. Miss Margaret Earp gave a short address, telling of the Missionary Convention at Suffolk. Mrs. A. R. Van Cleave gave an interesting address on missions. The District Rallies were reported by Miss Ora Scott, Mrs. Boyd R. Richards and Mrs. Lena Rothgeb. Some of the Departmental Superintendents had full reports and some only partial reports, which gives the secretary a little something to do (as she sails on her flowery beds of ease).

The treasurer, Miss Verdie Showalter, reported a total amount collected this year of $338.60.

Resolution were unanimously adopted by the conference denouncing immoral moving pictures and the liquor traffic.

The morning devotional service was led by Mrs. Walter Voorheese of North Carolina, using as her theme the 84th Psalm. The afternoon devotional service was conducted by Rev. A. R. Van Cleave from the 34th Psalm. Both services were well planned and beautiful lessons were brought to the hearers.

The Winchester Society gave a playlet, entitled "Two Business Adventures in Japan."

Special music was given by the Bethel Junior Choir and a Quartet from Leaksville.

The conference was presided over by Mrs. A. W. Andes, who has served as president the past three years but declined re-election.

The following officers were elected for the coming year:

President, Mrs. B. J. Earp, Harrisonburg; Vice President, Miss Helen Showalter, Harrisonburg, R. 4; Secretary, Mrs. B. F. Frank, Harrisonburg, R. 4; Asst.-Secretary, Miss Charlotte Hilliard, Broadway; Treasurer, Miss Verdie Showalter, Harrisonburg, R. 4; Supt. Spiritual Life, Mrs. K. H. Sale, Winchester; Supt. Cradle Roll, Mrs. E. Lena Rothgeb, Luray; Supt. Literature, Miss Minnie Dofflemeyer, Elkton; Supt. Young Peoples Societies, Mrs. O. L. Hoover, Winchester; Supt. Women's Societies, Miss Ora Scott, Harrisonburg, R. 3.

MRS. B. F. FRANK, *Secy.*

How wonderful a tribute to the individual worth of men that Christ should ask admittance where he rightfully belongs as Master and as Friend.—*Isaac Edwardson.*

THE CHINESE PEASANT WOMAN.

(Enters timidly with bowed head, arms folded, hands tucked in sleeves. Speaks in soft voice, but slowly and distinctly. Bows deeply before she speaks.)

Honorable ladies, it gives my humble self great pleasure to meet you today. I am Cheng Suiling. My home is in Pagoda Village, a small country town. You hear much about China which is different from what I shall tell you, for our country is a large one anad there are many differences between its various parts. You know that although the language looks the same, it sounds quite differently in the north and in the south. Most of the people who tell you about China come from cities or large towns. Life in the country is quite different, as you will see.

I was born into a poor family, which, however, was very religious. We were much afraid of evil spirits and of death. All our extra money and some that which we could ill afford, we spent for incense and gifts for the idols on the god-shelf of our humble home or those at the Temple. I often went to the Temple alone, for my busy mother could not leave her numberless tasks.

Mother was noted as the woman who could make a pair of shoes from the—what do you say?—oh, yes, the floor, no, the ground up!—more quickly than any other woman in the village. I used to love to go with her to the river where the worn stones served as natural washboards and watch the speed with which she worked. Sometimes it was so cold that we had to break the ice in order to do our washing. Not one of those wonderful machines which you American women take for granted had any place in our humble home. Nor do I have them today. Mother not only spun and wove the cloth and made everything which we wore, cooked our food—mostly plain and frugal—and tended to the affairs of the household, but also looked after the pigs and chickens, and helped Father in the rice fields whenever he needed her. When you remember that every garment means 3 - 10 yards of hand-sewn seams, you will realize what making our clothes alone means. I myself even today do many of these same tasks in the same way. Our missionary friends tell us that we do many things as did our ancestors of Abraham's day.

When I was seventeen, I was married to a neighbor's son. Of course, he was not my choice, but my father's. You have heard many times about these "forced marriages" in China. For the most part in our town they are very happy. I went to live with my husband's people. For a few years I was as happy as could be with my husband and little boy. Then an awful sickness came, a month before my baby girl was born, a dreadful sickness which is sometimes called the Black Death or the Bubonic Plague. It took my husband and son. My husband's family waited only long enough to see that my child was not another boy, and then sent me back to my parents. Do not misunderstand. My husband's family were within their rights. They have always been kind to me.

My little girl was sickly from the time she was born. I did not know how to feed or to bathe her as you do your rosy, healthy babies. My mother's neighbors were very free with their advice. They thought the child had some evil spirit's ill-will and wanted to help me to get rid of her sickness with charms and incense. I have heard that country neighbors in America are also free with their advice. I hope that it does more good than my neighbor's did my little girl. They meant well, however, and it was one of them who finally told me that in a town only seven miles away, there was a clinic for sick mothers and babies. You mothers can imagine that, sick and weak as I was myself, I somehow managed to walk those seven miles for the sake of my baby.

When we reached the clinic we were both almost exhausted, for the road was only a path over the mountain. We were given much more than medicine, however—rest, refreshment, kindness, friendship, and the Jesus story. You who have always known the God about whom he tells, cannot realize what it meant to know that God really loves and cares for his children. I had come to distrust the gods of the god-shelf and Temple, for they had not saved my husband and son, nor told me what to do for them, though I had spent strength and money I could ill afford in their worship.

I had never been to school. There was none in our village, and if there had been I had no time to go. The missionary and Chinese co-workers in charge of the clinic organized some of us into classes and taught us the Thousand Character system of writing and of reading. A whole new world was open to me. You who take school so much for granted must try hard to imagine how wonderful it was. I could read the Jesus Story not only to myself but to others. The kind friends at the clinic taught us some ways to make our homes better—new receipts, new ways of feeding and caring for our babies, and so on.

Later, after my baby and I were both well, we were sent through the help of these same kind friends to a Mothercraft School. Have you heard about these schools? There with many other women who also had their children with them, we lived in a home where we actually worked out what we were taught about care for the bodies and the minds and even the spirits of our children. We studied also Chinese, Bible geography, and I think you would call it home economics—caring for our homes. We learned about the women in other countries like us, too. In our social service course we were taught about our responsibility for making conditions better in our country and in our towns, through improving both our homes and ourselves.

When I went back to my mother's home, I did not find it always easy to care for my baby or for my home in the ways which I had learned. Chinese are taught great respect for our parents, you know, and it is hard for us to go against their wishes. Mother wanted me to do the household tasks as she and our ancestors had done. She thought giving the baby boiled water was offering her poison. You see, water is often poison in China; that is why we drink tea. Of course Mother did not understand that tea is bad for babies and boiled water is good. I have heard that even in America grandmothers often want their grandchildren brought up according to old ideas instead of new. You younger women will understand my difficulty.

When other mothers in the neighborhood saw that my little girl was well and strong, although she had been a sickly baby, they were interested to learn how to take care of their children in the way that I had learned at the Mothercraft School. Soon I found that other homes than mine were more like the one which the school taught us would help remake China. Now I have a little class of mothers whom I am trying to teach what I learned in the school.

We have a long way to go to church, but since I have read and told some of my neighbors the Jesus Story, we are making the journey of seven miles each Sunday to worship. We have started a Sunday school for the children in the village, that they may know a happier faith than that in the god-shelf.

My little girl is growing up. I am working very hard making shoes like these *(points to her own, which should be embroidered)* hoping to send her to a mission school and later perhaps even to college. We Chinese women who have found the Jesus Way are expecting much of the coming generation. They have a bigger opportunity than we.

There are many of us farm women in China. If you add together all the people in the United States, Great Britain and Germany, you will have about the number of farm people in our country. Eight out of ten people in China are from rural districts, have an income of $17—$50, not a week or a month, but a year, and own a small farm of a little over four acres.

We need much that you have to give, we farm women. We are glad to have you teach us new methods of farming and housekeeping. I wish I had time to tell you of some of the big crops which have been grown in our town because one of the boys learned new methods of planting and cultivating the seeds which he got at a mission school. I have told you some of the good things you have given the home keepers. We are glad for your labor-saving machines which have not yet reached the country folk, but which are gradually being introduced into larger places and will finally reach us, we hope. These things we need. We thank you, honorable ladies, for them. We need more, however, especially we women—your friendship, your sympathy, your love. You know the Jesus Story; help make it true for us.

And now, oh honorable ladies, I thank you for your kind attention to my humble self, and to my few words. And may you have happiness and health, oh, gracious ones, for a thousand years.

(Bows.)

FRIEND OF YOUNG MEN.

By Miss D. P. Cushing, *News Editor.*

Darley Downs of Tokyo, Japan is declared by his associates to be "a live wire." He is now home on furlough. He docked in San Francisco on July 15 and will spend the summer visiting family and friends in Los Angeles, Emporia, Kansas, and Chicago, Illinois. More recently he has been Mission Secretary and Director of the Language School at Tokyo, Japan.

For eight years Mr. Downs was a teacher in the Doshisha, one of the greatest Christian universities in the Orient and there showed himself a power for good among the young men. He threw himself wholeheartedly into the life of the young people in Kyoto. He organized a Boys' Glee Club which met in his home and the latch string was always out to the students and youth of the community, making the Downs home a haven of hospitality. In Japan there is still little opportunity for the young people of the two sexes to meet together in a wholesome way. With the new outlook on life the young men and women welcome such an opportunity as is offered by a Christian home.

During his period of service in Kyoto Mr. Downs acted as associate pastor in one of the Kumiai churches. He introduced among Japanese students a series of courses in English teaching for the use of middle schools, and he conducted a highly successful weekly bible class.

Mr. Downs was born in Colorado and is a graduate of the University of Denver. During the great war he entered the army and for a time was Field Director of the Red Cross Service at Fort Sill Hospital. In addition to his other contacts Mr. Downs has been particularly interested in newspaper evangelism and the power of the printed word as a channel for service and education.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

Rev. F. C. Lester, *Editor*, 505 S. Main St., Norfolk, Va.

NOW IS THE TIME TO PLAN.

Now is the time for all good superintendents and pastors to come to the aid of their Sunday schools and churches by making plans that will run through the next year.

No organization succeeds in doing worthwhile things unless somebody plans for such accomplishment. Back of every successful army is some master mind that has planned definitely what action should be taken. In every successful Sunday school or church there is at least one person who plans and prays for the accomplishment of Christian things. It is expected that those who have been elected to leadership will lead in this way.

Vacations will soon be over, public schools will be open, business will be increasing, and everything will seem to take on new life after the summer slump—unless it is the church. Those of us who are interested in our churches are eager that the church will keep step with the progress of the community about us. Religious education is certainly as important as the training which is given in the public schools. If we are to make the children realize this we will have to plan our work as carefully as do the public schools.

One young superintendent whom I know has recently called together his teachers and officers and made rather definite plans for a pep meeting in September, promotion day the last Sunday in September, rally day the first Sunday in October and for many other activities in his school. I am hoping that this young man is not alone in the undertaking, but that in all our churches definite plans will be made for the fall and winter work.

AN OFFERING FOR THE BOARD OF CHRISTIAN EDUCATION.

The Southern Convention of Congregational and Christian Churches authorizes its Board of Christian Education to call for an offering annually from the Sunday Schools and Christian Endeavor societies. The Board has refrained from making this call for the past few years but feels that it will have to do so this year. We have tried to serve without being a burden.

Copies of the New Testament and Psalms are sent free to all ten-year-old children in our Sunday schools. Books on any phase of religious education are loaned to those who request them. Educational problems are discussed with any who seek guidance. Vacation schools are promoted wherever there is a desire to have them. A summer school at Elon is held annually for young people and their leaders. Leadership training schools are conducted in all communities that desire them. Youth Fellowships are aided with counsel and finance. Sunday school and Christian Endeavor conventions have only to call for service in order to get it. In every possible way the Board of Christian Education seeks to aid our churches through Sunday schools and Christian Endeavor societies to do their educational work.

If this work is to be continued effectively, it is very necessary that Sunday schools and Christian Endeavor societies make an offering for the support of the Board. We have some funds which have come from Sunday school and Christian Endeavor conventions this summer, but we do not have sufficient funds to carry on the work through the coming year the way we believe that it needs to be done.

Will you please see that this matter is presented to your Sunday school and Christian Endeavor society? We are suggesting that the offering be made on Rally Day, the first Sunday in October. If it is more convenient for your school or society to make it at some other time, follow your own wisdom. We are not hard to please, but we do want you to cooperate with us this year by sending a liberal offering for the support of the Board of Christian Education.

REPORTS OF YOUTH FORUMS.

It has been the privilege of this writer to share in forums on "Christian Youth Building a New World" at Defiance College Summer School, Eastern Virginia Youth Fellowship, and Elon College Summer School. Some very fine things were said in these discussion groups which ought to be shared with those who were unable to attend. For this reason you will find on this page during the next few weeks copies of some of the reports and speeches at these forums. I hope you will like them as well as I did when listening to the discussions. You may not always agree with the things that are said, but you may be assured that these are the opinions of some of the young people of our churches. The reports were usually unanimous, though the speeches, of course, were personal opinions.

Perhaps the most sure sign that the world has a new day dawning is that young people are beginning to think of how they can make the world Christian. If a large group of young people will seriously give themselves to the task of making the world Christian, some of us will live to see a new day, indeed—a day for which many have longed but few have seen other than as a dream.

THE NEW PERSON.

I. The demand for a new person.
   1. We believe in the new deal for our day which requires a new type of leadership. The old order has failed.
   2. It would not be desirable for the new leader for the new deal to come from the Capitalist group. We need a type of leadership today in every phase of life whose first interest is in the welfare of the whole group. This type must think of God first, others second and self third. The leader would in that way be true to his better self.

II. Characteristics of the new individual.
   1. Religious standing.
      (a). The new person will recognize the place of the church in the new world, and the individual's place in the church.
      (b). He will develop a true sense of loyalty, service and support.
      (c). He will believe in the sanctity of the Christian Sabbath; he will condemn the unnecessary commercialization of the Sabbath Day.

      For the new person in the church, community, and world, there will be ample time for social opportunities that will not need to interfere with the Sabbath.
      (d). Religious tolerance is desirable.

      We stand for the breaking down of all denominational barriers. "That they might be one, even as He is one."
   2. Social standing.
      (a). The pleasures of the new person will naturally be those that will not be objectionable, because he will have put first things first, and will be guided by a Christian conscience.
      (b). Social justice—we shall be just to the people of all nations. There shall be an elimination of race hatred and prejudice.
      (c). The liquor traffic will be condemned by the new person.
      (d). He will recognize the value of clean and wholesome movies and pledge himself not to support such pictures as would undermine the character of youth.
   3. Economic standing.

      The new person will not tolerate the modern abuses of the profit system, but will seek a more equitable distribution of wealth. The right of employment to every man shall be accorded, and to share equitably in the profits of his labors. We have passed too far from the old order ever to return again.

III. How to obtain the new person.
   1. It shall be done by the slow but sure method of education—the chief emphasis to be laid on the education of youth. The adults of today must set a more worthy example for those who are to come after them.
   2. Legislation must be in the interest of society and not of the special few.
   3. Politics shall have the purifying power as set forth in the teachings of the Man of Galilee.

Adopted by Elon forum.

WHAT ARE THE QUALITIES OF A TRUE GENTLEMAN OR LADY?

Christian Endeavor Topic for Aug. 26, 1934.
Col. 3:12-17.

Daily readings:
Mon., Aug. 20.—Self-control. Num. 12:1-13.
Tues., Aug. 21.—Soft speech. Jas. 1:26.
Wed., Aug. 22.—Gentleness. Jas. 3:17.
Thurs., Aug. 23.—Courtesy. I Peter 3:8.
Fri., Aug. 24.—Fair play. Matt. 7:12.
Sat., Aug. 25.—Compassion. Matt. 14:13, 14.
Sun., Aug. 26.—Ladies and Gentlemen. Col. 3:12-17.

Program.

Instrumental Prelude: "Minuet"—Beethoven.
Hymn; "Hark, Hark, My Soul."
Prayer.
Hymn: "Jesus, the Very Thought of Thee."
Scripture: Col. 3:16-17.
Speaker: "Ladies and Gentlemen." "The King's Daughter is all Glorious Within." (C. E. Quarterly, page 48.)
Hymn: "I Need Thee Every Hour."

The group may discuss first some of the pictures of "ladies" and "gentlemen" which come to us from history and literature. For example, there is the "lady" of English society, and the "gentleman" of the southern plantation or of early New England times. What is your opinion of them? How do they impress you? Do they represent the kind of people we honor and want to recommend to the present generation of Americans?

How have our ideas of what the words "lady" and "gentleman" stand for changed today? There is some question as to whether young people today use the words very much or care for them as representing standards of conduct. Do you use them much? A New York minister has said that many young men, especially college students, do not want to be talked to about goodness or morality or a code of honor. But, he insisted, they all want to be regarded as gentlemen. The word "gentleman" to them has to stand for what is best in manners and morals. Do you think this is true? (Continued on page 11.)

Sunday School Lesson

By Rev. H. S. Hardcastle.

AMOS DENOUNCES SELF-INDULGENCE.

(TEMPERANCE LESSON.)

LESSON VIII—AUGUST 19, 1934.

Golden Text: *Seek good, and not evil, that ye may live.*—Amos 5:14.

Lesson Text: Amos 6:1-7, 11-14.

As was stated in the Notes last week, there is a timeliness in the message of Amos, for there is much in it that fits the times in which we live. If one should make allowance for the characteristic Oriental way of expressing things, and if one had never heard of Amos, he might think that today's lesson was written by some modern preacher.

At Ease in Zion.

Woe unto them that are at ease in Zion! Amos was distressed at the lack of compassion of the people of his day, and at the false sense of security that characterized them. In this double sense he condemns our modern temper. For instance think of how the movies have been pouring a stream of filth into our social life during the past few years, and of how we were "at ease" in spite of it. It has only been until recently that anything has been done about it, and one wonders how permanent will be the reaction against indecent movies. Or think of how much "at ease" the better class of American people were during the period when "the wets" were undermining the Eighteenth Amendment. Or think of how much "at ease" the average member of the church is in regard to the unsaved people in the community or even in his own social group, sometimes even in his own family. Or think of how much "at ease" the members of the church are in the face of the unevangelized areas of the world, how little concerned they are whether missions go on or not. Indeed one must ask himself some disturbing questions at this point. And one feels that after all, this concern comes very near to the heart of the real religion. Just how much real religion do we have if we are at ease in the light of these conditions, and many others which might be listed.

Trusting in the Mountain of Samaria.

As a means of making themselves feel a little better, the Israelites would look at "the mountain of Samaria," that is they would look at their fortifications and then feel just a little more secure in their position. Why worry? They had armies and fortifications. Let their enemies do their worst. They thought they had made their defenses so strong that no nation would dare to attack them. How modern it all sounds. Something like this was said during the last Congress when vast sums were appropriated for a "bigger navy," for heavier armaments, for more aircraft, for the machinery of war. "Let us have the biggest navy and the biggest army in the world and we will be all right" say the jingoists and the militarists. But alas it does not work out that way. No nation ever becomes so strong that there is not another nation that will dare to attack her. Indeed history would seem to establish the fact that armaments and preparations for war stimulate war. The strength of a nation, and the security of a nation do not lie in material things.

Putting Off the Evil Day.

The Israelites were putting far away the day of evil. They felt that even if judgment did come, it would not come any time soon. They either denied it altogether, or put it far away. It is a human weakness. We all do it. We think that by some hook or crook, we shall dodge the consequences of our wrong-doing. It is as true in regard to paying our debts, as in paying for our sins. As Ecclesiastes says, "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set to do evil. (8-11.) Be not deceived; God is not mocked; whatsoever a man sows, that shall he also reap. Be sure your sins will find you out. There is always a day of accounting. The evil day may be postponed; it cannot be escaped.

Beds of Ivory.

It was a time of luxurious, even voluptous living. Great wealth had weakened self-discipline and had stimulated self-indulgence. At one end of the social scale there were the poor, slaves in a very real sense to these higher-ups. Dazzling display, pressing poverty.

There is, of course, a tremendous amount of simple living in America today, but much of it is born of necessity. As a rule we Americans love ease and comfort and luxury. "Curb service" is an interesting sidelight on America's love of ease and comfort. There is too much style and too much prodigal living in America even yet. There is a great need for simplicity of dress and frugality in eating. Too many people try to keep up with the Joneses. It is a rather interesting fact that not wealth and ease, but poverty and hard work, have produced the great men of the world.

They Drink Wine in Bowls.

One usually drinks wine from a glass or a cup. These folks were drinking it from bowls. Running true to form away back there. It usually works that way. There are evidences that it is beginning to work that way here and now in America. There are rather disquieting items in regard to the increase in arrests for drunkenness, and in the increase of accidents caused by drunken drivers, in the papers here of late. There are some ugly rumors about the practices and the ethics of the liquor folks. There are some disturbing statistics about the increasing amount of business that the state liquor stores are doing. Indeed some of us are wondering just where we are coming out. Somehow or other the rosy dreams of the wets as to temperance, and the intriguing promises as to the benefits of repeal, are not working out just right. Perhaps it is too soon to tell. But as one knows the history of the business one has misgivings none-the-less.

A Nation—Another Nation.

Surely the Lord did not mean that. Surely he did not mean that any nation would afflict His chosen people. To the average Israelite that would be unthinkable. But it was true. Let history teach America to give heed unto herself.

YOUTH FELLOWSHIP.

(Continued from page 10.)

Let the group spend as much time as possible in suggesting the qualities for which the two words stand. Do you agree that both the boys and girls need to develop a gentleness of life? How would you describe it, or illustrate it? This quality is closely allied to courtesy. Courtesy is really supposed to be an outward expression of thoughtfulness. Jesus, in all his teachings, emphasized the fact that what goes on in one's mind is of first importance because it determines what we do. A gentleman—at home, on the street, at a party,—is genuinely thoughtful of other people.

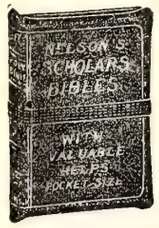
A gentleman is not a "put on", as many of the "born gentlemen' of other days were. He is "solid gold," and he is thoroughly sincere. In fact, we might define a gentleman in terms of his absolute loyalty, which shows itself not only in doing things which common courage requires but which also manifest itself in many unexpected acts of thoughtfulness and kindness.

E. R.

AMERICAN STANDARD BIBLES.

Authorized and Edited by American Revision Committee, and Published by Thomas Nelson & Sons.

These Bibles contain the Concise Bible Dictionary which forms the helps to these Teachers' Bibles. It supplies ,in the most condensed and convenient form, all the latest information about the Bible, its writers, its language, the various versions, complete chronology, life of Christ, with harmony of the Gospels, life and travels of St. Paul, etc. The illustrations are reproduced from recent photographs, and truly illustrate the articles. The Combined Concordance is entirely new, and has been made expressly for the American Standard Version. It combines with the Concordance, Subject-Index, Scripture Proper Names, etc. The 12 Maps have been carefully revised and are beautifully colored. In making orders, give the number and price.



135—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold. **$3.00**

India Paper Edition, Only 16-16 of an inch thick.

. 133X—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold, **$4.00**

SUNDAY SCHOOL SCHOLARS' BIBLE.

Especially made up for gift or reward Bibles for Sunday School scholars, containing a special series of very practical and useful helps and Bible Questions and Answers, etc. Printed on fine white Bible paper; ruby type; pocket size, 3¾x5⅝ inches, and 1 inch thick, with 31 full-page illustrations in sepia. All bindings are black.

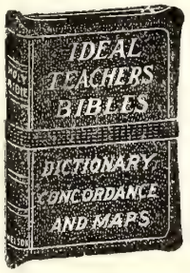
Ruby Type, Size 3¾x5⅝ Inches, and 1 Inch Thick.

65—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on side and back in pure gold; 6 colored maps $2.50

AUTHORIZED VERSION.

RED LETTER TEACHERS' BIBLES.

Brevier Type (8 vo.), Self-Pronouncing, Size 5⅜x8⅛ Inches and 1⅜ Inches Thick.



Containing the Bible, with full references. The words of Christ in the New Testament are printed in red; other parts of the book are printed in black. With Concise Bible Dictionary, combined Concordance, and 12 indexed maps.

7852—Genuine Leather, Lavant grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold $4.75

RED-LETTER EDITION.

With All the Words of Christ in the New Testament Printed in Red.

1282—Genuine Leather, Morocco grain, divinity circuit round corners, red under gold edges, register and headbands; title stamped on side and back in pure gold $3.25

60—Bound in Cloth, stiff covers, square corners, red edges, Sunday School Scholars' Bible, stamped in pure gold on cover, no illustrations; special book for Sunday Schools 95c

Any of the above Bibles sent postpaid. Address

THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy

MONDAY.

"THE MELODY OF LIFE."

"Blessed be the God and Father of our Lord, Jesus Christ, which according to His abundant mercy hath begotten us again into a lively hope by the resurrection of Jesus Christ from the dead.

To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you."

Everything is passing away, but, as the song says, "The melody lingers on."

If life's dreams can be dreams of pleasure, if life's deeds can be deeds of caring, and if life's days can be days of achievement, life itself will be a melody which passing time cannot wipe away.

What are you doing to make life this way? Maybe the most of your life is pleasant and good; if so, the question would be better asked, what are you doing to export the unpleasant things?

Prayer—O Lord, forgive us of our sins, inspire us with Thy spirit, and lead us to hearken to Thy word that life may be rich in sowing and blessed in Thy reaping. In Christ's name we ask it.—*Amen.*

TUESDAY.

"SHINING THROUGH."

"Rejoice in hope; patient in tribulation, continuing steadfast in prayer."—Rom. 12.2.

"Be not overcome of evil, but overcome evil with good."

"Be thou faithful unto death and I will give thee a crown of life."—Rev. 2:10.

There is a song we love to sing called "Painting the Clouds With Sunshine." It is one of the finest pieces of optimism we know. A soul midst cloudiness and darkness, submerged in sorrow and despair, calls it only a cloud. He believes the cloud will pass and the sun will shine at last, so he smiles, paints the clouds with the sunshine of hope, keeps his head up, keeps right, and at last everything comes out right. That is the gospel of Jesus for us all.

Prayer—O Lord, our Father, in the name of Jesus, Thy son, our saviour, we pray for diligence in the life we live and in the work Thou hast given us to do, looking for the appearing of Thy glory now and evermore.—*Amen.*

WEDNESDAY.

"THE OPEN SEA."

"They shall behold the land that is very far off."—Isa. 33:17.

The revised version says, "a land that reaches afar," giving the idea of distances like an open sea, as compared with the narrow streets of the city, which were, in those days, walled in.

Isaiah is speaking of the hope of the people of the city who were shut in while being beseiged by enemies and after the siege is over and peace reigns, they may go in and out at will and find happiness in the open country.

He says that the spiritual land—the hope of the soul—is like that. It is not a land remote in the heavens like a fixed star. It is round about us. We are in it. It is everyday life, and it is a land of distances.

The writer is out in the ocean looking far out into the distances where the restless sea meets the sky in the horizon. The far outlook is a symbol of the far and wide outlook of spiritual things. All that is necessary to enjoy this realism is to be freed from the enemies of life. Sin attacks one's every spiritual tower, shuts in the soul and shuts out spiritual vision, and gradually holds life and soul in its bondage. Then things that are eternal are in eclipse by the shadow of ourselves.

Take Jesus in; make Him the Captain of thy soul; renounce the world, the flesh and the devil and He delivers from bondage and makes you heavenly-minded.

Prayer—Our Father, we wish to see beyond the narrow confines of life and the things that hem us in. We would see beyond our own natures, weaknesses and circumstances. We would live in the big things. We pray Thee to suffer no sins or follies to enclose us and confine us in a prison of our own making. O Spirit of Christ set us free from the laws of sin and death, and give us the divine faculty to see through to God, when we see the eternal. In Christ's name we ask it.—*Amen.*

THURSDAY.

"LONG SIGHT."

"We beheld His glory, the glory as of the only begotten of the Father.—Jno. 1:14.

Long sight is what the most of us lack and yet it is what the most of us need. It is essential to the healthiness of our spirits to see things before they are at our doors. We need to kill temptation while it is young—before it becomes a monster, or be prepared for it before it reaches you. We need a sanctified imagination, to see oncoming events and their significance that we may rise to them. We need to see what sort of inheritance our children will get from us—seeing beyond what they are to what they ought to be.

There is inspiration in prospects, for they lead us to something better. Looking ahead reacts upon the immediate and we pattern our lives accordingly. The artist gazed upon the sunset's glory and paints what he sees (the best he can) on canvas. "The far away always lends its influence to the near," said the late Dr. Jowett, "and the glory of the goal shines upon the beginnings."

Prayer—Our Father, far and near, we would see Jesus the Author and Finisher of our faith. Shine Thou through Him into our souls, and find in us the reflection of His image and His glory. In His name we ask it.—*Amen.*

FRIDAY.

"NOT FAR WRONG."

"And a highway shall be there, and a way, and it shall be called "A Way of Holiness"; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein."—Isa. 35:8.

Some of us face, every day, a lot of opposition to God, Jesus Christ and the church. Consider all the manifestations of the spirit; all the wonders of love; all the self-evident harmonies of His works; whatever errors there may be found in the mechanical set-up, we are impelled to believe that the prophets, the psalmists and the seers knew what they spoke and spoke what they beheld.

To say the least of it, it is a pardonable fault to be godly and a harmless error to go astray believing and trying to live the Christian life. One cannot be dangerously out of the way loving, living, and letting live. The thought itself is blessed.

Prayer—Our Father, it is a common room we live in, and a day that is but an every day, in which we meet with Thee. The sun rises, we go hither and thither, eat our meals, evening falls and we turn on the lights. We are in the midst of a common human life. But Thou, Lord, canst glorify every incident with a consciousness of Thyself. Do Thou grant this and help us, Lord, to make Christ the center of all our experiences. O Jesus, bend Thou over our circle and fill us with the bread of Thy body, the wine of Thy blood and the love of Thy soul. We ask it in the name of Christ.—*Amen.*

SATURDAY.

"THE LORD'S PREPARATIONS."

"God prepared a sultry east wind; and the sun beat upon the head of Jonah that he fainted and requested for himself that he might die."—Jonah 4:1-11.

God's preparations for His people are manifold. Now we hear our Lord telling His disciples that He is going ahead to prepare a place for them, a place of joy where He will dwell with them forever. And now we read of God's preparing a deadly sirocco for Jonah, so hot that the prophet was ready to die. Before that, the Lord had prepared a great fish to swallow him up and carry him safely to land.

God's people live amid God's preparations. They dwell in the midst of prepared fortunes. They look forward hopefully to prepared delights. Ours is a preparing God, a predestinating God.

Prayer—Choose Thou our changes, O All-wise! Guide Thou our course, Thou who seest the end from the beginning.

AMOS R. WELLS.

SUNDAY.

"THE PROSPEROUS HATED."

"Esau hated Jacob because of the blessing wherewith his father blessed him."—Gen. 27: 41-45.

Rear Admiral Sims, speaking before the Naval Academy Graduates Association, declared that not only do all countries hate and distrust all other countries, but that our own nation is the most hated of all because of its prosperity.

If that is so—and there is more than a glimmer of truth in the remark—it reflects a most lamentable and perilous condition of the world. To realize its truth, however, we need not look beyond our own land, or indeed, beyond our own community. Now and then a rich man is greatly beloved, but he is much more likely to be bitterly hated.

How hard it is for a rich man to enter the kingdom of Heaven which is the kingdom of love! The way thither is the path of self-sacrifice. The man or nation that used wealth with pure unselfishness would be loved; but how hard it is to do that! How much bitterness springs up in the path of most philanthropies.

Prayer—Thou who didst go about doing good, teach us and our nation to do the same. And if we are hated of men for Thy name's sake, we shall have Thee for our blessed Comrade.—*Amen.*

AMOS R. WELLS.

There is nothing so small but we honor God by asking his guidance of it, or insult him by taking it into our own hands.—*John Ruskin.*

THE CHRISTIAN SUN'S PULPIT

Rev. John G. Truitt, D. D., *Pastor.*

STRENGTH OF SOUL FOR SOCIAL ACTION.

A Sermon Preached in First Church, Oberlin.
By Arthur H. Bradford.

"Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia." —Galatians 1:17.

Many of us would probably have gone to Jerusalem instead. Paul might have been expected to go there too. He was a man of action. Jerusalem was a center of activity. He was an agitator. If one wanted to start a revolution or to join one already started Jerusalem would seem to be the place to go. Arabia meant quietude, meditation, brooding over his own experience and the experiences of his own people and humanity. It meant retirement and reflection. It meant rethinking everything in the light of the newly discovered truth. This man of action chose to go into Arabia. He stayed there a long time—long enough for a course in a theological seminary in these days. He tells us nothing of what he did there. If he developed a special technique of spiritual exercise he apparently never mentioned it. He came out of Arabia, however, with strength of soul equal to his task. It was then that he went to Antioch to withstand Peter face to face because he believed Peter was blocking the progress of the Christian Faith. That was a brave and timely act. Not what we would call social action, to be sure; yet its social consequences have been tremendous. To that act we owe, in large part, the spread of Christianity beyond its first narrow racial boundaries. It was the act of a man who had the power of mind and heart and spirit to make his action effective.

Many of us, I say, would probably have gone to Jerusalem rather than Africa. The common mood is tense with desire for action. If we have found Truth, as Paul found Truth on the Road to Damascus, our impulse is to head straight for—if not Jerusalem and Antioch—Washington or New York or Oberlin. This is our strength and also our weakness. For while it is good to go to Jerusalem and Antioch, bent on action, it is foolish to act anywhere without sufficient strength of soul to make the action both wise and powerful.

Some ten years ago a minister in the Church of England wrote a little book entitled. *The Impatience of a Parson.* Not a few of us blessed Rev. H. R. L. Shepard for saying in that book the things which we were feeling. We rejoiced in his avowal of an impatience which we shared with enthusiasm. Here are some splendid sentences from that little book:

"Christianity badly needs rash men who will not flinch from the crispness of religion, nor fear the result of stirring up wasps' nests. There are times in history when decisive and courageous action is the only safe course to pursue; when it is high time that what is said to be desirable should be done, and done without delay.—Why need we be patient if we believe that the Holy Spirit presses on the hearts of men?"

The Englishman who wrote these words is impatient still, and still says so. He boldly criticizes leaders, especially Church leaders who talk and argue and delay. "The leaders in Christendom," he wrote the other day, "have a positive genius for doing nothing that is anything and yet sounding as if they had done quite a lot." Recently a friend took him to task by saying: "It is easy enough to criticize Church leaders for their timidity and lack of reforming zeal. We are all brave in opposition, but what would *you* actually do were the Church sufficiently wise or foolish to call you in as Dictator?"

What an interesting challenge! Perhaps it ought to be made to all of us who are so impatient to see things done. If we want the President or the Pope or our own parson to show more reforming zeal, it is fair to ask us—What would *you* actually do if you were President or Pope or parson?

This English parson gladly met the challenge. He presented a list of things he would do within the Church and, if possible, by means of it, which must have made all lovers of the *status quo* give thanks that he was not actually the Dictator of their destinies.

My concern for the moment, however, is not so much with his program as with these two sentences which he wrote about it: "Before setting out my program of action I must ask readers to remember that it is not just the result of peevish impatience. It springs from many long years spent in thought and experience, and days innumerable passed in the wilderness, where often enough great issues are simplified."

What a blessing it would be if every outspoken advocate of social action in our day could honestly make such statements as these about himself and his program! We are in desperate need of radical reforms in Church and State and, indeed, in most, if not all, of our institutions and customs. The demand for social action to put an end to ancient injustices and equally ancient inefficiencies is more than justified. Impatience is the virtue needed; but it must have its roots sufficiently deep in the soil of thought and experience.

Phillips Brooks, in his Lectures on Preaching, tells how, after being trained in a college "where men studied hard and said nothing about faith," he went to a seminary where he found young men whose "souls seemed exalted and their natures were on fire," as they prayed and exhorted one another. (Doubtless these young men today would be equally engrossed in things more active than prayer and exhortation.) But the next day, when he met some of these same men in a recitation, they showed "that they had not got hold of the first principles of hard, faithful, conscientious study!" "The boiler," he said, "had no connection with the engine. The devotion did not touch the work which then and there was the work, and the only work for them to do." Phillips Brooks, remembering these things from his own seminary days, said to the young men to whom he was giving his lecture: "Oh, my fellow-students, the special study of theology and all that appertains to it, that is what the preacher must be doing always; but he never can do it afterwards as he can in the blessed days in Arabia, after Christ has called him, and before the Apostles lay their hands upon him. In many respects an ignorant clergy, however pious it may be (and, let us add, however much given to agitation and reform,) is worse than none at all. The more the empty head glows and burns, the more hollow and thin and dry it grows."

Our times call for action, drastic social action—for evolution so swift that it may well be called revolution; therefore the need is great for men and women, who, like the "Impatient Parson," have spent "long years in thought and experience, and days innumerable in the wilderness, where often enough great issues are simplified.'

Mr. Walter Lippmann has recently reminded us that the kind of "planning" needed in our country just now is, as President Roosevelt himself has said, not so much an "official plan" for social action, as "the old-fashioned sense of foresight and orderly procedure in dealing with various problems." And Mr. Lippmann adds this significant comment: "The best men in every Administration are overworked. They have so much to do that they have no time to think and advise: that is to say, to 'plan.' "

This is lamentably the case with many of our leaders—not only in nation, state, and city, but especially in our churches. They have so much to *do* that little or no time is left for thought and study, for reflection, brooding, prayer. It might

(Continued on page 14.)

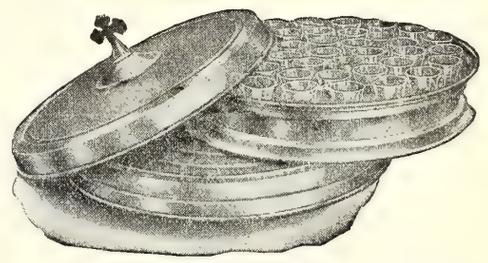
COMMUNION WARE.

Individual Service.

Made in best Silver Plate or Aluminum. Prices low; first-class workmanship and finish.

ALUMINUM.

Aluminum is light in weight, durable, and does not tarnish.



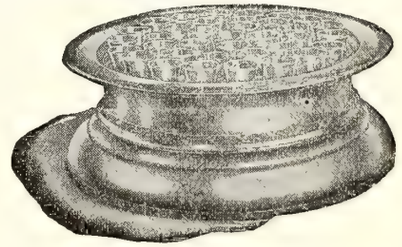
Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses $7.00
Tray No. 6—Interlocking, with 35 plain glasses 6.75
Tray No. 10—Interlocking, with 30 plain glasses 6.50
Base No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Cover No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Bread Plate No. 1—Narrow rim..... 1.60

SILVER-PLATED.

The Silver-plated Ware is of the very highest grade and best finish; heavily plated on nickel base.

Tray No. 85—Interlocking only, with 36 glasses $22.00
Base No. 1—Silver-plated; fits Silver Tray 85.. 11.00
Cover No. 5—Silver-plated; fits Tray No. 85... 16.00



(For Silver Bread Plates, see under No. 90.)
Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling) $22.00
Base No. 2—Silver-plated; fits Silver Tray 90.. 16.00
Cover No. 4—Silver-plated; fits Silver Tray 90. 14.00

Bread Plate No. 3—Narrow Rim.....$ 9.00
Bread Plate No. 4—Broad Rim..... 9.00
Filler—Silver Lined..... 6.00

THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

Christian Orphanage

Dear friends:

We are very happy to reach and pass the eighth rung in our financial ladder for the year. It pushes us up a little nearer our goal of twenty thousand dollars. That leaves us twelve thousand dollars to raise by January first. We want to appeal to every Sunday school and every individual to come to our rescue in this undertaking and help us reach our goal. We reached it last year—help us reach it this year.

We have an appeal on our desk from a mother left with six little children, one a little babe in her arms. She and her beloved husband were faithful members of the Christian church in her community. Her husband died sometime ago. She was left with a small farm covered with a mortgage that will be hard for her to meet if at all. Then, to add to her affliction, she lost her horse and cow. A mother with six little children under such circumstances is to be pitied. She appeals to the Christian church through its orphanage to come to her rescue. We have room if we had the funds. Will you make your offerings a little larger that we may come to her rescue?

The Master said, "Inasmuch as ye have done it unto one of the least of these, Ye have done it unto me."

CHAS. D. JOHNSTON, *Supt.*

REPORT FOR AUGUST 16, 1934.

Brought forward		$7,925.53
Sunday School Monthly Offerings.		
North Carolina and Virginia Conference:		
Apple's Chapel	$ 7.16	
Mt. Bethel	2.87	
Happy Home	3.60	
Third Ave., Danville	6.17	
Durham	13.76	
		33.56
Eastern North Carolina Conference:		
Catawba Springs	7.05	
Oak Level	1.00	
Good Hope	1.00	
Plymouth	2.75	
Cary	2.42	
		14.22
Western North Carolina Conference:		
Ramseur	2.60	
High Point	3.00	
Hanks Chapel	2.35	
		7.95
Eastern Virginia Conference:		
Spring Hill	1.08	
Barretts	.51	
Liberty Spring S. S. and Classes	7.00	
Suffolk	25.00	
Rosemont	13.65	
Bethlehem	2.00	
		49.24
Valley Va. Central Conference:		
Woods Chapel	1.55	
Linville	4.69	
Dry Run	3.15	
Timber Ridge	1.76	
		11.15
		$ 116.12
Special Offerings.		
Mrs. Dalton, support of children	12.50	
W. P. Perry, support of Billy Perry	10.00	
Sarah and Fannie Ellison, Asheboro, N. C.	2.00	
Circular Congregational S. S. Charleston, S. C.	5.00	
		29.50
Total for the week		145.62
Grand total		$8,071.15

THE SUN'S PULPIT.

(Continued from page 13.)

be a good thing to send our overworked secretaries and preachers—and some who are not overworked at all—away to some well-chosen "Arabia" for a while. Certainly the future leaders of church and nation, who are now boys and girls in school and college, ought to use the golden present for study in the deepest and truest sense. The world may need them, even now, as social agitators. But if it does, it needs to have them equipped with disciplined minds and wills.

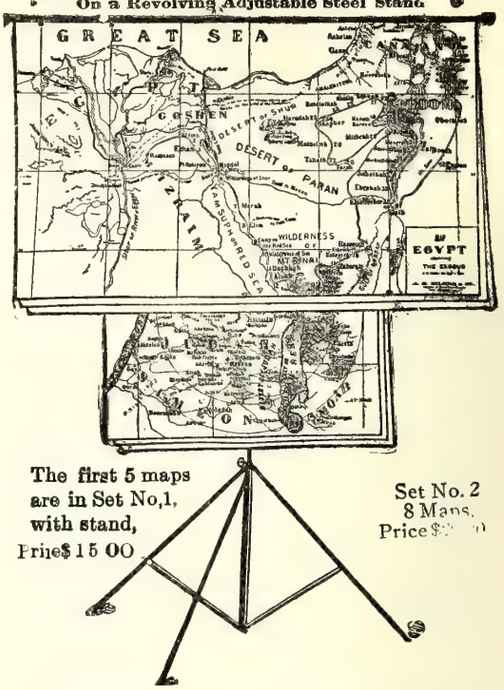
A poetess of Vermont, Mrs. Julia C. R. Door, wrote some lines a generation ago that sound a note needed today:

O strong young runner, in the face of life
Rush not too madly toward the shining goal!
Command thou first the forces of thy soul,
Then gird thy loins for the utmost strife.

Let it never be forgotten that while "Arabia," in the sense in which we are using that word here, is a great place in which to sojourn for a while, no follower of Jesus Christ has any business to stay there permanently. Doubtless you remember the Dervish, described by Robert Browning, who, upon seeing some helpless birdlings fed by an eagle, believed this was a sign from heaven for him. He decided forthwith to spend his days in prayer and meditation, trusting in Providence to meet his needs. So he rejoiced in his soul's salva-

(Concluded on page 15.)

Eilers Sunday School Maps.
On a Revolving Adjustable Steel Stand



The first 5 maps are in Set No. 1, with stand, Price $15.00

Set No. 2 8 Maps. Price $[illegible]

Fine large Maps, in 6 Colors 36x57, on linen finished Cloth. Mounted on a folding steel stand, which can be regulated, so that Maps may be seen to the best advantage. This set contains data for thorough Bible Study. Its large print and Cheerful Colors makes this set very instructive and attractive. Contains the five thoroughly up to date Maps necessary to the study of Bible History.

New Testament Palestine, — Old Testament Palestine, — Roman empire and Bible Lands, showing Pauls Travels by Colored lines. — Lands of the Old Testament, from the Great Sea, to the Persian Gulf.—The Exodus, Egypt, showing by Colored lines the wanderings of the Israelites the

THE CHRISTIAN SUN
1536 East Broad Street Richmond, Virginia

HOLMAN SUPERIOR TEACHERS' BIBLES
Authorized Version—Self-Pronouncing The Best Editions of the World's Best Book

For Adults, Teachers, Preachers, Students, and All Who Would Study the Word of God Intelligently

BOLD BLACK TYPE—COMPACT SIZE 4½x6¾ INCHES—WILL FIT THE COAT POCKET

Part page specimen of Holman Boldblack Type Bible

ST. MATTHEW, 5. *Christ's sermon on the mount.*

13 And leaving Năz'a-rĕth, he came and dwelt in Că-pĕr'na-ŭm, which is upon the sea coast, in the borders of Zăb'u-lon and Nĕph'tha-lim:
14 That it might be fulfilled

A.D. 31. CHAP. 4. n Isa. 9. 1, 2.

934 CHAPTER 5.
3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.
AND seeing the multitudes, a he went up into a moun-

THIS NEW HOLMAN TEACHERS' BIBLE, Pronouncing Text, Bold Black Type is a PRONOUNCED SUCCESS. The latest Bible with NEW HELPS that are quite comprehensive and consist of an Illustrated Bible Dictionary, Concordance and additional aids all under ONE ALPHABETICAL INDEX. Also Fine Maps on Coated Paper, and a specially prepared BIBLE READING COURSE, intended to stimulate and maintain interest in the Bible. Imported Bible paper is used to improve opacity and keep down bulk. By this means you get the benefit of full Biblical information without the physical discomfort of handling a heavy volume.

STYLES AND PRICES—BIBLE PAPER EDITION

4612. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges..... $4.00
4630. Same as 4612, with extra leather lined covers..... 4.75

THIN INDIA PAPER EDITION
With Helps as described above. Size 4½x6¾ inches. One inch in thickness

630X. Egyptian Morocco, divinity circuit, leather linings, red under gold edges, silk head bands and silk marker..... 7.00
633X. Algerian Morocco, divinity circuit, leather lining to edge, silk sewed, round corners, red under gold edges, extra quality binding..... 8.00

EXTRA LARGE PRINT TEACHERS' BIBLES
Large 8 Vo. Size—8x5½ inches—1600 Pages, including 400 pages of Bible Study Helps

Part Page Specimen of Print

Extra spacing between words and lines makes this Bible very easy to read.

ST. MATTHEW, 5. *Christ's sermon on the mount.*

15 k The land of Zăb'u-lon, and the land of Nĕph'tha-lim, *by* the way of the sea, beyond Jôr'dan, Găl'i-lee of the Gĕn'tiles;

A. D. 31. k Is. 9. 1, 2. l Is. 42. 7. Luke 2. 32. m Mark 1. 14.

2 And he opened his mouth, and taught them, saying,
3 b Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

CONTAINING COMPLETE HELPS TO BIBLE STUDY, INCLUDING ALL OF THE FOLLOWING FEATURES

A New Practical Course in Bible Reading, A Treasury of Biblical Information. The most carefully compiled, thorough and attractive form in which valuable Biblical information has ever been prepared. Illustrated Self-Pronouncing Bible Dictionary Containing 150 illustrations, concise definitions and textual references on nearly 50,000 subjects. A Practical Comparative Concordance, with nearly 50,000 references. Four Thousand Questions and Answers on the Old and New Testaments. A valuable Help to all Bible Readers.

STYLES AND PRICES

4712. Divinity Circuit (overlapping covers), French Seal Leather, red under gold edges, silk head bands, and silk marker.. $5.00
812RL. Red Letter Teachers' Bible. The Words of Christ in the New Testament, Old Testament Passages alluded to by Christ, various prophecies relating to Christ in the Old Testament, etc., all PRINTED IN RED. Binding same as described above on 4712 and same large Self-Pronouncing type..... 6.00
733X. Holman India Paper, Genuine Morocco, leather lined, silk sewed, divinity circuit, round corners carmine under gold edges, silk head bands and silk marker, same type and helps as above..... 10.65

All styles sent Postpaid at above prices—Thumb Index 50 cents extra

A Story for the Children

JUDY'S CARE.

A True Story of the West.

By L. M. Thurston.

Molly May opened her eyes wide. Before her stood a little Indian girl, just about as tall as she herself was and just about as plump. But Molly May had not heard a sound in the woods, she had been busy looking at Judy doll. "Grandmother sent you all the way from Boston, you'll take care of Molly May," she had crooned, though her heart was thumping a little. She had slipped out of the stockade gate behind the women going to the river for water, then she had trotted off along the path leading into the woods. Molly May had always had someone with her when she went through the trees, but today everyone was running around inside the stockade and talking about Indians. "But aren't the Indians our friends?" Molly May had asked and Daddy had groaned, "if they only were!"

Molly May was glad of the quiet woods. "Judy will take care of me," she kept repeating and when she got tired she sat down on a big root. She was straightening the ribbon in Judy's yellow hair when she looked up straight into the little Indian's eyes. Black they were, shiny black and Judy's were sky blue. The little Indian reached out a finger and touched them. Molly May did not know what she said, but she did know what the little Indian's begging arms meant. She wanted to hold Judy doll. She wanted Judy.

"No, no," Molly May hugged Judy tighter. She shook her head, shook it again. The little Indian girl turned away. She ran. She stumbled. She fell. Molly May started running too, but she ran for the Indian girl. Her face buried in the pine needles the little girl would not get up. Molly May tugged, she laid Judy down on the pine needles beside the little Indian and tugged harder. The little Indian girl twisted her head, she saw the doll beside her. Eyes ablaze with joy she looked up at Molly May. She seized Judy doll and sprang away.

Suddenly Indian men seemed to spring up all between the trees ahead of Molly May, she heard steps behind her too, she felt Daddy's hand on her head. "Still, keep still," she heard him whisper. Molly May stood all frozen inside. But the little Indian girl had run up to the Indian men and was holding up the doll to the fiercest looking one of them all, the one with the biggest war bonnet upon his head and down around his shoulders. Molly May could not understand a word of the gay voice, but she did understand when the little Indian girl turned with a face bright with joy and held up Judy doll and hugged her. The Indian with whom the little girl talked, strode forward with upflung hand, with open palm. "Peace, friends," Molly May felt him quiver with a long breath and she heard the thump of guns slipped from the arms of the men behind Daddy.

"But Judy doll," she cried against Daddy's shoulder when he had picked her up after talking with the Indian and turned back for the stockade. "Judy was to take care of me, now she's gone."

"Care?" Daddy's laugh was short. "She saved you, she saved the fort. She took care of you all right."

"But she's gone. I didn't—didn't want to give her away."

"But the little Indian girl thought you did. And sometimes one has to give things up to make friends. Sometimes, too, making friends is the most worthwhile thing in the world."

—*The Methodist-Protestant Recorder.*

(Concluded from page 14.)

tion until hunger laid him low. Whereupon there came this word to him from God:

"Hast thou marked my deed?
Which part assigned by Providence dost judge
Was meant for man's example? Should he play
The helpless weakling, or the helpful strength
That captures prey and saves the perishing?
Sluggard, arise: work, eat, then feed who lack!
[And he] Waking [said], "I have arisen, work
I will,
Eat, and so following. Which lacks food the more.
Body or soul in me? I starve in soul:
So may mankind: and since men congregate
In towns, not woods,—to Ispahan forthwith!"

Even so may it be with us! If we have found the truth of Christ for ourselves and our world we must act accordingly—where the crowds gather! But when we act—may it be with strength of soul akin to that of him who knew what it was to be alone with the Eternal God in the wilderness, on the mountain tops, in the Garden of Gethsemane and, finally, on the Cross of Calvalry!

We believe in Brotherhood. Therefore, we cannot help being impatient in the face of the unbrotherly conditions which confront us today. We ought to be impatient. We ought to demand that our leaders everywhere act to break down the barriers which block the advance of the brotherly spirit. The strength of our demand, however, will never be in accordance with the heat or the noise of our utterance. It will be in accordance with the genuine depth of our feeling and the clarity of our thought. For if the Eternal God of Truth is to speak through us he must find us fit instruments for the expression of his message and his will.

ELON COLLEGE

AN ACCREDITED COLLEGE

of the

CONGREGATIONAL CHRISTIAN CHURCHES OF THE SOUTHEAST

South Entrance to the Campus

ELON COLLEGE, founded by the Christian Church in 1889, has fully justified the faith and hope of its founders during its 42 years of operation. Its graduates from the four-year course leading to a bachelor's degree, number 980, now living, 122 of whom are in the Christian Ministry and full-time Christian service. The majority of these are members of our own denomination. In addition, 449 are in educational work and are an active influence in the lay leadership of the Christian Church.

THE CHRISTIAN EDUCATION BUILDING, and the definite religious atmosphere of the College, provide the very best facilities available for training for religious leadership, and offer the Church its finest opportunity to train the young people of the denomination to assume active leadership both in the ministry and laity of the local churches.

Address—

C. M. CANNON, *Registrar*

Elon College, - - - - North Carolina

Home Atmosphere—Reasonable Rates—Clean Athletics—Christian Spirit

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational Christian Church.

BOARD OF EDITORS.

J. O. ATKINSON, D. D.....Editor
E. C GILLETTE, D D.....Associate
I. W. JOHNSON, D. D....Contributing
ELISHA A. KING, D. D...Contributing
J T. KERNODLE....Managing Editor

DEPARTMENTAL EDITORS.

H. S. HARDCASTLE...Sunday School
J. G. TRUITT, D. D.....Sermon
F. C. LESTER.....Young People
H. E. ROUNTREE.....Altar

SUBSCRIPTION RATES

One Year $2.00
Six Months 1.00

Trial Subscriptions: Five or more new subscriptions sent in at one time by pastor or president of any church organization, three months for 40c each.

Published Every Thursday at Richmond, Virginia, by the Central Publishing Company, Inc.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Change of Address: Be sure to give both old and new address when asking that your address be changed.

All news matter and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsyth Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

Receipts: The change of label is your receipt for money paid. The label shows date of expiration, and change on label will appear the first or second issue of the month following renewal, provided it was received before the 25th. No other receipt will be sent unless requested. Please notify the Richmond Office if label is not changed as above.

OBITUARIES

WILLIAM E. WILLS.

Whereas, God in His infinite wisdom has seen fit to remove from our midst our brother and co-worker, William E. Wills, whose death occurred August 4, 1934.

Therefore be it Resolved,

First. That in his death, Isle of Wight Church has lost a constant and faithful member and the board of deacons a member whose death they will deplore.

Second. That while we believe our loss is his gain, we can but commend his family and loved ones to the All Wise and All Gracious heavenly Father who "doeth all things well."

Third. That a copy of these resolutions be sent to the family, one sent to **The Christian Sun** for publication and one recorded upon the minutes of the church record.

M. TURPIN WHITLEY,
JOHN M. ROBERTS,
JOHN H. TURNER,
W. JACK DARDEN.

MRS. ELLA R. ROGERS.

Whereas, God in His infinite wisdom has seen fit to remove from our midst a most beloved member, Mrs. Ella Rogers, who departed this life March 17, 1934,

We, the members of the Ladie's Aid Society of Cypress Chapel Christian Church offer the following resolutions as a token of our esteem and appreciation of her beautiful life, now therefore be it

Resolved, first, That the home-going of our beloved co-worker has taken from our society and fellowship a most loyal, faithful and useful member, one whose life was a rich benediction to all who knew her, to her church and community, and for which we desire to express our gratitude.

Second: That we cherish with affectionate regard her loyal friendship, her wise counsel, and while our sorrow is great because of her passing, we sorrow not as those without hope, feeling that our loss is her eternal gain, and we bow in humble submission to the will of Him who doeth all things well, looking forward to that great day when we shall be united in Him.

Third: That we deeply sympathize with her devoted husband in his sore bereavement, and commend him to the great Comforter who is ever able to sustain us in every sorrow.

Fourth: That a copy of these resolutions be sent to the bereaved husband, a copy be sent to the **Christian Sun** for publication, and a copy be placed on records of our society.

Respectfully submitted,
MRS. C. W. ROUNTREE,
MRS. G. C. MANN,
MRS. R. M. JONES,
REV. R. E. BRITTLE.

All who have pleasure in God seek out His works.—Drury.

Wedding or Gift Bible

FOR THE HOME

Holman Self-Pronouncing Home Study Edition

A BEAUTIFUL PRESENTATION PAGE Marriage Certificate and Family Record makes this special edition **a most desirable Bible for a wedding gift.**

Full Bound size, 8½ x 6 inches; nearly 1800 pages. Authorized Version with Marginal References.

Large Print—Easy to Read

The Helps are the latest and most practical published — prepared by the most reliable and well-known authorities, and consist of a TEACHERS' NEW READY REFERENCE HAND BOOK, which gives the salient and essential information needed in Bible study.

Illustrated Self-Pronouncing Bible Dictionary—Containing 150 illustrations.

Oriental Light on the Bible (Containing over 100 illustrations). A new kind of illuminating Bible help.

Treasury of Biblical Information.

A New Series of Maps. A selection of the most used, with Special Maps, the results of the most recent explorations.

A New Practical Comparative Concordance, with nearly 50,000 references.

Four Thousand Questions and Answers on the Bible.

ABSOLUTELY DURABLE BINDINGS that **will not break in the back.**

Specimen of the Print. Full size of the page is 5½ x 8 inches.

Specimen of Type.

17 ¶ [m] From that time Jē'sus began to preach, and to say, [n] Repent: for the kingdom of heaven is at

A BEAUTIFUL PRESENTATION PAGE Marriage Certificate and Family Record makes this special edition **a most desirable Bible for a wedding gift.**

No. 4914. French Morocco, flexible limp, gold titles, round corners, red under gold edges, silk head bands and silk marker..... **$5.50**

Postage Paid

PIEDMONT COLLEGE

Located in

"The Blue Ridge Highlands"

An accredited college with an enviable reputation for superior classroom instruction, and wholesome student life.

Standard courses leading to the A. B. and B. S. degrees. Careful, scholarly instructors.

A refined Christian atmosphere. All of the cultural elements essential to a liberal education.

A minimum of expense. Tuition and board for the entire academic year only $273.50.

For information, write

GEORGE C. BELLINGRATH, *Dean,*
PIEDMONT COLLEGE,
DEMOREST, GEORGIA.

Southern Seminary Foundation

(Successor to Atlanta Theological Seminary.)

AFFILIATED WITH

Vanderbilt University

The Foundation and the other Foundations that are affiliated with Vanderbilt University School of Religion comprise the only Interdenominational Theological School in the South. Through this affiliation the students enjoy the rights and privileges of Vanderbilt University.

DEGREES.

Candidates for degrees are required to have completed their college courses.

The degree of Bachelor of Divinity is offered to qualified students who complete the required courses.

Vanderbilt University also offers the degrees of Master of Arts and Doctor of Philosophy, in accordance with the regulations established in its several departments.

MORE THAN A SCHOOL OF THEOLOGY.

Because of our affiliation with Vanderbilt, our relations with other nearby colleges where our students can take courses without tuition, and the cooperation of the American Red Cross and other social agencies in the city, we prepare students for many types of Christian service.

For information write

WILLIAM JAMES CAMPBELL, *President,*
330 BUTTRICK HALL, VANDERBILT UNIVERSITY,
NASHVILLE, TENN.

ELON COLLEGE LIBRARY
ELON COLLEGE, N. C.

THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

IN ESSENTIALS, UNITY. IN NON-ESSENTIALS, LIBERTY. IN ALL THINGS, CHARITY.

VOLUME LXXXVI. RICHMOND, VA., THURSDAY, AUGUST 23, 1934. NUMBER 34.

College Library

THE SUN'S OBSERVATORY

Jobs for College Students in 1935.—

The FERA has announced that it plans to continue the program of assistance to college students unable to remain in school unless they receive financial assistances. The Government will spend $13,500,000 to help needy youth remain at college. Approximately 75,000 were aided during the past academic year. The present appropriation will provide for 100,000, or twelve per cent of the total enrollment of the colleges and universities. Students desiring help are asked to apply directly to the school they wish to attend.

Goodyear Rubber in Java.—

Java, an island of the Dutch East Indies, will soon become the site of a branch factory of the Goodyear Rubber Company. Construction is to commence immediately and the plant is to be ready for operation by May, 1935. The new plant is to have a daily capacity of 300 tires and 300 tubes. This plant will be near the island of Sumatra, which now supplies about 5% of Goodyear's total crude rubber, and which can easily be increased in the near future to 20%. Labor is plentiful and "cheap," and the plant will be worked with a relatively small amount of machinery. P. W. Litchfield, the president of the company says that "the market for Java-made tires will not be limited to the Dutch East Indies. If possible, shipments will be made to the British Indies, Holland, and perhaps Japan." This is one of the very few branch plants to be set up by American firms in the Orient in recent years.

Cotton In Anglo-Egyptian Sudan.—

Cotton-growers of our Southland will read with approval the following comment from a contemporary exchange: "The British have given of much time, sweat, and money in an effort to make the blistering sands of the Anglo-Egyptian Sudan produce cotton in quantity. But in no year has the crop exceeded 10 per cent of early estimates of potential production. This has greatly disappointed English spinners who were hopeful of reducing their dependence on American cotton supplies. The Sudan government has done everything in its power to boost the industry, but problems of climate, cultivation, and irrigation stubbornly resist solution. And in the rain-grown districts, the primitive natives remain unswayed by British efforts to prod them to greater industry, and are content to grow enough cotton to pay their taxes, little more. Production in the entire Sudan has never topped 206,000 bales a year, a small factor in total world supply."

More Freak Telephone Troubles.—

Not long ago we gave a few of the freak telephone troubles that linesmen have to contend with. Here are two others that we believe worth relating: One runs into trouble when it is least expected. In looking for "trouble" on the line, a trouble shooter opened the connection box at the top of a pole on "Main Street" in a certain New York City. Out poured a swarm of bees, and in fighting them off he nearly fell to the pavement below. However, there is a sweet side to the adventure from his standpoint at least. He returned to the attack, gassed the bees with a chemical fire extinguisher, and carried home ten pounds of honey. The second story is this: A woman called the phone company and complained that her telephone bell would not ring. There was another peculiarity about the situation, when friends tried to get her on the phone, her dog in the back yard would set up a howl. Investigation proved that the dog had been chained to the lead in wires in the back yard. Every time one attempted to call the number, a short circuit prevented the phone from ringing and gave the dog a shock.

A Tennis Champion's Religion.—

A Methodist contemporary claims as "a loyal and active Methodist" Dorothy Round, the new international woman tennis champion, who defeated Helen Jacobs, American player, on the courts at Wimbledon, in the presence of the King and Queen of England and 16,000 spectators. Miss Round is 25 years of age, and has been playing international tennis since 1929. In the recent tournament, in which 26 nations participated, she defeated five opponents, including the Swiss and French champions, before meeting Helen Jacobs. Miss Round is described as a young woman of "serene impeturbability," but she is also evidently a young woman of firm character and convictions. The statement that she will not play on Sunday recalls an interesting story that was going the rounds some time ago. It is, we believe, true to facts, places and personalities, though we refrain from identifications. The son of a nationally known American minister was to play a tennis match on Sunday afternoon. The father, a liberal Sabbatarian, was about to go and witness the event when the son came to tell him that the game was off because the other boy's father would not let him play. The point of the story is that the other boy's father was the editor of *Hot Stuff*—only that isn't the actual name of the paper, a magazine prominent among the purveyors of pruriency and nastiness. The inference of all this is that there may be something in morals and ideals more important than the question of Sunday tennis, though there cannot be anything more important than that a young woman—or any man or woman—should have the will and courage to stand by whatever convictions mind and conscience approve.—*Advance.*

"It Can Happen Anywhere."—

"If it could happen at Kohler, it can happen anywhere." So say industrialists throughout Wisconsin. This garden village has been for years the symbol of happy employer-employee relationships. It is because of this that the bloody strike there has stirred that region as has no other labor struggle in years. Perhaps because of its conspicuousness as a center of good will, Kohler became the target of organized unionism. "Could they win a victory here, it would add enormously to union prestige, make victories elsewhere easier. More sinister would be the inevitable inference that violence wins." But there is another lesson that does not please union leaders so well. It is the absolute peace that has reigned since 250 national guardsmen were moved in after the outburst of July 27th. Kohler is a model village, with 1,700 people living in their own homes. Today the gardens still bloom and the picturesque houses nestle in the shade—the idle workers resting beneath. In front of the immense plumbing fixture plant, rising five stories in height and including 25 acres of buildings, three shifts of pickets stand guard. Only approximately one-tenth of the 4,000 men once employed in this plant live in the village, the others living in nearby towns. The village itself was the dream of an idealist. It, "with its halls and parks and recreation centers, its self-government, was not intended as a sop thrown to labor, but is the sincerely conceived, beautifully executed dream of an idealist. . . . Of course unions call it enforced paternalism, and say Kohler village is an Austrian feudal estate. But company officials point out the anxiety of the men to own homes there." We are told that during the first part of the depression the full force was kept at work, but after the company had borrowed money up to the impairment of their credit, some had to be laid off, but the effort was still made by spreading work to keep as many on as possible. That policy, the company now admits, was probably a mistake, for it left no one contented, but it was well meant. The time was ripe for the entrance of the American Federation of Labor—yet one wonders if the cause of labor has not suffered by what followed. The strike culminated in an attack on the plant. Reports differ as to who fired the first shot, but the battle was on. It did not last long, but 43 men fell, two were killed, and the front of the office building was riddled, its windows smashed. Then came the national guardsmen—and quietness. But underneath that quietness is a tenseness that may yet break through. An open wound is festering and bleeding, and will take long to heal. "It can happen anywhere."—*Adapted from Business Week.*

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

The only effective denials of God are not men's words, but their deeds.—*John Knox.*

There is nothing that makes men rich and strong but that which they carry inside of them. Wealth is of the heart, not of the hand.—*Milton.*

We understand that Saturday, August 25th, is Christian Church Day at the Massanetta Springs Bible Conference, which is held annually at Massanetta Springs, about four miles east of Harrisonburg, Va. Those of our constituency who are able to attend will not regret doing so.

Rev. J. H. Lightbourne, pastor of the First Christian Church, Burlington, was with pastor P. H. Fleming in a meeting at Long's Chapel on the third Sunday in July and the week following, and also at Union on the fourth Sunday in July and the week following. Interesting and helpful meetings were the result.

The Managing Editor overheard the linotype operator wishing that the various contributors to the pages of THE SUN would soon be home from summer vacations. Upon questioning we found that it was just the handwriting—but who ever knew a great writer who could write so that one could read it?

Rev. J. E. McCauley, with his wife and three children, will leave Richmond this week to attend the reunion of his family at Chapel Hill, N. C. We know that this will be a happy occasion for all, but especially for his mother and our good friend, Mrs. Sallie S. McCauley. May she live long to enjoy these reunions, which we understand are annual events.

It is not necessary to make long prayers, but it is essential to be much alone with God, waiting on His will, hearkening to His voice, lingering in the garden of Scripture for the coming of the Lord God in the dawn or the call of the day. No number of meetings, no fellowship with Christian friends, no amount of Christian activity, can compensate for the neglect of the still hour.—*F. B. Meyer.*

From Brother W. L. Cooper of Norfolk, Va., comes the following: "I have enjoyed reading THE SUN for many years, especially the Suffolk Letter by Dr. Johnson, also the letter from Dr. Smith in the interest of our college and the Family Altar by Chaplain Rountree. These three are always read first with much interest." Brother Cooper also sends his wishes for the continued success of THE SUN. We thank him.

From a Norfolk daily paper we learn that: "The Rev. S. W. Phillips, pastor of Elm Christian Church, Portsmouth, Va., has returned to Portsmouth from Pikes Peak Bible Seminary at Manitou, Colo., where he attended the summer session this year, being graduated. Mr. Phillips completed his studies at the Seminary with an average of work at 95 per cent, and earned with praise his Baccalaureate in Theology. At a meeting of the Alumni Association in connection with the summer school, Mr. Phillips was named first Vice-President of the Alumni Association and by reason of this will be named President at the meeting next year."

ABOLISHING WAR.

By DR. J. H. DILLARD.

The article by Timothy Thomas in your issue of August 9, and the notice of Tesla's new destructive invention, suggest mention of the leading article in the August number of *Harper's Magazine*. This article seems to me most worth reading of the many that have been written on the problem of Abolishing War. The article is only partly devoted to the question of war, but in a way it hangs together. It ought to be especially interesting to educators. The writer seems to have a strong conviction that our wide-spread education, in its excursions along easy roads to learning, is not teaching us to think. He urges that, for our economic system as well as for international dealings the great need is for people who can see through specious propositions that sound well, but end in sound.

"War," the writer says, "can be eradicated, but only if those who devote themselves to the task recognize its dimensions and measure up to them. They must be relentlessly clear-sighted, tough-minded, hard-bitten, worldly wise, incredulous, jaundiced in their skepticism of words unsupported by deed, and deaf to mellifluous rhetoric and the glib grandiloquence of easy idealism."

Looking at the world today all of us can see that the results of the League Covenant, the Kellogg Pact, World Court regulations, and other would-be instruments of peace, are practically nil. We are building ships and war-planes as never before. There is no hope for immunity from wars, by courts or commissions or conferences or congresses, so long as nations fight each other with tariffs and other unjust discriminations. Hope lies in gradually bringing leaders and rulers to the wisdom of substituting, in actual practice, for the fruits of greed the fruits of common sense and cooperation.

Charlottesville, Va.

ENQUIRER ASKS SOME QUESTIONS.

One of the ways to learn is by asking questions. So I ask a question or two.

I hear lots of things said these days about the good and the bad of the present times and people. I read a great deal where different communities are presenting programs dealing with the subject of "Building or Making a New World."

Then I think of that Institution that has done and will continue to do, so much in the shaping of characters and fixing the destinies, namely the Sunday School.

1. Do you have a Sunday School in your community?

2. Do the officers (especially superintendent and teachers) attend and take part in the modern dance?

3. Do the officers of your Sunday School drink beer and wine?

4. Does your superintendent lead in prayer in Sunday School?

5. If your officers engage in the above, is your school growing?

I ask these questions for definite reasons and will you be kind enough to answer for your school through the columns of THE SUN?

Thanks,

AN ENQUIRER.

There is only one right attitude for the human will, and that is an attitude of absolute surrender to God. The whole aim of life should not be to please self, but God, in all things, both great and small.—*R. A. Torrey.*

IN ALAMANCE.

Perhaps SUN readers will not be so interested in what we have to say in this note, but we want at least to give an account of ourselves for the past few months.

Our revival began at Berea Wednesday night before the 1st Sunday in July, but previous to this a week of cottage prayer meetings was observed. Rev. J. E. McCauley of Richmond, Va., came to us on the first Sunday night in July, and did the preaching throughout the week. Bro. McCauley is a fine fellow to work with and a good preacher. His sermons were scriptural, filled with the "work of Christ." Quite a number reconsecrated their lives to Christ, but otherwise no visible results, save the church was greatly revived and strengthened.

Some will unite with the church by way of transfer from other places. We feel that much good was done and to God be the praise. At the close of the meeting the church, true to form, and which they never have failed to do, gave us a nice and bountiful pounding, everything that can be used for the pantry. Then to follow this up, for within a few days after the close of the meeting, we had a birthday and you should see what happened. We received a call to come to Sellars and Son, Burlington, and there they had secured a nice suit of clothing with a card bearing the lines, "Dress Up."

On August 3rd, the two congregations gathered at our house late in the P. M. to help us celebrate our 16th Wedding Anniversary. Berea presented Mrs. Crutchfield with a 53-piece Dinner Set, our good folk from Bethlehem brought many nice and useful things. These gathered here about 5:30 o'clock and shortly after six they had a fine supper spread out and from then until you can guess how long, we had a fine time eating together. Following the supper, Mr. Willie Madren entertained the company with fine music. He has a string band within his immediate family that is second to none in this part of the county. Mrs. Crutchfield and I deeply appreciate the fine spirit shown us by these good friends. May God richly bless them all.

We began our meeting at Bethlehem the third Sunday in July with three largely attended services and twice daily throughout the week. Rev. H. E. Crutchfield, Paces, Va., did the preaching throughout the week. His work was of a high order, very deeply appreciated by the large congregations that heard him daily. As results of our efforts, hundreds pledged anew their lives to Christ, the church being greatly revived and stirred. We have received twenty-six new members from the meeting and several previous to the meeting With others yet to join who are awaiting letters of transfer from other places. It was a great and glorious meeting for us as we gathered from service to service we could just feel the presence of the Spirit. To God be the praise for all that was accomplished.

We have been kept busy going from one thing to another, attending many family reunions, for they are quite numerous in these parts adding to the social as well as religious life of this and other counties. I name a few that I attended and spoke for: Ireland, Isely, Simpson family, Jones and Guinn. My good friend Uncle Buck Gerringer. Mr. Martin Story who celebrated his 95th birthday and is still going strong and today I am scheduled to be at another Gerringer reunion and speak. It is a busy life among a great people, for indeed no minister is blessed with finer folks to serve than these down here in Alamance. May God bless them all.

G. C. CRUTCHFIELD.

VA. VALLEY CONFERENCE DAY BY DAY.

[Last week THE SUN's Editor gave impressions about items in the Conference. This week he is glad to give Conference items as reported in local press.—Ed.]

The annual session of the Virginia Valley Central Congregational Christian Conference opened August 8th, at 10 A. M., at the Mayland Christian Church, with the Vice-President, Rev. B. J. Earp, of Harrisonburg presiding. Devotional services were led by Miss Margaret Earp. The welcome address was given by Mrs. Fannie May Layman. Alfred Dofflemyer, of the Bethel Church, responded. A large part of the morning session was devoted to reports and various business of the Conference.

The annual address was delivered by Rev. A. W. Andes, of Harrisonburg, who used as his theme "Ethiopian Hosts" in which he made clear the existence of many great problems in the life of today and showed clearly the way in which these problems should be faced by all Christian people the world over. The remainder of the morning session was taken up with routine business.

The afternoon session opened with the Rev. W. B. Fuller in charge of the devotional service.

Dr. J. O. Atkinson, Editor of THE CHRISTIAN SUN, Elon College, spoke on "Our Publications." Some of the things he said were:

"After we are dead, we shall not be known by the money we make but by our character. God gave us the power to build character and we should praise Him for it. The Church of the Living God attempts to pour into the people the things which build character.

"You need your church literature more than ever before.

"Devout souls, keen intellects, trained minds, skilled hands have developed our church literature. There is no better literature than this Church literature to develop character. If you only read the daily press and the secular magazines you know only the worst that it going on. If you take the church literature you will know the good that is going on in this world. Our church literature builds character."

C. D. Johnston, Superintendent of the Christian Orphanage at Elon College spoke on "Our Orphanage." He told of the history and growth of the orphanage. He made it plain that the present administration and all those who have been associated with the orphanage since its founding have always been more concerned with the character development of the children than with their training to simply get a living. He appealed to all present to do their share in the support of this important institution. Routine business consumed the balance of the afternoon session.

Conference was called to order at 7:45 P. M. by the Rev. B. J. Earp. The evening was given over to the program of the Youth Fellowship. K. B. Hook, of Winchester, President of Youth Fellowship, presided at this service. Roy A. Larrick, of Winchester, led the devotional service. Dr. L. E. Smith, president of Elon College, was introduced as the main speaker of the evening. He took as his theme "Youth and the Challenge of Life." Briefly outlined his address was as follows:

"Life is a mysterious thing at its beginning and at its end. Life is an influential thing, influencing the civilization of today. Life is a sacred thing.

"Youth is the most attractive stage of life. An individual doesn't become a thief or a drunkard over night but there is the gradual process that makes the thief or the drunkard. Today the youth is in the midst of a world that needs to be rebuilt. Do the youth realize what part they are to play in rebuilding this torn world?

"The challenge to the youth is to right the wrongs of this world. Youth ought to right such wrongs as war, drunkenness, increased crime wave and low morals."

After the wonderful and stirring address of Dr. Smith an installation service was held. New officers seated were:

Charlotte Hilliard, President; K. B. Hook, Vice-President; Margaret Earp, Secretary-Treasurer; Thelma Morris, Assistant Secretary-Treasurer; Billy Andes, Superintendent of Devotional Life; Irene Hensley, Superintendent of Leadership Training; Kathleen Oates, Superintendent of Publications and Reporter.

The evening session closed with a social get-together on the lawn of E. A. Hilliard. Songs were sung, stunts were put on and a general good time was had by all.

Second Day.

Resolutions calling the church to action against the present evonomic order which permits some to accumulate great wealth at the expense of starving brothers, denouncing war and armaments and pledging renewed efforts against the liquor business were passed at the closing session of the annual meeting of the Virginia Valley Central Congregational and Christian Conference at Mayland.

The Rev. B. J. Earp, of Harrisonburg, was elected president, with the Rev. R. L. Williamson, vice-president; the Rev. A. W. Andes, secretary and Samuel Earman, treasurer.

The conference will meet next year at Leaksville.

The conference was called to order by Rev. B. J. Earp and Dr. M. L. Weekley led the devotional service. The Committee on Education gave their report in which Rev. A. R. VanCleave, of Winchester applied for a transfer to the Alabama Association and Wm. J. Andes applied for license to preach.

Dr. L. E. Smith, President of Elon College, spoke on Education. He gave the history and the development of the College. Furthermore he spoke as follows:

"It is the duty of every church member in this conference to recognize that Elon College is a child of the Christian Church. We must declare our love to it as each person or adult would to their children.

"It is the duty of every church member to see that their sons and daughters go to their own college.

"Every member should give of their material means. It is our responsibility, privilege and opportunity to give to our college. Elon College belongs to the Christian Church and the Church should support the College in order that the College may instruct and prepare men and women to meet life's problems and to spread the Gospel of Jesus Christ over the entire world."

After the report of the Committee on Foreign Missions by Miss Verdie Showalter, Dr. J. O. Atkinson, mission secretary of the Southern Christian Convention spoke on "Missions." Part of his address is as follows:

"We only grow as we discover God's plan of growth and we only build as we discover God's plan of building. The most powerful thing on God's earth is the Human Hand. By it the world moves. God unfolded to us His perfect hand of five fingers which are as follows: 1st finger—the thumb—the local church; 2nd finger—missionary movement; 3rd finger—educational institutions; 4th finger—religious literature; 5th finger—orphanages.

"God is trying to reach each person with his whole hand, not just a few fingers.

"Missions is the work of our Lord Jesus Christ in creating among men a right ideal of God and a better understanding of our fellowmen. Christ gave us the second commandment which was like unto the first because you cannot know or love your fellowman until you know and love God. A knowledge of the Holy One is understanding. Missions is also a passion for God. May God help us to get the passions of missions."

Devotional services in the afternoon were led by Wm. J. Andes. After the devotional services, Wm. J. Andes, son of Rev. A. W. Andes, was licensed to preach in the Valley Conference. The remainder of the afternoon session was spent in a business session of the conference. Many reports were read and adopted.

Resolutions.

The report of the Resolutions Committee was as follows:

"We, your Committee on Resolutions, submit the following:

"First—That we express our appreciation of the whole-hearted hospitality and efficient service rendered by the Mayland Church.

"Second—That we appreciate the inspiring and informing addresses of the Conference's official visitors and pledge our cooperation in their respective interests.

"Third—That we recognize the utter incompatibility of the Liquor Business with a well ordered and happy human society and gird ourselves anew for an intelligent, constructive and united assault upon this malignant sore in our national life.

"Fourth—That we challenge the present social and economic order that makes possible the accumulation of vast fortunes and the control of the sources and distribution of wealth alongside increasing wealth and devastating poverty of the rapidly growing millions of human beings. That the church has as yet only a division and faltering sense of responsibility for the tragic waste of the highest human values created by such an anti-Christian order of life.

"Fifth—That we divorce ourselves completely from the futility and cruelties and appalling destruction of war. That the church must stop blessing war and disentangle itself forever from complicity in this unchristian, devilish agency of unmeasured destruction of life and wealth and culture and happiness. That we are opposed to the utter waste of material wealth for the increase of armaments and cooperative with all peace agencies in creating a warless world and a creative human brotherhood."

WROUGHT INTO GOLD.

"I saw a smile—to a poor man 'twas given,
And he was old.
The sun broke forth; I saw that smile in heaven
Wrought into gold—
Gold of such lustre never was vouchsafed to us.
It made the light of day more luminous.

"I saw a toiling woman sinking down
Footsore and cold.
A soft hand covered her—the humble gown,
Wrought into gold,
Grew straight imperishable, and will be shown
To smiling angels round the judgment throne.

"Wrought into gold: We that pass down life's hours
So carelessly,
Might make the dusky way a path of flowers
If we would try.
Then every gentle deed we've done, or kind word given,
Wrought into gold, would make us wondrous rich in heaven."

—*Author unknown.*

E-D-I-T-O-R-I-A-L

EDITOR
J. O. ATKINSON, Elon College, N. C.
ASSOCIATE EDITOR
E. C. Gillette
117 W. Forsyth Street, Jacksonville, Fla.
CONTRIBUTING EDITORS
I. W. Johnson Elisha A. King

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Holy Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and of Church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE SCIENTISTS AND GOD.

Some very encouraging figures are given in *Harper's Magazine* for August under title of "Religious Beliefs of American Scientists." These figures show that leading scientists are not much on belief in God and Immortality. The study, which seems quite thorough and convincing, is by James H. Leuba, Professor of Psychology in Bryn Mawr College. A cross section of the 23,000 scientists listed in *American Men of Science* furnished the field of investigation with these two questions put to them: (A) Do you believe in a God to whom one may pray in expectation of receiving an answer? (B) Do you believe in the continuation of the person after death in another world?

It was not strange that the percentage of those believing in (A) were those who also believed in (B). But the figures are rather appalling, especially for those who take their beliefs from scientists.

And percentages vary with the kind of scientists consulted. For example, the largest number of scientists who believe in God, and in immortality, are the physicists—those whose studies are solely with the mental.

They range as follows: Of physicists who believe in God, 38 per cent; disbelievers 47 per cent, doubters 15 per cent. Biologists, believers 27 per cent, disbelievers 60 per cent, doubters 13 per cent. Sociologists, believers 24 per cent, disbelievers 67 per cent, doubters 9 per cent. Psychologists, believers 10 per cent, disbelievers 79 per cent, doubters 11 per cent.

Prof. Leuba gives figures showing that in the field of science and "the intellect," believers are on the decrease, disbelievers on the increase, and also that college students who believe as freshmen diminish to a very small percentage by the time they are seniors, with a corresponding increase of disbelievers as knowledge and "investigation" increase. The conclusions of the whole matter being: "In order to be again a vitalizing and controlling power in society, the religious will have to organize themselves about ultimate conceptions that are not in contradiction with the best insight of the time." While the study is quite illuminating, and the figures reveal a condition quite deplorable, this distinguished Professor, like most of the intelligentsia, makes the fatal blunder in his conclusions by assuming that "the best insight of the time" is with the scientists and the seniors. This is not true today and it never has been true. Men of science are dealing with the purely "natural," while there are other students no less broad, deep and wise in their day and generation who give heed to the supernatural also, and religion has to do first of all with the supernatural which the scientists leave out of their study, investigation and experience. Scientists within their field are to be listened to: outside of their field many of them are as ignorant, and as silly as laborers. Only the life can tell us of God who believes God and by experiences know that He is and is a Rewarder of them that diligently seek Him.

J. O. A.

DIVORCE.

Man cannot with immunity continually flaunt God. Patient, forbearing, long-suffering though He be, He cannot be provoked forever lest His wrath be kindled in righteous indignation. That Society and the State might have a secure foundation to stand upon, God, and not man, created the family. "From the beginning of creation," said our Lord Christ, "male and female made He them. For this cause shall a man leave his father and mother, and shall cleave to his wife; and the two shall become as one: so that they are no more two, but one flesh. What therefore God hath joined together, let not man put asunder." (Mark 10:6-9). But, in absolute defiance of Almighty God, man is putting them asunder. August 4, the *Associated Press* carried this: "Twenty-five divorces were granted within an hour and a half today by Judge H. M. Edwards of Ely, Nevada, sitting here, making an average of one divorce for each three and three-fifths minutes." This was just one "Court" with thousands of others thruout land busily engaged in putting asunder that which Jehovah of hosts had said should not be put asunder. Nor were those engaged in this unholy practice the ignorant, the "low down" or the outcast. A wife of a United States Senator, herself a daughter of a former President, a son and a daughter of the present President, a score of wives of millionaires and sportsmen of national note—these are among the names of those who from caprice, prejudice, or pretense, for the sake of their own whims, defy the laws of Almighty God, and bid those of lesser name and fame to follow in their footsteps.

Destroy the foundation and the whole building is insecure. If our civilization cannot secure the home, and make the family tie sacred, as Almighty God has decreed it then our civilization is doomed, and all other government will become a hiss and a by-word. Man cannot with impunity defy his God forever.

J. O. A.

WHERE THE "SOCIAL GOSPEL" FAILS.

By Samuel McCrea Calvert.

Those of us who are accustomed to emphasize the social significance of Christianity do well to remind ourselves that all our great social problems might conceivably be solved without our finding the Kingdom of God on earth. To realize this is necessary to save us from a dangerous superficiality.

Suppose, for example, that the present unjust inequalities in wealth and income were to disappear (as they have largely disappeared in Russia) because men at last discover that it is "good business" to have purchasing power widely distributed among all the people. Suppose poverty were thus to vanish, all men were to have good houses in which to live, all were to have economic plenty.

Suppose, too, that all our racial frictions were come in South America) as a result of following the line of least resistance and adopt a custom of to be overcome (as they have been largely over-inter-marriage, so that prejudice and discriminations on the ground of color were relics of the past.

Suppose, further, that strife between states was surmounted (as it was surmounted among the American commonwealths that now form our federal union) through the process of finding that tariff walls and policies of isolation and violent conflicts were short sighted and ruinous. Suppose that, as a matter of prudent self-interest, the world were organized for peace and war came to be recognized by all peoples to be as senseless as duelling.

Would this mean that we would then have a society comparable to what Jesus meant by the Kingdom of God?

Not at all! For consider what the quality of our life might still be.

Men might still be living without any vision of the meaning of existence, without any faith in a spiritual order in the universe, without any faith moral purpose, without any sense of supreme values worth striving for, without any motive of love for either God or man.

Men might still be living on the mere surface of things, still having only a jazz view of life, still interested only in sensual pleasures, still insensitive to beauty, still deaf to the call of duty, still bereft of any high enthusiasms, still self-seeking, haughty, and heartless, still beset by fear and guilt, still cynical, blase and disillusioned.

Such reflections should make us realize that our primary concern as Christians is always with the inner life,—always with the faith and motives and attitudes of individual men. If the churches fail here, they fail everywhere; they become "empty cisterns" from which thirsty men draw no living water.

—*Editorial in Federal Council Bulletin.*

"Blessed are the peacemakers: for they shall be called the children of God." If there is anything in the world that is destructive, it is dissention and strife. It is at the bottom of all troubles between individuals, communities, nations, and often brings trouble among the children of God. We can never expect to reach the pearly gates with malice and hatred in our hearts. Peace is spoken of nearly two hundred times in the Bible. It was ever Paul's benediction that the peace of God that understanding might abound among those that he loved in the churches. What a virtue it is when it passeth understanding!—*Phillips.*

SHOW US YOUR MAN.

By Rev. Vaughan Dabney, D. D.

[An address delivered on Monday night, June 25, 1934, at the meeting of the General Council of Congregational and Christian Churches of the United States in Finney Chapel, Oberlin College, Oberlin, Ohio.]

(Concluded from last week.)

In our own country we are in the midst of a great new experiment which has for its goal the creation of a more abundant life. In its idealistic conception and bold action and vast outreach it fills one with admiration. Men are being sent back to work, concentration camps are established, great public works are carried on, a half billion dollars is appropriated to care for stricken farmers in the drought area, child labor is attacked. To cite but a single specific example, there is the Tennessee Valley Authority which has for its object, not merely the production of cheap electric power and fertilizer but also the lifting of life to higher levels. But here again we raise the question, what about the man? Will he lose his individuality? Will the well springs of initiative and independence dry up? Will the Federal government arrogate unto itself the very rights of man, and wax strong through a kind of planned cannibalism? As some of the Puritan chempions of democracy we ask, "What about your man?" The forgotten man may, indeed, become the fortunate man. Will he then degenerate into a flabby, fatalistic mannikin?

One more touch of the brush and the picture of an ideal nation is finished. In his word painting Phillips Brooks used the beautiful figure of the candle stick. "The nations," said he, "are the candle sticks of the Lord. No candle stick can be so rich or venerable that men shall honor it if it holds no candle." Now "The spirit of man is the candle of the Lord." Humanity, therefore, is dedicated to God through nationalism. Above the nations is the Judge of all the earth who counts the isles of the sea, as fine dust in the balance.

In seeking to establish the relation between religion and patriotism we have help here. It is not merely a matter of precedence of cross or flag in an ecclesiastical processional. Nor is it a delicate balancing of things rendered to Caesar and to God. Nor again do we seek to re-establish the old Puritan conception of a Theocratic state with laws drawn from the Bible. It is more. We must re-think nationalism in spiritual terms. As the Old Testament prophets thought of Israel as a nation raised up of God for a special purpose. So are we to think of all nations. All countries are chosen people. Above the nation is the Kingdom of God, unto which are to be gathered the riches of every kindred and every tribe. We seek to build not a Kingdom of man, but a Kingdom of God. The eternal values of the Kingdom of Heaven are to be realized here in time and space.

This means that we must enlarge our conception of the mission of Christianity. The gospel of Christ must spiritualize nationalism. The church must not surrender to the totalitarianism state.

A modern expression of this figure of the candle stick and the candle is found in a stirring editorial in the *Christian Century* of February 14th, last. Herein is given a fresh emphasis to the greatness of the Gospel. In discussing the mistake made by German Protestantism in its inadequate opposition to Nazi totalitarianism by insisting merely on the inner Kingdom of the individual, the writer says: "For Christians the only tolerable totalitarianism is Christianity itself. And the State cannot pretend to exercise totalitarian authority in any department of culture without coming into conflict with this essential ideal. The German pastors do not see this because German Protestantism has never taken the social gospel to heart, but has accepted a dualism of sovereignty between state and church based upon the tacit understanding that each would support the other and that neither would invade the realm of the other." Then follows a stern challenge to the Christian Church rigorously to apply its social gospel which is our Christian totalitarianism.

In view of these facts the mission of the church becomes increasingly clear. It can think of its work in no less inclusive terms than the gospel itself. If Christian totalitarianism seeks the redemption of the entire social order and the salvation of the nations, then the church must proclaim that gospel at home and abroad. We need to recover the courage and convictions of apostolic. Christianity. Conflict with organized society may not become so acute as to drive us to the catacombs. But there is a growing tension which must not be avoided.

Particularly is this manifested in the matter of preparedness for war with its militarization of certain state universities and its refusal to allow the rights of conscientious objectors. The church is opposed to war because of what it does to man. The true nation is a candle stick to hold a candle. It is not a scabbard to hold a blade of conquest. There can be no compromise here. It is no longer a question of war and the church. It is a question of war or the church. The Christian Church refuses to surrender its conscience at the behest of a majority vote in the Congress of the United States. The sad story of what war did to man is too recent to be forgotten. The Church says, "No more war!" Men of good will are called upon to cooperate in every way possible to bring peace to the earth. Some may work along the lines suggested by President Palmer in his bold plea for a pledge not to cross the boundary of any nation to wage war. Others will labor for America's entry into the League of Nations. Still others will follow the path of absolute pacifism. The Church should lead the way in a unification of these various methods, all seeking the same goal, peace on earth.

Moreover, the church will not only re-think missions, but recover its original missionary zeal. Are we not ready for another phase of the missionary movement? May it not be that the spirit of Jesus will be the unifying agency in a new world order? The vision of Christianity concerning that City of God let down from the heavens into which all tribes and tongues shall enter is too precious to perish. What else is offered? Christ glorifies and exalts the varying cultures of the different nations. He becomes the Christ not only of the Indian road, but of the open highway of the world's life. Missionary leadership faces squarely the fact of nationalism. Our workers in the various fields have long since outgrown the old conception of missions as an imposition of western culture on Eastern peoples in the name of Christianity. India and China and Africa are candle sticks to hold men, men who have been uplifted and transformed by the spirit of Christ.

On the several fronts where tension is found, *there* the church will take her stand, boldly proclaiming the ideal of a spiritualized nationalism, and crying out, "Righteousness exalteth a nation." "Show us your man!"

However admirable this general program may be, one thing must be done. The church must produce the new individual who will make this dream come true. It is easy to deal in generalities. It is hard to create new individuals. We may discuss principles and programs. We must produce persons to match these programs. Jesus ever had his eye on the individual. He started there and worked out to the Kingdom in society. He saw men and women with the eye of an idealist for He knew what was in man! A good Samaritan, a woman at the well, a blind beggar, a lost boy, a disloyal disciple, a dying thief,—he saw them as individuals who might become children of God, citizens of a heavenly kingdom.

If we are to have peace on earth, then from our church schools must come the boys and girls who have been trained to think in world terms. If we are to build an enduring international order based on justice and good will we here in our own nation must produce individuals who will labor for that lofty ideal. If an Arthur Holt contends, "a true socialization alone can save the individual," then that process must begin with a few here and there who have become so socially minded that they find life by losing it. Whatever we may think of the technique and program of the New Deal we cannot deny the idealism that lies behind it. That was a noble word spoken by President Roosevelt in Washington last December at the Twenty-fifth Anniversary of the founding of the Federal Council of the Churches of Christ. "If I were asked," said the President, "to state the great objective which church and state are both demanding for the sake of every man, woman and child in this country I would say that that great objective is a more abundant life."

The church must not only produce multitudes of humble individual Christians who are socially minded and who think of nationalism in spiritual terms and who labor and pray for a family of nations under God, the Church is called upon to furnish *moral leadership*—consider such a man as Henry A. Wallace, Secretary of Agriculture. His own life is a candle in the candle stick of this nation. Who can read his book without experiencing a great surge of hope and courage? Even the jacket of the book is prophetic. On the front cover page in the upper left hand corner is a picture of the Capitol at Washington. Underneath is the word "statesmanship." In the lower right-hand corner is the picture of a church over which is the word, "religion." Here in picture form is the modern interpretation of the figure of the candle stick and the candle. The comparison is completed by a glance at the back page of the paper jacket. There we see the face of the man himself with stern jaw and deep set eyes. Here is a man! Let him speak. Taking as his major assumption the fact that "enduring social transformation is impossible of realization without changed hearts," he calls for a "heart trust" as well as a "brain trust" to help solve the problems of the hour. "True statesmanship and true religion have much in common." In speaking on nationalism he says, "It is my faith that the origin and destiny of this country have more in common with this ultimate catholicity of world religious purpose than most of us have yet been willing to admit. This is the only safe kind of nationalism I know for the United States." And again, "With the facts as I see them today, the American people should prepare to step forward boldly and confidently."

"Show us your man!" Here we have the ideal picture of a spiritualized nationalism whose main purpose is to produce personality. "Show us your man." This challenge finds the world unprepared to meet it. We are not producing personality. "Show us your man." Here we find the duty of the church to rear a generation of socially minded individuals who will bring in the new order. "Show us your man." Here we have a clear call for great Christian leadership to point the way.

With humility and shame we confess that we

(Continued on page 9.)

CONTRIBUTIONS

SUFFOLK LETTER.

The following ministers of the Christian church have been attending the Bible Conference of the Virginia Synod of the Presbyterian church at Massanetta Springs, Va., during the past week: Revs. C. H. Rowland, O. D. Poythress, R. A. Whitten, Jr., Joe French, A. W. Andes, B. J. Earp, and I. W. Johnson, Mrs. I. W. Johnson, Mrs. A. W. Andes and several others living near Harrisonburg have also been attending this Conference.

This Conference is primarily for Bible Study and other workers for Christian work. This year the program provides for several addresses and discussions of various phases of moral and social problems. Dr. Kirby Page has delivered some striking addresses on these problems. He is a strong speaker, clear thinker, and carries his audience with him in a convincing manner.

Dr. J. L. Joekel of Austin, Texas, has given a series of helpful lectures on Galatians and James.

Dr. James Buock of Scotland, is another outstanding preacher of the Conference.

This school will continue next week, closing Sunday, August 26th. Each day and evening has a full, helpful program.

For seven years it has been the pleasure of the writer and his wife to attend this Bible School. We have spent nearly fourteen weeks here during this time. There is no doubt that these weeks have been equal in value to a like amount of time spent in any college or university. The lectures and addresses are of a high order, the fellowship is cordial and delightful, and the spiritual tone inspiring and uplifting. Those who are here wish that every minister in the Southern Convention could have the privileges and blessings offered to all denominations here. Baptists, Methodists, United Brethren, Episcopalians and others as well as Presbyterians mingle together in one delightful fellowship.

The Church is not a static institution—it has not reached its final development in doctrine and manner of life. In such a school new ideas are advanced and old interpretations are challenged. This is as it should be. Men should not be afraid of new interpretations of Truth. Church doctrine cannot be formulated in fixed forms of speech to be transmitted unchallenged to succeeding generations. Truth is unchangeable, but forms and interpretations of truth may change as students make new discoveries and sound new depths in spiritual life. There are vast realms of spiritual truth yet to be discovered in the spiritual world.

The Christian Church has the open mind for forms and interpretations of faith. It is not committed to any system of theology, but rests its faith upon the Bible as a sufficient rule of faith and practice. Calvinism and Armenianism are the two great systems of faith and theology. Both systems have led thousands of people to accept Jesus Christ as Savious. In these respective interpretations people find spiritual life through Christ. Both are right, in part, as a means to an end, or as methods of faith. Both are inadequate as the end of faith.

These days of rest, study and fellowship should prepare us for more consecrated service in our field of labor and fellowship.

I. W. Johnson.

ELON 1934-35.

On September 4th, the forty-fifth regular session of Elon College will open. This promises to be one of the most auspicious openings that the college has yet had. For the past three years, the enrollment has been comparatively small, though through this year, we have had additional enrollments that have brought the total near the three hundred mark. The indications now are that enrollment for 1934-35 will exceed either of the three previous years. A checking of the number of paid fees during the period above referred to reveals the following facts: On August 15, 1932, there were fifty-six paid fees. On August 15, 1933, there were eighty-four. On August 15, 1934, there were one hundred eighty-one; one hundred sixty-five of this number are new students and about one hundred fifty are freshmen. Since August 15th, we have had about ten more acceptance fees, all from new students. This, by no means, tells the whole story. We have a long list of good prospects, many of whom we confidently expect to enroll when the fall semester opens in September. It looks now that we will have the largest number of new students on the hill than we have had in many years. The enrollment of former students has not been as good in comparison with the new students but larger than either of the two previous years.

Heretofore, the matter of securing the room desired has not been a serious problem for the former students. This year, it will be entirely different. To date, we have paid fees for practically every available space in both East and North Dormitories. There perhaps may be some changes, so that those who are not enrolled need not fear. In addition to this possibility, we are now conditioning rooms on the second floor of the publishing house to take care of the overflow of boys. These rooms will be put in good condition, and all modern conveniences, including baths, will be installed. This building will be in charge of competent leadership, and it will be slightly cheaper for the students to room there. They will get their meals either in the College Dining Rooom or in the Club Dining Room. They will not be neglected in the least. Every precaution will be taken to safeguard their interest. There is room for fourteen girls in West Dormitory. In case we have an overflow of girls, we are reserving what was formerly the Young Ladies Hall to take care of this emergency. Dr. Newman and family are now living in this building, but in a few days they will move to their new home on the site where their home was destroyed by fire last January.

The college buildings are all being cleaned and put in first-class repairs. For one time, North Dormitory is clean, and all other buildings will be in good condition. The College Dining Room has been redecorated. The Ladies Aid Society of the College Church is making creton covers for the backs of the dining room chairs. These and other artistic touches will give an inviting appearance to our dining halls. The reception room in West Dormitory is being completely redone. The old plastering has been torn away, and new plastering is being put back in its place. It will be new in interior finishing. The campus is being cared for in every particular. It presents a most attractive appearance. The lawns are green, and the shrubbery is in good condition.

The faculty for 1934-35 has been about completed. The new Dean of Women is Dr. French Haynes, of Clyde, N. C. Dr. Haynes took her under-graduate work at Meredith College, North Carolina. Her work for the master's degree was done at Cornell University, New York. Also, she received her Ph. D. degree from Cornell. She is a woman thirty-three years of age, having served as Dean of Howard College, Birmingham, Alabama for twelve years. She is one of the youngest women in the state to hold her doctor's degree. Her entire teaching experience and experience as Dean of Women has been with Howard College. Howard College is an A-grade school, with a student enrollment of approximately sixteen hundred. Dr. Haynes' work with Elon College will be similar to the position that she has held with Howard College for the past years. There will be other new members of the faculty, but definite announcements will be made regarding them at a future writing.

A little more than two weeks and school will be open. We have the names of many young people who are members of the Christian Church, who intend to go to college, who have not enrolled at Elon College. We covet and solicit the cooperation of every minister and layman in the church to the end that these may finally come to Elon. If we do not patronize our own school, it is hardly reasonable to expect others to do so. Elon is a part of our church, and every loyal member of the church should be glad to give his support. If the church will cooperate, the college can, and will, be put in the position that we all covet for it.

L. E. Smith.

VIRGILINA LETTER.

Our meeting closed here Sunday, August 12th. Dr. J. G. Truitt was with us and delighted our people. The attendance was fine. The church revived by a great number of rededications. There were many professions and fifteen accessions to the church. Dr. Truitt will always be held in high esteem by the people of this community.

Mrs. Truitt and children joined him here Saturday the 11th and this week they are with the latter's father near Summerfield, N. C.

Rev. H. E. Crutchfield assisted us at both Liberty and Hebron. The meeting at Liberty was protracted from the 1st Sunday in August. Brother Crutchfield has developed into one of our strong preachers. The attendance was good. The church was revived by a number of professions and reconsecrations. Five united with the church.

This was the fourth time in the past ten years that Bro. Crutchfield has been with me in a meeting at Hebron. On his first visit here when a school boy he won the confidence and love of the people and this seems to have increased. The attendance was excellent, interest fine and a real revival the results. There were some fifteen professions and ten united with the church.

On the third Sunday in July, Rev. A. W. Andes of Harrisonburg, Va., joined me at Lebanon for a series of meetings. From the first the man and conditions were a fit. It has never been my privilege to listen for six days to sermons from a preacher more practical and soul-stirring to the church. This church has few available people for membership, but some of the real salt of the earth are among her members. The people had a great opportunity in hearing Bro. Andes and appreciated the same. There were a few professions, many rededications and four accessions.

C. E. Newman.

Can anything be sadder than work left unfinished? Yes; work never begun.—*Rosetti.*

THE ETERNAL GOD AND THE PRESENT HOUR.

By ALBERT W. PALMER, *President Chicago Theological Seminary.*

Godlessness is the greatest peril of the present hour. I mean by Godless just what the word means in its barest outline: to be Godless is to have God subtracted from you. To be without God is to have a world-view in which there is no unifying power and no central intelligence; it is to have no moral code beyond the passing whim or temporary expediency; to live a life within which there glows no larger hope and beneath which is no underlying purpose.

We today face tasks which, while of a different order, nevertheless require the same high courage and steadfast sense of duty that the Puritan drew from his sense of responsibility to God. How shall we build the better social order suited to a modern industrial age? We have a greater commonwealth to build than even the Puritans conceived, for we must build the parliament of man, the federation of the world, and labor to the end that the tragic violence of war may not engulf the world again. How can we do these greater tasks, unless we have a correspondingly greater conception and consciousness of God?

Fortunately that greater conception of God is already growing up about us. A new and nobler theism is on the way, and we shall not be left without God in the world. And the beauty of it is that this new sense of God comes in terms of the living present and speaks with an authority which cannot be flouted or ignored.

This, then, is the great bugle call of courage and good cheers which religion brings to men in this present hour. There is a God! And he is here—a living, inescapable, contemporary reality! He stands revealed not only in the vast cosmic order but is also manifest in economic laws, in social processes, in international relationships. When we discover that successful industry depends upon increasing purchasing power of the masses and that, without a prosperous agricultural population, manufacturing must lose half its market; when we find that production depends upon morale, and morale on a sense of fair treatment by labor and a sharing in the processes and results of production; when we awaken to the fact that the waste of war is inevitably greater than any gain and that violence always raises far more problems than it solves; when we learn how superficial are racial differences and how deeplying are the common human likenesses and universal problems; when we do these things we are discovering God!—*Christian Advocate* (*N. Y.*).

HOW FAR GOVERNMENT SUBSIDY?

Years ago the *News and Observer* of Raleigh, used reams of paper and pounds of printer's ink in its crusade against the ship subsidy advocated by some in an effort to develop our merchant marine. The editor of the Raleigh daily contended that this was vicious in principle and dangerous in practice. The government should not furnish money to the big shipping corporations by which they would make profits by the use of government money.

We recall that Senator F. M. Simmons as a young senator spoke in favor of subsidizing a mail line to South America by use of the profits made on the well developed and profitable mail lines to Europe. The senator contended then that this would be a wise expenditure of money that would make for the development of trade with the countries south of us. At that time some objected most strenuously to such a proposition as this, and they held that Simmons had gone over to the crowd that would profit by the use of government money. How times have changed! Behold this hour!

Now the government expends millions for subsidies of all kinds. We give them other names but the facts remain the same. The vast expenditures, though done in the name of the people and for human welfare, lead the thoughtful to fear the ultimate consequences. To kill pigs, to reduce the acres of wheat, and to limit the production of cotton at government expense may profit certain groups, but what about the eager cry of a needy and hungry world? Why not allow the farmers and the stock growers to produce all possible and then the government provide them a market by using our raw material to supply the needs of suffering humanity? If the government is going to feed the hungry and clothe the naked, let it be Christian enough and unselfish enough to feed the hungry and clothe the naked wherever found. Jesus multiplied and distributed bread, rather than limited its production. Why should not this great Christian nation do the same rather than spend millions to limit the production of bread and meat for the profit of certain groups?

This present reckless use of subsidies in a paternalistic government, breaking down private enterprise and individual initiative must inevitably result in the government taking over railroads, power companies, and the vast manufacturing interests. Some insist that the government will soon own the land and with this will go our freedom in this land of the Pilgrim's pride.

Along with this new order will come a vast increase in the number of individuals living off the government, many of whom are not worth what they cost. This disposition to have the federal government provide for us by direct gifts or by some sort of needless job should fill all citizens with alarm.

Not strange is it that the most thoughtful are anxious and many are convinced that much of the present subsidizing must be stopped. In the words of Senator Thomas P. Gore, "If I were called upon to identify the forgotten man, I should point out the taxpayer. I sometimes feel, I sometimes fear, that he is the forgotten man, bleeding at every pore."—*North Carolina Christian Advocate.*

OXFORD BIBLES *for* EVERY NEED

"The Oxford Bible is the Bible par excellence of the world"

THE HOME BIBLE

A Family Bible in Handy Size

An extra large type Oxford Text Bible, containing also, a family register and 12 beautifully colored maps. Size 9 x 5½ inches.

Specimen of Type

16 The LORD *is* King for ever and ever: the heathen are perished out

Nos.
01600 **Superior Cloth,** round corners and red edges ---------- $2.75
01608 **French Morocco,** limp, round corners, red under gold edges, headband, book-mark ---------- $4.75

The JUNIOR'S Bible

Self-Pronouncing

With 4,000 Questions and Answers, carefully selected "Aids to Bible Study," 16 beautifully colored and 15 black full-page illustrations, 6 colored maps and a presentation page. Children may readily pronounce correctly difficult Scripture names, as this Bible is self-pronouncing. Size 7 x 4⅞ x 1¼ inches.

Type in Junior's Bible

2 Take the sum of all the of the children of Is'ra-el, years old and upward, thro

No.
1815 **French Morocco** leather, overlapping cover, round corners, red under gold edges, headbands and book-mark. Make some child happy with one of these fine Bibles ---------- $2.95

Child's ILLUSTRATED Bible

The beautifully colored illustrations in this new Bible are a delight to the children. It has clear, readable type and yet it measures only 5⅛ x 3¼ inches.

Specimen of Type

2 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.

10 Mercy and truth gether; righteousness kissed *each other.*
11 Truth shall sprin

No. 02112. French Morocco leather, overlapping cover, round corners, gold edges $2.50

Pocket REFERENCE Bible

Has over 50,000 center column references. Measures only 6¼ x 4⅝ inches. (A splendid gift for a young lady.)

Specimen of Type

9 Behold, [a]O God our shield, and look upon the face of thine anointed.
10 For [b]a day in thy courts *is* better [c]

[a] Gen. 15. 1. [b] Ps. 56. 1. & 57. 1. [c] or, *all*

No. 07583x. French Morocco leather, overlapping cover, round corners, red under gold edges ---------- $3.25

Concordance Edition

Type and size as No. 07583x, but with a Concordance, subject index and dictionary of Scripture names. An excellent edition for students and Christian workers **No. 03272x**... $5.00

OUR LEADER

Oxford Concordance Bible

Self-Pronouncing

This beautiful Oxford India paper edition is indeed the ideal Bible for the student, preacher and evangelist. Each proper name and difficult word is divided into syllables and accented, and though printed with large clear type, the volume measures only 8⅛ x 5½ x 15/16 inches.

Specimen of Type

8 ¶ [1]Jĕ-hôi'-ă-chĭn *was* e years old when he began t

No. 03671x. Fine Grain Morocco leather, overlapping cover, leather lined to edge, silk round corners, red unedges, silk

hea

A UNIQUE GIFT BIBLE

With Basket Weave Binding

The Antique brown calf leather binding has a basket-weave grain, and button clasp. Has overlapping cover, art silk lined, with red under gold edges. With references. Printed on Oxford India paper. *Type as Pocket Reference Bible.* $5.50
No. 03255x--------

As No. 03255x, with concordance.
No. 03276x ---------$6.50

Oxford TEACH

Have over 50,000 center column
300 double-column pages of up-to-date helps, veniently arranged in alphabetical order. Also 32 full-page illustrations, and an indexed atlas of the Bible with 15 beautifully colored maps of Bible lands.

Easy-to-Read-Edition

Size 7¼ x 5 x 1⅛ inches

Specimen of Type

14 Like sheep they are laid in grave; death shall feed on th

Nos.
04453. **French Morocco** leather, overlapping covers, round corners and red under gold edges. A durable and handsome Bible ---------- $4.35

Oxford India Paper Edition

Only one inch thick.

0773x. **French Morocco** leather, overlapping covers, round corners, red under gold edges, headbands and book-mark. A beautiful gift edition ---------- $7.00

RED LETTER Edition

Same size and type as style No. 04453, with same references and helps, but with all the words of Jesus Christ printed in red. White paper edition **No. 05453.** French Morocco leather, overlapping cover, round corners, red under gold edges ---------- $5.00

The Oxford imprint in a Bible guarantees satisfaction

MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary*

WANDERINGS AND WONDERINGS.

The little pocket dictionary on my desk defines "mission" as "errand." According to this missionaries might be described as errand boys. Many would admit the allegation—errand boys for the church. One of the glorious things about the church is that it is always sending people somewhere, and then telling them to achieve the impossible when they get there. Just now it looks as though the church were about to send its emissaries in a new and most interesting direction. No longer do we think of the Christianization of America as a matter of spreading out over the plains or pursuing the last settler into the mountains. The present problem is that of bringing the intelligence and the conscience of the church to bear upon the social and economic life of the nation. If ever there was a missionary task, this is one. When the General Council of Congregational and Christian Churches set up the Council for Social Action at its recent meeting at Oberlin they were revealing the same spirit which led their forefathers to send out the first foreign missionaries from America in 1812. We need never despair of the church so long as it keeps on sending out people to do the impossible.

Like most public speakers, the writer sometimes says things on the spur of the moment which were not in his mind when he began to open his mouth. While the United States fleet was anchored in the Hudson River he had occasion to preach in a rather prominent Brooklyn church and happened to remark that the resources of our country could be put to better use than in the creation of "the sort of junk which is now clogging up the North River." A nice old lady congratulated him upon the remark; a pert young man objected to it. Since then he has been meditating upon how applicable the word "junk" is to a collection of battleships. He knows the navy well enough to realize that there is nothing rusty or ill kept about the machinery which it maintains. But the connection between junk and rust is only incidental. Junk is really anything which can no longer be used effectively for the purpose for which it was intended. How we answer the question, "What is a battleship good for?" depends upon many things. But the writer has a strong suspicion that coming generations will regard them as among the most extravagant and useless anachronisms in which supposedly intelligent nations ever indulged. Their one redeeming feature is that most of them land on the actual physical junk pile before they have a chance of serving for the purpose for which they were built—wholesale murder.

—*By Editor Missionary Herald.*

MISSIONARY OFFERINGS.

WEEK ENDING AUGUST 18, 1934.

Sunday Schools.

Previously acknowledged	$ 2,949.47
Wake Chapel, Fuquay Springs, N. C.	3.78
Mt. Zion, Mebane, N. C.	1.00
Zion, Sanford, N. C.	1.26
Union Grove, Seagrove, N. C.	.73
Elk Spur, Fancy Gap, Va.	1.25
Rocky Ford, Fancy Gap, Va.	1.75
Pleasant Grove, News Ferry, Va.	7.14
Big Oak, Biscoe, N. C.	.43
Leaksville, Luray, Va.	2.35
Henderson, N. C.	3.41
Turner's Chapel, Sanford, N. C.	1.18
First Christian, Portsmouth, Va.	8.23
Shiloh, Kemps Mill, N. C.	1.00
Union (Surry), Dendron, Va.	7.15
Mt. Auburn, Manson, N. C.	2.70
Ocean View, Va.	3.20
Ingram, Va.	5.00
Bethlehem, Broadway, Va.	6.01
Total	$ 3,007.04

Individuals and Churches.

Previously acknowledged	$ 2,782.29
Mt. Zion, Mebane, N. C.	.60
Raleigh, N. C.	6.00
Liberty Springs, Holland, Va.	18.00
Ocean View, Va.	10.70
Total	$ 2,817.59

Coin Card Offering.

Previously acknowledged	$ 105.01
C. E. Society, Mt. Zion Church, Mebane, N. C.	1.00
Total	$ 106.01

Summary.

Previously acknowledged	$17,174.36
Total offerings, week ending Aug. 18, 1934	93.87
Total to date	$17,268.23

J. O. Atkinson, *Sec'y.*

MISSION STUDY BOOKS.

The theme for foreign mission study for the year 1934-35 is: "Japan." Below are given the books that are recommended for use in our Women's Societies for this year. Next week the books for home mission study will appear on this page.

Each Society should secure and study at least one book on foreign missions and one on home missions. That is certainly very little for our women to do if we are really interested in missions or ever wish to be. I hope that each society will encourage much more reading than this during the year. Books can be secured from various sources about which I will tell later. It would be a fine thing if each woman in each of our societies would set as her personal goal the reading of at least five mission books per year. Will you do it? Life will be enriched by that much.

Women's Books.

"Suzuki Looks At Japan." *By Willis C. Lamott, missionary to Japan.*

Suzuki is a typical well-educated, devoted Japanese Christian. Through his eyes we see the complex life of contemporary Japan. A book of altogether unusual literary charm, it is at the same time a vigorous interpretation of the many-sided work of church and mission in Japan today. Cloth, $1.00; paper, 60 cents.

"A Course for Leaders of Adult Groups Studying Japan." *By T. P. H. Sailer.*

Paper, 25 cents.

"Japanese Women Speak." *By Michi Kawai and Ochimi Kubushiro.*

This book emphasizes the work which has been accomplished for the Christian women of Japan and shows how they are carrying on in winning Japan for Christ. Cloth, $1.00; paper, 50 cents.

"Christ and Japan." *By Toyohiko Kagawa.* Kagawa is universally accepted as one of the outstanding Christian social leaders of our time. In this striking new book he discusses intimately the problems of his people. He throws a strong light on Japanese character, its strength and weakness, and speaks boldly on Japan's international problems. Cloth, $1.00; paper, 50 cents.

For Young People and Seniors.

"World Tides in the Far East." *By Basil Mathews.*

A stimulating book for more mature-minded groups of young people and adults desiring a study of the whole Far Eastern situation from a Christian point of view. Invaluable for background use in all age groups. Cloth, $1.00; paper, 60 cents.

"Typhoon Days in Japan." *By Robert S. and Evelyn M. Spencer, missionaries in Japan.*

A book planned especially for youth of senior high school age. The authors reveal with sympathetic insight the ordeal through which Japan is passing. A book that will deepen understanding between the youth of Japan and the youth of America. Cloth, $1.00; paper, 60 cents.

"A Course on Japan."

Study, discussion and activities for young people and seniors. Based on several new books. Paper 25 cents.

For Junior High School Students.

"Japan and Her People." *By Ethel M. Hughes.* Stories of a Japanese family and picturesque descriptions of everyday life and of Christian missions in their country. A reading book. Cloth, $1.00; paper, 60 cents.

"A Course on Japan." *By Nona M. Diehl.* Teacher's book. Paper, 25 cents.

For Juniors.

"Japanese Here and There." *By Margaret E. Forsyth and Ursul Moran.*

A teacher's book which includes suggested activities. Board, $1.00; paper, 75 cents.

"Friends in Nippon." *By Dorothy F. McConnell.*

A book of stories for Junior reading. Cloth, 75 cents; paper, 50 cents.

All the above book may be ordered at the prices listed from the Congregational Education Society, 14 Beacon Street, Boston, Massachusetts.

Jewell Truitt VanCleave.

MOULDING AFRICAN WOMANHOOD.

By Miss D. P. Cushing, *News Editor.*

"Like a stone falling down from above and crushing us" is the way the Zulu church fathers felt when they heard that Inanda Seminary, South Africa, might have to be closed on account of the reduction in income. "This school," they declared, "is the great symbol of the American Board in South Africa for the enlightenment of the Bantu women." Miss Margaret E. Walbridge, head of Inanda Seminary, was described by Professor Mabel Carney of Columbia University, who visited Inanda, as a "born educator." She received her training as a specialist in Home Economics at the Kansas State Agricultural College. Five years of teaching and a course at the Kennedy School of Missions fitted her for her work in Africa to which she went in 1921.

Back in 1869 Inanda Seminary was founded by the late Mrs. Mary (Mother) Kelly Edwards. It now trains more Zulu girls than any other school in South Africa, and its influence is stead-

ily widening. It gives practical training in household duties, sewing, industrial arts, and agriculture. District nursing, health lectures and now annual agricultural fairs are sponsored by the school. It by no means neglects the religious side and the girls go out to carry on Sunday School work throughout the entire community.

"To the Zulus, religion seems such a natural thing that they do not understand why anyone should hesitate to mention it," says Miss Walbridge. Among Inanda's pupils are a chief's daughters. This chief brought his daughters stating that he "wished them to be taught *everything*, especially the word of God."

Inanda Seminary has received much commendation from the press of South Africa. In speaking of Miss Walbridge the Natal Daily Advertiser said, "All mission work is social work in the sense that it is laying the foundation for a new social structure, and it is impossible to speak too highly in regard to the work being so quietly carried on at Inanda by this devoted American woman." Much space and favorable write-ups are given each year to the agricultural show planned and put on by Inanda.

Those who were privileged to hear and meet Miss Violet Sibusisiwe Makanya when she was in this country a few years ago, will recall that she is a graduate of Inanda Seminary, as was her mother before her.

Many of the girls from Inanda go on to higher educational institutions or out to teach small Bush schools. Concerning one such girl a government Inspector of Schools with the reputation of being one of the most critical of the younger officials, wrote Miss Walbridge commending the work of this former student. "It is a pleasure to come across such a promising teacher, faithfully and humbly at work in a remote and rather difficult area," he said.

OUR HILLY GRISSOMS.

When our Grissoms first came over this winding mountain trail, little did I know how well the title I gave them fit. Their brave smiles as they faced a new life at Elk Spur, gave me faith in them and I have felt they were strong like hills. But as I have watched their efforts I have found them to be more than I had expected.

We take up lots of time and space advertising things that are worth little or nothing to humanity, so why can I not say a few things about the life and works of a good man and woman? Murderers are given the front page of our papers. Why not a preacher?

I have seen beneath the surface, I have seen by the lives of our Grissoms that there is a soul beneath that is not small. No amount of education, or money, or position can make great the man whose soul is small. Nor can the lack of such things spoil or make narrow a man with a heart or soul like that of our Grissoms. On a field like this among the rough and rugged hills and more or less rough and rugged peoples, one meets mostly failures as one strives to put forward the work here. I have looked on for all these years and tried to find a preacher who could meet defeat with a smile. But I am not going to tell you now that I have found one. Oh, no. I have found more—a man whose heart is burdened and face saddened for our folks here. Even Christ groaned in the spirit at times. So do His followers. And since I have looked deep into the hearts of our Grissoms, seen them grieved because of the failures of their people here, I realize that their sad faces mean more to me than a smile, and I also realize that here are two souls that are not small.

Our Grissoms look at all things honestly and sincerely to help all who need them. They are certainly not preaching for money for they do not get it. There are men who can yell louder from the pulpit, there may be those who are more widely known, and there are certainly those who are getting more money; but I do not believe there is a man preaching anywhere who is more sincere, or has a deeper, stronger love for his fellow-man than our Grissoms. He believes in his folks here and their failures are his failures. He strives to find work for the man who staggers down a mountain trail, full of liquor. He tries to make men out of the wrecks he meets. Many times he tries and fails—no, it is not Grissom who fails, but others. Many do not know to appreciate what he tries to do for them. But even these failures hold a place in the heart of our preacher. He has grown to love the man who goes the downward road, and realizes a soul is sinking. He even says he will not leave here for he is at home among the hills. He will stay and love the lost ever. I know now that here is a soul that is not small. Many there are who like to fill the big places, do the big job, and make big money, but to turn from these and take a place like this field, that takes a man. Our Grissoms have calls from other places but they stay here. That fact alone proves to me that here is one man and woman who take their calling seriously. They soon go back to school now but they will hold this field. May God bless them.

The "Skyline Drive," this great new road that is to cross the county, is to come this way. It will follow the crest of our mountains near the Elk Spur Church. The making of this road should mean a lot to Carroll County, but I don't think it will. All work and government relief work here is in the hands of politicians and the most the government has done here is feed these officers. It looks as if the day is here when that —"government of the people, and by the people" is merely a joke.

However, the Lord has blessed us here this season. All farms near here have lovely crops. We have had plenty of rain and no storms so far. Hills and velleys are covered with grass and grain. The Lord will provide. Plenty of cattle and buckwheat almost everywhere here. That means we can have pancakes and butter. Cattle will not sell at all any more but no depression can keep us from getting a good lot of nourishment from our butter and milk among the hills.

Soon now our hills will be turned inside out. The coming of the new road means the rugged beauty of the mountains must give way to man-made beauty. It may be foolish but I feel a little sad when I think of the day when the rugged winding trails must have their beauty marred and the romantic views wrecked by the hand of unappreciative man. Only one sweet thought comes to me. The coming of the new road means the opening up of our hills, beautiful hills, to a tired and sin-cursed world. Many a weary soul will come to find peace and rest among the hills. And surely there will be some who will get a broader vision from these mountains—a greater vision of the lost souls of men and a greater desire to save them. So I want to live to see these strangers come. Yes, I want to see them behold the serene beauty of our hills, breathe the pure air, and drink of the crystal waters of a mountain spring. Oh, surely, all this can calm the ruffled spirit, can cool an aching brow, can give a higher vision, can speak peace to the souls of all. It would be selfish to want to shut them out. Our hills seem to say "Come weary souls." Among these laurel-clad peaks of old Virginia there is room for you.

VICTORIA OF THE HILLS.

OUR SUMMER SCHOOL AND MISSIONS.

Merom, Ind., Aug. 5th.

Dear J. O.:

This is just to tell you that we had a delightful summer school with an enrollment of sixty-three. I had the mission study class which was supposed to be conducted according to the rules of the game. It happened that the text-book I chose was not among the accredited books. But generally, we used it to find a point of departure and departed. The rest of it was largely Woodworth, who usually found plenty to laugh at among his mission experiences. But the members of the class expressed themselves as greatly delighted and helped by the study. I suppose it is a rare case when a brother or sister sees that the great objective of the church is to make Jesus known to all men in all lands. I think some of us used to imagine that if we paid the preacher and had a revival meeting once a year to gain new converts, our whole duty was done. And I reckon there are some who think so still.

Don't you think some people ought to have Gen. 1:27 changed? Then it would read "And God made man in the image of a monkey. In the image of monkeys made He them: male and female cheated He them."

I one time listened to a political speech by Senator Hale, of Maine, who was trying to show up the folly of the party he did not belong to, and this was the way he did it. "Take the craziest man that ever lived and put him in the darkest dungeon that was ever made and let him dream the wildest dream that was ever dreamed and he could not dream anything more foolish."

Huxley said the difference between a man and a monkey is practically infinite. How we have grown!

A. O. WOODWORTH.

SHOW US YOUR MAN.

(Continued from page 5.)

have failed. We have not shown the courage we should.

> "A nation's but a castle in the air,
> A sham solidity that soon or late
> Dissolves thru' some defect that's everywhere:
> Walls, columns, dome and spire disintegrate
> The weaknesses of Private character
> Support each other but bring down the state:
> And ours will fall through some specific vice.
> What if that vice were moral cowardice?"

Where is our source of strength? Here is your man, the man, Christ Jesus. A weary world cries, "Show us your man." Let the church exalt Her Master and reply, "Here is your man!" Here is your hope! Here is your dynamic. Here is the end and aim of the cosmic process, "the complete humanity, the perfect man that is to be." His life is the center of reference for the new social integration of a divided world. His teachings furnish the charter for a re-builded world. His setting in a small nation was His opportunity to spiritualize the false ambitions of a petty Jewish state, and tell his people to remember that the field was the world. His cross depicts the tension men must experience if they would pay the price for their dreams. It is a fresh experience of the living Christ that we need. We have seen the picture of a spiritualized society. We have formulated our program to realize the ideal. We have confessed we need persons. Now we pray for power to produce the persons to work the plans.

Whatever else may come from our great Council, may there issue from it a renewed devotion on the part of our individual members, a deeper experience of the life of "Man's best man," that new power may come to an expectant church. Then when our age calls, "Show us your man!" we may answer with true devotion and high courage, "Here am I."

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

Rev. F. C. Lester, *Editor*, 505 S. Main St., Norfolk, Va.

YOUTH FELLOWSHIP IN THE VALLEY.

At a recent Youth Fellowship meeting in the Valley the message, "The Challenge Life Offers Youth," by Dr. L. E. Smith, president of Elon College, greatly inspired the young people. This group of youth went from the meeting with a sincere determination to accept these challenges.

Dr. Smith installed the new officers who are as follows:

President, Charlotte Hillyard; Vice-President, K. B. Hook; Secretary-Treasurer, Margaret Earp; Assistant Secretary-Treasurer, Thelma Morris; Superintendent of Devotional Life, Billy Andes; Superintendent of Leadership Training, Irene Hensley; Superintendent of Publications, Kathleen Oates; Pastor Counselors, Rev. A. W. Andes and Rev. B. J. Earp.

Recreation found a place on the program to which the young people heartily responded.

During the conference Billy Andes was licensed to preach, the service being conducted by his father, Rev. A. W. Andes. The young people became deeply impressed and began to realize that they were the future workers who must carry on.

The following resolutions were adopted:

The condition of the world at large today challenges the youth of our land as never before to stand firm for higher ideals, cleaner lives, and a more consecrated service to God. The turmoil, the strife, the unrest, and yea, the bloodshed are indications that people have in a manner forgotten God. Therefore, it behooves the youth to put their trust fully in God, who alone can say to the troubling waters "Peace be still," and pray earnestly that somehow He will speak that word before it is too late.

The tragedy of the repeal of the Eighteenth Amendment can be seen on every hand. Statistics show that highway fatalities have increased twenty per cent, drunken driving forty two per cent, and a rise of sixty per cent in the number of pedestrians hit by automobiles. Someone is responsible for this.

We urge the young people to share, if not lead, in a movement to rid us of this curse; first, by abstaining from its use, since its effects on the body, personality, and social relations are so inevitable; second, by arousing public sentiment against liquor and its conspicuous advertising.

We commend the action that is being taken by the League of Decency to destroy those motion pictures which have an evil influence in human lives.

We urge that young people become "doers"—not just "hearers" and "thinkers" in the service of God.

We urge that each young Christian try to win at least one other young person to Christ during the coming year.

We urge the young people to rally to the support of Elon in every possible way.

Margaret J. Earp.

WHAT DO WE MEAN BY A NEW HOME?

How often today we hear young people say, "Oh, at last I am free—free from all the old home shackles." When questioned about this conduct they reply, "Don't you know why? At home we get no encouragement, just nagging, and we must be where there is art and culture." A recent writer stated, "Our children are born in hospitals, go to public schools, find amusement in public places, and finally come to have their funerals from a funeral home. It is only at brief moments that they stop by home—the place where their hat hangs." Is this what we want? No! Too often we are being shocked by the divorce of some of our friends and the agonized prayers of mothers and fathers who are wondering about their children. Our government after much study and many siftings have blamed crime waves on lack of training in the home.

In later days we have heard so much of New Deals of all kinds. Our government's plan was tried for a year and called the NRA. It's theme was "We do our part." There must be found some conscientous young men and women ready to take home as their career and do their part. Their code would have Christ as the backbone. In this home there would be:

Care—careful of the way we treat our home, our parents, our brothers and sisters, careful of the way we treat our minds and bodies, and careful to be discreet and Christian always.

Happiness—The family gathering will bring happiness by being frank and sharing problems. Since the days of depression we have not had as much spending money for recreation. This is the Home's golden opportunity. We all have heard that world peace and racial relations must be taught at home. Here is the chance: Father and son may work in their shop making toys for foreign children, while mother and daughter sew for them; brother and sister may have debates on pressing national and international affairs; an orchestra composed of the family members may be organized and other nationalities studied by the lives of different foreign composers. This will not only teach something worthwhile, but will bring fellowship to the family.

An old American custom is gradually dying out —that of family worship. The father, mother, or other members of the family may read the Bible and pray, all may sing a hymn while another plays the piano, or varied programs of worship may be held. This not only enriches the spiritual fellowship, but tends to a better understanding of each other's soul.

Respect—Each person will take is as his or her solemn duty to respect the rights of the others, respect older persons and visitors in the home, respect parent's desires, have self-respect, and reverent respect for Christ.

Interest—Interest should manifest itself, first, in the home itself more beautiful, second, in all its members and activities, even if listening to baby brother learn to play the saxophone gives you the "jitters," and third, in the community of which the home is a part, the church and Christ and His teachings.

Sympathy—The members must sympathize with one another, with the home activities, and with the members own ideas and ideals. Sympathy of this kind leads to a better understanding of home, church and community.

Trust—"Because the members love one another, respect one another, are interested in one another, and because all strive to be honorable they will trust one another." The parents will not fear to let the children go into the world, for they know they can trust them. The children need not fear, for they know their parents will make the right decision. The family will trust their God and increase their faith. They will believe in their home!

By adding its own individual notes and exalting Christ the New Home will have gone far in the making. June Joy Hyatte.

HONESTY.

Christian Endeavor Topic for Sept. 2, 1934.
Luke 19:8.

Daily readings for this week:

Mon., Aug. 27.—Honesty in business. Prov. 11:1-5.
Tue., Aug. 28.—Honesty in getting things. Rom. 12:17.
Wed., Aug. 29.—Mental honesty. Phil. 4:8.
Thurs., Aug. 30.—Honest politics. I Sam. 12:1-4.
Fri., Aug. 31.—Honest in office. Dan. 6:4.
Sat., Sept. 1.—Honesty rewarded. Luke 19:12-17.
Sun., Sept. 2.—Honesty. Luke 19:8.

Program.

Prelude: "Open Mine Eyes That I May See."
Hymn: "Truehearted, Wholehearted, Faithful and Loyal."
Prayer.
Scripture: Luke 19:1-10.
Hymn: "I Would be True."
Speaker: "Can we be Honest in Business and in Social Life?"
Discussion.
Hymn: "In the Hour of Trial."
Benediction:

"Peace be within these walls.
Peace to young and old who enter here.
Hasten the time, O Lord God, when not alone the holy places
Where thine honor dwelleth,
But the whole earth shall be full of Thy glory. *Amen.*"

This is the first of a series of four meetings centering around the thought of "Basic Virtues." Those arranging the topics have assumed that a discussion of four virtues naturally follow the topic, "What Are the Qualities of a True Gentleman or Lady?" They are honesty, courage, courtesy and good will.

It is not always easy to be honest, but it is always right. The people who stood about Zaccheus when he offered to do the honorable thing despised him as a hated publican—a detested tax gatherer. But he looked into the face of Jesus and in spite of the scowling crowd he said: "I'll give half of my fortune to the poor. If any man among these can prove that I have wronged him or taken anything from him that was not right and just I will give him four times as much back again." And Jesus, himself, was struck with the outright generosity and honesty of this man and said, "Today has salvation come to this house."

It is refreshing to study the life of Jesus and see how he clear-eyed and honestly faced every person and every issue he met. His honesty did not waver a hair when he faced enemies who had the power of life and death over Him. Like His great follower, Luther, many centuries later, honesty and courage were not things put on but were parts of His very being and he could say, "Here I stand, so help me God, I can do no other." It was so much a part of him that he had to do the right and honest thing.

We all remember the ancient saying that "An honest man is the noblest work of God." Down deep in our hearts we all honor and respect one who is absolutely honest even when we do not dare to be. Did you ever know anyone who would tell you with admiration about the character of "Honest Abe" Lincoln but when it came to being as honest himself the record is not so clear? Here is the creed of honesty that Lincoln adopted and by which he squared his life:

"I am not bound to win, but I am bound to be true.
I am not bound to succeed, but I am bound to live up to the light I have.
I must stand with anybody that stands right;
Stand with him while he is right,
And part with him when he goes wrong."

Sunday School Lesson

By Rev. H. S. Hardcastle.

HOSEA PREACHES GOD'S LOVE.

LESSON IX—AUGUST 26, 1934.

Golden Text: *For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life.*—John 3:16.

Lesson: Hosea, Chapters 6, 11, 14.

Hosea was one of the most passionate preachers of the Old Testament. Out of a great experience of God and with his own experience as a background for his message, he preached with a passion and a yearning that grips the heart and appeals to the conscience. The book makes good reading and has a very practical application to cur day and time.

Hosea's message came in large measure out of his own experience. He married a woman whom he loved dearly, but who proved false to him and left him for other lovers. She went from bad to worse, until finally she was about to be sold as a slave. Hosea still loved her and bought her and took her back to his home. His love for her, in spite of her waywardness and wantonness, was akin even to something divine.

Now as Hosea thought over his own experience, he saw in it a parallel to God's experience with Israel. In beautiful language he recounts how God led Israel like as a father leads a child, how he had been patient with Israel, how He had lavished his love upon Israel. And yet Israel had rejected God, had made alliances with other nations, had turned to the worship of other gods. And, thought Hosea, if I with my human limitations love my prostitute wife in spite of her ingratitude and her sin, how much more must God love Israel, and how He must yearn for Israel to turn back to Him to receive His gracious pardon and His forgiveness. This in brief is the message of Hosea. There is a passion throbbing in the book that stirs the heart.

Hosea dealt very frankly and fearlessly with the sins of Israel. Drunkenness, among the high and the low, was rampant in the land; injustice ground down the lower classes; the rich lived in luxury; worship had become formal; even the priests had compromised their ideals and were living unspiritual and even immoral lives. Israel had turned from loyalty to the God of Israel to foreign alliances, the one group seeking an alliance with Egypt, the other an alliance with Assyria. The times were out of joint, and Hosea said so.

But the central message of Hosea was not denunciation. Hosea preached God's love. He passionately asserted that although Israel had sinned against God, and although they had forsaken him, God still loved them, loved them with a tender, constant love. And Hosea asserted that if Israel would forsake his sins, if he would return again to God that He would heal his backsliding. All this is put in a striking way in the fourteenth chapter of Hosea in the form of a dialogue between God and Israel.

"O Israel, return unto the Lord, thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord: say unto Him, Take away all iniquity, and receive us graciously; so will we render the calves of our lips." At the heart of Israel's national trouble lay sin. If Israel turned from his sin, if he brought to Jehovah, not slain animals, but true confession, then Jehovah would graciously receive them. It was an early discovery of the great truth, if we confess our sins he is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.

"Asshur shall not save us; we will not ride upon horses"—our hope and our strength does not lie in foreign alliances with Assyria and with Egypt, but in integrity of character and in righteousness of conduct.

"I will heal their backsliding"—sin is a disease. There is healing with the Lord. "I will love them freely"—in spite of their sins, yea even because of their sins, I love them freely, says Jehovah.

"His branches shall be spread, his beauty shall be as the olive tree, and his smell as Lebanon"—figurative language to describe the beauty and the fruitage of the individual or the nation who has the spirit of the Lord in his heart.

"For the ways of the Lord are right, and the just shall walk in them." We do not always think so. Like children who do not understand their parents dealings with them, the ways of the Lord seem both strange and hard. But the ways of the Lord are right. He makes all things to work together for good to them that love him, and in the long run his ways are paths of pleasantness and peace.

ONE TEST OF CONSECRATION.

When Richard Cecil wished to teach his little daughter the meaning of consecration and faith, he took her on his knee in his library one day and asked her if she loved him well enough to give up a little necklace of glass beads which she greatly prized. She looked up with tears in her face, and sobbed, "Yes, Papa." "Well," said he, "you take them off and throw them into the grate." With heaving bosom and hesitating steps, she made the great renunciation and then flew back to his arms and sobbed herself to rest, while he patted the little golden head and gently said, "Now Papa knows you love him."

Nothing more was said for several days, but on her birthday her father called her to him, and opening a little casket, handed to her a chain of real pearls and asked her to put them on her neck as the gift of his love to her. She looked him full in the face and then a great light broke upon her countenance, and again throwing herself on his bosom, she cried, "Oh, Papa, forgive me; I did not understand, but I do now."

That is the consecration which God loves and loves to recompense. Our sacrifices are real investments that will bring us infinite returns in that day when He shall give us diadems for tears, cities for pounds, and ten thousand per cent compound interest on all we have laid down for His sake.—*Covenant Companion.*

IF CHRIST SHOULD COME.

If Christ should wander down our street
What kind of welcome would He meet?
He comes, in truth, each day, each hour,
And hopes to find a friend to greet.

If Christ should pause to be our guest
Should we know joy and peace and rest?
He passes by with deep regret
Because we always seem so pressed.

If He our words should apprehend
Would they our inmost selves commend
For fellowship and gratitude?
Good Lord, to each Thy mercy lend.

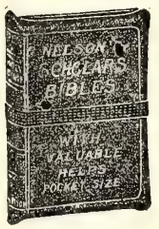
Anne Reiley Nesom in Friends Intelligencer.

One may live as a conqueror, a king, or a magistrate; but he must die as a man.—*Daniel Webster.*

AMERICAN STANDARD BIBLES.

Authorized and Edited by American Revision Committee, and Published by Thomas Nelson & Sons.

These Bibles contain the Concise Bible Dictionary which forms the helps to these Teachers' Bibles. It supplies ,in the most condensed and convenient form, all the latest information about the Bible, its writers, its language, the various versions, complete chronology, life of Christ, with harmony of the Gospels, life and travels of St. Paul, etc. The illustrations are reproduced from recent photographs, and truly illustrate the articles. The Combined Concordance is entirely new, and has been made expressly for the American Standard Version. It combines with the Concordance, Subject-Index, Scripture Proper Names, etc. The 12 Maps have been carefully revised and are beautifully colored. In making orders, give the number and price.



135—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold. **$3.00**

India Paper Edition, Only 16-16 of an inch thick.

. 133X—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold, **$4.00**

SUNDAY SCHOOL SCHOLARS' BIBLE.

Especially made up for gift or reward Bibles for Sunday School scholars, containing a special series of very practical and useful helps and Bible Questions and Answers, etc. Printed on fine white Bible paper; ruby type; pocket size, 3¾x5⅝ inches, and 1 inch thick, with 31 full-page illustrations in sepia. All bindings are black.

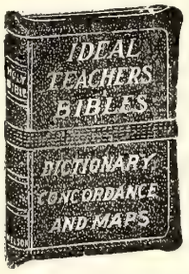
Ruby Type, Size 3¾x5⅝ Inches, and 1 Inch Thick.

65—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on side and back in pure gold; 6 colored maps **$2.50**

AUTHORIZED VERSION.

RED LETTER TEACHERS' BIBLES.

Brevier Type (8 vo.), Self-Pronouncing, Size 5⅜x8⅛ Inches and 1⅜ Inches Thick.



Containing the Bible, with full references. The words of Christ in the New Testament are printed in red; other parts of the book are printed in black. With Concise Bible Dictionary, combined Concordance, and 12 indexed maps.

7852—Genuine Leather, Lavant grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold **$4.75**

RED-LETTER EDITION.

With All the Words of Christ in the New Testament Printed in Red.

1282—Genuine Leather, Morocco grain, divinity circuit round corners, red under gold edges, register and headbands; title stamped on side and back in pure gold **$3.25**

60—Bound in Cloth, stiff covers, square corners, red edges, Sunday School Scholars' Bible, stamped in pure gold on cover, no illustrations; special book for Sunday Schools **95c**

Any of the above Bibles sent postpaid. Address

THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE

One of our Chaplains in the U. S. Navy

MONDAY.

"INTERIOR DECORATING."

"Cleanse first what is within the cup and platter, that the outside of them may be clean also." —Matt. 23:26.

"Pure religion and undefiled before God is to visit the fatherless and widows in their distresses and to keep thyself unspotted from the world."—Jas. 1:27.

"Homes need renovating and doing over inside and so does many a soul." This is one of several suggestions gathered from a motion picture we saw.

"And so does many a soul."—No one escapes. No house escapes deterioration due to use and contact with life. So true is this that upkeep is a big item to its owner. In addition to upkeep everyone is aesthetic enough, more or less, to make the interior of his house cozy, comfortable and pretty, at least to the extent of his taste and ability. This is the soul of the home and it all comes from the inside.

The aesthetic, love, joy, peace, and happiness are all inner power of us; but they are not perpetual. They are perpetuated only by certain upkeep by the Master of souls. This is an upkeep job. It is a daily task. The rub with the outside world leaves spots on the outside of us and a thousand eventualities inside of us smudge or fade our inner man. We need daily cleansing and decorating. It is one of the designs of daily worship, that we bring to Jesus our souls, "that spite the menace of years." we may be washed of spot and kept beyond the place of sin and tears.

Prayer—Dear Father, we cast our lot with Thee for the day. Be Thou our aid and keep us from sin. In Jesus' name we ask it.—*Amen.*

TUESDAY.

"THE MOST IMPORTANT THING."

"It doth not yet appear what we shall be, but we know that, when He shall appear, we shall be like Him, for we shall see Him as He is."—15 No. 3:2.

"The nature of a thing lies in its end. What a thing is when it is developed is what it is, whether we speak of a horse or a man."—*Aristotle.*

So, man's real self lies in what he is to be; therefore the most important thing to him is to have some notion of his destiny and of Him who controls it.

Prayer—Dear Father, as the flowers follow the sun, and silently hold up their petals to be tinted by its shining rays, so must we, if we would know Thee. So would we this day, and forever have Thy likeness.—*Amen.*

WEDNESDAY.

"A FIVE DOLLAR MURDERER."

"Then Saul said to his armorbearer, 'Draw thy sword and thrust me through therewith' . . . but his armorbearer would not."—I Sam. 31:1-6.

A merchant in Hungary wished to die so that his family might collect his life insurance, and hired an eighteen-year-old boy to shoot him, paying the boy five dollars plus his gold watch. The merchant was able to make a confession before his death, and the boy was arrested.

How cheaply some men hold life! And our children are taking their cue from them. At the movies they broadcast it, and these children witness it and come to think that way. There never was a time when there was a greater need for faith in God, faithfulness in teaching His life, and knowing His commandment, "Thou shalt not kill."

This command relates not only to killing one another, but it means that we should hold our own lives sacred as well. If we undermine our health we are killing ourselves. Immorality is a desecration of life. Dishonesty is destructive to righteousness and happiness. Unkindness is death to friendships; hatred is death to love; malice is death to brotherliness, and so on.

Prayer—Lord of life! It is a great gift we have received at Thy hands. May we cherish it as Thine and not ours. And when the time comes to die, may we surrender it again to Thee with a conscience void of offense.—*Amen.*

THURSDAY.

"GROWING STRONG."

"Grow in grace and in the knowledge of our Lord and Savious, Jesus Christ."—II Peter 3:18.

We are told that Heaven's record is written in characters of love; that we are to be recognized in heaven by how much we love. That that character is achieved by rendering service to humanity in the humblest surroundings. Jesus won this way. It was in silence, in obscure and unnoticed service, in uneventful years, in unrecorded duties, that Jesus, the Son of God, grew and waxed strong.

Prayer—Our Father, we pray that we may live the true life like Christ died, for we know that none else is true. Give unto us that vision of our Lord and Saviour that we may live today and each day, the Christ life. In His name we ask it.—*Amen.*

FRIDAY.

"THINGS THAT CANNOT BE SHAKEN."

"It doth not yet appear what we shall be but we know that when He shall appear we shall be like Him."—I Jno. 3:2.

It has been said that our existence is "a vestibule of the grand court of life," an introduction to what is to follow, to that immeasurable glory of the true life beyond. Destined for immortality, as we are, we find that all that is not eternal is too short, and all that is not infinite is too small. Thus, he who would reach the Father's goal must avoid tying to the transient things and the things that can be shaken and carried away, and seek to tie to the things that abide forever,—the eternal things.

Prayer—Our Father, teach us the way of goodness, love, wisdom and power, the things of Thy kingdom that are the eternal foundations and can be trusted forever.—*Amen.*

SATURDAY.

"TOO MUCH TURNING OFF."

"I believe; help Thou mine unbelief."—Mark 9:14-27.

The gardener opened the valve down cellar which let water into the pipe leading to the garden; but the valve leaked so badly that he had to turn it off again. Soon it was discovered that water had ceased to flow in the kitchen and the bathrooms. We concluded that the city had turned it off, but a telephone inquiry told us that that was not the case. Then we got a plumber to come and he discovered that the gardener, in turning off the valve of the garden pipe, had made a thorough job of it by turning also the valve next to it which controlled the water pipes indoors.

The incident reminded us of our experience in seeking to conquer some vice or avoid some fault. We are quite likely at the same time to turn away from the corresponding virtue. For example, we have come to despise superstition, and in conquering that evil we destroy our faith also.

Prayer—Guide us in our reforms, O Master Reformer of the world! May our hatred of evil not lead us to hate Thy good. As we turn from Satan may we turn to Thee.—*Amen.*

AMOS R. WELLS.

SUNDAY.

"LIVING DOWN CELLAR."

"Over the cellars of oil was Joash."—I Chron. 27:25-31.

Until very recent times we have found no use for cellars except for the storage of coal, ashes, the furnace, and a disheartening array of rubbish. Now that dustless furnaces, using oil or gas, are coming into use, we are learning that cellars can become very delightful living rooms—gymnasiums, play-rooms, workshops, even comfortable sitting rooms and quiet waiting rooms.

We have been wasting, all these ages, an entire floor of every house. And in similar fashion we have been wasting what amounts to an entire floor of every average life. We advise people to live in the upper stories of their lives nearer the sky. We might also advise them to live in the lower stories, at the foundation of things, next to the fundamentals of faith.

The essential thing is to occupy all our house of life, to leave no waste room, no space for rubbish to heap up and for the air to grow foul.

Prayer—Our Master, help us to clear the rubbish out of our lives. May we throw all parts of them open to the day. May we utilize all our powers. May we use for Thee all that Thou hast given us. In Thy name.—*Amen.*

AMOS R. WELLS.

We are told in Proverbs that "a soft answer turneth away wrath, but grievous words stir up anger." There is no weakness to which the average person is more prone than that of "touchiness." How quick we are to take offense; how quick we are to give a hot answer to those who dare criticize us. How un-Christlike such conduct is! It brings shame on our profession, and neutralizes many of our most earnest efforts to advance the Kingdom. Others remember the words that we speak on such occasions long after we have forgotten them. Let us cultivate the grace of giving a "soft answer" when men intentionally or unintentionally try our patience. It will work wonders. It will unhorse many a warrior. It will put to shame many a boorish and ill-mannered foe. It will give us a new self-respect. It will give us a new influence as servants of Christ. Nothing should humiliate the child of God more quickly than the possession of a peppery disposition. Let us be heartily ashamed of our quick and flashing tempers. Let us strive to be like our Master, who when He was reviled, reviled not again. Let us remember what the Bible says of the word fitly spoken.—*Clipped.*

THE CHRISTIAN SUN'S PULPIT

Rev. John G. Truitt, D. D., *Pastor.*

THE PRAISE OF MEN.

By Rev. John G. Truitt.

"For they loved the praise of men, more than the praise of God."—John 12:43.

We have been following Jesus through John's great twelfth chapter. We noticed first the "much people" of the twelfth verse; then the "Greeks" of the twentieth verse; then the prayer of the twenty-seventh verse; then the " voice" of the twenty-eighth verse; and now the "praise" of the forty-third verse. The final one of these messages brings us to the concluding message on Jesus' last day of public ministry. He cries aloud—Jesus could talk above a whisper when he wanted to—he cried aloud and said, "He that believeth on me, believeth not on me, but on Him that sent me. And he that seeth me, seeth Him that sent me. I am come a light unto the world."

No more need the multitudes guess at Jesus' person or mission. "He that believeth on me, believeth on Him that sent me." "I am come a light unto the world." What more majestic claims could he make for himself? And he did not whisper it. Standing amidst the multitudes of "much people" that thronged Jerusalem at this season he cried aloud: "I am the light of the world." Not *a* light but *the* light; not of Palestine only, but of the wide reaches of all continents as well; not for his day, but for our day also, and every day, unto the end of the ages. What a claim! What a cry! What a Christ! And he concludes this climax with: "And I know that His (the Father's) commandment is everlasting life." In a day of much moralizing, and more philosophizing, the "I know" of Jesus Christ is quite comforting to those who have lain their lives in his hands, and who seek His will to do.

"Nevertheless among the chief rulers also many believed on Him; but because of the Pharisees they did not confess Him, lest they should be put out of the synagogue: for they loved the praise of men, more than the praise of God."

Who were these people who loved the praise of men more than the praise of God? They were not "the sinners" of that day. And what is more to our shame they would not probably pass for sinners in our day. They were of the class that "belonged." Not those who were unacquainted with the program of God; the laws of Moses; and the words of the prophets. They belonged in an organized religion of that day. They were the "church folks" of their time.

And not only were they of the synagogue of their day, but very jealous of their place in that synagogue. Whatever else happened they did not want to be turned out. It was the most popular movement of their country and time. They kept its laws; and paid its expenses; and sought to save their souls with its sanctities. They were the "good," and "respectable" people of their day.

They were more than that. They were rulers of their people. High places of trust and honor had come to them. And not only were they rulers, but they were chief rulers; and should have had the courage of their convictions. They were not, underlings, nor weaklings—or should not have been—they were the chief rulers of their people, and the chief devotees of their synagogues.

And much more still: They believed on Jesus! They could not look on all the things Jesus was being, and doing, openly and everywhere, without knowing that he was what he was. His life was a plain, open, and convincing book. They saw his labors, they witnessed his love, and they knew that it was the Christ. It was too late to doubt that. He had manifested it so completely, and so often—and never failing in a single instance to make good that manifestation. Yes, they were convinced. They were believers on Jesus Christ.

Now is not that a catalogue? Members of the synagogue; men of wealth and influence, rulers of the people, believers on Jesus; and yet they missed the joy and happiness of giving their lives to the greatest movement ever instituted in the earth!

Why did not they confess their faith in Christ? "They loved the praise of men, more than the praise of God." I could wish that it had not been necessary to add the last half of that sentence. For now it stands to their immortal shame that they "loved the praise of God," *but* they "loved the praise of men more." Why will anyone place above the praise and approval of almighty God the praise of men? But let us not talk too piously! Who of us is not guilty? Do not we bow, and bend, and turn, and spend to keep the praise of men? Be it to our shame, we too often do.

One of my best friends in the ministry, and one who has now gone on to glory, for he was indeed a faithful and devout soldier of the cross; was so guiltless (?) of seeking the praise of men, rather than the praise of God that he used to boast how men praised him for his courage of his convictions. And so heated and tenacious was his courage of his conviction until there were those who suspected that even he delighted in the praise of men! When we hear a man begin to boast of his guiltlessness of seeking the praise of men, and to lean a bit backward, we may feel afraid that he "takes a pride" in the position that he holds in the minds of his brethren. This desiring "the praise of men" has been styled, "the last infirmity of noble souls."

And so these chief rulers who believed on Jesus missed him not because of their lack of opportunity, nor their lack of position and influence, nor because of their lack of understanding, nor because of their lack of self-denial in the matter of outward obedience and conformity to the rules and regulations; nor even because of their lack of belief in Jesus; *but because of moral cowardice!*

You have heard of workers who watched the clock; these were believers who watched the crowd! What is the crowd doing? What is the crowd planning? I started to say—what is the crowd thinking but I guess I shall not use that word! And so they follow the crowd. They fear the jeers of the crowd, more than they want the joys of Jesus! Oh, the blighting, killing, damning powers of jeers! But the world has been led on toward God and goodness, and every advancement, by those who did not watch for the mind of the crowd before they could make up their own.

How I like the courage expressed by that young statesman who stood up among the most influential leaders of his day and said: "I know not what course others may take,"—I do not know what the crowd will do, or think, or say—"but as for me, give me liberty or give me death." Upon such conviction, honestly expressed, a nation could be born; and a people could be freed. God be gracious unto all young people in our mass-moving, crowd-watching, time-serving day who have the courage to hold fast to the up-urge in their better selves—a courage to be true to their honest convictions.

But not yet have I told you why these chief rulers missed Jesus—that is, I have not told you the most fundamental reason of all. There were some in that crowd who did not miss him. They were sometimes filled with fear; perhaps they even watch the mind of the crowd with a bit of misapprehension; but, thanks to God, they couldn't turn back! They could stand up in the presence of Jesus himself and truthfully say: "We have left all to follow Thee." They did not miss Jesus: nor did they miss the glory which God gave unto them for their allegiance to Jesus. Why did not *they* miss Jesus? *Because they loved him so!* And not only because they loved him so—let me hasten to say, but *because he loved them so!* "Having loved his own, he loved them unto the end." "The love of Christ constraineth us."

The chief rulers believed, but they did not love. May you and I add to our belief, our love; and then, "Who can separate us from the love of Christ?" Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . . Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

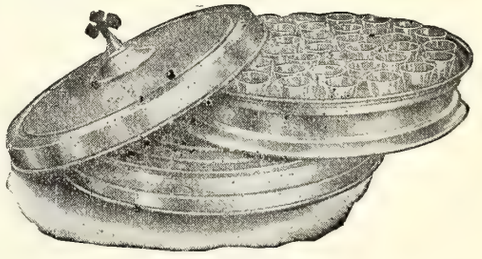
COMMUNION WARE.

Individual Service.

Made in best Silver Plate or Aluminum. Prices low; first-class workmanship and finish.

ALUMINUM.

Aluminum is light in weight, durable, and does not tarnish.



Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses **$7.00**
Tray No. 6—Interlocking, with 35 plain glasses **6.75**
Tray No. 10—Interlocking, with 30 plain glasses **6.50**
Base No. 50-A—Fits Trays 2, 6, or 10..... **2.25**
Cover No. 50-A—Fits Trays 2, 6, or 10..... **2.25**
Bread Plate No. 1—Narrow rim..... **1.60**

SILVER-PLATED.

The Silver-plated Ware is of the very highest grade and best finish; heavily plated on nickel base.

Tray No. 85—Interlocking only, with 36 glasses **$22.00**
Base No. 1—Silver-plated; fits Silver Tray 85.. **11.00**
Cover No. 5—Silver-plated; fits Tray No. 85... **16.00**

(For Silver Bread Plates, see under No. 90.)

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling) **$22.00**
Base No. 2—Silver-plated; fits Silver Tray 90.. **16.00**
Cover No. 4—Silver-plated; fits Silver Tray 90. **14.00**

Bread Plate No. 3—Narrow Rim.....**$ 9.00**
Bread Plate No. 4—Broad Rim..... **9.00**
Filler—Silver Lined..... **6.00**

THE CHRISTIAN SUN

1536 East Broad Street **Richmond, Virginia**

A Story for the Children

A WHITE 'PENSATION.

By LILLIAN LORING TROTT.

Madge wanted one of the brown and white puppies from the Wayland kennels, and mamma told her they couldn't keep another dog as long as Rollo lived. Madge was sure she didn't want Rollo to die. He was a clever old fellow, barely twelve years young, and still quite spry. Without a doubt he would live to be fifteen or sixteen. Rollo had been a great watch dog in his day, and besides, she owed her life to him, for the whole family kept telling her of the time he pulled her out of the pond before she was old enough to walk without wobbling.

Mamma said they couldn't afford to feed and pay taxes on two dogs, even though Madge offered the pennies in her new bank and proposed to share her dinners with a newcomer. Besides, mamma told her, Rollo had a good many naughty habits, and he would teach them to a pup. He chased automobiles and barked uproariously at passers-by. He was always wanting someone to let him in or out when doors were closed, and he was sure to help himself to anything that he wanted from the kitchen or dining room table when nobody was looking. He was too old to learn better manners now. Mamma and papa both thought best to wait until Rollo was laid away before they adopted a puppy; then without his bad example the new dog could be taught the virtues they had neglected to foster in the old.

There seemed to be no help for it, and Madge sat on the back doorstep, bravely trying to make the best of it and get over her vexation.

"There are always compensations, you know," ironically Carl Dixby informed her, sitting on the fence and whittling.

"What are 'pensations?" asked Madge, looking around the yard for them.

"Second choice, far as I can find out," snarled the big boy, "same's the chance to go to school and learn to be a professor when you want to go up in a baloon and be an aviator."

"Oh-h," answered Madge, not in the least understanding Carl's sarcasm, but feeling the ache in his tone and sympathizing with the trouble she knew he was brooding over.

"It's one of the laws that run the universe, the wise ones say," a little more humanly, Carl explained, "that for every loss we receive a gain—something to make up to us what we do without. If we believed that we wouldn't get so bitter when we're disappointed."

"It might be worth watchin for," brightly Madge caught at the idea. "Let's count to see how many times it comes true."

The long-legged boy looked down upon her with sudden interest. The scowl turned to a half laugh. "What a sport you are," he mumbled. "Well, to be quite candid with you, my young friend, you'd have to look pretty sharp to find the glistening lining to my shadowy cloud. I want to be an engineer, and the folks want me to stay on the farm, at least till I know my own mind."

"There's lots of 'pensations on a farm," aloud Madge meditated. Although her home yard adjoined Carl's father's farm, it skirted the village where her father worked in the mill. The house was rented, and the lot covered only a few square yards. "You could have a tame duck on a farm," she suggested, her heart giving a lonesome tug.

"You're alive, all right," he chuckled, glancing down at her again with quizzical interest. "Wonder you don't apply a kindred psychology to your own case."

"I like lively things." She wondered if his applause held a covert jeer. "Rollo isn't very lively. He sleeps most of the time."

"Utter waste of time," condemned the boy. "Well, so long, my logical neighbor," dropping off on the other side of his perch. "Make a note of the fact that while Rollo is sleeping his life away, he is also letting you have some peace. One of the Wayland youngsters would be hiding your trinkets and chewing your clothes." He started off home, whistling, then stopped to call back.

"Better come over to see my Angora kitten—choice strain, biggest ever, silky white with black dots over her eyes, and jet-black toes. I've been teaching her more tricks than Wayland's dogs ever dreamed of—walk a slack string, jump thru a hoop, lift the doorlatch to let herself in—oh, and a lot more. Better come on over."

Madge felt a trifle too sore just now to admire other people's pets, but promised to come tomorrow. However, she felt that one of her compensations might be discovered in the feline field. There were plenty of common cats in town, and doubtless mamma would let her beg a kitten from somebody. A common cat would not be so intelligent as the Angora, but it could frisk and frolic and cuddle. She carefully wiped away the last traces of tears and decided to be good about the puppy. Yes, she meant to be better than ever and pick up the paper and other litter in the yard.

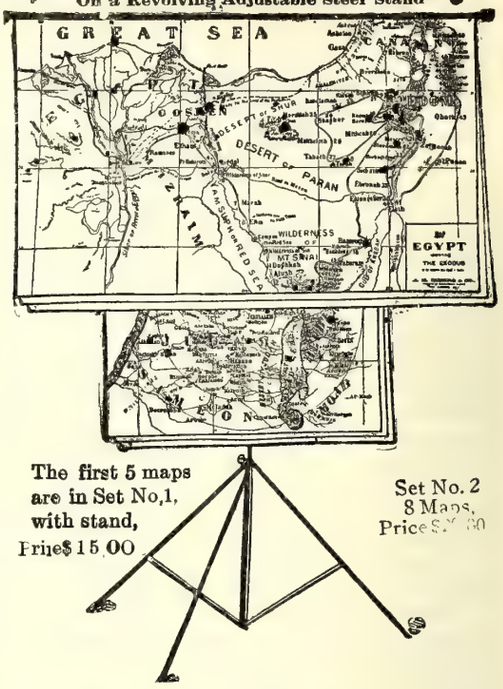
"What a neat daughter I have," exclaimed mamma, a few minutes later, entering the orderly yard. Then, noting the smiling face, "And what a womanly, sweet-tempered one, too, not crying over things that can't be helped."

"What do you say to housing my Angora for me?" called Carl from the fence; and, looking up, Madge beheld the fleecy white kitten on his shoul-

(Continued on page 15.)

Eilers Sunday School Maps.

On a Revolving Adjustable Steel Stand



The first 5 maps are in Set No.1, with stand, Price $15.00

Set No. 2 8 Maps, Price $7.50

Fine large Maps, in 6 Colors 36x57, on linen finished Cloth. Mounted on a folding steel stand, which can be regulated, so that Maps may be seen to the best advantage. This set contains data for thorough Bible Study. Its large print and Cheerful Colors makes this set very instructive and attractive. Contains the five thoroughly up to date Maps necessary to the study of Bible History.

New Testament Palestine, — Old Testament Palestine, — Roman empire and Bible Lands, showing Pauls Travels by Colored lines. — Lands of the Old Testament, from the Great Sea, to the Persian Gulf.—The Exodus, Egypt, showing by Colored lines the wanderings of the Israelites the

THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

HOLMAN SUPERIOR TEACHERS' BIBLES

Authorized Version—Self-Pronouncing The Best Editions of the World's Best Book

For Adults, Teachers, Preachers, Students, and All Who Would Study the Word of God Intelligently

BOLD BLACK TYPE—COMPACT SIZE 4½x6¾ INCHES—WILL FIT THE COAT POCKET

Part page specimen of Holman Boldblack Type Bible

ST. MATTHEW, 5. *Christ's sermon on the mount.*

13 And leaving Năz'a-rĕth, he came and dwelt in Că-pēr'na-ŭm, which is upon the sea coast, in the borders of Zăb'u-lon and Nĕph'tha-lim:
14 That it might be fulfilled

A.D. 31. CHAP. 4. n Isa. 9. 1, 2.

934 CHAPTER 5.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.

AND seeing the multitudes, a he went up into a moun-

THIS NEW HOLMAN TEACHERS' BIBLE, Pronouncing Text, Bold Black Type is a **PRONOUNCED SUCCESS.** The latest Bible with **NEW HELPS** that are quite comprehensive and consist of an Illustrated Bible Dictionary, Concordance and additional aids all under **ONE ALPHABETICAL INDEX.** Also Fine Maps on Coated Paper, and a specially prepared **BIBLE READING COURSE,** intended to stimulate and maintain interest in the Bible. Imported Bible paper is used to improve opacity and keep down bulk. By this means you get the benefit of full Biblical information without the physical discomfort of handling a heavy volume.

STYLES AND PRICES—BIBLE PAPER EDITION

4612. **French Morocco Leather,** divinity circuit, overlapping covers, round corners, red under gold edges..... **$4.00**

4630. Same as 4612, with extra leather lined covers..... **4.75**

THIN INDIA PAPER EDITION

With Helps as described above. Size 4½x6¾ inches. One inch in thickness

630X. **Egyptian Morocco,** divinity circuit, leather linings, red under gold edges, silk head bands and silk marker..... **7.00**

633X. **Algerian Morocco,** divinity circuit, leather lining to edge, silk sewed, round corners, red under gold edges, extra quality binding..... **8.00**

EXTRA LARGE PRINT TEACHERS' BIBLES

Large 8 Vo. Size—8x5½ inches—1600 Pages, including 400 pages of Bible Study Helps

Part Page Specimen of Print

Extra spacing between words and lines makes this Bible very easy to read.

ST. MATTHEW, 5. *Christ's sermon on the mount.*

15 k The land of Zăb'u-lon, and the land of Nĕph'tha-lim, *by* the way of the sea, beyond Jor'dan, Găl'i-lee of the Gĕn'tiles;

A. D. 31. k Is. 9. 1, 2. l Is. 42. 7. Luke 2. 32. m Mark 1. 14.

2 And he opened his mouth, and taught them, saying,
3 b Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

CONTAINING COMPLETE HELPS TO BIBLE STUDY, INCLUDING ALL OF THE FOLLOWING FEATURES

A New Practical Course in Bible Reading, A Treasury of Biblical Information. The most carefully compiled, thorough and attractive form in which valuable Biblical information has ever been prepared. Illustrated Self-Pronouncing Bible Dictionary Containing 150 illustrations, concise definitions and textual references on nearly 50,000 subjects. A Practical Comparative Concordance, with nearly 50,000 references. Four Thousand Questions and Answers on the Old and New Testaments. A valuable Help to all Bible Readers.

STYLES AND PRICES

4712. **Divinity Circuit** (overlapping covers), French Seal Leather, red under gold edges, silk head bands, and silk marker.. **$5.00**

812RL. **Red Letter Teachers' Bible.** The Words of Christ in the New Testament, Old Testament Passages alluded to by Christ, various prophecies relating to Christ in the Old Testament, etc., all **PRINTED IN RED.** Binding same as described above on 4712 and same large Self-Pronouncing type..... **6.00**

733X. **Holman India Paper, Genuine Morocco,** leather lined, silk sewed, divinity circuit, round corners carmine under gold edges, silk head bands and silk marker, same type and helps as above..... **10.65**

All styles sent Postpaid at above prices—Thumb Index 50 cents extra

Christian Orphanage

CHAS. D. JOHNSTON, *Superintendent.*

Dear friends:

The Christian Orphanage singing class is having some enjoyable visits to the different churches and has been very cordially received wherever they have gone. Any church wishing them to put on their musical program and will write to us we will be glad to comply with their request, if possible, unless we are already dated up.

We want to call the attention of our Sunday Schools to the fact that the prices of everything we have to buy have greatly advanced and it will be necessary to make your offerings as large as possible to help us meet this increase in prices. We have so many pressing appeals and could take more children if funds were available. Remember us in your prayers. Remember your Orphanage with your contributions.

The splendid seasons we are having now makes our corn and beans grow rapidly. Our crop situation is very encouraging at the present time. We made 869 bushels of wheat and 395 bushels of oats. If we could have had favorable seasons we would have made twice as many oats. The zero weather last winter ruined our oat crop, but we have no control over the weather.

We speak of the beauties of highways bordered with the beautiful trees, shrubs and flowers, the beautiful dew drops as they sparkle like diamonds in the sunlight, the beauty of the stars as they twinkle in the far away blue sky, the rose as it opens in all its beauty, the sunset sky as the sun's rays fade away as the evening shadows gather and shut them from our view; but we wonder if God's masterpiece was not that of a little child in its purity with its smile.

CHAS. D. JOHNSTON, *Supt.*

REPORT FOR AUGUST 23, 1934.

Brought forward		$8,071.15
Sunday School Monthly Offerings.		
North Carolina and Virginia Conference:		
Pleasant Grove	$ 7.14	
Howards Chapel	1.00	
Mt. Zion	1.23	
Reidsville	8.29	
Reidsville Church (special)	9.67	
New Lebanon	4.95	
Ingram	6.00	
Palm Street, Greensboro	4.27	
		42.55
Eastern North Carolina Conference:		
Mt. Auburn	2.75	
Wentworth	9.19	
Lebanon	1.08	
Turners Chapel	1.01	
Piney Plains	5.00	
		19.03
Western North Carolina Conference:		
Shiloh	1.00	
Pleasant Ridge	2.65	
Ether	1.09	
Biscoe	1.43	
Pleasant Hill	3.91	
		10.08
Eastern Virginia Conference:		
First Christian S. S., Portsmouth	5.50	
Cypress Chapel	4.13	
Wakefield	1.00	
		10.63
Valley Virginia Conference:		
Bethlehem	5.41	
Leaksville	2.27	
		7.68
Special Offerings.		
Mrs. Dalton, support of children	12.50	
Mrs. Dottie E. Armentrout, Harrisonburg, Va.	5.00	
T. B. Roberts, support of children	15.00	
		32.50
Total for the week		122.47
Grand Total		$8,193.62

A WHITE 'PENSATION.

(Continued from page 14.)

der. "When I got home I found that old Tabby had come back and given this sissy a whaling. Tabby is grandpa's. He thinks a lot of her because she was grandma's. After grandma died, grandpa went to live with Aunt Luella and took Tab along, too. Then we got this Angora kitten; but Tabby says she won't live anywhere but at home, and we'll have to keep her, but we can't let her kill this bunch of down. This kitten's so young she'll adapt herself to a new home, and I'll be glad to know she has a good one."

He jumped from the fence and placed the Angora on Madge's arms.

"The tricks she can do are nothing compared with those she can learn," assured Carl, and added, half jokingly; "I believe my compensations are on the way, Madge. Father's going to let me raise a colt. I'd rather have a colt than a tame duck."

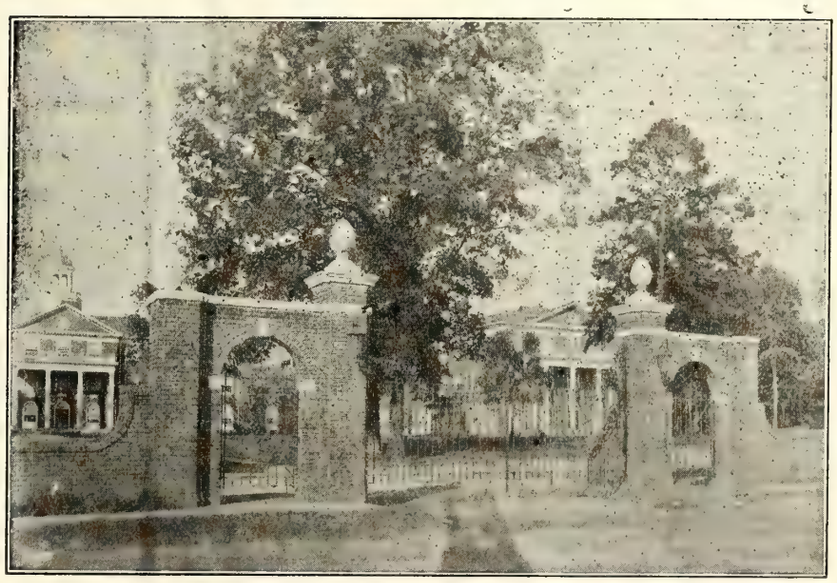
Rollo awoke to snuff at the white Angora, and Madge, hugging the bunch of fluff delightedly, told him: "You must be good to her, sir. She's my 'pensation."—*Selected.*

ELON COLLEGE

AN ACCREDITED COLLEGE

of the

CONGREGATIONAL CHRISTIAN CHURCHES OF THE SOUTHEAST



South Entrance to the Campus

ELON COLLEGE, founded by the Christian Church in 1889, has fully justified the faith and hope of its founders during its 42 years of operation. Its graduates from the four-year course leading to a bachelor's degree, number 980, now living, 122 of whom are in the Christian Ministry and full-time Christian service. The majority of these are members of our own denomination. In addition, 449 are in educational work and are an active influence in the lay leadership of the Christian Church.

THE CHRISTIAN EDUCATION BUILDING, and the definite religious atmosphere of the College, provide the very best facilities available for training for religious leadership, and offer the Church its finest opportunity to train the young people of the denomination to assume active leadership both in the ministry and laity of the local churches.

Address—

C. M. CANNON, *Registrar*

Elon College. - - - - North Carolina

Home Atmosphere—Reasonable Rates—Clean Athletics—Christian Spirit

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational Christian Church.

BOARD OF EDITORS.

J. O. ATKINSON, D. D.....Editor
E. C GILLETTE, D D.....Associate
I. W. JOHNSON, D. D....Contributing
ELISHA A. KING, D. D...Contributing
J T. KERNODLE....Managing Editor

DEPARTMENTAL EDITORS.

H. S. HARDCASTLE...Sunday School
J. G. TRUITT, D. D.....Sermon
F. C. LESTER.....Young People
H. E. ROUNTREE.....Altar

SUBSCRIPTION RATES

One Year $2.00
Six Months 1.00

Trial Subscriptions: Five or more new subscriptions sent in at one time by pastor or president of any church organization, three months for 40c each.

Published Every Thursday at Richmond, Virginia, by the Central Publishing Company, Inc.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Change of Address: Be sure to give both old and new address when asking that your address be changed.

All news matter and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsyth Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

Receipts: The change of label is your receipt for money paid. The label shows date of expiration, and change on label will appear the first or second issue of the month following renewal, provided it was received before the 25th. No other receipt will be sent unless requested. Please notify the Richmond Office if label is not changed as above.

MARRIAGES

MAY—BLOSE.

Mr. Willie May and Miss Ruth Blose came to my home July 28, 1934 and were quietly married in the presence of a few intimate friends and relatives. The bride is a member of our Bethel Church and a daughter of Brother and Sister William Blose, who are also members there.

Best wishes to the happy young couple.

A. W. ANDES.

OBITUARIES

RITENOUR.

Rachel H. Ritenour was born April 23, 1888 and died August 4, 1934, at her home in Clarendon, Va., aged 46 years, 3 mos. and 11 days. Sister Ritenour was a native of Powell's Fort and used to attend our church at Dry Run during the early years of my ministry there. Sister Ritenour was bereft of her husband, Floyd Ritenour, nine months ago. Her remains were brought to the home of her brother-in-law and sister, Mr. and Mrs. Wm. R. Coffman, near Woodstock. A brief service waas held there by the writer on August 7, 1934, and a service at the Methodist Church in Woodstock, conducted by her pastor from Clarendon, assisted by the writer.

A. W. ANDES.

SATTERFIELDS.

The home of Brother and Sister Walter Satterfield has been in great sorrow occasioned by the death of their twin children, Christine Geneva and Ralph Delano. They were born February 16, 1934. Ralph died June 28, 1934, aged four mos., and twelve days. Christine living nine days after the death of Ralph, was four months and twenty-one days old. The funeral of each was conducted at the home by the writer and Rev. Mr. Sayer of the Baptist church and the burials were at Liberty Christian Church where the family hold their memberships. There are fourteen brothers and sisters surviving. Brother and Sister Satterfield have the sympathy of a host of friends and their faith in the promises of Jesus and his word that their darlings are in heaven and they shall see them again is their comfort.

C. E. NEWMAN.

FOSTER.

Jacob E. Foster was born August 9, 1875 and died August 4, 1934, aged 58 years, 11 months and 25 days. Brother Foster was a faithful member of our Leaksville Church and a deacon of that church. He was also active in the Sunday School work of Page County, holding for a number of years the position of president of the County Sunday School Association. He was a frequent delegate and attendant at our own conferences and Sunday School conventions, and an active worker therein. The announcement of his death brought sorrow to the hearts of his many admiring friends. He will be greatly missed in the church and community.

Surviving are his widow, two sons and four daughters.

Funeral services were held at Leaksville August 6, 1934, in which the writer was assisted by Rev. A. W. Campbell and Rev. E. L. Cave.

A. W. ANDES.

LAWNSBERRY.

Mrs. Mattie Ann Lawnsberry, relict of the late John Henry Lawnsberry, was born December 21, 1861 in Mosco, Tenn., and fell asleep July 24, 1934 at the home of her daughter, Mrs. O. M. Cockes, Elberon, Va., after a lingering illness of several months. Aged 73 years, 7 mos., and 3 days.

On her sixteenth birthday she was married to John Henry Lawnsberry and God blessed this union with 7 children.

Early in her life she professed faith in Jesus Christ and united with the Methodist Church and remained faithful until the end.

It has been my privilege and pleasure to be the pastor of her daughter for two years and to know Mrs. Lawnsberry was to love her and to feel the presence of the Master when with her.

She is survived by her daughter and one son, Mr. Craig Lawnsberry of Norfolk, Va., and 4 grandsons and 1 granddaughter.

The funeral was conducted from the home of Mrs. Cockes by the writer and the body was carried to Norfolk for interment where we were assisted by Revs. Watkins of the M. E. Church.

God bless those who mourn her going and wait for His return.

C. E. GERRINGER.

PIEDMONT COLLEGE

Located in

"The Blue Ridge Highlands"

An accredited college with an enviable reputation for superior classroom instruction, and wholesome student life.

Standard courses leading to the A. B. and B. S. degrees. Careful, scholarly instructors.

A refined Christian atmosphere. All of the cultural elements essential to a liberal education.

A minimum of expense. Tuition and board for the entire academic year only $273.50.

For information, write

GEORGE C. BELLINGRATH, *Dean,*
PIEDMONT COLLEGE,
DEMOREST, GEORGIA.

Southern Seminary Foundation

(*Successor to Atlanta Theological Seminary.*)

AFFILIATED WITH

Vanderbilt University

The Foundation and the other Foundations that are affiliated with Vanderbilt University School of Religion comprise the only Interdenominational Theological School in the South. Through this affiliation the students enjoy the rights and privileges of Vanderbilt University.

DEGREES.

Candidates for degrees are required to have completed their college courses.

The degree of Bachelor of Divinity is offered to qualified students who complete the required courses.

Vanderbilt University also offers the degrees of Master of Arts and Doctor of Philosophy, in accordance with the regulations established in its several departments.

MORE THAN A SCHOOL OF THEOLOGY.

Because of our affiliation with Vanderbilt, our relations with other nearby colleges where our students can take courses without tuition, and the cooperation of the American Red Cross and other social agencies in the city, we prepare students for many types of Christian service.

For information write

WILLIAM JAMES CAMPBELL, *President,*
330 BUTTRICK HALL, VANDERBILT UNIVERSITY,
NASHVILLE, TENN.

ELON COLLEGE, N. C.

THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

IN ESSENTIALS, UNITY. IN NON-ESSENTIALS, LIBERTY. IN ALL THINGS, CHARITY.

VOLUME LXXXVI. RICHMOND, VA., THURSDAY, AUGUST 30, 1934. NUMBER 35.

THE SUN'S OBSERVATORY

College Library

Then It's News.—

It really isn't news when a road goes over a bridge, but when a bridge goes over a highway it is an engineering feat of news value. That's what happened recently near Spokane, Wash. A bridge took a highway journey from across a stream at Colfax to a new site six miles distant.

Methodist Church Abandons Assessment.—

The Methodist Episcopal Church, South, has until recently followed a system of "assessments" whereby the members of local congregations were told what amount was expected of them during the year to come. This plan has now been abandoned by action of the board of lay activities of that church, which is making plans to raise funds for the church in the future by "voluntary contributions." We are told, however, that while the new method of church collections will be voluntary, the local board will issue "suggested quotas" to each member.

The Next Speaker?—

Practically every Democratic member of the House whose length of service and general record entitle him to be classified under the term of "leader" is now engaged in two races: one for reelection to Congress and another for Speaker of the House. Mourning for the beloved, white-haired Speaker Rainey of Illinois is sincere. So is the ambition to succeed him to the Nation's second most powerful position. Nobody can say yet who the chosen will be, but there are a lot of people who would like to know who Vice-President Garner "thinks" will be the next speaker.—

Bells To Ring For Methodism.—

On Wednesday, October 10, 1934, the big bell in the Baltimore, Maryland, City Hall will ring 150 times in commemoration of the sesquicentenial of the organization of the Methodist Episcopal Church. Other bells of the various denominations will add their jubilations. The 150 strokes are one for each of the years since 1784, when 62 preachers met in what was known as Lovely Lane Chapel for the event which has long since proved of international significance. From this small beginning has grown the largest and most universally diffused group of Protestant Christians in the United States. From this group, also came the beginnings of what was later to become, under the leadership of James O'Kelley, the Christian Church in the South.

Forest Fires Cost Money.—

It is figured by the Americn Tree Association that forest fires cost the country an average of $200,000 a day. This is a comparatively small item when compared with the amount being spent daily by the Government on "recovery" projects, yet it mounts up when figured by the year. Then the results of forest fires are hard to measure in money, or actual fire damage. It has taken the drought that has been sweeping the nation to drive home the necessity for preserving the tree-covered areas now existing and the advisability of adding to them by a systematic plan of reforestation. A stronger ban should be placed on the carelessness which is responsible for quite the larger part of these fires, and the guilty party should be held liable wherever possible.

The Ku Klux and the "Kingfish."—

Others have tried in vain to oust "Kingfish" Huey Long from his throne in the political arena of Louisiana. Now his troubles are to be added to by the Ku Klux Klan, which has recently branded him a "menace to organized society" and now promises to bring about his defeat at the polls. Dr. Hiram W. Evans, imperial wizard of the klan, may be called upon to take personal supervision of the campaign. The Senator is quoted as saying that if he does, he will be sent out of the State "with his toes turned up." The "Kingfish" is usually brave enough to jump on his enemy with both feet regardless of that enemy's size, but he is faced this time with the difficulty of fighting a shadow, as the klan, since its re-assembling, has again become an order of absolute secrecy.

A Hog-and-Corn-Tight Alibi.—

Low prices of farm crops had the Administration by its ears a year ago, and threatened high prices are causing nightmares in the same official circles this year. The big problem is how to establish a plausible alibi for the policy of crop and hog destruction followed by the AAA before the drought brought an abrupt end to this deliberate destruction and restriction. Every alibi offered to date has been ripped to shreds by the consuming public by the time it was off the Government press agents' mimeograph machines. First explanation was that by slaughtering farrow hogs, feed was conserved to feed hogs that now will need it. That alibi broke down of its own weight, for most any child knows that last year's feed was not held over for this year's hogs. Other explanations, to date, have been equally silly. The real search is for a hog-and-corn-tight alibi. —*Exchange.*

The Drought Relief—And Fair Play.—

The question has been raised as to whether the farmer in the drought area can afford to accept relief at the price the government demands. It is true that the farmer does not have to sign, but in many cases the alternative may prove to be starvation. *Hoard's Dairyman* calls the situation a national tragedy, and says: "Until we saw the contract itself, we refused to believe any American government could exact such a deplorable and inexcusable requirement in return for aid extended those in dire distress. . . . We believe in the integrity and good sense of the dairy farmer. We believe he should be free to act, or we must abandon our heritage of democracy. He has the right and privilege to disagree or agree with a governmental proposal without compulsion from any source. Denial of this right. . . is evidence of the extent to which bureaucratic officials would go to gain their ends." The agreement demanded by the AAA provides that the farmer agree: "To cooperate with further general programs pertaining to the adjustment or reduction of production or for the support and balance of the market for cattle or dairy products which may be offered by the Secretary of Agriculture. . . To execute the agreements necessary to participate in such programs and necessary to share in the payments that may be paid by the secretary for the performance thereby."

Labor Day.—

Next Monday is Labor Day, and once again the thoughts of the nation are turned specifically toward the men who toil. The *Methodist-Protestant Recorder* reminds us that "God's world requires workers to change the wilderness into a vineyard." It also calls attention to the fact that these laborers are in two groups. One directs the industry while others dig in the soil. Both alike are useful. Each is indispensable to the other. Without the executive the workman stands idle. Without the laborer the householder's vineyard is choked with weeds." With ten millions without employment today, conditions continue serious. Yet one must not fail to remember that there are many who would pick and choose what work they would do. We agree with our contemporary that the wages of the laborer must not go below the point of subsistence—yet no sane man would refuse a half-a-loaf if he were hungry for bread. It would reduce the expense to which the government is now being put to feed the unemployed if each of these ten millions were earning even $5.00 a week. There is nothing to be said for the employer who takes all that the laborer produces for himself, but one cannot continue to hire labor at a loss, for eventually both lose—the employer his business and the laborer his livelihood. The need of the nation as Labor Day approaches, is a conscientious effort on the part of both labor and capital to arrive at a common point where labor will receive a just compensation, and capital will receive an honest day's work. The amount of the medium of exchange means ultimately less than nothing—what kind of subsistence it will provide is all important.

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

Rev. R. L. House, Newport News, is this week assisting Dr. I. W. Johnson in a series of meetings at Liberty Springs, Va.

Our deepest sympathy and anxiety are expressed for Mrs. C. D. Johnston, wife of our beloved Orphanage Superintendent. Mrs. Johnston was carried to a nearby hospital for a major operation last Saturday. Our prayers for her recovery.

Elon College gives glad greeting and heartiest welcome to Dr. G. O. Lankford and family now returned after months profitably spent health seeking in Florida. Dr. J. U. Newman and family having moved into their new home, on the site of the former residence that burned in February, Dr. Lankford and family are occupying "Ladies Hall" on the college campus.

Dr. L. E. Smith, President of Elon College, was one of the featured speakers at the Bible Conference, Massanetta Springs, Harrisonburg, Va., Saturday, August 25th and Sunday, the 26th. This Bible Conference is interdenominational and has had on its roster of preachers and lecturers this year some of the most distinguished divines of Scotland and London, as well as of America.

The following announcement is acknowledged in THE SUN office: "Dr. and Mrs. James Oscar Atkinson announce the marriage of their daughter, Mary Adelia to Mr. William Ernest McCandell on Saturday, August 25, 1934 at "Town Point," Suffolk, Va. At home after Sept. 15th at Buckingham Apartments, Norfolk, Va." We are wishing that the happy pair may have long life and a home in which peace, prosperity and love may abide continually.

Christianity is a singing religion. It commenced in the Angel's Song and it has inspired thousands of songs since, and new ones every day. Christianity is a preaching religion. The men and women of its early day went everywhere preaching the gospel. Christianity is a supporting religion. It gives the Star of Hope in a dark world, and promises man in the land of the unsetting sun when night is falling upon the eyes of the aged and dying.—*Selected.*

Rev. J. L. Neese, Greensboro, has been called to and accepted the pastorate of our Reidsville church. Deacon A. H. Hinshaw of our Palm St. church, Greensboro, writes us: Our postor, Bro. J. L. Neese is giving up the work at Palm Street church, Greensboro, writes us: Our pastor, Bro. the church at Reidsville. These two churches, now combined into a pastorate make a good field of service for the right man. Pastors who are considering a change for the coming year, and who would like to be considered for this work should write A. H. Henshaw, 17 Poplar St., Greensboro-N. C. and O. W. Hines, McLeansville, N. C." Rev. Neese has done a great work in building up the congregation and membership at Palm Street and Hines Chapel during the years of his pastorate and he will carry into his Reidsville pastorate that zeal and consecration which can only result in growth and progress there.

The Christian Church representation at the Massenetta Bible Conference this year was perhaps the largest that has ever been recorded there. Rev. Joe French, passing through Richmond last Monday gave us the list of the ministers present. It included, besides Rev. French, who serves Ocean View and Berea (Norfolk) Churches, the following ministers: Revs. A. W. Andes, Billy Andes, W. B. Fuller and M. L. Weekley, of Harrisonburg; Revs. F. E. Hyde and E. T. Cotten, of Ohio; Rev. R. Lee House, of Newport News; Rev. R. A. Whitten of Portsmouth; Dr. W. M. Jay of Holland; Dr. I. W. Johnson of Suffolk; Rev. J. F. Morgan of Norfolk and O. D. Poythress of South Norfolk, Rev. E. B. White of Windsor; and Dr. C. H. Rowland of Greensboro, N. C., and L. E. Smith of Elon College. We do not have a list of the laymen who were present, but there is usually quite a large representative number who attend from the nearby churches of our denomination.

ALABAMA LETTER.

Lanett, Ala., Aug. 25th.

I have just finished my Revival campaign and arrived home yesterday after a term of seven or eight weeks in active service.

Since I wrote my last note I have been in meetings at Cragford, Ala., with Rev. G. H. Veazey and at Antioch with Rev. J. D. Dollar. At each of these churches we had a fine meeting. While there was no visible increase in membership there was a great strengthening of the forces of the present membership. We had fine attendance and the people seemed to be very much interested in the Gospel preached.

There was much constructive work done at Antioch and great good will come from the meeting there. However, there was much to interfere with the success of the meeting. During the time one of the older members died, and others were sick in the community.

My last meeting was at Pisgah or "State Line" Church. The old church, which after a period of some 12 or 15 years has been repaired and renewed, or reorganized this year. They are now having a Sunday Afternoon Service regularly, which has been the best I could do for them.

This is one of the first Congregational churches that was ever organized in this county. Its history would fill a volume. We began our revival there last Sunday P. M. and continued with good services each day until Friday at 11 A. M. It was a great meeting. Many hearts were rejoiced. Good attendance and good order prevailed. Fourteen new members were added to the roll, three by letter, eleven by profession of faith. The closing service was indeed remarkable. Nine members were received to fellowship at that time. We closed the meeting with a communion service. The ordinance of baptism will be attended next first Sunday afternoon.

In many respects this has been the greatest revival season of my life. My time has practically been spent among our weaker churches and the Master has paid well for the work done.

I turn my mind and heart now to my own field and look forward to the best Conference report yet made.

Don't forget our Home Coming service here at Lanett Christian Church the second Sunday in September. It will surely be a great day for the church. And we will have a great fellowship together. Hon. W. B. Bowling of Lafayette, Ala., circuit Judge of the fifth judicial circuit of Ala., will deliver the address at 11:00 A. M. Rev. Dr. F. P. Ensminger will speak at night. Other speakers for the afternoon will be former pastors of the church. Appropriate music will be rendered, so please come and enjoy the day.

G. D. HUNT.

WHILE WE THINK OF PUBLIC ENEMY NUMBER ONE LET US NOT FORGET OTHER ENEMIES WHO ARE ALSO NUMBERED.

By TIMOTHY THOMAS.

Possibly few people except the President of the United States have their acts and achievements recorded in very press of the land.

It was not many years ago that two boys made a flying machine, and the name of Wright went into possibly every publication in the land.

A boy unknown except to his immediate circle of associates winged his way from New York to Paris and became the most widely known and most popular young man of the nation. Millions of comments and popular acclaim of this boy's achievement went into the world's every publication.

Not long since a boy—possibly an average boy—in one of our western states was not known beyond his immediate community. His mother died, and his father being busily engaged perhaps did not give him the companionship and care which the boy deserved and no doubt longed to share. This boy being natural and normal took his place in high school at the age of seventeen. He became deeply in love with a girl, but the girl on whom he wished to bestow his heart did not reciprocate. That was his first disappointment, and many share with him the keenness of it.

Of his own will this boy chose other companions, and among these a man ten years his senior who was addicted to drinking. One day they went into the community store, a store owned by one Frank Morgan. This boy and his companion were intoxicated. Morgan was overpowered and relieved of a small sum of money. This was the boy's first offence, and being such, his father suggested that he plead guilty—which he did. The judge imposed a sentence of ten to twenty years, while the boy's senior companion stood trial and got off with a light sentence. The difference in sentences again brought disappointment and bitterness toward society.

A few years passed, and Mr. Morgan, a big-hearted member of the Friends Church, circulated a petition for a parole—which was granted. The boy returned home, and on the first Sunday thereafter attended Mr. Morgan's church, the lady minister taking as the subject of her discourse, "The Prodigal Son." The boy wept and after the service expressed his appreciation to the pastor for her message, and gave evidence of penitence.

The boy started in search of a job, but found none. People distrusted him, and though they spoke their words of praise and approval of the pastor's sermon on the prodigal's return, they were unwilling, it would seem, to offer a helping hand to the prodigal at their door. The cold reception embittered the boy, and he turned to a life of crime. The record of his crime has been recorded in possibly every periodical in the land.

The other day Rev. Charles M. Filmore, whose name is a household word throughout the length and breadth of the land because of his song, "Tell Mother I'll Be There," spoke comforting words to a grief-stricken family, and said: "Earth to earth; ashes to ashes; dust to dust," and the boy's body was lowered in the family plot in Crown Hill Cemetery, Indianapolis, Ind.

Thus ended the career of the nation's criminal, rated as society's greatest enemy. The responsibility for his revolting career may not be ended.

Thy eye can make the world dark or bright for thee; as thou look'st on it, it will weep or laugh. —*Ruckert.*

OUR COLLEGES—THEY ALSO SERVE.

By Frank W. Stephenson.

Our churches, our Sunday Schools, our Endeavor Societies, our Auxiliaries, our pastors, our missionaries—we know they are active agents in Kingdom building. We think of them as positive forces in the effort to win men to Christ and to build them up in Christian faith and character. Some serve one way, some another. Some have one purpose, some another. Some work one way, some another. All, however, are dedicated to the single task of building the Kingdom of God.

Is this true of our colleges? Is an educational enterprise like a church related liberal arts college a real or an imaginary factor in Christian work? When young people are mastering the intricacies of ancient or modern languages, of science, history, philosophy, mathematics, sociology, economics, education, religion, and any other of the more recent branches of learning, are they active agents in Christian work, or are they negative, passive, unfriendly, hostile, indifferent, any or all?

The great strain to which most people have been subjected in recent years has had a tendency to make them super-critical, irritable, hasty, inducing them to a superficial fault-finding and a failure to appreciate important values, whether in organizations, institutions or individuals. On the other hand, these hardships have prompted a re-examination of almost every accepted institution, organized, system of thought, custom and whatnot, whether public or private, civic or church, personal or social, with a view to learn their real value and whether or not they are worth preserving. Sometimes this super-critical attitude has resulted in the development of a spirit of resentment leading to a resort to force which has violently overturned governments, wrecked great business institutions, and threatened to injure some of the more fundamental expressions of the finer things of the spirit. In change people have hoped to find liberty and opportunity. They have gone to such extremes that the results seems more like chaos than progress.

In the midst of the prevailing unrest, change and confusion, the church-related schools have gone quietly about their work, ministering to thousands of the choicest of American youth, holding firmly to their ideals and conceptions of duty and truth, endeavoring to exemplify a type of life unique among men because of its unusual Christian quality, and in their own special way rendering a service to God and men that is bound to inspire confidence when understood and appreciated. The Christian college is a positive agency in the task of building the Kingdom of God. It is indispensable, and it connot be lost without doing grave injury of the prestige and power of the Christian church.

Colleges may or may not be Christian. That the church colleges are Christian, in the great majority of cases at least, we accept without question. There may be a difference in degree or quality, even as between individuals, but that is something in which we are not now interested. A more fundamental question is this: Is the service the church college is rendering a Christian service? If so, in what way?

There is a difference between the church and the non-church school. The former is fostered by the church; administered by Christian men in Christian ways; encourages Christian activities, programs, services and plans; provides special studies for those who desire to equip themselves better for religious work; employs only Christian teachers; 95 per cent of the students are members of some Christian church; they are devoted in most cases to Christian ideals, principles and purposes; they observe Christian customs; and in other ways align themselves unmistakably on the side of Christ. These testify to the positive Christian character of the church-related college and do exert a definite influence to create a trend in that direction in the lives of the students.

To conserve the spiritual life of our young people is a primary responsibility of the Christian college. That spiritual life of the student has been developed during the pre-college years in the home, local church, in daily contacts with Christian people, and through his own personal experience of God in Christ. He is not as Christian as he should be, of that there is little doubt. He is still growing in grace and in knowledge. He has not become, he is becoming. He has not arrived, he is on the road.

If the Christian college exerts an influence to counteract the forces of moral degeneration and destruction; if it makes a definite contribution to continued growth and development in Christian character; if it strengthens noble loyalties, right attitudes, unselfish purposes, high ideals, deep convictions and the spirit of service, then truly it is conserving the finest qualities of the human spirit. It is rendering a praise-worthy service.

The Christian college exalts and magnifies Jesus Christ. It proclaims and tries to practice the teachings of Christ. It provides Christian organizations and tasks for the students. It chooses with care high types of Christian men and women for the faculty. Usually its executive is an outstanding Christian minister, himself trained in the schools of the church and with some years of active service in the pastorate. In fact, the atmosphere in the church college is surcharged with Christian elements. How can a student fail to feel the impact of those forces upon his life? He cannot, unless he deliberately steels his soul against them. A few do, but the majority have a different attitude and are definitely benefitted, edified and blessed. The years in college conserve as well as strengthen their spiritual life.

During the time spent in college the student finds it necessary to make many new adjustments. He is introduced into a wider field of human knowledge. He hears and reads many things both new and strange and which seem frequently to be in conflict with his accustomed way of thinking and believing. Unless wisely guided he will be in real danger of spiritual ruin. Take, for instance, the question of evolution. He has often heard parents, pastors, Sunday school teachers and others criticize evolution as a teaching of Satan and that all who accept it are unorthodox and agents of sin. He now learns that this theory is accepted by the great majority of scientists and that most well informed individuals look upon it with favor. But he learns also that there are two kinds of evolutionists, the theistic and the atheistic, the believer and the unbeliever. Mark you, he is not told what to believe. That is not the teacher's business and he knows it is his task to help the student find the facts by his own study and investigation and then draw his own conclusion, for or against.

The student in the Christian college has this very definite advantage, his teachers are Christian men and women, believers in God, disciples of Christ and interpreting the universe, human history and human experience from that standpoint. If they have any prejudices it is because they accept Christ and believe His Gospel. Is there as much risk in committing our youth to such characters as there is in sending them to non-church schools where the situation is apt to be vastly different? Young people need trustworthy guides for they are passing through a critical period. The teacher who walks in the light, which is in Christ, is the more trustworthy.

Two things characterize modern life, a materialistic philosophy and a cynical spirit and attitude. Materialism leaves no room for any spiritual entities or forces. Human beings are a slightly higher order of brutes. Life is reduced to little more than co-ordinated chemical reactions. Right is the will of the ruling power, goodness is indeterminate and at best debatable and changing. Love is a transitory sex-impulse, brotherhood an utopian dream, and belief in God a relic of a fearful past, a childish inheritance no longer necessary. In such teachings there is no room for conscience, for personal responsibility, duty, beauty, right, goodness or truth. Personal pleasure is the only almighty force in this world and the strongest arm is the only standard of right. Conduct is a matter of expediency.

We have had our fill of debunkers, those individuals who delight to wallow in the filth of human shortcomings. The heroes of church and state have been subjected to the closest scrutiny, and any mistake, doubtful habit, unsavory rumor, salacious gossip it is possible to discover is laid hold upon greedily and gleefully. It is dragged out into the open, painted in lurid colors, dwelt upon, magnified, distorted, and declared to be the window which permits us to catch a glimpse of the real person. O yes, some of his virtues are incidentally mentioned, sometimes even praised in glowing verbiage, to give the appearance of fairness, and yet with a cynicism calculated to create doubt rather than respect or reverence. It is the work of the conscienceless and destructive cynic.

Such debasing philosophies and attitudes make the Christian heart sick. We would despair were it not for the loyalty of Christian people, Christian pastors, Christian teachers, Christian missionaries and Christian colleges. In the Christian college in particular young people live under holier and more reasonable influences. They become endowed with a quality of life which sends them forth to their chosen vocation in the spirit of the crusader and reformer, believing in the essential spiritual character of men and women, in love with the beautiful, the right, the good and the true. Above all they have found in the Christ of Nazareth not only a revelation of God but of that which man may become through the energy of His Spirit. If the race is to be saved from its own folly and sin that salvation will come through the kind of leaders of the meaning and character of life is the highest and best because it is Christian.

The time spent in college is a period of ripening, maturing. The physical and nervous forces are becoming better organized, better co-ordinated. Training and experience have enriched the mind and heart, the judgment is sounder, interests more normal, and the meaning of life better understood. It is the time when a number of great life decisions are made, such as the vocation, the attitude toward Christ, the choice of a mate, and the dominant motives and purposes.

The environment during the later adolescent period is of the utmost importance for its exerts a considerable influence on these decisions. If that influence is anti-religious or even non-religious, instead of positively and sympathetically Christian we can rest assured the consequences will be disappointing. Attitudes of neglect and indifference are certain to manifest themselves. These might develop under the most favorable circumstances but are less likely to when the environment is more ideal. From many directions today there presses in upon the souls of youth forces of doubt, of unbelief, of positive denial.

(Continued on page 7.)

E-D-I-T-O-R-I-A-L

EDITOR
J. O. ATKINSON, ELON COLLEGE, N. C.
ASSOCIATE EDITOR
E. C. GILLETTE
117 W. Forsyth Street, Jacksonville, Fla.
CONTRIBUTING EDITORS
I. W. JOHNSON ELISHA A. KING

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Holy Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and of Church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE CHURCH.

We are uncertain and unsettled about some things, the State for instance, the Nation in fact, civilization itself forsooth. We doubt if these, either of them, is secure, will abide. And there is good ground for our doubt. For states have gone to pieces, nations have crumbled, civilizations have perished. And there is no evidence, or guarantee that either or any of these as they are today will abide.

Of one institution, thank God, we can be certain. The church abides, is secure, and will not perish. The reason for this is given by Stanley High writing in *The Christian Herald* for August about one church, now 300 years old of which High is pastor:

"The church changes. But it does continue. It moves with the times. But on the fundamentals it stays put. More than any other institution it offers an anchorage and something worth anchoring to. You go back through the 300 years of the history of my church and you will find differences of all sorts. But one thing you will discover. That through those three hundred years this church, like all Christian churches, has hammered away at one job: endeavoring, with God's help, to unroot the evil and nurture the good.

"Thirty years hence or three hundred, if you were to drop in on my church or on yours, you would note the superficial differences. But if you listened you would recognize the ancient emphases. You would hear its voice raised to declare that 'the wages of sin is death'; assert that 'blessed are the merciful for they shall inherit mercy'; to state its conviction that 'the things that are seen are temporal, but the things that are not seen are eternal.'"

In founding the Church our Lord promised its permanency. "The gates of hell shall not prevail against it." The cause of its permanency was that the eternal and living Son of God knew that Truth, though clothing itself in different apparel through the years, was itself eternal, and must have witness constantly in the world. The Church is permanent, and perisheth not, because it bears living testimony to the imperishable truth that Jesus the Christ is the Son of the Living God.

J. O. A.

OUR SCHOOLS.

It will soon be school days again. Thousands of happy children will find their way to public schools; other thousands of boys and girls to college. And with these thousands largely rests the destiny of our nation in years to come.

Here is indeed a source of doubt and gloom. *The Christian Herald* tells us this:

"Here's a part of the story in statistics. If you think boys and girls are important, just fix these facts in your mind. During this school year 2,280,000 American children of school age were not in school. Last fall 2,000 rural schools in 24 states failed to open; by April 1st, 20,000 rural schools, affecting over 1,000,000 children, had closed. This last school year, there were more than a million more high-school students than in 1930. But there were 50,000 less teachers. One out of every four American cities, this year, shortened its school term. In most American cities, today, the school-year is shorter than it was 100 years ago. More than 200,000 teachers—one fourth of all public-school teachers—received, for this year's work, less than $750.00: some 85,000 of them received less than $450.00. Try to get your house painted or your car repaired at that rate of pay."

It is well enough to have good roads, fine houses, comfortable cars, and all that if we can afford them: but one thing we cannot have, except to our eternal hurt and undoing, and that is neglected schools with children growing up in ignorance.

J. O. A.

"JIN."

"This must be remembered," (it is Kagawa, the great evangelist of Japan who is calling us of America and the world to remember that) "Shinto, Buddhism and Confucianism all teach love to a certain degree. There is a vast difference, however, between the instinctive love of animals, the ethical love of human beings and the redemptive love which God revealed through Christ. Animal love is purely instinctive, and is not subject to the correction and control of reason. Human love, though more instinctive, attempts to become rationalized only within the bounds of human relations. Confucius called this "jin," the way of benevolence. But the jin of Confucius is not rooted in God." And so Confucius called it jin —the way of benevolence. Many of us in a Christian land, and some in Christian churches, call it the way of benevolence, like Confucius did, and leave God out. We accept and make a poor attempt at the second great commandment and ignore the first and greatest commandment. "In Christ alone,"—I am quoting Kagawa again, who says, "In Christ alone, and for the first time, was made known to mankind the love of the Cross which forgives enemies and saves sinners."

The way of benevolence, jin, is not enough. If so, Confucius is sufficient and we do not need Christ.

J. O. A.

JUST A WOMAN.

It was just a woman, and she a woman living in sin and sordidness to whom our Lord first announced His Messiahship. Just a woman—a Samaritan woman at that. It was just a woman who gave to our Lord the first pure and unselfish love offering, pouring out on Him her box of ointment, very precious, despite the protests of the practical (?) disciples who wondered at the waste, and wanted to "relieve the poor." And it was just a woman to whom our Lord paid the highest tribute of praise that He ever paid to anyone on this earth, "Wheresoever this gospel shall be preached, this that the woman hath done shall be spoken of as a memorial of her."

Spiritual discernment, in that sphere of achievement, woman reigns supreme and is man's superior. We hear much of the woman's sphere, of her enlarging field of secular pursuits and activities, of her "rights, privileges and powers."

In one field, however, she need have no fear of competing with man, or of crowding man out. In the realm of the spirit she has discernment, prestige, power, insight that man cannot surpass her in or take from her. In the realm of the spirit, woman, just a woman, leads on and is man's superior.

J. O. A.

MAKE JESUS KNOWN.

"I suppose it is a rare case when a brother or sister sees that the great objective of the church is to make Jesus known to all men in all lands." So Rev. A. D. Woodworth, returned missionary from Japan supposes. And the more is the pity. For if we lose sight of the main objective, then the church is a ship at sea without a compass or rudder. Our Lord did not make optional, He made imperative, the main objective of His church. "Ye *shall* be witnesses unto me."

There was and is good reason for this. In Him only is the power to reach, redeem and save. Human love is not enough. The most passionate minister or missionary that ever lived did not have love enough to lift a soul from sin, or save a man from ruin. Only divine love is strong enough for that. It is not human love, it is the love of God as revealed in His Son that can reach, redeem and save the sin sick soul. That is why our Lord said, "Ye shall be witnesses unto me"—everywhere!

J. O. A.

It is averred in a current periodical that "perhaps no well-informed man can now be found who believes the first three chapters of Genesis." Among the well-informed who could at one time be found who believed them, and also believed that Moses wrote them, may be mentioned, Jesus and Paul. And the religion they taught has not been improved upon as far as I am able to recall. Let some "well-informed man" who "can now be found" who does not "believe the first three chapters of Genesis" write something in religion comparable to the Sermon on the Mount or the Epistle to the Romans.—*C. E. Wallace.*

The old colored farmer was not a preacher, but he could get at the gospel truth in a very effective way, as the following incident discloses most clearly: A white man asked our farmer friend what church he belonged to and the old man replied: "Bless ye, sah, dah's fo' roads leading from hyah ter town—de long road, de hill road, de sho' road, and de swamp road—but when Ah goes ter town wid er load er grain dey don't say ter me 'Uncle Calhoun, which road did yo' come by?' but, 'Cal, is yo' wheat good?'"—*Free Will Baptist.*

WHEN YELLOW EARTH TURNS TO GOLD.

By Robert M. Bartlett.

Impressions of England and Anglo-American Unity.

There is an ancient Chinese proverb—"When three men are of one mind, yellow earth is turned to gold." These words gained new meaning these past few weeks while living in England. I was conscious many times how the mind of man outreaches the limits of nationality and how it can transform the boundaries and limitations of our modern nations into the pure gold of friendliness.

England is the one foreign land where Americans feel at home. There is no barrier of language and there is a history which belongs to us as well as to our English cousins. After living with them for a time we realize that we should join in a more united effort to advance the Christian program for world brotherhood and peace.

William D. Howells once said, "Nothing in England seeks you out, except the damp. Your impressions, you have to fight for them. What you see or hear seems of accident." This was not our experience. Living in an English town, we found that friendship was just as warm and genuine as it is over here, and the people just as hospitable and altruistic. We were in many homes for tea, dinner, evening coffee and informal visits. Everywhere we found that we were of one mind on the fundamentals of life.

Of course there are striking contrasts between life today in our two countries. We are apt to see most conspicuously the defect of foreign lands and to enlarge on limitations rather than virtues. Visiting England is like visiting grandmother in the country. We feel the difference of age, we are divided by years of change. We find grandmother following old-fashioned standards. We love her just the same, but we cannot help noting that she is backward in some ways.

One of England's defects is lack of conveniences and improvements. The houses do not have screens and there are plenty of flies. The English wasps are like the locusts of Egypt. They haunt every tea table from London to Land's End, gloating over the jam and fighting for entrance into every marmalade jar. Refrigerators are uncommon. There is no general delivery of ice as here. Our American thirst made us dream of ice cubes and sodas as we toured the island kingdom in the summer sun.

The English plumbing is a fascinating display of pipes that cover kitchen and bathroom walls. They seem to be considered essential features of interior decoration.

Lighting fixtures are works of distinction, always suspended in the wrong part of the room, where they flood your eyes with a glare of light. There is a lack of cellars and central heating.

These inconveniences convince the American that England is conservative. Reluctance to change is everywhere in evidence. In business the shops are not as prompt and efficient as our Yankee models. Clerks are always courteous, but promptness in service is not so essential. With all this conservatism in business, London remains the world's chief of trade. There is no city that is more cosmopolitan and international and as tolerant of black, brown and yellow.

The British tendency is illustrated in the motor trade. Our English friends are not as far along as we are in the production of cheap, efficient cars. They do not expect the speed and perfection that we do. The motorist over there expects most of his roads to be narrow, flanked by hedges and cursed by innumerable curves. He is accustomed to drive with motor bikes and push bikes to his right and left. In talking about the left-hand traffic system, an English friend said, "It is foolish for us to go on driving on the left hand side when practically every other country has the right-hand drive. But we can never change it now that we have gotten started on the left. You could in America, but we can't do those things here."

Established custom rules in things great and small, and for this reason the average man in England looks with surprise and admiration at an American experiment like the NRA. Everyone I met seemed to admire President Roosevelt and be filled with questions about his policies and the situation over here. A London banker said to me, "We never could tackle a problem like that one here. We prefer to plug along and let natural forces take their course. England will just muddle through to better days."

One also finds in England a provincialism quite like our own. People there assume, as we often do, that their nation is the center of the universe. We were asked a good many times such naive questions as, "Do you have many Indians in Massachusetts?" and, "Are there many wild animals like bears around?" The children usually asked how many racketeers I knew, and were disappointed when I replied, "Not a one."

Again and again, while stopping for gasoline at a petrol pump, we would say, "Beautiful country around here." And in some mysterious way the chap would discover that we were Americans, and reply, "Yes; suppose you don't have anything like this in your country." We knew he would not believe us if we told him about the Grand Canyon, Glacier Park and the Berkshire Trail, so we agreed with him and drove on. Every man likes to be told that his country is best of all.

This provincialism is also revealed in England's speech. Returning to the mother country, I discovered that I did not know how to pronounce my own name. Invariably when using the telephone I would repeat, "The name is Bartlett," and hear the reply, "What name did you say?" as if I were a native from the Fiji Islands with an unheard-of name. And after several repetitions with every known inflection and variation that my tongue could make, the voice would answer, "Oh, Bartlett." It was pleasant to be told how to say one's own name.

Our cousins over there believe that we abuse the King's English. Our slang is unpardonable, but they proceed to regale us with their "rather, bully, righto, or I'm all done-up today, or I'll pop in to see you this evening around three-ish or four-ish." They laugh at us for calling Magdeline, Magdeline, and remind us that it should be Maudlin. They take a good word like raspberry and make it into rasburry, and that contraption that heats their bath water is spelled geyser, and they insist on calling it geezer.

The Real England—

These surface differences do not reveal the real England. I am convinced that much is to be learned from English life. One enviable feature is their more leisurely habits. We rebuke them for their slowness, but now that our machine age has put us on a five-day week and given us more leisure than we ever dreamed of having, we envy these people who know how to live more calmly. Tension and speed are less pronounced over there. The blood pressure of England is lower, and consequently people are not so nervous.

Automobiles are more numerous and they seem to go faster than they did when I was over in 1930. The machine age is getting its clutches on England, and it is perhaps only a question of time until speed will rule more dictatorially over there. Advertising is spreading. The signboard age afflicts them as well as us. The busses carry huge signs: Bovril for fatigue, Drink Guiness, it's good for you. There are yellow newspapers. We took the *Daily News* evenings and found that it knew how to sensationalize crime and scandal. Movie houses are plentiful and cinema fans loyal. We saw a sign along the road in a village south of London, "Remember your British Birthright: Freedom of choice. Vote for Sunday films."

England is being victimized by the standards of our so-called American civilization, but in spite of it, there is more leisure than here. The banker is apt to talk informally with you when you cash a check; people go to work late and take ample time off for lunch and tea; conductors on trams take afternoon tea, and everyone seems to be interested in cricket, tennis, bowling or hiking.

Pleasures over there are apt to be more simple and cheaper. Martin Briggs, the architect, told of a 100-mile bicycle trip he had taken the day before, looking at old houses in Essex. I noticed on Sunday evening that the young people often met after the church service for a ramble.

There is a philosophic calm about the English. Perhaps it is due to the weather in part. Everyone is ready to have his plans upset by the weather, and there is a certain resignation in the face of uncontrollable circumstance. Folks learn to face hardship in the same way with consistent effort and jovial good-will. Calmness and endurance are encouraged by leisure that offers time for thought and social intercourse.

The Love of Home—

A second noteworthy feature is the Englishman's love of home. Home and garden are the center for most week-ends, except for a few holiday excursions during the year. We were invited to spend evenings with families where young and old joined in tennis or walked among the gardens with their incomparable flowers. Fences and hedges give a certain privacy and sanctity to English homes; they are not open to the gaze of every passerby or disturbed by the traffic of automobiles. Afternoon tea is a ceremony that has helped to unify the home. It is a ritual of the hearthside.

Many English homes still do not have cars and consequently there is more time spent at home. A London lawyer said to me that he was determined not to buy a car. He and his wife loved walking and would not sacrifice their tradition for the sake of speed. They did not want to be deprived of the joy of walking.

A third impression was the place of religion in English life. I am convinced that Gilbert Chesterton's words are true, "Without religion there would never have been any English history." The Christian faith is the center of British stamina.

The people seem more churchly. There is more reverence for church and more regular attendance at its services. Sunday mornings I found that every church had a respectable audience; even in midsummer and Sunday evenings the churches were filled. It may be in part that the English people are more naive, they have fewer cars and less commercialization of the Sabbath; but I also believe that they are more church-minded than we are over here. The church has a richer tradition and a firmer hold.

With so many churches and shrines of beauty the Englishman has been impressed with the need of worship. He thinks of his forefathers bowed before the altar of the gray stone parish church and he goes there to seek the blessing of God. Every cathedral we entered this summer was filled with people, and they were not curious Americans. They were the best stock of England, visiting the old shrines and keeping alive a devotion to God's house.

Churches over there are not without their problems. Maude Royden, the famous minister of

(Continued on page 9.)

CONTRIBUTIONS

SUFFOLK LETTER.

It may be of interest to SUN readers to know that fifteen Christian ministers attended the Massanetta Bible Conference this year as follows: Revs. A. W. Andes, B. J. Earp, W. B. Fuller, Joe French, E. B. White, I. W. Johnson, L. E. Smith, J. F. Morgan, F. E. Hyde, C. H. Rowland, O. D. Poythress, E. T. Cotten, W. M. Jay, Robert L. House and R. A. Whitten. These ministers enjoyed a rare privilege and their lives were greatly enriched by study and Christian fellowship.

In addition to two courses in Bible Study the Conference gave much emphasis to three subjects: Inter-racial Relations, Peace and Christian Socialism. Dr. Kirbye Page, Dr. F. W. Norton and Dr. W. L. Stidger were among the outstanding speakers upon these topics. It was somewhat a surprise to discover that this kind of a program was promoted by a conservative body of Presbyterians. But it is a significant fact that these topics are commanding the careful study of religious groups throughout the world. The addresses at Massanetta provoked much discussion and no little criticism.

The present world situation, in political, social and religious aspects, should be a subject of much study and earnest prayer. It has become quite evident that political parties cannot solve our social and economic problems. Civilization has tried war, and education, and diplomacy, and business sagacity. Wealth has failed to meet the situation. War has left the situation in a worse state. Diplomacy has left bitterness and engendered strife. What next? The church may find a way to give its answer to that question. Shall it be war or peace? Shall it be hatred or love? Shall it be justice or social injustice? Shall it be poverty or wealth? Shall it be success or failure?

These are great questions. They cannot be settled by political parties or legislative bodies. A new system of property distribution and social adjustments will fail to remove all the fears and dangers from humanity. Selfishness, greed and hate are not elements of any particular system of property ownership. Christian Socialism, based on the most advanced dreams and visions of present day propagandists, will be selfish unless individuals are guided by the spirit of love and a desire for the good of all concerned. The spirit and motive of Jesus Christ, planted in the life of the individual, will be the only safeguard of any economic order or system of social relations. The success of a monarchy depends upon the attitude and character of the monarch. The success of democracy depends upon the cooperation and character of the people, and their ability to govern themselves.

These questions cannot be answered by any group of people with entire satisfaction to all concerned. Life on the earth is inseparably associated with questions and problems. Jesus came to give life not to answer questions. He came to save not to solve problems. He came to make the cross central in life, not to remove it from social and economic life. Therefore, the present world problems and conditions become a challenge to the missionary and evangelistic forces of the Church. The world must be evangelized and become willing to accept the way of life given by Jesus Christ before any system of social and economic relations will be acceptable to humanity. The church is not called upon to abandon the spiritual message of the Gospel but to give it increased emphasis in this period of readjustment. Sincerity, justice and righteousness should be the motivating ideals in this day and generation.

I. W. JOHNSON.

THE CHURCH-RELATED COLLEGE.

Since governmental aid has been available for a certain type of school, it has become necessary to re-define certain types of institutions. We have in this country schools supported by taxation and under control and direction of the state itself. We have also schools that are supported from private sources, that is, by gifts in the form of endowments and contributions for current expenses and other obligations. These schools, generally speaking, are under the control and direction of church conferences, church associations, church boards, and the like. Heretofore, the state schools have been referred to as the public schools; that is, they have been regarded as serving the public and drawing their support largely from the public in the form of taxation. The church schools have been referred to as private schools, serving a particular constituency and drawing their support from their constituencies in the form of assessments and of voluntary gifts, the inference being that they did not serve the public and, therefore, were not public institutions. Perhaps there was a day when the church school served only the members of the church and only those who were preparing to serve the church directly, but, if so, that day has past. Church-related colleges, through the years, have developed a very broad and comprehensive curriculum so as to include all courses necessary for a liberal education and, in many instances, for specific and restricted preparation. In a very definite sense, the church-related colleges of the country are public institutions and serve the public just as completely and definitely as do the state schools.

Three years ago, representatives of a large number of the church-related colleges of the South assembled in Asheville, North Carolina in the ball room of the Battery Park Hotel for the purpose of defining curselves and outlining the course of procedure by which we might improve our own curriculum and render a more definite and a more efficient service to the state and to the nation that are ours, at which time a conference of the church-related colleges of the South was formed.

On August 15th, representatives of the church-related colleges of the South met in Asheville in the George Vanderbilt Hotel for the third annual session of this Conference. The Conference concerned itself with the question of the privately endowed college as related to the state-maintained institutions of our section. It was statistically presented that the privately endowed colleges of the nation save the tax payer a minimum of $250,000,000 annually. That is to say, should the church-related colleges of the country close and the added responsibility of providing educational facilities for those who are now being trained in these schools be thrust upon the nation, that the burden of taxation would automatically be increased $250,000,000 to bear this responsibility. Further statistics were given showing that the church-related colleges of the country have an endowment of $1,000,000,000 and that the endowment of state schools amounts to $100,000,000. There are in the libraries of the church-related colleges of the country 29,000,000 volumes. In the state institutions of the country, there are but 11,000,000.

In addition to the financial question, the library problem, and other advantages, the church school is constantly laying emphasis upon spiritual matters and upon religious instruction. Consequently, there has developed about the average church school a wholesome and a safe-guarding influence that is of inestimable value in this matter of character building. The church school is, not only a saver of dollars and cents, but is definitely a saver of educational qualities and a creator and a disseminator of the finer things of culture and of life.

In conversation with a prominent educator of North Carolina Monday of this week, he very frankly and fearlessly stated that, under all conditions, and by all means, he would send his son to a church-related school, not that the tax supported school did not instruct properly and efficiently, but that there were advantages to be had at a church school which could not be found at a state school.

The Asheville Conference voted that it is the sense of this Conference, representing church-related colleges of the South, that the national government should treat all recognized colleges of the country alike and that there should be no discrimination in the dispensing of federal aid to the colleges of the country. The Conference rejected the idea that church-related schools or privately endowed colleges are private institutions, but stated definitely and emphatically that such schools are public schools in every sense of the word and that, in the truest sense possible, such schools serve the public definitely and efficiently.

I am proud of the fact that Elon College is a church school. I am glad that it is owned and controlled by our United Church; and we are here for the specific purpose of serving the church and the public. Our graduates go out to serve church and state alike. We welcome investigation of the work that we do and are delighted to serve as time and opportunity may afford.

L. E. SMITH.

SCHISMS.

Probably the most commonly accepted meaning for schism is a breach of unity; and regardless of the fact that the Scriptures condemn schisms and schismatic dispositions in the ranks of Christ's followers, there is sufficient evidence that this evil still exists. Though it disturbs the peace and fellowship of Christ's followers, destroys spiritual zeal, chills righteous enthusiasm and hinders the growth of God's kingdom on earth, some men have not grown big enough in their Christian faith to abandon their schismatic inclination and practices. So much do the Scriptures emphasize the unity of the Spirit in bonds of peace that it becomes a supreme question in our thinking as to how zealous we should be in trying to conserve this unity. Regardless of the noticeable decline in the spiritual realm there are many in the church who are schismatically minded. They seem to think that it attests the genuineness of their faith. They have not understood that the brotherhood of Christ is composed of separate eternal entities bound together in an indissoluble unity of Sonship in God. There is a crying need for intelligent Bible teaching and Bible study in our American homes, schools and churches.

Jesus is the way; He is the only way; the way out, the way up and the way on.

A. R. FLOWERS.

Like a tree, spiritual growth is downward, upward, outward.

CONQUEST.

By I. A. BARNES.

Is it not true that each of us live in a world of our own, restricted to our own efforts, and these efforts usually circumscribed by our ambition? Of the three elements that constitute our selfhood, intellect, emotion and will, the dominant power within us is will. Desire and ambition stimulate the will, and the will compels action, so that in personality and possessions, we are and have about that which we will to be and have. (Apply this rule to yourself.) When Moses would encourage the refugees from Egypt to press on and possess the promised land, he said to them, "Every place whereon the soles of your feet shall tread shall be yours." It had been theirs by promise ever since Abraham left Ur of the Caldees, to adventure into a strange new country. In Egypt they had been circumscribed by the borders of Goshen, but in the promised inheritance the limit was their conquests. So it is with us today, if we live in a small world the limit is our own efforts.

There is practically, no limit to the possibilities of human conquest, but how easily are many of us satisfied. For thousands of years the people of Europe were circumscribed by the oceans until Columbus actuated by the adventurist faith of Abraham made conquest of the Atlantic. From the beginning of time man only knew of the atmosphere around him as a means of sustaining his life by breathing it, never dreamed of its possibilities as a medium for conveying his thoughts and words by electric impulse, thousands of miles in a minute of time. Nor did he dream of its possibilities as a transportation highway, even between continents. But it was here with all of its possibilities, waiting to be conquered, and utilized for the service of man. Ever since the antedeluvian thunderbolts shook the raincloud to give Noah sufficient water to float his ark off the mountain top, electric currents have been circling the earth, but it has been only a few years since man conquered this mighty giant and harnessed it to do his bidding. And still we do not weep like Alexander, because there are no more worlds to conquer. Even heaven is ours for the taking. But the conquest must begin with the desire to possess it, and the will must compel action through faith. "If any man will" is the condition of eternal salvation.

OUR COLLEGES—THEY ALSO SERVE.

(Continued from page 3.)

To counteract them is not easy by any means, even under the best of conditions. But there is too much at stake to take chances. Even as in childhood the growing person needs guidance, discipline and a helpful environment, so does the youth. The elements in that environment must be changed, new methods employed, new ways of approach adopted, but the fundamental purpose, *growth in Christian character,* remains the controlling objective. No task is more difficult and none more rewarding. It takes seven long years for the orchid to mature and bring forth its matchless flower. Every moment of that period is freighted with possibilities of growth or ruin. But if the florist does not despair he will some day enjoy the fruits of his toil. And the time of maturing is of equal importance to the early years of slow germination. It is the great privilege and the high responsibility of the Christian college to assist with a Christian environment the youth of the church during the critical years of physical and spiritual maturing.

College life is filled with many happy and long cherished experiences. The friendships made are often of life-long duration. Few associations influence us more profoundly, especially those arising from contact with the teachers. Their personalities make lasting impressions. Student friends may be forgotten, but not the teachers. Their counsel, convictions, and characters are indelibly imprinted. As long as we live their personalities will be a definite part of the very air we breathe. Is it not a matter of some importance then the kind of teachers our young people have while attending college or university? All those in our church schools are not ideal men and women possibly but they average well. They are notable not only for their educational equipment, teaching ability and love for young people, but also for their splendid Christian character.

The psychologists inform us that one of the marked characteristics of the middle adolescent period is the spirit of altruism, the longing to make life count in unselfish service to others, and that this is the time when the mind begins to formulate opinions about the lifework to be chosen. Consideration is given to the preparations necessary for the chosen vocation. In the later adolescent period this altruistic impulse will either fade or become stronger, depending in no small measure upon the encouragement it receives.

Into what kind of an atmosphere are our young people being thrust between the ages of fifteen to twenty-five? Worldly, materialistic, cynical, skeptical, money-worship, pleasure loving, lustful, frivolous, chauvinistic? Every moment of the training period from birth to twenty-five is of the utmost importance, but none more so when the trend of life, its basic loyalties, its fundamental attitudes, its essential spirit and its ultimate objectives and purposes are being determined. That which has taken place in previous years will not be null and void by any means. They make up much of the foundation of the individual's character, but when the decision-period is reached, during later adolescense, it is important that the surrounding influences be in keeping with those of the earlier years. Young people cast off the cords which have bound them in childhood, do their own thinking and make their own decisions. How much more likely are these decisions to be Christian if made in a sympathetically Christian at-

(Continued on page 15.)

OXFORD BIBLES *for* EVERY NEED

"The Oxford Bible is the Bible par excellence *of the world"*

THE HOME BIBLE

A Family Bible in Handy Size

An extra large type Oxford Text Bible, containing also, a family register and 12 beautifully colored maps. Size 9 x 5½ inches.

Specimen of Type

16 The LORD *is* King for ever and ever: the heathen are perished out

Nos.
01660 **Superior Cloth,** round corners and red edges $2.75
01663 **French Morocco,** limp, round corners, red under gold edges, headband, book-mark $4.75

The JUNIOR'S Bible

Self-Pronouncing

With 4,000 Questions and Answers, carefully selected "Aids to Bible Study," 16 beautifully colored and 15 black full-page illustrations, 6 colored maps and a presentation page. Children may readily pronounce correctly difficult Scripture names, as this Bible is self-pronouncing. Size 7 x 4⅞ x 1¼ inches.

Type in Junior's Bible

2 Take the sum of all the of the children of Is'ra-el, years old and upward, thro

No.
1815 **French Morocco** leather, overlapping cover, round corners, red under gold edges, headbands and book-mark. Make some child happy with one of these fine Bibles $2.95

Child's ILLUSTRATED Bible

The beautifully colored illustrations in this new Bible are a delight to the children. It has clear, readable type and yet it measures only 5½ x 3⅜ inches.

Specimen of Type

2 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God. | 10 Mercy and truth gether; righteousness kissed *each other.*
11 Truth shall sprin

No. 02112. French Morocco leather, overlapping cover, round corners, gold edges $2.50

Pocket REFERENCE Bible

Has over 50,000 center column references. Measures only 6¼ x 4⅝ inches. (A splendid gift for a young lady.)

Specimen of Type

9 Behold, O God our shield, and look upon the face of thine anointed. | a Gen. 15. 1. b Ps. 56. 1. & 57. 1.
10 For a day in thy courts *is* better | 2 or, *all*

No. 07523x French Morocco leather, overlapping cover, round corners, red under gold edges $3.25

Concordance Edition

Type and size as No. 07523x, but with a Concordance, subject index and dictionary of Scripture names. An excellent edition for students and Christian workers **No. 03272x** $5.00

OUR LEADER

Oxford Concordance Bible

Self-Pronouncing

This beautiful Oxford **India paper** edition is indeed the ideal **Bible for** the student, preacher and evangelist. Each proper name and difficult word is divided into syllables and accented, and though printed with large clear type, the volume measures only 8½ x 5½ x 1⅝ inches.

Specimen of Type

8 ¶ [2]Jĕ-hôi'-ă-chĭn *was* years old when he began t

No. 03671x. Fine Grain Morocco leather, overlapping cover, leather lined to edge, silk round corners, red unedges, silk

hea

A UNIQUE GIFT BIBLE

With Basket Weave Binding

The Antique brown calf leather binding has a basket-weave grain, and button clasp. Has overlapping cover, art silk lined, with red under gold edges. With references. Printed on Oxford India paper. *Type as Pocket Reference Bible.* $5.50
No. 03255x

As No. 03255x, with concordance.
No. 03276x $6.50

Oxford TEACH

Have over 50,000 center column s, 300 double-column pages of up-to-date helps, veniently arranged in alphabetical order. Also 32 full-page illustrations, and an indexed atlas of the Bible with 15 beautifully colored maps of Bible lands.

Easy-to-Read-Edition

Size 7¼ x 5 x 1⅜ inches

Specimen of Type

14 Like sheep they are laid in grave; death shall feed on th

Nos.
04453. **French Morocco** leather, overlapping covers, round corners and red under gold edges. A durable and handsome Bible $4.35

Oxford India Paper Edition

Only one inch thick.

0773x. **French Morocco** leather, overlapping covers, round corners, red under gold edges, headbands and book-mark. A beautiful gift edition $7.00

RED LETTER Edition

Same size and type as style No. 04453, with same references and helps, but with all the words of Jesus Christ printed in red. White paper edition **No. 05453.** French Morocco leather, overlapping cover, round corners, red under gold edges $5.00

The Oxford imprint in a Bible guarantees satisfaction

MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary*

THE FATHER-GOD AND JAPAN.

By Toyohiko Kagawa.

Does the love of God stir no responsive chord in the Japanese heart? God forbid! The spirit of reverence of Shinto, the other-worldliness of Buddhism and the golden mean of Confusianism are all milestones for pilgrims out in search of the love of God. I am grateful for Shinto, for Buddhism, and for Confucianism. I owe much to these faiths. The fact that I was born with a spirit of reverence, that I have an insatiable craving for values which transcend this earthly life, and that I strive to walk the way of the golden mean, I owe entirely to the influence of these ethnic faiths.

Yet these three faiths utterly failed to minister to my heart's deepest needs. I was a pilgrim journeying upon a long, long road that had no turning. I was weary. I was footsore. I wandered through a dark and dismal world where tragedies were thick. Tears were my meat day and night. Until I discovered that God, the creator and ruler of the universe and man's maker, is my Father; that he is the God of love who wipes away my tears and saves me from sorrow and from sin hidden in my soul; until I discovered all this, I knew nothing—absolutely nothing—about the joy of life. The fact that Christ revealed this love of God not merely by teaching, but exemplified it in his life, caused me to understand that religion is life—a life completely absorbed in God.

Aside from Christianity, where is the religion that assures the realization of a life of purity and peace, and nourishes a piety that penetrates and motivates man's total life? The peoples of the Occident have lived under the aegis of the Christian faith for nineteen hundred years. Consequently they utterly fail to comprehend their deep indebtedness to Christ.

Blot out Christ for a season! Efface every trace of his presence and power! In the resultant Christless world, no matter how scientific or philosophical or naturalistic it may become, it will soon be discovered to what extent the family life will break down, what a gap will develop between science and morals, the extent that politics will be divorced from the laborer and his needs, and the way that factional, feudalistic conditions will plague both society and the nation.

If men everywhere gave Christ the right of way, toiled as he toiled, loved purity as he loved it, devoted themselves to a service motivated by love and had his passion for peace, would the present problem of unemployment and this economic distress have come upon the world?

The love-divorced reverence of Shinto, the love-divorced other-worldliness of Buddhism and the love-divorced Confucian way of the golden mean doomed me to pass my boyhood in tears. Today the nations of the West are weeping. Why these tears? The cause is clear. Devotion to doctrine stifles love. Scientific civilization crowds love out of life. The economics of capitalism makes love an alien. . . .

This must be remembered: Shinto, Buddhism and Confucianism all teach love to a certain degree. There is a vast difference, however, between the instinctive love of animals, the ethical love of human beings and the redemptive love which God revealed through Christ. Animal love is purely instinctive, and is not subject to the correction and control of reason. Human love, though more than instinctive attempts to become rationalized only within the bounds of human relations. Confucius called this *jin*, the way of benevolence. But this *jin* of Confusius is not rooted in God, who embraces the whole universe. In Christ alone, and for the first time, was made known to mankind the love of the Cross which forgives enemies and saves sinners.

Buddhism teaches great compassion This goes deeper and further than the *jin* of Confucius. Buddha was a man of virtue. A blacksmith gave him putrid pork to eat, which caused his fatal illness. Yet, on his deathbed Buddha preached the way of forgiveness and love to this man. But since the beginning of time, who has declared, "this is my blood of the covenant, which is poured out for many unto remission of sins?"

Over-individualized twentieth century man knows nothing about the inner consciousness of this redemptive love. It is not merely sacrifice. Only a God-consciousness could give expression to those wonderful words. Christ, the God-conscious Savious, taught sinners the love of God. Nay, he did not stop with teaching. He shed his blood. He gave his life. He gave it on the Cross. Only a sinner weeping over his sins can comprehend the marvel of this love. . . .

Since the beginning of time, Christ, with his crystal-clear consciousness of a cosmic personal God and his manifestation of a love related to reality in behalf of sinful men, he and he alone has clearly taught the forgiveness of sin. In him only can the foundation stone of the world's redemptive love be laid.

If the West rejects this redeeming love and contents itself with divisive class strife, capitalistic plunder and racial selfishness, we, here in Japan, will preserve this religion of love. The Japanese military clique may trample it under its feet. We once hid this faith, that redeems through love, in the recesses of our island Empire during the persecutions which lasted through three hundred unhurried years. We can do it again.

Unfortunately mankind is still living on the animal plane. We awaken in the morning. We fall asleep at night. In the same way civilization influenced by human change, sleeps and wakes. The present is an age of unbroken sleep. In ancient times when Europe slept, the brothers of Christian love preserved this religion of the Cross in the desert, in mountains, in secluded valleys, in monasteries and through fraternal orders.

When the Holy Spirit moves in the hearts of men, making them conscious of the will of God, this redemptive love will leap forth from the desert, the monastery, the hidden mountain retreats and the secluded valleys, into the streets, the factories, the shops and all the varied haunts of men. This movement will take the form of Christian cooperatives, Red Cross activity, prison reform, movements for befriending sinners and for realizing world peace.

Alas! The Cross is again trampled to the ground! The weeping Christ once more retreats to Gethsemane! Yet, should he there again suffer arrests and be slain, he would know the way of the Resurrection. Redemptive love is itself the Resurrection Way. There can be no life without blood. As long as Japan—as long as Shinto, Buddhism, Confucianism, Mohammedanism and the world are content with a life only half conscious, a life based on the natural instincts, they may be satisfied with the present status of their religious experience. But when they awaken and yearn for a life that is fully conscious, a life under the guidance of the divine spirit, they will make the momentous discovery that this relation of the Cross, the religion of redeeming love, is the unique way of life.

From his *Christ in Japan.*

MISSIONARY OFFERINGS.

WEEK ENDING AUGUST 25, 1934

Sunday Schools.

Previously acknowledged	$ 3,007.04
Mayland, Broadway, Va.	1.00
Cary, N. C.	1.50
Berea (Nans.), Driver, Va.	4.67
Rosemont, Norfolk, Va.	14.43
Flint Hill, Star, N. C.	.26
Liberty (Vance), Henderson, N. C.	3.24
Biscoe, N. C.	1.42
Durham, N. C.	7.96
Happy Home, Ruffin, N. C.	3.25
Total	$ 3,004.77

Individuals and Churches.

Previously acknowledged	$ 2,817.59
Mrs. Ella A. Holt, Graham, N. C. (Providence Memorial)	1.00
Ebenezer, Morrisville, N. C.	2.35
Total	$ 2,820.94

Specials.

Previously acknowledged	$ 950.58
Ladies' Class, Rosemont Sunday School, Norfolk, Va.	12.50
Total	$ 963.08

Coin Card Offering.

Previously acknowledged	$ 106.01
Pleasant Union Sunday School, Junior Class Lillington, N. C.	2.00
Total	$ 108.01

Summary.

Previously acknowledged	$17,268.23
Total offerings, week ending Aug. 25, 1934..	55.58
Total to date	$17,323.81

J. O. Atkinson, *Sec'y.*

ALICE OF OSAKA.

By Miss D. P. Cushing, *News Editor.*

"I love Japan. . . " cried Alice Elizabeth Cary of the famous Yodogawa Neighborhood House in Osaka, Japan, and therein lies the secret of her splendid work. It was into her welcoming arms that little An Chan flew, when as one of the 10,000 friendship dolls sent by American children in America to children in Japan, she reached her destination in Osaka. The children have been very near to the heart of Miss Cary, and she has as part of her manifold duties, a kindergarten, a playground, and clubs for men and women, as well as children. Sunday School, Bible study, classes in music, sewing, knitting, English, moving pictures, and many types of social service activities come under Miss Cary's watchful eye.

Miss Cary, daughter of the late beloved Dr. Otis Cary, was interested in foreign missionary service as a life investment after she had substituted a year as a teacher in mission schools in Kobe and Kloto. Her close association with the students and the knowledge she gained thereby of their problems, aroused in her a sense of Japan's need. She wished especially to work for girls of the industrial classes, and in 1917 the Woman's Board sent her out. Before she had finished her language study, a call came from the Red Cross in Siberia (1918) to the Japan Mission for the loan of young workers until assistants could be secured from America. Miss Cary was sent as one of these, but returned even more devoted to

her own chosen field,—Japan. She began almost at once to lay plans for the far-reaching community work, which is now thriving in the busy commercial city of Osaka, second largest in Japan, and often called "The Chicago of Japan."

The simple building which houses the Yodogawa Neighborhood House is well planned and beautifully equipped. When it was dedicated, Kagawa, well known social worker and labor leader of Japan, told the missionaries that it was the best planned and most attractive social center he had seen in any country. Government inspectors point to it as "The Model Settlement." Sunday School finds a waiting list with an attendance of 200. Miss Cary's Sunday School is the first of its kind in this Buddhist neighborhood. Swarms of people wait to take advantage of its opportunities, including religious services. There is a band of believers in the Yodogawa Neighborhood House which comes over a hundred miles and Miss Cary states that "a more faithful, earnest froup of people would be harder to find anywhere.

Miss Cary was born in Osaka, Japan and educated at Wellesley College, class of 1915. She went to Japan directly after graduation.

Yodogawa Neighborhood House is located in the heart of Osaka's factory belt and there are thousands of girls employed in the great factories. Many of them come from the country districts and after the day's work is over there is some leisure time during which these girls need a suitable place in which to enjoy themselves and that's where Yodogawa comes in.

CHRISTIAN TEMPLE, NORFOLK.

The following comes from Mrs. J. E. Cartwright of Christian Temple, Norfolk, Va., and tells of the splendid work being done there.

Our work this year has been a real challenge. We merged our Missionary and Ladie's Aid Societies and took the name of Woman's Council. Set a budget with an equal division of funds—Missions and Home work. We divided into groups. The group purpose was to enlist every woman in the church for missions by personal contact and telephone and then give them a miscellaneous program so worth while they would want to come back for more. We meet each month in homes, occasionally an evening group for those who work or teach. Then an altogether meeting, quarterly, for Reports, with a program or some outside speaker on a topic suitable for the occasion.

We had one all day meeting. Mr. Hardcastle taught "Eastern Women Today and Tomorrow," interspersed with prayer, music, luncheon and good fellowship. The group leaders used the Home Book as they thought best.

We have tried to think not only of ourselves and the opportunity, but first of all, those others whom we are privileged to help on The Way!

NEWS ITEM.

The Franklin Woman's Missionary Society reports a splendid year in every respect. The attendance, interest and collections have been up to expectations and they have made the Standard of Excellence in every point.

In November, December and March they presented special public programs and were delighted to have a foreign missionary to be a guest speaker on one occasion.

In February, Dr. E. W. Jones, the pastor presented the study book to the society in three meetings using two chapters at a time.

Five new members have been enrolled during the year and one lost by death. Mrs. W. J. M. Holland is the secretary of this efficient society.

Mrs. W. M. Jay.

YELLOW EARTH TURNS TO GOLD.

(Continued from page 5.)

Guildhouse in London, told me of the difficulties they were facing in the sophisticated West Side of the city, with economic exegencies and encroachments of the machine age. She said that this famous religious center might have to be closed. This is true of other churches, but in general, I received the impression that the church was very much alive and serving as the center for hope and guidance. I believe the church has done more to hold England together during the storm of the last twenty years than any force.

A fourth quality of British life is solidarity. Compared with our cosmopolitan, scattered and restless nation, England seemed as solid and loyal as a family. Religion is one reason for it. This deep-seated reverence for the Christian faith impresses us when we go to Canterbury, York or Winchester. We need centers of faith like that in America. The government over there seems to be a bit more fatherly and intimate. The royal family gives a center for sentiment and a religious reverence for the cause of the Empire. The government controls and operates so much that is close to the lives of people.

The radio illustrates the contrast between our two countries. The air over there is controlled by the government. Only a few, selected programs are broadcast at certain hours of the day. They are almost all of them of high type. Children can get a real bedtime hour with Milne's poems and classic stories, instead of Orphan Annie and the mystery yarns with which our youngsters are stimulated.

Respect for tradition operates in politics. People do not laugh at Parliament. The tradition of service to the nation keeps a certain honor about political office. Political corruption as a result is uncommon. The law and the courts are venerated. The police are efficient and justice is prompt. As a result there is no crime wave such as we face. Compared with America, England is smaller, older, more unified, with no vast immigrant group to assimilate. Her problem is not as difficult as ours, but perhaps she shows us the method we should use.

This solidarity has been shown in the way that England has faced ten years of depression. She has worked out a system of unemployment insurance and old-age pensions. She has raised her taxes so that everyone has been forced to share. But loyally they have gone on through the years, bearing their burdens. Today they are winning through. Conditions are better. There is still widespread unemployment in the north, but a change has come. The courage and purpose of the people are admirable.

Emerson wrote in 1856: "I happened to arrive in England at the moment of a commercial crisis. But it was evident that let who will fail, England will not. These people have sat here a thousand years, and here will continue to sit. They will not break up, or arrive at any desperate revolution, like their neighbors; for they have as much energy, as much continence of character, as they ever had."

One of England's religious leaders said to me, "We have suffered these twenty years, but out of it has come a new England, nobler, more unified, and more Christian!"

Co-operation for Peace.

The fundamental question is, Will our mutual sufferings and the crisis of a world that seems to be again headed for war, bring our two nations into cooperation and inspire us to take the lead in keeping peace? This one question is closest to the heart of the English people. I spoke on world peace to a church crowded with men from all walks of life in Southampton. During the question period following a man asked me, "Can England and America ever be of one opinion and one purpose?" I answered, "We may continue to differ on non-essentials, but in essentials we can and must be one." "If we can't get together, there is no hope for world cooperation. We speak the same language, follow the same religion and have a common history. We live and think alike more than any two nations." The spirit of that group of men and of every audience I faced was convincing evidence that we are one in this Christian program. There may be streaks of jealousy and differences that irritate us, but there is no deep-seated suspicion, no distrust, no fear between us. We both say, "Here is one nation we can understand and depend on!"

And this is the message I bring back from the mother country—There must be a new spirit of brotherhood between us in the crusade for a brotherly world!

In Winchester Cathedral is a little chapel called the Chapel of the Guardian Angel. This chapel is named in memory of the Duke of Portland, who many years ago went to America and founded the city of Portland, Ore. After his death he was brought back and buried here in this famous shrine where so many of England's early kings lie at rest. This past summer an American family of English descent who had lived for years in America in Portland, Ore., came back to the homeland for a visit. One of their little sons was killed in a railway accident. His body was placed in this chapel to await going back to America. On the day of the service, the father knelt, and noticed the inscription which told that the chapel was built in honor of the founder of his own home city far across the seas in the new world. The father was comforted by this providential bond of association with the homeland and realized how in God's plan we are all bound together in one fellowship.

This conviction of our common heritage and our common task was impressed on me day by day. A burly London bobby, who passed our house on his beat, liked to talk in his atrocious dialect. He said one day, "My theory is never to use my club on a man. If I can't convince him with my tongue, I'm not going to convert him or do my real duty. I was in the war and saw enough of force. It's your job and mine to keep the peace!"

From the London policeman to the Premier of the Empire that one ideal is dominant today in the thoughts of England. These are the words I am privileged to bring back as a personal message from Premier Ramsey MacDonald, a leader who has staked his life on this program of world unity: "Carry to the friends of peace in America my greetings. We need to be reminded of our common baptism of one free faith at a time like the present when we are trying to unite in the essentially religious task of establishing, if possible on a permanent basis, the peace of Mankind throughout the world!"

As citizens of God's divided world we must become of one mind in order that war-loving factions and blood-stained boundaries may be transformed through the pure gold of friendliness. I would like to picture to you the country homes with hawthorn hedges and flaming gardens, tell you of ruined abbeys, ivy-covered castles and awe-inspiring cathedrals; but most of all I want you to visualize the host of comrades over there whose hearts beat with ours in the determination that hatred and war shall be replaced by brotherhood.

I have noticed that A. N. Ignoramus never finds anything too deep for him to tackle; but he will rarely stick to things within his grasp.—*Milton Lee.*

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

Rev. F. C. Lester, *Editor*, 505 S. Main St., Norfolk, Va.

DON'T GIVE UP—THE MIRACLE OF MANIFESTATION.

There is something each of us wants, wants more than anything else on earth—some goal to work for, some ideal to be achieved, some dream to be realized, some desire to be attained.

Do we expect to make a wish, rub Aladdin's lamp and find what we want waiting for us at the turn in the road, just around the corner, or in the next room—or to have it brought to us on a golden platter or to drop from heaven at our very feet?

Would we really and truly appreciate it as much as if we had to plan, work and wait for it with all our dreams and ambitions concentrated so that we grow stronger, braver and finer in the seeking and attaining and more capable of appreciating it when our efforts and patience were finally rewarded?

Would it really be as great a miracle to have it come to us through some unseen, instantaneous way as it is to have our very natures change miraculously for the better in our efforts to master conditions and achieve success—and to realize that God performs many miracles when He answers our prayers and makes our dreams come true in His own way?

If we really and truly want a thing or a condition with all our hearts, we want it enough to work and wait for it so that we may grow greater and grander through the struggle and effort, so that we may try our faith and courage and find them not wanting, so that we may prove beyond the shadow of a doubt that our soul's desires were not in vain, that our faith is justified, that God answers prayers.

Sally Harbaugh.

THE NEW CHURCH.

We have been discussing how to make a better world through the church. Our group agreed that the church is justified in the following ways:

I. By its origin.
II. By its history.
III. By our own experience.

We first took a backword glance. We discussed the church of long ago, its ways and actions compared with ours of today. We discussed the history of the church of our forefathers. On all occasions we linked the churches of today with those of long ago.

We were concerned in answering the following questions:

1. Why attend and belong to the church?

2. In what ways can we make our church better?

3. What does the world need most from the church?

In answering the first question it was agreed that we should attend and belong to the church because:

(a.) We need to get in touch with God. We need the worship that the church offers. We go to church to seek the presence of God and gain strength from communion with Him.

(b.) We know there is strength in union. The church should be as one unit, all working toward the same goal. A divided church cannot save the world. There must be unification of the church in order to enlighten the world.

(c.) Attending church brings people closer together and this brings about the point that one should belong to the church for the fellowship is creates. We all love friends, and only through attending church can we form the Christian friendships that are offered there.

(d.) In church and Sunday schools we receive training that goes to make us better men and women. Here we learn the gospel, and through its beautiful messages our lives should be trained so that they might reflect the beauty of Jesus.

(e.) We believe in prevention as well as cure. In this we mean that we should attend church and get in touch with Jesus so that our lives might become so God-like that we will be strong enough to prevent the daily occurrences of sin and temptation. We should attend church for the purpose of preventing our sins rather than trying to make amends for sins already committed.

2. In what ways can we make our church better?

(a.) Certainly our churches of today need more cooperation. We all need to pull together rather than against each other. When our churches cooperate so freely that they shall be as one person then the churches will be an example to set up for others and to help reform this wicked world.

(b.) Our Sunday school departments and our Endeavor societies would be much better if they had more real leaders for their heads. Our churches need older leaders as well as young ones. A Sunday school naturally shows more respect for an elder leader. The churches need men and women who have trained themselves in the leadership field.

(c.) We know that we cannot have a real church unless we have the presence of young people. The church needs to reach out to those young people who are wandering from its folds and it needs to draw them in and make them so interested that they will want to stay in. Young people put joy into any church.

(d.) Also, we need more stability in our churches. We need more stable members who are not continually moving their membership from church to church.

(e.) Our churches would be considerably better if there were more drawing cards. By this we mean ways in which we might draw out the talents of our young people. We need such societies as dramatic classes, music organizations, and other social activities. If we do not utilize the talents of our young people, the schools and other such places will utilize them to their end. Thus we could make our churches better by planning ways and organizations for the purpose of drawing out our young folk's talents and using them in such a way that the church and young people both would be benefited by such actions.

3. What does the world need most from the church?

(a.) The church needs to touch the lives of the young people and so enlighten them that they shall be a shining example for the world. If young people are trained in the church from babyhood up so that they are given a real Christian training then when these are ready to take their places in the world they will carry their Christian teachings and spirit with them. Thus the church needs to fling out the life line and draw the young people into its merciful fold.

(b.) If the world could see the churches through these eyes, we are sure this would be a better world; namely, that the congregation should so illustrate the Christ-like spirit that the sinful world should be put to shame. The world needs to have Christ reflected in the human mass of the church.

(c.) The church needs a stronger bond of understanding between its youngsters and elders. Each should know what wonders the other is doing. Parents should know more about the accomplishments of their children. Children and parents should reach a mutual understanding in their individual actions within their church.

(d.) The world needs better leaders, and we think that this type of production should be provided by the church. The church should train all its members toward the art of leadership. Then, too, the Christian spirit should rest strongly within the members of the church. When men fill governmental, educational, social, and industrial positions, they should be church-going men. They should remember their teachings and carry out their duties according to the standards of their Christian teachings. Only real Christian men should become our leaders of today, for it takes Christian leaders to make a Christian world.

"Let us build our church upon a rock so that when the storm comes it will still stand—safer and stronger than ever."

Adopted by Elon Forum.

GOD HEARS PRAYER.

If radio's slim fingers can pluck a melody
From night—and toss it over a continent or sea;
If the petaled white notes of a violin
Are blown across the mountains or the city's din;
If songs, like crimson roses, are culled from thin, blue air—
Why should mortals wonder if God hears a prayer?

Ethel Romig Fuller.

COURAGE.

Christian Endeavor Topic for Sept. 9, 1934.
Acts 20:23.

Daily Readings:

Mon., Sept. 3.—David's courage. I Sam. 17:32-37.
Tues., Sept. 4.—Stout-hearted Caleb. Num. 14:6-10.
Wed., Sept. 5.—Otter and John. Acts 4:17-0.
Thurs., Sept. 6.—Defying the King. Dan. 3:13-18.
Fri., Sept. 7.—Courage divine. Eph. 6:10-18.
Sat., Sept. 8.—The source of courage. Phil. 4:13.

Program.

Instrumental Prelude—"Lead On, O King Eternal."

Hymn—"We March, We March to Victory."

Prayer—"For Strength."

"This is my prayer:
Give me strength lightly to bear my joys and sorrows;
Give me strength never to disown the poor or bend my knee before insolent might.
Give me strength to raise my mind high above daily trifles,
And give me the strength to surrender my strength to Thy willing love."—*Amen.*
(*Rabindranath Tagore.*)

Scripture—Acts 20:22-27.

Hymn—"Who Is on the Lord's Side?"

Speaker—"Courage."

Hymn—"Fight the Good Fight With All Thy Might."

Life is an adventure. It takes courage of a sort just to live, to get up in the morning and go forth to what the day has for you. "We know not what a day may bring forth." It takes courage to live in a day like this that offers so little to so many in the way of satisfying work or of reward for labor. It takes courage for young

(Continued on page 11.)

Sunday School Lesson

By Rev. H. S. Hardcastle.

MICAH CHAMPIONS THE OPPRESSED.

LESSON X—SEPTEMBER 2, 1934.

Golden Text: *"He hath showed thee O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God."*—Micah 6:8.

Lesson Text: Micah 6:1—7:6.

Micah lived in the eighth century and prophesied at the same time that Isaiah was exercising his prophetic ministry. Unlike Isaiah, he came from the country, and from the poorer class. Something of the "class spirit" seems to color his message, especially his antipathy to the cities. He predicted that both Jerusalem and Samaria would be destroyed, and these predictions, especially the one in regard to Jerusalem made a profound impression on the people of his time and nation. Micah might be called the "champion of the poor." In impassioned language he denounced the rich who had taken advantage of the poor. He has been called "the democrat" among the prophets.

Conditions were very bad in Micah's time. A reading of the seven chapters that make up the book which bears his name gives some interesting insights into, or sidelights upon these conditions. The people had made graven images and had given themselves to the worship thereof. The rich had waxed richer and richer while the poor had waxed poorer and poorer. Micah makes a reference to those who lie awake at night devising evil on their beds, and when the morning was come, carrying out their evil designs," because it is in the power of their hand." Property was taken by violence. Judges were subject to bribes, the priests taught for hire, the prophets gave their messages for money.

And yet, in spite of the glaring evils of the time, the people were outwardly very religious. As a matter of fact they rather ridiculed Micah's message with its prediction of gloom, for they felt sure that God would not allow anything to happen to Jerusalem, the chosen city of his chosen people. It was this false sense of security that made the situation so dangerous in Micah's view. He confidently predicted that Jerusalem should become as a heap, that Zion should be ploughed as a field, that the "mountain of the house should become as the high places of the forest."

Today's lesson is a dramatic piece of Micah's prophecy. He calls upon the mountains, the hills, to be witnesses as Jehovah pleads his case against the people. Jehovah asks what he has done that his people should thus treat him. He reminds them that he brought them out of Egypt, out of the house of bondage, that he had given them good and great leaders, that he had always dealt righteously with them. He then tells them that no amount of outward religion or formal ceremony can be a substitute for inner righteousness, and tells them that the essentials of religion are to "do justly, love mercy, and to walk humbly with God." Jehovah adds that because his people have forsaken him, he will deliver them up to the sword, and make their land desolate.

The high peak in today's lesson, as it is the high peak of the Old Testament is Micah's definition of religion. In Chapter six, verse eight, he says, "He hath shewed thee O man, what is good; And what doth Jehovah require of thee, but to do justly, to love mercy, and to walk humbly with thy God? Dr. George Adam Smith, an authoratative Old Testament Scholar says that these are the climax of Old Testament utterances. In sense, these words sum up the essence of Old Testament prophecy as uttered by Amos, Hosea, and Isaiah. To do justly—Amos emphasized justice, to love mercy—Hosea emphasized the love of God—to walk humbly with thy God—Isaiah emphasized faith.

These Old Testament prophecies, with their sometimes strange words and symbols are not so much out of date as one might sometimes think. For instance there are multitudes of people today who would define or interpret religion in terms of forms and ceremonies, instead of in terms of inner spiritual life. There are many who would emphasize correctness of intellectual belief, rather than righteousness of life. There are those who would give diligence to the so-called religious practices while all the time they would be oppressing their fellowmen or living unethically. Today as in Micah's day it is quite possible for a nation as well as an individual to be outwardly religious and inwardly spiritually bankrupt. One feels that the prophets have a message for our day. There is formality in religion, corruption in government, greed in business, hatred in international relationships, to say nothing of injustice and oppression. And the laws of God are as inexorable today as always. As a nation sows, so shall it reap. America's hope is in a revival of inner religion, a religion that finds its life and vitality in inner communion with God, and which expresses itself in ethical conduct in all the relationships of life.

YOUTH FELLOWSHIP.

(Continued from page 10.)

people to go out into a world that seems to have no crying need of their services.

Paul's experience seems unique, partly because we read of it in the Bible! It is not unique; it is typical. With that in mind, read it. Begin with Acts 9:1-30; skip to chapter 13 and read through 20:23, the references for this meeting. But you don't have to go so far back into history, nor to the Bible alone, for courageous lives. It is in the human heart to go straight into the face of difficulty and danger, even when they might with honor be evaded. As John Oxenham intimates, "each of us has the power of choosing which way his soul shall go." Which way are you choosing? What about the members of your group? Are there drifters among them? Are there those who are choosing the way that will require courage to travel?

You might get different members to bring out those particular kinds of courage that are found in the lives of living persons like Jane Addams, Albert Schweitzer, Wilfred Grenfell, Richard Byrd, Franklin D. Roosevelt. Get others, also, to tell of some persons who need not be named in public, who are showing courage in the undramatic circumstances of their daily lives—"The courage of the commonplace." Often both more common and courageous than the courage that receives distinguished medals. There are some in your church or in your group.

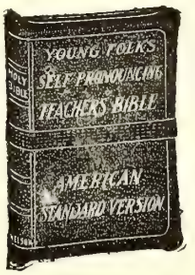
"Moral Courage," the dictionary says, "is that firmness of principle which prompts and enables a person to do what he deems his duty, although it may subject him to severe censure."

This may well be the main point of your discussion. What circumstances faced by the members of your group require moral courage? What about the social habits of the various groups with whom they mingle between meetings? What about business practices in the places they work? Are they required or expected to do the things that are "against their principles?"

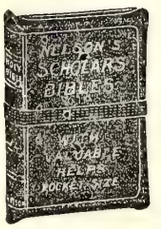
Evelyn Richardson.

AMERICAN STANDARD BIBLES.

Authorized and Edited by American Revision Committee, and Published by Thomas Nelson & Sons.



These Bibles contain the Concise Bible Dictionary which forms the helps to these Teachers' Bibles. It supplies ,in the most condensed and convenient form, all the latest information about the Bible, its writers, its language, the various versions, complete chronology, life of Christ, with harmony of the Gospels, life and travels of St. Paul, etc. The illustrations are reproduced from recent photographs, and truly illustrate the articles. The Combined Concordance is entirely new, and has been made expressly for the American Standard Version. It combines with the Concordance, Subject-Index, Scripture Proper Names, etc. The 12 Maps have been carefully revised and are beautifully colored. In making orders, give the number and price.



135—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold. $3.00

India Paper Edition, Only 16-16 of an inch thick.

. 133X—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold, $4.00

SUNDAY SCHOOL SCHOLARS' BIBLE.

Especially made up for gift or reward Bibles for Sunday School scholars, containing a special series of very practical and useful helps and Bible Questions and Answers, etc. Printed on fine white Bible paper; ruby type; pocket size, 3¾x5⅝ inches, and 1 inch thick, with 31 full-page illustrations in sepia. All bindings are black.

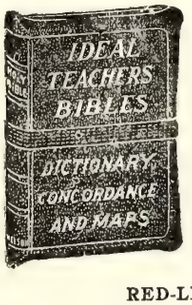
Ruby Type, Size 3¾x5⅝ Inches, and 1 Inch Thick.

65—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on side and back in pure gold; 6 colored maps $2.50

AUTHORIZED VERSION.

RED LETTER TEACHERS' BIBLES.

Brevier Type (8 vo.), Self-Pronouncing, Size 5⅜x8½ Inches and 1⅜ Inches Thick.

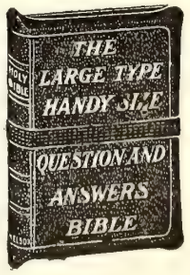


Containing the Bible, with full references. The words of Christ in the New Testament are printed in red; other parts of the book are printed in black. With Concise Bible Dictionary, combined Concordance, and 12 indexed maps.

7852—Genuine Leather, Lavant grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold $4.75

RED-LETTER EDITION.

With All the Words of Christ in the New Testament Printed in Red.



1282—Genuine Leather, Morocco grain, divinity circuit round corners, red under gold edges, register and headbands; title stamped on side and back in pure gold $3.25

60—Bound in Cloth, stiff covers, square corners, red edges, Sunday School Scholars' Bible, stamped in pure gold on cover, no illustrations; special book for Sunday Schools 95c

Any of the above Bibles sent postpaid. Address

THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy

MONDAY.

LIFE'S OVERMASTERING SIGHT.

"Father forgive them for they know not what they do."

There is no sight in the world like that of Jesus Christ hanging on the cross, saying, "Father, forgive them." Forgiveness on his lips, a crown of blessing in His hand, and waiting for them to receive it.

"This is worth laboring for; praying for; living for and dying for."

"When the lights of life are gleaming,
Where its blossoms bud and bloom;
When each brow is bound with roses,
As we bask in their perfume:
Just beyond the smiles and sunshine,
All unseen the Master stands,
Waiting ever, ever waiting,
Holding out His pierced hands.

"When the shades of night are falling,
Where each heart must stand alone
And the world has left us nothing
We can call or claim our own:
Then we turn to meet the Master,
Where a halo lights the past,
Waiting ever, ever waiting,
Till we clasp His hand at last."

—*Anonymous.*

Prayer—O Lord, if Thou art so beautiful in this world, as we see now, what glory must be Thine when the veil shall be drawn aside and we see Thee face to face! Though we see darkly now, may we see clearly then, O God, this is our hope. Help us to live unto it now and forever.—*Amen.*

TUESDAY.

THE CALL OF THE HILLS.

"I will lift up mine eyes unto the hills, from whence cometh my help.

"My help cometh from the Lord, which made heaven and earth."—Psalms 121:1-2.

This expression of the Psalmist is a shepherd term. He is looking unto the Lord as a lost sheep looks up to the mountain side when he hears the call of his master there.

However, the hills that the psalmist was thinking about were not visible ones to the sense, but they were visible to the heart that longed for them. So he is speaking of the eyes of the soul and the hills and the realities of God. "With the heart man believeth unto righteousness"; and looking for spiritual things finds God, his sufficient help.

Prayer—O God, make us Thy children this day. Thou who art above us pour out upon us Thy strength. O Lord, make us Thine forever.—*Amen.*

WEDNESDAY.

THE CHURCH OR JESUS.

"(Jesus) saith unto them come and see."

One of the two which heard Him was Andrew —He findeth his own brother—and brought him to Jesus.—Jno. 1:39-42.

We have no record of Jesus ever inviting anyone to church. He found the church here. He went to church every Sunday, the record would indicate, and there He worshipped, but never is it recorded that He was ever even the center of attraction there. Only once do we read that at the church He sat down and read the prophesy and added, "this day is this prophesy fulfilled in your ears."

The work of Jesus was to bring God, in person to the world; to compel belief in God; to be the way in life; to be the light of the way; the truth of life, yes, life itself; and, to fulfill this mission, He lived every day among the people, going about doing good, healing the sick, and helping the needy, showing that in such service was the true conception of the kingdom of God and only by rendering such service could one inherit the kingdom of God.

Though He never invited anyone to the church, He did invite all to come to Him, to "come and see," to come "and live," to come and learn, to come and love, to come and rest, and they who came found Him and believed in Him.

Have we placed the emphasis of our invitation in the wrong place? When inviting people to church only, we put the emphasis on the church. The disciples invited people "to come." The apostolic church was organized and promoted that way, we think; but their invitation was of this order: "We have found Jesus, the savious, come and see" and as many as came believed, and as many as believed were baptized and "added to the church."

Our emphasis is "come to church." Should it not be "come and see Jesus?" But that is a serious invitation fraught with ponderous responsibility. Only those who have found the Lord for themselves can really extend that invitation with any meaning, for only they who have the light can let light shine. Only they who have received the Holy Ghost can witness for Him. We may be commissioned to "go and make disciples of all nations," but the making of disciples is by bidding folks to come to Jesus, and not merely by bidding them to come to the church and hear a sermon.

Prayer—Our dear Father, give unto us the personal experience of knowing Thee and telling others of Thee. In all we do and say may we be found true, for Jesus' sake we ask it.—*Amen.*

THURSDAY.

GO TO CHURCH.

"If we walk in the light as He is in the light, we have fellowship one with another and the blood of Jesus Christ his Son cleanseth us from all sin."—I Jno. 1:7.

To go to church keeps us in remembrance that there is more in this world than what is seen and felt; that there are realities beyond our senses which are the most substantial and enduring realities of all.

Life is sad and hopeless if there is nothing beyond the things we can touch. The testimony of those spiritual realities are borne to us at least every Sunday and they are borne to us through the church. So, the least one can expect to find there is the unseen and the eternal, the story of the cross and its meaning, the touch of Christ, fellowship with the Holy Spirit, christian companionship on life's journey, and a service to a good cause.

Prayer—O Lord, leave us not that our way may be light; leave us not that Thou mayest be to us as eyes; leave us not that we may participate in a great work and share in Thy glorious cause. In Christ's name we ask it.—*Amen.*

FRIDAY.

RELIGION AT HOME.

"Be kindly affectioned, one to another."—Rom. 12:10.

"Let husband render unto the wife her due; and likewise also the wife unto her husband."—I Cor. 7:3.

Amid the cares of married life,
In spite of toil and business strife.
If you value your sweet wife,
Tell her so!

When days are dark and deeply blue,
She has her troubles, same as you;
Show her that your love is true—
Tell her so!

Your love for her is no mistake—
You feel it dreaming or awake—
Don't conceal it; for her sake
Tell her so!

Never let her heart grow cold—
Richer beauties will unfold;
She is worth her weight in gold!
Tell her so!

—*Anonymous.*

G. Campbell Morgan tells us of an incident in his pastoral experience in which one of two worldly sisters was converted and became a christian. One day the other said to the christian sister, "I do not understand your religion, but I will tell you one thing: it has made you far easier to live with." That is it.

Prayer—O Lord, our Lord, Our Lord of love, mercy and blessing, set a watch over the door of our lips to guard unseemly words and to express life's truths and devotions.—*Amen.*

SATURDAY.

THE DARK OF TRUTH.

"Sorrow is better than laughter; for by the sadness of the countenance the heart is made glad." —Ecclesiastes 7:1-7.

Whoever plants seeds should know that they germinate faster if entrusted to moist, warm soil, and then are covered over with cloth or porous paper. Germinating seeds do not require the light, but love the darkness. So it is with the seeds of truth in our souls. We often speak of "the light of truth," but in this connection of growth we may well speak of "the dark of truth."

Adversity is a better teacher than prosperity and sorrow is a wiser and more convincing instructor than joy. By the sadness of the countenance the heart is made glad. It is made to rejoice before long in the flowers and the fruit of God's gardens.

Prayer—Thou knowest best, Heavenly Gardener! Keep us in the darkness at Thy will. As long as Thou dost wish, keep us in the dark. For in the end, we are sure, Thy wisdom will prove itself.—*Amen.*

AMOS R. WELLS.

SUNDAY.

A TESTED SHOE.

"Show ye therefore unto them in the face of the churches the proof of your love, and of our glorying on your behalf."—II Cor. 8:16-24

Paul was very eager that the Christian churches which he had founded among the Gentiles should prove their worth to all the world, by their charity, their faith, their patience, their brotherly love. He watched over them, as a father watches his beloved child or a teacher his well-loved pupil.

(Continued on page 14.)

THE CHRISTIAN SUN'S PULPIT

Rev. John G. Truitt, D. D., *Pastor.*

IT WORKED!

By Rev. John G. Truitt.

"In that hour Jesus rejoiced in spirit, and said, I thank Thee, O Father, Lord of heaven and earth."

For more than thirty years Jesus had been coming to this hour—the hour when he should try the Gospel on the world. He had been preparing his followers for it for nearly three years, and now he had made the test. Did it work? The answer is found in a rejoicing Lord who thanked God, the God of heaven and earth. Jesus had known from experience that God was the God of heaven, now he knew that he was also God of the earth from actual experience. Perhaps I had better say he has his knowledge here further confirmed by this experience.

In our day we know something of preparing for some great undertaking or event. The other day I walked about the sand hills of Kitty Hawk, North Carolina. I saw where those two sons of a clergyman worked with their great idea of an airship, and where after painstaking preparation they had the thrill of seeing it work. Theirs must have been an inspired dream. I have seen where they lived as boys, and I have seen the old building, which was their bicycle repair shop, and I have heard first hand the stories of their studies and their consecration to their task, and their courage. It is all thrilling. In so short a time the heavens are filled the world around with the flight of their machines. They came to the day of their final testing and it worked!

Just this summer the world has bowed its head in the death of a woman who in her childhood days dreamed her dreams of conquest in the world of chemistry. Her father was a professor in a French university, and she married a professor in still another university. She and her distinguished husband worked day and night on their discovery of radium, until in 1903 they were given jointly the Nobel prize for physics; and after her husband's death Madame Curie continued her research until in 1911 she was given the Nobel prize in chemistry. What an inspiring record has been hers! She has for these many years been doing her tests and seeing them work. And so on we could go with hundreds of inventions and discoveries. They are well known to us all. Now they worked in the realm of science; Jesus worked in the realm of the soul. They achieved, and achieved marvelously for the outer comfort and happinness of man; Jesus achieved beyond all measure for the abiding inner comfort and peace of body, mind, and soul. They followed the laws of earth; Jesus the laws of heaven and earth. They worked with things, matter; Jesus worked with mind and spirit. They touched the tangible; Jesus touched the intangible. Their work is blessed, but temporal; Jesus' is abiding and eternal. Their work was made possible in a world enlightened by the light, and life, and love of our Lord Jesus Christ.

Now let us observe a bit further this test of Jesus'. For some time he had been teaching his disciples the mysteries of the kingdom of God. Others had been listening in. He could not keep his teachings in a corner. More than his original class caught the glory of his course. His lecture room was the seaside, the market center, the dusty road, the well curb, the sick room, the synagogue, and wherever his beautiful life was lived or his glorious words were spoken. Many followed him. Out of that many not twelve, but seventy, were chosen. Giving them his final instruction for the test of whether or not the gosped would have power unto salvation, and as to whether common people who loved him could tell it out so that others would understand and hear it, he bade them go: "Go your ways; behold, I send you forth as lambs among wolves." What could seem more futile? Have you ever seen a hungry pack of wolves? Do you know their cry? Do you know their courage of attack? And have you ever seen lambs? Well, what could be more futile? He had made his prayers, worked his plans, prepared their messages, and given them the command to go. Did it work? It workel!

"The seventy returned with joy." Is not that one hundred per cent? They all came back rejoicing, and victorious,—not part of them, but all of them. And not part of them victorious and rejoicing, but all of them! Moses sent out twelve, and ten of them came back afraid, and whipped; but two of them became the vanguard of this seventy, all of whom came back victorious. Let us thank God for the twos, and let us thank Him for the seventies!

It was not a picnic they had been sent out in —no, not going as lambs before wolves. Every now and then you will hear some fellows who go to church about once in a year, and pays for his religion through his wife's envelope say, "Well I am afraid the church is about licked. Why doesn't it do something about these times in which we are living? I do not see much to the church any more." And you can pin that fellow down until he will finally tell you he does not see much success coming from anything any more. He cannot realize what our world would be like now without the leveling influence of the church of Christ. None of us can, and all of us hope we shall never see a society without the living church of God. Is the church dead? Hear what Jesus' disciples said in that first test: "And the seventy returned with joy, saying, Lord, even the devils are subject unto us through thy name!"

And hearing that Jesus rejoiced! It had worked! They had gone out into a society just as wicked as ours. Their battle was just as hard. They were attacking the first frontiers of the faith. And the devils themselves were powerless before them. What a mighty marching army is the church of the living God. It may be suppressed here a little, or there a little; it may drift into a bit of apostasy on this front, or a bit of cowardice on that; but before you know it the church has risen like her resurrected Lord and things take a turn toward a new day.

What were the tools of the test? Not the mighty, and exalted of that day, but just those average, common folk who loved and followed the Lord. Witnesses, says Jesus. Just folks who could tell a true story about what they had seen, and heard, and felt for themselves. A personal testimony and a childlike faith in God, and industry enough to go as commanded! Now do not mistake my meaning. If a man has talent to earn largely, and influence folks widely, and learn deeply and broadly, he should develop each talent he has, and consecrate it to the Lord. But let us never be discouraged with our own poor selves if we are willing to obey his commands. Jesus used both the high and low, the rich and poor, the learned and the unlearned to promote his kingdom on earth in his day, and he is doing the same thing today.

And now let us come to the most important thing of all this business. It is expressed in the phrase,—"through my name." "Even the devils are subject unto us *through Thy name.*" Not us, but Jesus! Not our spirits, nor our wills, nor our minds, nor our might, but Jesus'. Whenever the

(Continued on page 14.)

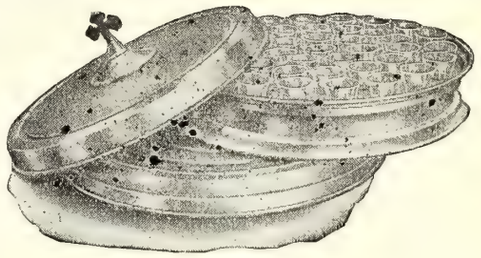
COMMUNION WARE.

Individual Service.

Made in best Silver Plate or Aluminum. Prices low; first-class workmanship and finish.

ALUMINUM.

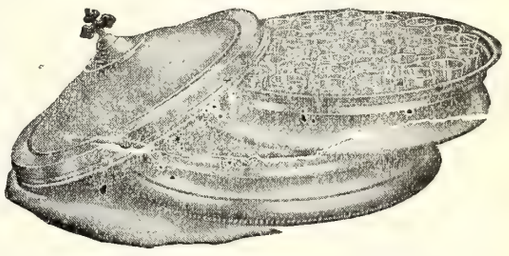
Aluminum is light in weight, durable, and does not tarnish.



Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses $7.00
Tray No. 6—Interlocking, with 35 plain glasses 6.75
Tray No. 10—Interlocking, with 30 plain glasses 6.50
Base No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Cover No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Bread Plate No. 1—Narrow rim..... 1.60

SILVER-PLATED.



The Silver-plated Ware is of the very highest grade and best finish; heavily plated on nickel base.

Tray No. 85—Interlocking only, with 36 glasses $22.00
Base No. 1—Silver-plated; fits Silver Tray 85.. 11.00
Cover No. 5—Silver-plated; fits Tray No. 85... 16.00

(For Silver Bread Plates, see under No. 90.)
Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling) $22.00
Base No. 2—Silver-plated; fits Silver Tray 90.. 16.00
Cover No. 4—Silver-plated; fits Silver Tray 90. 14.00

Bread Plate No. 3—Narrow Rim.....$ 9.00
Bread Plate No. 4—Broad Rim..... 9.00
Filler—Silver Lined..... 6.00

THE CHRISTIAN SUN
1536 East Broad Street Richmond, Virginia

A Story for the Children

ONE LITTLE BAG OF RICE.

B. Edward Eggleston.

The first white people that came to this country hardly knew how to get their living here. They did not know what would grow best in this country. Many of the white people learned to hunt. All the land was covered with trees. In the woods were many animals whose flesh was good to eat.

There were deer, and bears, and great shaggy buffaloes. There were rabbits and squirrels. And there were many kinds of birds. The hunters shot wild ducks, wild turkeys, wild geese, and pigeons. The people also caught many fish out of the rivers. Then there were animals with fur on their backs. The people killed these and sold their skins. In this way many made their living.

Other people spent their time in cutting down the trees. They sawed the trees into timbers and boards. Some of it they split into staves and other sorts of timber to be shipped to other countries to be sold. In South Carolina men made tar and pitch out of the pine trees.

But there was a wise man in South Carolina. He was one of those men that find out better ways of doing things. His name was Thomas Smith.

Thomas Smith had once lived in a large island thousands of miles away from South Carolina. In that island he had seen the people raising rice. He saw that it was planted in wet ground. He said that he would like to try it in South Carolina. But he could not get any seed rice to plant. The rice that people eat is not fit to sow.

One day a ship came to Charleston, where Thomas Smith lived. It had been driven there by storms. The ship came from the large island where Smith had seen rice grow. The captain of this ship was an old friend of Smith. The two old friends met once more. Thomas Smith told the captain that he wanted some rice for seed. The captain called the cook of his ship and asked him if he had any. The cook had one little bag of seed rice. The captain gave this to his friend.

There was some wet ground in the back of Smith's garden. In this wet ground he sowed some of the rice. It grew finely. He gathered a good deal of rice in his garden that year. He gave part of this to his friends. They all sowed it. The next year there was a great deal of rice. After a while the wet land in South Carolina was turned to rice fields. Every year many thousands of barrels of rice were sent away to be sold.

All this came from one little bag of rice and one wise man.

—From Stories of Great Americans.

THE FAMILY ALTAR.

(Continued from page 12.)

And to that end he was glad when they were put to the proof.

It was like the testing of a new football cleat put out by a national sporting goods house. The firm hired men in different parts of the country to do nothing but put on football shoes and then walk and run around a field, so that it might be discovered just how long, on the average, a shoe is in use during a football season. Thus their goods were put to the proof.

Is our God less solicitous for the testing of His children, the work of His hands? And shall we be less anxious to make a good showing under the test?

Prayer—Prove us, O Lord. Try us in every way. Test us as long as is necessary. That we may do Thy work, to the glory of Thy name.—*Amen.*

THE SUN'S PULPIT.

(Continued from page 13.)

church has gone out without his spirit it has been whipped; whenever an individual has gone out for the church in his own power or might, or his own goodness, or wisdom, he has been whipped. And he should be. Only in the spirit of Christ, and the power of God is the kingdom to come. Too often we have forgotten that! Our plans, our programs, our preachments have projected themselves, and the church has suffered. But when we have gone in his name,—in his spirit,—there has been victory. And great have been the victories the church has won, and is still winning today!

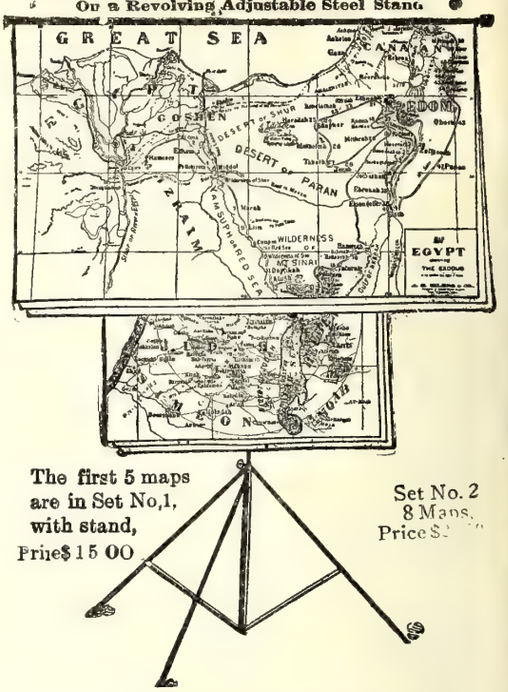
They are now numbered by legion who are willing to try as Christ would have them try his kingdom to bring on earth. And the church is not whipped. Seeing that Jesus rejoiced. And he told them that blessed were the eyes that saw what they were seeing. The Gospel worked, and they were seeing what the world had waited to see across the centuries.

You and I have the privilege of being his witnesses. You and I have the privilege of rejoicing the heart of our Lord by being true in our day as they were in theirs. Let us try it, and find that it works!

"When Jesus saw her, He called her to Him and said unto her. 'Woman, thou art loosed from thine infirmity'." Luke 13:12—It is a great hour when a soul lifts its face toward heaven, when it discovers that Christ is calling, and that He would do for the soul what was done for the bent body of a poor woman that sabbath day long ago!—*James I. Vance.*

Eilers Sunday School Maps.

On a Revolving Adjustable Steel Stand



The first 5 maps are in Set No,1, with stand, Prie$15 00

Set No. 2 8 Maps, Price $

Fine large Maps, in 6 Colors 36x57, on linen finished Cloth. Mounted on a folding steel stand, which can be regulated, so that Maps may be seen to the best advantage. This set contains data for thorough Bible Study. Its large print and Cheerful Colors makes this set very instructive and attractive. Contains the five thoroughly up to date Maps necessary to the study of Bible History.

New Testament Palestine, — Old Testament Palestine, — Roman empire and Bible Lands, showing Pauls Travels by Colored lines. — Lands of the Old Testament, from the Great Sea, to the Persian Gulf.—The Exodus, Egypt, showing by Colored lines the wanderings of the Israelites the

THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

HOLMAN SUPERIOR TEACHERS' BIBLES

Authorized Version—Self-Pronouncing The Best Editions of the World's Best Book

For Adults, Teachers, Preachers, Students, and All Who Would Study the Word of God Intelligently

BOLD BLACK TYPE—COMPACT SIZE 4½x6¾ INCHES—WILL FIT THE COAT POCKET

Part page specimen of Holman Boldblack Type Bible

ST. MATTHEW, 5. *Christ's sermon on the mount.*

13 And leaving Năz'a-rĕth, he came and dwelt in Că-pĕr'na-ŭm, which is upon the sea coast, in the borders of Zăb'u-lon and Nĕph'tha-lim:
14 That it might be fulfilled

A.D. 31. CHAP. 4.

934 CHAPTER 5.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.

AND seeing the multitudes, he went up into a moun-

THIS NEW HOLMAN TEACHERS' BIBLE, Pronouncing Text, Bold Black Type is a PRONOUNCED SUCCESS. The latest Bible with NEW HELPS that are quite comprehensive and consist of an Illustrated Bible Dictionary, Concordance and additional aids all under ONE ALPHABETICAL INDEX. Also Fine Maps on Coated Paper, and a specially prepared BIBLE READING COURSE, intended to stimulate and maintain interest in the Bible. Imported Bible paper is used to improve opacity and keep down bulk. By this means you get the benefit of full Biblical information without the physical discomfort of handling a heavy volume.

STYLES AND PRICES—BIBLE PAPER EDITION

4612. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges..... $4.00
4630. Same as 4612, with extra leather lined covers..... 4.75

THIN INDIA PAPER EDITION

With Helps as described above. Size 4½x6¾ inches. One inch in thickness

630X. Egyptian Morocco, divinity circuit, leather linings, red under gold edges, silk head bands and silk marker..... 7.00
633X. Algerian Morocco, divinity circuit, leather lining to edge, silk sewed, round corners, red under gold edges, extra quality binding..... 8.00

EXTRA LARGE PRINT TEACHERS' BIBLES

Large 8 Vo. Size—8x5½ inches—1600 Pages, including 400 pages of Bible Study Helps

Part Page Specimen of Print

Extra spacing between words and lines makes this Bible very easy to read.

ST. MATTHEW, 5. *Christ's sermon on the mount.*

15 [k] The land of Zăb'u-lon, and the land of Nĕph'tha-lim, *by* the way of the sea, beyond Jôr'dan, Găl'i-lee of the Gĕn'tiles;

A. D. 31.
[k] Is. 9. 1, 2.
[l] Is. 42. 7. Luke 2. 32.
[m] Mark 1. 14.

2 And he opened his mouth, and taught them, saying,
3 [b] Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

CONTAINING COMPLETE HELPS TO BIBLE STUDY, INCLUDING ALL OF THE FOLLOWING FEATURES

A New Practical Course in Bible Reading, A Treasury of Biblical Information. The most carefully compiled, thorough and attractive form in which valuable Biblical information has ever been prepared. Illustrated Self-Pronouncing Bible Dictionary Containing 150 illustrations, concise definitions and textual references on nearly 50,000 subjects. A Practical Comparative Concordance, with nearly 50,000 references. Four Thousand Questions and Answers on the Old and New Testaments. A valuable Help to all Bible Readers.

STYLES AND PRICES

4712. Divinity Circuit (overlapping covers), French Seal Leather, red under gold edges, silk head bands, and silk marker.. $5.00
812RL. Red Letter Teachers' Bible. The Words of Christ in the New Testament, Old Testament Passages alluded to by Christ, various prophecies relating to Christ in the Old Testament, etc., all PRINTED IN RED. Binding same as described above on 4712 and same large Self-Pronouncing type..... 6.00
733X. Holman India Paper, Genuine Morocco, leather lined, silk sewed, divinity circuit, round corners carmine under gold edges, silk head bands and silk marker, same type and helps as above..... 10.65

All styles sent Postpaid at above prices—Thumb Index 50 cents extra

Christian Orphanage

CHAS. D. JOHNSTON, *Superintendent.*

Dear friends:

Because of the strain through which Mr. Johnston is now passing and the unusual demands on his time, he has felt it necessary to ask an assistant to supply material for this corner this week.

Mrs. Johnston, a patient in Rainey Hospital, is gravely ill and her condition is cause for much real concern in The Orphanage Family. The children, from the oldest to our baby girl, have asked repeatedly, "How is Mrs. Johnston?" The wife of our superintendent has long been interested in the work here. Her gentle manner and her thoughtfulness of others has won for her genuine affection in the hearts of children and workers alike.

That which touches the life of "Uncle Charlie," "Daddy Johnston" to the little tots, is very near the heart of The Orphanage. He is more than a superintendent to these children. To them he is the embodiment of love, sympathy, understanding, and things hoped for. To see the faces of these little ones when he comes in, to hear the older ones sing his praises from day to day is to know that the Church has not misplaced its confidence in him. Whether it be the need of a sick child from midnight to dawn or the call of a group on pleasure bent, they know he will not fail them. Nearly every week men and women who have spent their childhood here come back. Some have traveled to strange and distant lands but they enjoy sitting with "Uncle Charlie" and, in memory, living again the days they spent here with him.

We pray that his lovely wife will be spared to him. Will you not remember them both in your prayers?

Sincerely,
ERIE LAINE.

REPORT FOR AUGUST 30, 1934.

Brought forward		$8,193.62
Sunday School Monthly Offerings.		
Eastern North Carolina Conference:		
Bethel, Wake	$ 2.12	
Liberty, Vance	3.34	
		5.46
Western North Carolina Conference:		
Flint Hill	.33	
		.33
Eastern Virginia Conference:		
First Richmond	3.43	
Windsor	5.18	
Berea, Nansemond	5.00	
Holy Neck	4.80	
		18.41
Valley Virginia Central Conference:		
Newport	1.51	
Winchester	3.09	
		4.60
Alabama Conference:		
Mt. Zion	.73	
		.73
Georgia and Alabama Conference:		
Bethany	1.00	
		1.00
Special Offerings.		
New Elam S. S., spec. col. for singing Class	16.09	
G. M. Womble 2nd Bible Class, New Elam Church	2.00	
N. B. Smith, Jr., guardian for Whitten children	50.00	
Mr. B. Drake, Franklin, Va.	5.00	
Mrs. B. Drake, Franklin, Va.	1.00	
Jeff and Betsy Penn Foundation, Reidsville, N. C.	5.00	
		79.09
Total for the week		109.62
Grand total		$8,303.24

OUR COLLEGES—THEY ALSO SERVE.

(Continued from page 7.)

mosphere? That atmosphere will be found in the Christian college.

It would seem convincing then that the years young people spend in colleges are of such transcendent importance that the kind of college to which they go should concern Christian parents. If the spiritual life engendered before that time is to be conserved, if they are to make satisfactory adjustments to modern life and knowledge, if they are to enjoy a favoring environment when some of the greatest decisions of life are made, if we wish to preserve the altruistic spirit and to make it permanent, there are few places which can serve better than the church school. These schools deserve well at the hands of those in whose behalf they were founded and which, in spite of fearful handicaps continue to serve faithfully and well. The Christian college is a definite, positive and efficient agency in Kingdom building.

Any nobleness begins at once to refine a man's features; any meanness or sensuality, to imbrute them.—*Thoreau.*

ELON COLLEGE

AN ACCREDITED COLLEGE

of the

CONGREGATIONAL CHRISTIAN CHURCHES OF THE SOUTHEAST

South Entrance to the Campus

ELON COLLEGE, founded by the Christian Church in 1889, has fully justified the faith and hope of its founders during its 42 years of operation. Its graduates from the four-year course leading to a bachelor's degree, number 980, now living, 122 of whom are in the Christian Ministry and full-time Christian service. The majority of these are members of our own denomination. In addition, 449 are in educational work and are an active influence in the lay leadership of the Christian Church.

THE CHRISTIAN EDUCATION BUILDING, and the definite religious atmosphere of the College, provide the very best facilities available for training for religious leadership, and offer the Church its finest opportunity to train the young people of the denomination to assume active leadership both in the ministry and laity of the local churches.

Address—

C. M. CANNON, *Registrar*

Elon College, - - - - - North Carolina

Home Atmosphere—Reasonable Rates—Clean Athletics—Christian Spirit

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational Christian Church.

BOARD OF EDITORS.

J. O. ATKINSON, D. D.....Editor
E. C GILLETTE, D D.....Associate
I. W. JOHNSON, D. D....Contributing
ELISHA A. KING, D. D...Contributing
J T. KERNODLE....Managing Editor

DEPARTMENTAL EDITORS.

H. S. HARDCASTLE...Sunday School
J. G. TRUITT, D. D.....Sermon
F. C. LESTER.....Young People
H. E. ROUNTREE.....Altar

SUBSCRIPTION RATES

One Year $2.00
Six Months 1.00

Trial Subscriptions: Five or more new subscriptions sent in at one time by pastor or president of any church organization, three months for 40c each.

Published Every Thursday at Richmond, Virginia, by the Central Publishing Company, Inc.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Change of Address: Be sure to give both old and new address when asking that your address be changed.

All news matter and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsyth Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

Receipts: The change of label is your receipt for money paid. The label shows date of expiration, and change on label will appear the first or second issue of the month following renewal, provided it was received before the 25th. No other receipt will be sent unless requested. Please notify the Richmond Office if label is not changed as above.

OBITUARIES

SMITH.

Whereas, God our heavenly father, in His infinite wisdom and love, has removed from our midst our co-worker and sister, Mrs. Julia A. Smith, who was a loyal member of the Woman's Missionary Society of the Haw River Christian Church and a consecrated worker in every department of the church.

Sister Smith was a charter member of the Woman's Missionary Society from its organization and was the first member the society ever lost by death.

Therefore, we the members of the woman's missionary society of the Haw River Christian Church do hereby offer the following resolutions:

1st. That God in His all-wise providence doeth all things well, and while we mourn the loss of our sister, we realize our loss is heaven's gain, and we bow in humble submission to the will of Him who is ever mindful of us.

2nd. That we have been blessed by having her with us, and her Christian life shall be one of our sweetest memories.

3rd. That we extend our sincere sympathy to the bereaved family and comment them to the all-wise Father for comfort and consolation.

4th. That a copy of these resolutions be spread upon the records of our society, a copy be sent the family, and a copy sent the CHRISTIAN SUN for publication.

MISS EMMA THOMAS,
MRS. ARTELIA POOL,
MRS. A. M. THOMAS,
MRS. F. M. BAIN,
MISS VIOLET PEARSON,
Committee.

Suffer me not by any lawless act of mine to befoul any innocent life or add to the difficulty of any erring one that struggles honestly against sin. Grant me a steadfast scorn for pleasure brought by human degredation. Grant that I may look all men in the face with the eyes of a brother.—Rauschenbusch.

Dr. George A. Gordon, who lately journeyed to the Land of Light of which he had so often and so mightily assured a multitude of grateful hearts, once remarked that there were two passages in literature that had been of great help to him when death came close. One was a word of Carlyle's written to a stricken woman assuring her that the living and the dead are both in the hands of God. The other is this sentence of Jesus: "If it were not so I would have told you." Jesus took the Father's eternal care for granted. This treasuring of personality is a part of God's fatherhood. He cannot destroy the thing which he bids all men cherish and no man harm. This belief in the eternal value of the human spirit crowns man's days with dignity. It enables a man to keep on living hopefully, to believe in the enduring worth of spiritual values, and in the significance of his own life and of other lives. It helps him to come to terms with life.—Exchange.

Wedding or Gift Bible

FOR THE HOME

Holman Self-Pronouncing Home Study Edition

A BEAUTIFUL PRESENTATION PAGE Marriage Certificate and Family Record makes this special edition **a most desirable Bible for a wedding gift.**

Full Bound size, 8½ x 6 inches; nearly 1800 pages. Authorized Version with Marginal References.

Large Print—Easy to Read

The Helps are the latest and most practical published — prepared by the most reliable and well-known authorities, and consist of a TEACHERS' NEW READY REFERENCE HAND BOOK, which gives the salient and essential information needed in Bible study.

Illustrated Self-Pronouncing Bible Dictionary—Containing 150 illustrations.

Oriental Light on the Bible (Containing over 100 illustrations). A new kind of illuminating Bible help.

Treasury of Biblical Information.

A New Series of Maps. A selection of the most used, with Special Maps, the results of the most recent explorations.

A New Practical Comparative Concordance, with nearly 50,000 references.

Four Thousand Questions and Answers on the Bible.

ABSOLUTELY DURABLE BINDINGS that **will not break in the back.**

Specimen of the Print. Full size of the page is 5½ x 8 inches.

Specimen of Type.

17 ¶ m From that time Jē'şus began to preach, and to say, n Repent: for the kingdom of heaven is at

A BEAUTIFUL PRESENTATION PAGE Marriage Certificate and Family Record makes this special edition **a most desirable Bible for a wedding gift.**

No. 4014. French Morocco, flexible limp, gold titles, round corners, red under gold edges, silk head bands and silk marker..... **$5.50**

Postage Paid

PIEDMONT COLLEGE

Located in

"The Blue Ridge Highlands"

An accredited college with an enviable reputation for superior classroom instruction, and wholesome student life.

Standard courses leading to the A. B. and B. S. degrees. Careful, scholarly instructors.

A refined Christian atmosphere. All of the cultural elements essential to a liberal education.

A minimum of expense. Tuition and board for the entire academic year only $273.50.

For information, write

GEORGE C. BELLINGRATH, *Dean,*
PIEDMONT COLLEGE,
DEMOREST, GEORGIA.

Southern Seminary Foundation

(Successor to Atlanta Theological Seminary.)

AFFILIATED WITH

Vanderbilt University

The Foundation and the other Foundations that are affiliated with Vanderbilt University School of Religion comprise the only Interdenominational Theological School in the South. Through this affiliation the students enjoy the rights and privileges of Vanderbilt University.

DEGREES.

Candidates for degrees are required to have completed their college courses.

The degree of Bachelor of Divinity is offered to qualified students who complete the required courses.

Vanderbilt University also offers the degrees of Master of Arts and Doctor of Philosophy, in accordance with the regulations established in its several departments.

MORE THAN A SCHOOL OF THEOLOGY.

Because of our affiliation with Vanderbilt, our relations with other nearby colleges where our students can take courses without tuition, and the cooperation of the American Red Cross and other social agencies in the city, we prepare students for many types of Christian service.

For information write

WILLIAM JAMES CAMPBELL, *President,*
330 BUTTRICK HALL, VANDERBILT UNIVERSITY,
NASHVILLE, TENN.

THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

IN ESSENTIALS, UNITY. IN NON-ESSENTIALS, LIBERTY. IN ALL THINGS, CHARITY.

VOLUME LXXXVI. RICHMOND, VA., THURSDAY, SEPTEMBER 6, 1934. NUMBER 36.

THE SUN'S OBSERVATORY

Red Cross Enrollment Increases.—

The membership enrollment in the American National Red Cross for the year ending June 30, 1934, was 3,802,384 for the U. S. and its insular possessions—an increase of 100,518 members over the roll-call for the previous year.

Light on Bible Measurements.—

Sometimes we are puzzled when we read certain Bible measurements. Here is a list, memorize it, and you will understand the Bible better when you read it: A day's journey was about twenty-three and one-fifth miles. A Sabbath day's journey was about a mile. A cubit was nearly twenty-two inches. A hand's breadth is equal to three and five-eighths inches. A finger's breadth is equal to one inch. A shekel of silver was about fifty cents in value. A shekel of gold was worth $8. A talent of silver was worth $538.50. A farthing was worth three cents. A mite was worth less than a quarter of a cent. A gerah was worth a cent. An epah or bath contains seven gallons and five pints. A bin was one gallon and two pints. An omer was six pints.—*Selected.*

Nationwide Constitution-Day Program.—

"In this period of transition and uncertainty, when the fundamental laws of many nations are undergoing portentious change, it becomes increasingly important that in some signal way the necessity of preserving our constitutional government be voiced and re-affirmed in a unified gathering representing every phase and part of American life." This statement is from a committee on National Constitution Day, composed of representatives of national organizations, and patriotic societies. The central program is to be held in Philadelphia, where the first Continental Congress met, and where the Declaration of Independence was signed and the Constitution of the United States formulated. This program is to be broadcast over the entire country, while it is expected that local programs will be held throughout the nation. The occasion is the 147th anniversary of the signing of the Constitution, and the date is September 17th.

Running in Circles.—

"On top of rising costs of labor and materials," says *Business Week,* "business—and the public it serves—is asked to shoulder the additional load of increased freight rates." Obviously this increase is necessary, as revenues for 1934, less expenses, will lack $53 millions of covering the railroads' fixed charges. The only alternative to increased rates are reduction in maintenance and operation. They are today $1,500 millions behind on maintenance, and are spending $1 where they should spend $2. This hurts many other businesses. Especially are the steel, lumber and equipment businesses affected; equipment being practically 100 per cent dependent on the roads, while they use normally from 17 to 20 per cent of the lumber and steel. Curtailment of maintenance expenses is not only impossible, but undesirable. Cut wages? They cannot, with living costs steadily rising. Indeed, they have just been forced to restore the 10 per cent wage reduction made some time ago. It is this, together with the increase—because of higher wages and shorter hours—in the cost of materials, that is making the railroads' dilemma even worse than formerly. "All other avenues being closed, then, rate increases seem inevitable," and our contemporary thinks that "any organized business opposition to the rate increase in general would be a mistake." Thus we have another example of running in circles. An increase in freight rates, further increase in living costs, demand for higher wages to cover these costs and shorter hours because of decreased demand for goods, consequent material cost increases, then the need for still more rate increases. Incidentally—and neither big business nor labor leaders seem to be concerned—the little business man is being crushed between the upper nether millstone. There is only one ultimate and permanent remedy: It is an honest day's work, with longer hours and increased production, without increase in wages, on the part of those who are employed. Resulting decreases in prices will increase demand, which will in turn gradually—not immediately—absorb present unemployment and still further increase buying power and demand for commodities. The man who receives a large wage and is compelled to spend all for sustenance is far worse off than one with a smaller income, who is enabled to lay aside a part of it for a rainy day.

"Advance" Waxes Eloquent.—

"When John W. Davis, eminent lawyer and former Democratic candidate for President, speaking a few weeks ago at the University of Virginia, quoted with approval the dictum of "a phophet of the Old Order,' to the effect that 'the essence of republican government is the right of men to be secure in their persons, their property and in its management,' he was apparently quite oblivious of the problems of life and government that he was leaving out of account. The definition looks plausible, basal and comprehensive until one analyzes it with realism in relation to the existing facts and circumstances as they concern the mass of citizens. Of emphasis upon personal security there cannot be too much, but it involves in an industrial and automobile age inevitable measures of regulation and control that to a former age would have seemed as appalling as unnecessary. But it is in the reference to property that the definition is most inadequate. Surely one of the most vital problems of society—and of government if it be properly related to society—is found in the fact that masses of citizens have virtually no property to manage, and comparatively little chance of acquiring any. An ideal republic, or democracy, depends for its strength and effectiveness upon the responsibility and participation of every citizen. How can every man who will accept his responsibility and do his part be enabled to attain a stake in the nation's wealth and economic order? That is a question that governments, whatever their origin or party allegiance, must increasingly face with honesty, courage and intelligence in the modern world. The sooner the Al Smiths, and Davises, and DuPonts, and Wadsworths discover it, the sooner will such organizations as the new American Liberty League give hope of performing some useful critical and constructive function, instead of encouraging the sort of reaction in which the rights of property, regardless of how it was acquired, or of how it may be used, are elevated above all fundamental concern for economic need or elemental security. Security of person means vastly more than the guarding of bodies against murder or assault. Hunger and want are responsible for more suffering and death than either war or crime." In the same issue, however, we are reminded that "the times and conditions in which we are living call for the open mind and the critical faculty, as well as for the readiness to support measures that *seem* (our italics) sound in purpose and well directed." The men referred to in the quoted article have given grounds enough for our disapproval, but it seems that at this time they certainly should merit *"Advance's"* approval so far as their critical mind is concerned, and their criticism seems to be of the same things that we others are criticising. We quote again: "A neighbor, who is in the wholesale provision business, remarked to us . . . that pork had gone up seven cents a pound wholesale. One could not but associate with that two things—first, the number of homes in which breakfast bacon . . . is an almost inaccessible luxury; and second, the fact announced a few days previously that under AAA farmers living within rifle shot of Boston were receiving as much as $10,000 each, and in one case $20,000, for *not* raising hogs. Instances like this can be multiplied manifold, and they have a direct bearing upon . . . the New Deal." There is another side to the picture—the farmer who is actually getting less for his meat because of the "processing taxes" that are going to pay such bounties as well as paying additional government "officials" for administrative functions. Even our Al Smiths, and Davises, and DuPonts, and Wadsworths, may be right sometimes.

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

It is only a little over two months now before your conference will meet, and it is none too soon to begin making preparations. See that delegates are elected that will attend and take an acive part in the work. If your conference apportionment is not already provided for it is none too soon to begin raising it. Make it one hundred per cent this year.

From the *Norfolk Virginian-Pilot* we learn that "Rev. E. B. White, pastor of the Eure Christian Church in Gates County, N. C., reports that the revival held last week was very successful, there being many confessions and reconsecrations. Five new members were received into the church. The baptismal services were conducted Saturday at Tuscorara Beach. At the close of the services the pastor was presented with various kinds of provisions, gifts and a purse."

During the six years in which Rev. J. L. Neese has been pastor of Palm Street Church, Greensboro the membership of the church has grown from 113 to 370 and the church plant has been considerably improved and enlarged. During his four years' pastorate of Hines Chapel the membership has grown to about 256 and valuable additions, in the way of Sunday school rooms, have been made to that church plant. At the close of the present Conference year in November, Bro. Neese goes to the pastorate of our Reidsville church.

We congratulate Rev. J. F. Morgan, and felicitate our aggressive Rosemont (Norfolk) Church on their achievement as told in this note from *The Ledger-Dispatch*: "On Sunday morning, Rev. J F. Morgan will begin his tenth year as pastor of Rosemont Christian Church. During the nine years he has been affiliated with the local church, 288 new members have been enrolled and a new church building erected at a cost of $25,000.00. When the church was completed, it was paid for and the congregation held the dedication service when it was opened for worship. An organ presented by Mr. and Mrs. O. F. Smith in memory of Carl Smith has been installed in the church.

The monthly list of "Subscriptions Paid" for August will be printed in next week's issue of THE SUN, and will include all subscriptions received up to and including Monday, September 10th. In other words, if your subscription is mailed in this week it should show in the August list. We thank those who have responded to the Special Offer to delinquent subscribers which has been mailed out recently. We wish, though, that the response might be more general. Why not look at your label—even if you have not yet received a letter from the managing editor, you will be given the advantage of any special offer made that affects you.

The ordination of our fine friend and young brother, Rev. J. Howard Smith, formerly of our Newport News, Va. church and a graduate of Elon College and Yale Divinity School, was made notable and quite eventful by having present for the services August 30th, such an array of distinguished and beloved ministers. The event is told of in another column of his field and work—Hartford, Vermont. Brother Smith writes: "It is a great field here and I am enjoying the work very much. We have a beautiful little New England church, with parish house, Scout Cabin, pipe organ, and a large parsonage. The people have opened their hearts and homes to me and I see no reason why my pastorate here should be anything but successful."

EMPTY PEWS.

We have no Roger Babson to count the empty seats in our churches, for the famous statistician is now a Congregationalist, although it was a sermon by Munhall, the Methodist, that brought him to the mourner's bench in Gloucester. But a Methodist who is familiar with the facts is aware that such a census would yield no material for boasting. The Babson inquiry into the attendance at 1,000 Congregational churches revealed the fact that not over thirty per cent of the membership attended service on the Lord's Day. It is not uncommon among Methodist churches, urban and suburban, for the morning congregation to number less than 300 when there are 900 on the roll. Even on Communion Sunday, when a larger proportion might be expected to attend, there may be fewer still. In some instances where the church school precedes the worship service the entering congregation is smaller than that which it meets on the way out, so generally do the young people and the members of the organized men's Bible classes consider their religious duty fully discharged by attending a single session. *America,* the Jesuit weekly, commenting on the Babson report, finds no reason for exultation in the Protestant relinquency. It makes this sagacious comment:

"There is nothing in these figures to fill the Catholic observer with elation. If these defections meant conversions to the Catholic Church we could feel happy about them, but they mean nothing of the sort. As a whole, making allowance for transfers to other denominations, the figures indicate that these defections imply loss of all faith in Christianity, or practical indifference to its teachings, and, in some cases, actual hostility to every form and type of religion. Surely, it is preferable that the bulk of our people profess some allegiance to Christianity, even to a form that is defective and, in some of its vital phases, positively at variance with Divine Revelation, than that they have no contacts whatever with religion. Mr. Babson's figures are another series of links added to the long chain of evidence that we are no longer a Christian people, but, in fact, a race of indifferentists and practical atheists."

The remedy for non-attendance at church is not coercion, or pledged punctuality or any external compulsion. The pews will be filled when the preacher has a vital message and delivers it with conviction and passion, and when the church members declare by their daily walk and conversation that the service of worship does a work in them that makes them different from those around them. The Christ who is lifted up by his followers is pretty certain to draw men unto him.—*Editorial in Christian Advocate, New York.*

THE OTHER FELLOW'S FLOWERS.

Your seeds blow into my garden, friend,
Whenever the wind is right;
They blow on the wind of the breeze by day
They ride on the gales by night.

Not only do the seeds blow from our neighbor's garden but the beauty overflows the fences. We get so much enjoyment from the other fellow's flowers. Our neighbor of the next house has the loveliest hyacinths. Across the street there are tulips of every color. Down the avenue the forsythia have been flaming and now the azaleas glow. We do not own any of them but we glory in them all.

We pass so much beauty every day. We could never buy the flower gardens that we love. If some kind fairy were to give them to us we could neither pay the taxes on the ground nor work the gardens. We can do nothing about them but enjoy them without money and without labor. We get so much delight free. Think of the grace that comes to us from the overflowing of the other fellow's flowers.

Life is like that. In the gardens of the spirit there are flowers blooming for us that we could never grow. Poems and sweet philosophies more divinely fair than our dull mind could ever create are offered to us in a thousand books. That which we cannot originate we can appreciate. From noble minds fair ideas come to us as the flowers we see in our neighbor's yards.

Your words blow into my life, my friend,
Or, whether of good or ill;
Your thoughts fly over, like ships of love,
Or daggers that pierce and kill.

We all are made rich in the overflowing of the goodness of others. A fence cannot confine beauty. Nor are we altogether parasitic in our appreciation of the loveliness that abounds in our neighborhood. We have some fine pansies and a row of wall flowers transplanted from the parsonage of Oxford by the smiling waters. When the neighbors look over the fence and tell us of their beauty we thrill with the pride of possession. It is good to know that we, too, can have pretty flowers. It is also good to feel that our little yard adds to the charm of the community. It takes all the flowers of all the gardens to make a street full of fragrance and color. By adding our planting to the other fellow's flowers each adds to the rest and the glory of the whole enriches each. We receive that which does not belong to us without dishonesty and give to others without a loss. With unenvying gratitude we can gain and share as the beauty of our humble back yards blend in neighborliness.

Your life is a garden of love, my friend,
And planted with kindly deeds;
So ever and over the wall will flow
Into my garden, your seeds.

—*Exchange.*

SHADE.

The kindliest thing God ever made,
His hand of very healing laid
Upon a fevered world is—Shade.

His glorious company of trees
Throw out their mantles, and in these
The dust-stained wanderer finds ease.

Green temples closed against the beat
Of noon-time's blinding glare and heat,
Open to any pilgrim's feet.

This is God's hospitality.
And whoso rests beneath a tree
Hath cause to thank Him gratefully.

—*Theodosia Garrison.*

Do not be discouraged, dearly beloved, because God bears long with you—because he does not seem to answer your prayers. Your prayers are not lost. When the merchant sends his ships to distant shores, he does not expect them to come back richly laden in a single day—he has long patience. "It is good that a man should both hope and quietly wait for the salvation of the Lord." Perhaps your prayers will come back, like the ships of the merchant, all the more heavily laden with blessings because of the delay.—*Robert Murray McCheyne.*

OUR COLLEGES—ARE THEY CHRISTIAN?

By Frank W. Stephenson.

There are some who give an emphatic, "No!", as the answer. Why? For good and sufficient reasons, they tell us. First, there are not as many candidates for the ministry and missions field in our colleges. That is true, almost! In any given school there are not as many ministerial students as a quarter of a century ago. On the other hand, the drop is hardly one-fourth and there are twice as many in the Seminary. Granting, for the sake of an argument, that we do not have as many candidates as in former years, is that the fault of the colleges? The college takes what the church sends. Not infrequently through the influence of the Christian forces in the colleges, young people choose full-time Christian service as their life vocation. It is quite possible that the college might place more emphasis upon these things but usually the individual who plans to enter the ministry or mission field has made his decision before entering college.

Second, the quality of those now studying for the ministry is not as high grade as in former years. This is a mere assertion, impossible to prove. But an experience covering the last thirty years, including four years in one of our colleges, three years in the seminary, and ten years in the general denominational work, creates an impression and a judgment quite to the contrary. So far as native talent is concerned there is little difference. So far as better preparation is concerned there is a great difference. A few years ago the ministerial student rejoiced in the privilege of his college training and felt he had made a satisfactory preparation for his life work. It is different now. Very few stop there. They are determined not only to have the college training but the Seminary also. And more and more they are seeking the benefits of graduate work, both for their Master's and Doctor's degrees.

Third. the spiritual tone of our schools is lower. Even more than the second contention this criticism is difficult to prove. It is almost equally difficult to disprove, because there is no accepted standard of measurement. The stress on religious matters which was so pronounced in other years does seem lacking. The evangelical fervor of those days has all but vanished. More of it today would do no harm. But is it a fair question: Because the emphasis has changed is that certain proof that the quality of the spiritual life is inferior? By no means. The fact of the matter is, the religious life of our young people is more real, practical, and genuine than ever. It may be a little too fearful of seeming to be extravagant, ardent, fanatical. It may, at times, even seem to be timid. It is well to reflect on this: The young people in our colleges come from the Christian homes and churches of our local communities and are bound to represent the spiritual life out of which they have come. The attitude of the students from these communities mirrors the depth of the spiritual life of the college. If the college is failing, something we are not willing to concede, the students must share the blame. And so must the homes and churches from which they come. * * * *

Behind and beneath the educational enterprises of the church one great fact is found: A Christian purpose. That purpose is four fold. First, to conserve the spiritual life of our young people. Second, to further their development in Christian character. Third, to strengthen the spirit of service in their lives, and fourth, to thoroughly furnish them for a leadership that is Christian, whatever their vocation.

What other institution, outside of the local church, is actuated by as high a motive? Not one. What other organization or enterprise is carried on in an atmosphere like that we find in our colleges and seminaries? Not one!

We should remember this: That students on the average, it is estimated, spend at least two years in this atmosphere. Not one or two weeks, a month, or six months, but most of the time from one to four years. The value of the influences of such an environment, of such an atmosphere, is beyond calculation. Not all respond to it as they should, but most of them do.

In the light of these observations we are justified in speaking of our denominational schools of higher learning as Christian institutions. Not as Christian as they might be, it is true. But as Christian as the average home or church, and in many instances far more so.

If this "sinful and adulterous generation" is to be saved; if the world is to be leavened with the gospel of Christ; if the Kingdom of God is to be established firmly and permanently in the hearts and institutions of mankind, it will be done mainly by the leadership of the men and women who are graduates of our church-related schools. They, above all others, have the spirit, the ideals, the purposes which will make these things possible. The Christian college is the very bulwark of Christian civilization.—*Adapted from M. P. Recorder.*

SPIRITUAL POISE IN A TROUBLED WORLD.

By J. Edgar Park *in Advance.*

When I was at Oxford I had the pleasure of acting as secretary and interpreter for Albert Schweitzer. He said to me one day, "You know, Bach can only be played properly by one who has found in life composure and peace."

Anyone who has ever heard Schweitzer play Bach knows just what he meant. There is no haste, no noisiness, no confusion, no heated declamation, the lines of melody are sure and beautiful and the building they raise for you is simple, lovely, infinitely various, an everlasting home.

I began to envy the organist as I listened to him because he somehow, like Bunyan's pilgrim, had found that "large upper chamber, whose window opened toward the sun-rising: the name of the chamber was Peace."

As I talked with Dr. Schweitzer I found his secret—the secret of spiritual poise in a troubled world.

Dr. Schweitzer had done that great thing which the rest of us in our best moments sometimes dream of doing. As a result there was nothing he feared to lose. He was doing what he loved to do and it was his utmost to help to heal the open sore of this world's misery.

Our unquiet minds are due to our sense of inferiority because we have tried to comfort ourselves with sentimental appreciation of Jesus, but have not dared to follow. We fear to lose our comfort, our ease, our possessions. We do what we love not, and worry conversationally about the injustice and suffering in the world.

When Dr. Schweitzer went to Africa he told me he had definitely given up the thought of being able to continue his music. Then came the slow progress on hollow-log canoes up African streams of a huge, unwieldy packing case, till he saw scores of curly black heads swaying under it as the natives bore it up the hill to the doctor's home at Lambarene, and it proved to be—a grand piano with pedal attachments, a gift to Albert Schweitzer from the Paris Bach Society.

So his music, which he had given up, was given back to him. It indeed has been the main source of the financial support of his medical work, and I had the pleasure of translating for his English hearers the annotated program of his first recital in Westminster Abbey.

As I worked at that program that night, I felt as if I were translating into life for him the words of the Galilean carpenter, "Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life."

He had given up everything and had received back at the hands of God now in this time friends who loved him, a land he loved, thousands who owed their life to him, and his music, yet, it is true, "with persecutions," for the indiscriminate hand of war for a time made him, who is a lover of all men, an alien enemy prisoner in an internment camp far from home.

Here is the secret of peace—to burn the boats of this world, and dare to settle, unknown among the unknown, in the land of need and suffering and darkness. And lo! God keeps his ancient promise and sends music even there, and peace.

A recent would-be reformer writes that when one faces the secret powers allied on behalf of war profits and injustice in this world, one feels "like a fly in a reptile cage." But that helpless feeling is due to abstract thinking about the coming of Utopia. An Irish poet is wiser when he advises his disciple, *"Only be thou thyself that goal in which the wars of time shall cease."* This end is attained when I have settled what small thing I can do to heal the world's misery, and when I have set myself to do the best I can at that task. Thus is one delivered from the sentimental sadness of inferior minds. I am saved from fear when my heart is set upon the things which the world can neither give nor take away. And God always responds to such effort by giving one something to do which one loves to do. In His will is our peace. For, as Justice Holmes says, "High and dangerous action teaches us to believe as right beyond dispute things for which our doubting minds are slow to find words of proof."

We watch the great actors in the world's drama and we fear for them far more than they fear for themselves. "What if they should fail?" we sideline-worriers whisper with bated breath. Poise is a word only really applicable to those in danger.

The world, like any organism, has many cells. Some of these are diseased. See that cell which is your home, your business, your conversation, your job, is in a healthy condition. Health spreads even more surely than disease. Its spread is so normal that we do not notice it, and *the whole organism is always on the side of the healthy cell.* Once in a very diseased world there was a carpenter's shop which was in a healthy condition, and its health spread, is spreading still. The most poetical, beautiful, and, I think, true, idea ever conceived by man is that the health in the mind and heart of that young carpenter there is the living blood which is intent on saving the organism, the world, as a whole. Peace and Poise come to each cell as that lifeblood courses and throbs in it.

The quality of your thinking is determined by the quality of your living. First live aright and you will learn how to think aright. All living is your next word, your next act. What are you going to say? What are you going to do?

I give you the end of a golden string
Only wind it into a ball—
It will lead you in at Heaven's gate
Built in Jerusalem's wall.

E-D-I-T-O-R-I-A-L

EDITOR
J. O. ATKINSON, ELON COLLEGE, N. C.
ASSOCIATE EDITOR
E. C. GILLETTE
117 W. Forsyth Street, Jacksonville, Fla.
CONTRIBUTING EDITORS
I. W. JOHNSON ELISHA A. KING

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Holy Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and of Church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

ATTACKING THE CHRIST.

Hitler, Germany's dictator, having, for the hour at least, overthrown other government and authority than his own in Germany, now attacks, with vehemence and blasphemy, the power and authority of Jesus of Nazareth: Hitler's spokesman in and for the church, Dr. Alfred Rosenberg, author of "The Myth of the Twentieth Century," describes the leading characters in the Old Testament as "pimps and cattle-dealers." Of the religion of Jesus he says: "The religion of Jesus was undoubtedly the preaching of love . . . but the German religious movement, which wishes to develop into a people's church, must declare that it unconditionally subordinates the ideal of neighborly love to the ideal of national honor . . . The churches, handed over to it again, will, little by little, put the fielry spirit of the hero . . . in place of the crucifixion."

And so Hitler's Germany substitutes the love of the State for the love of God, and national honor for love of neighbor. "Faith in God" must be changed to faith in the German State, and directed not by the church, but by politics and economic needs. Speaking to the youth of Germany, Hitler's youth leader declares: "The time has come to take up the fight against Christianity. Germans! Liberate yourselves from the cultures of alien priests! . . . Abandon the Jewish-Christian conception of sin, pity, and loving the enemy; Be hard! Pity and mercy be damned! Praise that which steels. Christianity's totality claim is a thing of the past. Germans shall and must realize their conversion to Christianity was a crime against the race and the people which put them completely at the mercy of powers outside the State."

Dr. Rosenberg declares that the German people were betrayed into Christianity by Charlemagne 1,100 years ago and so now under Hitler the German State substitutes its Nordic Order for Moses, Sigfried for Paul and its 2,000,000 World War heroes for Christianity's company of heroes of the church.

And so Germany joins Russia in defying Jehovah of the Hosts, and in blaspheming all that is holy and sacred in the name of God.

Surely the superlative sin of our day is forgetting God and His benefits. A long time ago it was written and the centuries of history since have proven its truth that "Jehovah will send upon thee cursing, discomfiture, and rebuke, in all that thou puttest thy hand unto to do, until thou be destroyed, and until thou perish: because of the evil of thy doings whereby thou hast forsaken me." (Deut. 28:20). It takes neither a prophet nor the son of a prophet to realize that the day of Germany's sorrow and undoing approaches.

J. O. A.

OUR ELON.

Friends of Elon and the church can but rejoice at the flattering prospects for a fine opening of the College as it begins this week it forty-fourth annual term. While this is written before actual enrollment begins, reservations made and fees paid show a considerable increase over the number of last year, and several years preceding.

Because Elon has suffered financially, along with similar institutions, and more than many, its increasing appeal to parents and youth seeking a wholesome Christian atmosphere for mental, moral and spiritual development, is heartening indeed and should cause, as it no doubt will, increased confidence in the stability and usefulness of the institution. Though our people have contributed time and again even out of their need to the support of the college, they know full well that Elon has given back to us far more than we have put into it.

President Smith and his faithful faculty have wrought nobly and sacrificed heroically the past two years especially, and for this the church can but be grateful. But our gratitude is not enough. We must express that gratitude in a material way, and by our deeds as well as our feelings and words show them that their burden is our burden, their achievement our victory. Again, we say renewed hope, a deeper faith, a profounder gratitude grip us as we rejoice in the increasing usefulness, patronage and power of our own Elon.

J. O. A.

NOT SO STRANGE.

Editor Plyler of *The Advocate* thinks we live in a strange world. "We are thinking"—Bro Plyler is thinking "just now of the good men and women who are giving their lives in unselfish service for human betterment while few take note of their presence. But let a self-constituted preacher link up with a rattlesnake or a monstrosity tell fanciful tales of having been kidnapped, and the public press will use up barrels of good ink to publish a lot of tomfoolery in which people are interested."

Not so strange, Brother, not so strange when one comes to think of it. The Builder and Maker of this universe laid its foundations in and supplied its fabrics from Truth, Goodness, Beauty. Live, walk, work in the bounds and blessings of Truth, in the daily deeds reflect the spirit of goodness and righteousness, lend to God a helping hand in making the world beautiful, and there will be little or no comment, for this is the normal, natural way. The glow of the rising sun, the glory of the setting sun provoke little comment and less wonder. The overcast sun, the threatening zig-zag lightning, the roaring, deafening thunder startle man and gives him chord and tenor. This is God's good earth.

J. O. A.

THE POTTER'S FIELD

Not long ago a man died in what we call poverty. So far as was known he had no relatives and there was no money with which to bury him. Arrangements were made with the county authorities to bury him in the county plot in the cemetery. But some friends who had known him fairly well could not bear to see him buried in such a cold-blooded way. They made some kind of an arrangement with a local undertaker to provide a better way. A collection was taken up and the man was given a good funeral and the burial was not in the "Potter's Field."

Now the question arises, "Why was the man allowed to die in poverty?" Why did his friends wait until he died before they saved his body from public humiliation? That is a pertinent question.

Not long ago we read of a famous gypsy violinist whose life ran the full gamut of the pleasures which wealth can command dying in a hospital charity ward after being taken from her squalid tenement rooms. There was no place to bury her body but in the "Potter's Field," but friends rallied to prevent it. They saw to it that her body was buried in a grave paid for by her friends.

Every community has this same experience. There seems to be an eagerness to give paupers a so-called decent burial. This desire may seem to be a very worthy act, but analyze it and see if it is not misplaced charity. We allow the living to starve, to feel the cold neglect of friends, the anguish of loneliness in the face of death and then we worry about the disposition of a body out of which all that is vital has passed.

Probably there will be poverty for many long years yet to come, but it were far better to clothe and feed the living who have fallen under life's burdens and buffetings than to concern ourselves about the disposition of a body that is now beyond the reach and care of anyone. The "Potter's Field" is provided by public funds, the "honorable" burial plot is provided by private funds. Both are forms of charity. But the point of all this is not the place of burial of poor people, but the common feeling of disgrace when someone in the community dies in poverty. Will the time ever come when every hman being in the community has a fair chance to earn a living? Perhaps there will be old-age pensions, or working men's compensations or something to solve this problem. It is worth thinking about.

E. A. K.

We shall meet our acts and words and influences again. A man will reap as he sows. We go on sowing carelessly, never dreaming that we shall see our seeds again. Then some day we come to an ugly plant growing somewhere, and when we ask, "What is this?" comes the answer, "I am one of your plants. You dropped the seeds which grew into me." We shall have to eat the seed that grows from our sowing.—*Rev. J. R. Miller.*

THE OXFORD GROUP HOUSEPARTY.

By EDGAR H. S. CHANDLER.

For three weeks this summer, men and women from many nations gathered at Oxford for training in front-line spiritual action. Leaders in the church, the state, education and business, as well as hundreds of students and workers, made up this great army of those in training for world change through life-changing. A great tent was erected on Christ Church College cricket-ground to accommodate the group of unemployed men from the East End of London, and from the north, who were attending the Houseparty. Here they were, leaders of many nations, of all classes, all denominations, meeting in perfect fellowship to think through, under the guidance of God, plans for capturing the world for Christ.

As Dr. Foss Descott, the Archbishop of India, said of it: "The Houseparty is cosmopolitan in character, with over forty nations represented, and the background and professions of the members are as diverse as their nationality, and yet it is characterized by a unity which transcends the ordinary barriers of nation, denomination and viewpoint. It is a unity based on a common experience of Christ, and a common conviction that in the application of the fundamental principles of his teaching, not only to the problems in the private life of individuals, but to those of their social, industrial, national and international organization, lies in the one hope of their solution."

The theme of the Houseparty was "Spiritual Revolution," and thought was centered on what was called the "totalitarian plan," which means a church, a university, a city, an industrial system, a nation, a world, wholly Christian.

In times of a great crisis in the world's history, God has raised up an individual, or a group of individuals, to lead humanity to the serious application of the gospel of Christ, to the solution of major personal and social problems. No observer at Oxford could fail to see that this was a movement of God's spirit. Here were thousands of people who had seriously faced the challenge of absolue honesty, purity, unselfishness and love in their own lives, who were surrendered to God and his guidance, and who, in a great fellowship of faith, were seeking to know God's plan in every sphere of life. They were realizing also, that a serious application of the gospel of Christ would mean sacrifice, the willingness to lose economic security, the acceptance of a cross in order to bring in the new world.

It was a thrilling experience for anyone concerned about the application of the gospel to social and economic life to hear the witness of business men and industrialists, not in pious platitudinous speeches about what ought to be done, but in testimony of what they had already been led to do in their business when they had come to the realization that it must be run under the guidance of God. It was miraculous to hear employers confessing, not the sins of the employees, but their own sins, and sincerely seeking to eliminate greed and selfishness from their lives. Meny were coming to feel that this necessitated a changed system and were willing to work under God's guidance for a new order based on honesty and justice. In this connection, some Group leaders who have worked in the East End of London have written some significant words in the Houseparty newspaper: "Political revolutionaries, who have suffered much for their beliefs, flung their challenge at us. Were we really out to challenge the present system, or were we still its unwitting tools? How could a man be a Christian under the intolerable conditions of slum life? How could we hope to move the millions of changing men one at a time? Some time ago we should have been hard put to it to answer these men. Faced with such a challenge it is not enough to say glibly that Christ is the solution. We must produce documentary evidence, and here we had it in the living and actively propagating documents of our team fresh from the camp. They told their own stories of Christ triumphant over circumstances and of their new dominating purpose of world reconstruction.

"It is not enough to change the hearts of the exploited classes and races and to make them content with the *status quo*. We should be betraying them if we did not at the same time challenge the selfishness of those whose interests are vested in their exploitation. To classes and governments, as well as to individuals, must come conviction and full repentance, followed by drastic restitution. Failure to state and live this challenge unequivocally has brought down on our churches the well-deserved reproach of Marx that 'Religion is the opiate of the people,' but any political theory, as well as religion, is 'dope' if it does not take count of every factor in the world situation."

World change begins with honestly facing oneself and finding within oneself in microcosm the cause of the world's disorder, and having found it, to surrender all known sin to God. It is then that God-guided vision for changed systems may come. Short of this, there is no panacea to save the world. By facing this fact, one man who had suffered for his convictions as a communist agitator, but who had been, as he said, an absolute tyrant in his own home, has found victory in his own life, and his home is already transformed. He is planning constructive revolution in the town in which he lives, and has challenged men of position and influence in all parties by his bold and intelligent witness for Christ.

Bishop Roots of Hankow, formerly Primate of all China, summed up the present situation, after his world tour, as follows: "The two live options as to a philosophy and way of life before mankind today are nothing short of those formulated by the communists on the one hand and the Oxford Group on the other. There is much common ground in the practical application of these two live options to social, national, and international conditions. In many respects they supplement and enrich each other, and they must learn from each other. Merely nominal Christians are deadly traitors to the faith they profess. Nothing can really meet the militant atheism of the communists but such unreserved, intelligent, resourceful, and joyous fellowship in Christ as is actually at work in the Oxford Group."

Those of us who are concerned with international peace cannot overestimate the significance of this Houseparty. Here officials of the League of Nations and representatives of many nations thought through the spiritual basis for world peace. Picture the German and French groups, the first led by a Baron and the head of a famous school, and the second by a former General of the French army, confessing their own national sins and then leading the Houseparty in a time of quiet and prayer to find God's plan for Christian advance in those countries! Imagine the depths of fellowship when the German group led the prayer for France and the French group for Germany! Similiarly the Japaneses led in prayer for China and the Chinese for Japan.

One of the great meetings of the Houseparty was when Canon Streeter, Provost of Queen's College, Oxford, in the crowded Oxford Town Hall, identified himself with the Group. He said, "I have come to the conclusion that I ought to cease to take an attitude of benevolent neutrality toward what I have come to believe is the most important religious movement of the moment."

Perhaps the high spot of the Houseparty was the Youth Meeting on Sunday morning. A writer for a Canadian newspaper describes the scene:

The packed hall, the lofty platform rising tier on tier—quite empty. As the bells of Christ Church struck the hour a great organ crashed into the martial strain of that old marching hymn, *Mine eyes have seen the glory of the coming of the Lord,* and the central doors at the back opened to admit in long procession the youth of twenty centuries. A steady tramp to the music of that great hymn thundering from two thousand throats as the young army steadily, and like a rolling tide of indomitable power, filed in its hundreds onto the platform.

The profound impression of unconquerable and conquering strength was indescribable. They wore no uniforms—except the glory in their faces. They bore no arms—except the purpose in their hearts. There was brought to the onlooker a deep realization that this time that Glory would not be wasted nor would that new purpose be frustrated. They were not marching "for God" to the destruction of their brother man, but with God to his salvation.

Dr. A. C. Dieffenbach of the Boston *Transcript* made a significant summary of the meetings when he wrote: "I think there has not been such a demonstration in modern times of the Apostolic sense of mission among persons of so many races and nations as we find in the Oxford Group Movement, and because this is so, I verily believe that its continuance will change the world. To live one's daily life among those who really live by the Spirit is to know again the radiance of unspoiled religion."

To be at Oxford was to see the Holy Spirit at work and to catch a vision of what the guidance of God may mean for individuals and the world. —*Advance.*

A CALL TO YOUTH.

By VIVIEN M. OGDEN.

Arise, adventurous youth and lead us out
From all the fear that circles us about;
Take to your heart each lovely, winsome grace
And lovliness of character embrace,
For somehow we have lost these with the years
And now as always we must pay with tears.

O darling youth that will not be denied
The doors of the Father's house are opened wide:
The hidden springs of life for you unseal
His deep eternal secrets to reveal,
If you, soil not yourself in sin's deep mire
And quench within the holy, sacred fire.

Arise, O youth, and stand for God and right
And lead us out from this disastrous night;
Awake, and be quick, responsive keys
On which God's fingers play sweet melodies
That shall flow on and on like songs of gold
And bring forth fruit an hundredfold.

So that in years to come your life may speak
To other youth from some high mountain peak
Of thought. Its towering trees of truth
A place of refuge for tomorrow's youth;
Transcending earth and satan's power to oppose,
You'll reap a rich reward and find repose.

Some say they can worship God everywhere, in the fields as well as in the church. You can see the sky everywhere, but in an observatory you get a view of the firmament you get nowhere else, with special instruments under trained men.—*W. L. Watkinson.*

CONTRIBUTIONS

SUFFOLK LETTER.

A gracious revival was experienced at Cypress Chapel last week. The Pastor, Rev. R. E. Brittle, did the preaching. Thirty-two members were received into the fellowship of the church. For a century this church has been remarkable for great revival meetings. Someone who has access to the records should write a history of these revivals. Hundreds have been blessed by the rich spiritual experiences on such occasions.

The revival meeting at Bethlehem began last Sunday and closed Friday night. Rev. R. E. Brittle, the faithful and beloved pastor did the preaching. There were twenty-nine additions to the membership of the church. Many people said it was, in many respects, the best revival held in that church in many years. Brother Brittle is a faithful minister and is greatly beloved by his congregations. The Lord is honoring his work, and this is encouraging to him and a blessing to the churches.

The church at Liberty Springs also held a revival during the week. The meeting closed Friday night with nine additions to the membership. Rev. Robert Lee House, pastor of the First Christian Church of Newport News, assisted the writer in the services. Brother House is well trained for the ministry and is consecrated and earnest in his work. Our people were well pleased with his ministry. The congregations were large and attentive. It was a joy to be in the midst of such services.

Next week revival services will be held at Mt. Carmel, where Rev. J. F. Morgan will assist the pastor, Rev. Elisha Bradshaw. And Rev. O. D. Poythress will assist the writer at Oakland during the week. This is the harvest time in many of the country churches in the Eastern Virginia Conference. May ministers and laymen be much in prayer that God may honor the preaching of the Gospel of Jesus Christ. Surely a great spiritual revival is needed. Church members should be called together for prayer and self-examination. Leaders may not agree upon methods of evangelism. But all will agree that there is room for much improvement in our manner of living. When the early church "continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and prayers,—fear came upon every soul.—and the Lord added to the church daily such as were being saved." (Acts 2:42-47.)

The church will have power to win souls when it walks daily with God, and has the spiritual compassion for the unsaved multitudes. Jesus came to save others. He has commissioned the church to undertake this great task in His name. This is not the exclusive work of the minister. It should be the aim of every church member to be a winner of souls. This is not the only work of the church members, but it is the most important work. When the pulpit and the pew become thoroughly aroused over this opportunity the church will maintain its place among the powers in the world.

Is it not a fact that many ministers would be greatly surprised if there were a number of conversions following their sermon next Sunday? Would not the congregation be also astonished? Would they say, "We never saw it in this fashion before." Conversions should be expected. And growth in grace should follow the preaching of every sermon. Dr. Clovis Chappel tells of a man who was regarded as the village infidel. He never attended church services. One day the church building caught fire from a defective flue. The people rushed to the burning building. This infidel joined the volunteer bucket brigade and threw many buckets of water on the building. A by-stander said, "John, this is the first time I have ever seen you at church." "Yes," he replied, "this is the first time I have ever seen this church on fire." A church on fire for Jesus Christ will attract others.

I. W. Johnson.

THE CURRICULUM AT ELON.

A man is but little satisfaction to himself or profit to his day unless he is prepared for the emergencies of life and for the requirements of his age. This is no new fact, nor is it a recent discovery. From the beginning, man has faced problems that were puzzling to him, and from which he naturally shrinks without the confidence that adequate preparation affords. As a result of bitter experiences arising from inadequate preparation, man, in cooperation with his neighbors, has provided various kinds of facilities for the preparation of those who come after him. Schools, colleges, seminaries, and universities have sprung up all over the country and are manned by trained and experienced teachers, all for the purpose of training and directing the children and the youth of our time.

The church was the first unit of society to provide facilities for the instruction of the ambitious among us. The Christian Church was a bit late in sensing this need and providing for its requirement. Forty-five years ago, the leaders of our church, with an ever widening vision for its future, laid the foundation for a first-class college, which college they called Elon; and it bears that name to this day. From the beginning, it was a four-year college with high educational requirements. Through the years, its standards have not been lowered, but, rather, they have been advancing and expanding all the while.

Today, Elon's curriculum is most inclusive. It embraces practically all fields open to our young people. By careful study of the curriculum of Elon College, it will be evident that the ones who come here will have the opportunity to receiving instruction in both usual and unusual lines. In addition to English, History, ancient and modern languages, Education, Philosophy, Mathematics, and the sciences, Elon provides a thorough and complete course in Business Administration, secretarial work, Physical Education, Health and Hygiene, Dramatics, Home Economics, Music, and the field of Religion and special religious activities. Not only is instruction given in these several fields, but it is given by specialists, men and and women who have had the very best training possible. One-third of the members of our faculty hold their doctor's degrees.

There are a number of new additions to our teaching staff, Dr. Bookhout ,who has just received his Ph. D. degree from Duke University, is to supply for Dr. T. E. Powell. Dr. Powell is away on leave of absence. Mr. Prior, who has completed all of his work for the Ph. D. degree at Harvard University, has been elected professor of History to succeed Prof. L. D. Martin. Dr. French Haynes, who holds her Ph. D. from Cornell University, will succeed Miss Madie Lee Walker as Dean of Women and associate professor of Education. Miss Lila Lee Riddell, a graduate of Columbia University, New York City, who has completed her first year's work for the doctor's degree at Columbia, has been elected dietitian and Home Economics professor to succeed Miss Wilma Potts. The remaining members of last year's faculty will return. A former president of the college stated recently that Elon College now has the very strongest faculty in its entire history, and I agree with the statement.

At this writing, every room for students on the campus, with the exception of rooms in the Young Ladies' Hall, has been definitely assigned; and, in addition, we have conditioned six rooms in the old publishing house, and this, it seems, will not take care of all who wish to come to Elon this fall. The outlook, so far as the student body is concerned, is most encouraging. We are anticipating an inspiring and a most successful year.

The freshman orientation period begins Tuesday at 2:00 P. M. with chapel services conducted by the President. Thursday, the upperclassmen will begin to arrive. Parents, alumni, former students, and friends of the college are cordially invited to the opening exercises of the 1934-35 session.

L. E. Smith.

HOWARD'S CHAPEL.

On July 8, 1934 the revival meeting began here and closed on the night of July 13th. Each service was well atended with a bright prospect for a good meeting. The spirit of the meeting was much improved over last year.

Rev. J. S. Corden, Durham, N. C., was with us from beginning to the end of the revival. Bro. Corden did some zealous and helpful preaching. His sermons were very instructive in spiritual things and highly scriptural. He is a man consecrated wholly to the preaching of the gospel and winning of souls to the Cause of his Christ. He endeared himself to this congregation very much by his sincere and concise method of presenting the Way of Life Eternal as the Bible revealed it to him under the inspiration of the Holy Spirit. May the Lord let him live many more years of usefulness.

There were three professions of faith in Christ, one consecration, several re-dedications and the church was greatly encouraged to press on in the fight for Christian living. The cooperative spirit of other denominations was beautiful.

For all that was accomplished and the blessings enjoyed we give thanks unto the Lord. Brethren pray for pastor and people that we may be faithful in doing the Lord's will.

L. L. Wyrick.

FIELD NOTES.

We held our meeting at Kallam Grove beginning the fourth Sunday in July. Rev. J. F. Apple of Elon College, came to us on Tuesday and did the preaching from then till Friday night to good acceptance. As a result of the meeting four members were added to the church which was much revived.

At Mt. Bethel Church we began our meeting on the 5th Sunday in July. Rev. O. D. Poythress of the South Norfolk Christian Church came to us at night and did the preaching from thence to Friday night. His services were enjoyed by all who heard them, and as a result of the meeting, eight members have been received into the church besides other splendid results. The church voted him a unanimous invitation to come back and help us next year. We hope he can come. We praise the Lord for results in these meetings. Our Shallow Ford meeting has already been reported.

T. J. Green.

PARAGRAPHS TO PONDER.

By TIMOTHY THOMAS.

One of the unseen battles of today is being waged between the spirit of competition and the spirit of cooperation. Competition knows nothing of wages and prices and pays scant attention to working conditions. Cooperation is seeking to better wages, stabilize prices, and improve working conditions. The happiness of millions depends upon the outcome of this battle between an outlived theory and a modern need.

* * *

We are beginning to measure things by a new type of measure. Until the crash of 1929 the main idea, and unfortunately, the main ideal, was an aspiration to be the biggest. The dream of the architect was the tallest building. The goal of every town and city was growth and more growth. Mere numbers meant everything; even colleges and universities took pride in fabulous figures. The farmer's goal was a bigger crop than the year before. We have learned the futility of bigness measured by the yardstick of a past era.

* * *

There is a bit of irony in the way we Americans meet a crisis. Let a crisis come in the local church, with the church paper, the church college, or even a state college; let a crisis come in private or public business, and the man who can and will step forward and challenge the opportunity is hailed by all. But too often when the crisis has passed; the victory won, and the ship safe from sinking, the hero of the hour is forgotten, often ridiculed. It will be no surprise if the man who is working so courageously and unselfishly to lead this Nation out of an economic chaos, doing battle for the "forgotten man," may himself go down in history as the forgotten man.

* * *

This chronicler offers the following solution to our European debt problem: European countries pay interest only so long as they do not engage in war, but if so, the principal to be paid within one year, exports and imports to be cut off for a period of five years, and no more loans to be extended over a period of 250 years, and then only on condition that not one dollar of the loan be used for the purpose of murder, otherwise known as war.

* * *

It would appear at the time of this writing that workers who contemplate joining a strike in the textile industry expect the Government to feed them while on strike. With millions out of work it is not believed that public opinion will sanction the administration of relief in the form of food or money at public expense when men deliberately forfeit their positions on account of dispute. Thousands of innocent women and children will be made victims. The public will be sympathetic toward their suffering, but that sympathy should crystalize itself to a form of indignation so as to apply the law requiring a man to work to support his family when he has an opportunity.

* * *

Human sympathy is stronger and more advanced than human laws. Laws are rigid and trail far behind human need. Sympathy is broad in principle, practical for the most part in application. It is for this reason that millions are relieved of their distress and suffering before we provide a way for their escape through the avenue of law. The church has been the greatest agency for kindling and keeping alive the spirit of sympathy, as well as shaping laws to help coordinate the aims and purposes of sympathy.

"A careless man is just an accident that hasn't happened yet."

ORDINATION OF J. HOWARD SMITH

On Thursday afternoon at 4 P. M., the Ordaining Council of the Windsor Association of Congregational Churches in the State of Vermont will convene for the purpose of examining and proceeding to the ordination of Rev. J. Howard Smith, minister of the Second Congregational Church, Hartford, Vermont. At 7:30 P. M. there will be an ordination service at which time Dr. Luther A. Weigle, Dean of the Yale University Divinity School, lecturer, author, scholar, international figure in the field of religion, and clergyman will give the main address. Dr, Weigle is leaving for China in December to make a study of the religious situation in China for the Chinese Christian Association. Dr. Charles E. Burton, clergyman, associate with Washington Gladden at the First Congregational Church, Columbus, Ohio from 1909-1811, and at present Secretary of the National Council of Congregational-Christian Churches with headquarters in New York City, will give the Invocation and Lord's Prayer. Rev. Chauncey A. Adams, D. D., newly appointed Secretary for the State of Vermont Congregational Churches, will give the reading of Scripture, The Prayer of Ordination will be given by Dr. Rockwell Harmon Potter, Dean of the Kennedy School of Missions at Hartford Theological Seminary, Hartford, Connecticut, widely known scholar and authority in the field of Missions throughout this country and the world. The Words of Counsel will be given by the Rev. Frederick L. Fagley, D. D., Associate to the Secretary of the National Council of Congregational-Christian Churches, with headquarters in Boston, Mass. Dr. Fagley was formerly pastor of the Plymouth Congregational Church, Cinncinnati, Ohio. Mr. Edwin R. Fuller, graduate of the Dartmouth College School of Music, and Choir Leader of the First Congregational Church, Lebanon, New Hampshire, will preside at the organ.

He who looks forward and keeps on going belongs to the happy order who win the prize. "He that endureth to the end shall be saved."

—*Selected.*

Our actual troubles are generally bearable. It is those that never happen which take the buoyancy out of life.—*Dean Inge.*

OXFORD BIBLES *for* EVERY NEED

"The Oxford Bible is the Bible par excellence of the world"

THE HOME BIBLE

A Family Bible in Handy Size

An extra large type Oxford Text Bible, containing also, a family register and 12 beautifully colored maps. Size 9 x 5½ inches.

Specimen of Type

16 The LORD *is* King for ever and ever: the heathen are perished out

Nos.
01600 **Superior Cloth,** round corners and red edges $2.75
01608 **French Morocco,** limp, round corners, red under gold edges, headband, book-mark $4.75

The JUNIOR'S Bible

Self-Pronouncing

With 4,000 Questions and Answers, carefully selected "Aids to Bible Study," 16 beautifully colored and 15 black full-page illustrations, 6 colored maps and a presentation page. Children may readily pronounce correctly difficult Scripture names, as this Bible is self-pronouncing. Size 7 x 4⅞ x 1¼ inches.

Type in Junior's Bible

2 Take the sum of all the of the children of Is'ra-el, years old and upward, thro

No.
1815 **French Morocco** leather, overlapping cover, round corners, red under gold edges, headbands and book-mark. Make some child happy with one of these fine Bibles $2.95

Child's ILLUSTRATED Bible

The beautifully colored illustrations in this new Bible are a delight to the children. It has clear, readable type and yet it measures only 5⅛ x 3⅜ inches.

Specimen of Type

a My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.

10 Mercy and truth gether; righteousness kissed *each other.*
11 Truth shall sprin

No. 02112. French Morocco leather, overlapping cover, round corners, gold edges $2.50

Pocket REFERENCE Bible

Has over 50,000 center column references. Measures only 6¼ x 4⅝ inches. (A splendid gift for a young lady.)

Specimen of Type

9 Behold, O God our shield, and look upon the face of thine anointed.
10 For a day in thy courts *is* better

a Gen. 15. 1. b Ps. 56. 1. & 57. 1. 1 or, *all*

No. 07523x **French Morocco** leather, overlapping cover, round corners, red under gold edges $3.25

Concordance Edition

Type and size as No. 07523x, but with a Concordance, subject index and dictionary of Scripture names. An excellent edition for students and Christian workers **No. 03272x** $5.00

OUR LEADER

Oxford Concordance Bible

Self-Pronouncing

This beautiful Oxford India paper edition is indeed the ideal Bible for the student, preacher and evangelist. Each proper name and difficult word is divided into syllables and accented, and though printed with large clear type, the volume measures only 8½ x 5½ x 15/16 inches.

Specimen of Type

8 ¶ [a]Jĕ-hôi'-ă-chĭn *was* e years old when he began t

No. 03671x. Fine Grain Morocco leather, overlapping cover, leather lined to edge, silk round corners, red unedges, silk

hea

A UNIQUE GIFT BIBLE

With Basket Weave Binding

The Antique brown calf leather binding has a basket-weave grain, and button clasp. Has overlapping cover, art silk lined, with red under gold edges. With references. Printed on Oxford India paper. *Type as Pocket Reference Bible.* $5.50
No. 03255x

As No. 03255x, with concordance.
No. 03276x $6.50

Oxford TEACH

Have over 50,000 center column
300 double-column pages of up-to-date helps, veniently arranged in alphabetical order. Also 32 full-page illustrations, and an indexed atlas of the Bible with 15 beautifully colored maps of Bible lands.

Easy-to-Read-Edition

Size 7¼ x 5 x 1⅜ inches

Specimen of Type

14 Like sheep they are laid in grave; death shall feed on th

Nos.
04453. **French Morocco** leather, overlapping covers, round corners and red under gold edges. A durable and handsome Bible $4.35

Oxford India Paper Edition

Only one inch thick.

0773x. French Morocco leather, overlapping covers, round corners, red under gold edges, headbands and book-mark. A beautiful gift edition $7.00

RED LETTER Edition

Same size and type as style No. 04453, with same references and helps, but with all the words of Jesus Christ printed in red. White paper edition **No. 05453.** French Morocco leather, overlapping cover, round corners, red under gold edges $5.00

The Oxford imprint in a Bible guarantees satisfaction

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary*

THE MINISTRY OF MUSIC.

By MISS D. P. CUSHING, *News Editor.*

A missionary of music is the term which might well be applied to Miss Frances B. Clapp of the Doshisha, Kyoto, Japan, who since 1918 has through her skill as a musician been reaching the hearts of the Japanese people. When she was appointed by the American Board Miss Clapp said: "I have a real love for Japan and my Japanese friends. I want to have it known that I am in Japan primarily as a Christian with a message to give, and secondarily as a music teacher."

Born in Logansport, Indiana, daughter of a Congregational minister, who was for 18 years a Home Missionary Superintendent of Oregon, Miss Clapp has from childhood looked at life from the service angle. From the age of 15 on she taught Sunday School and was active in church, Y. W. C. A. and Christian Endeavor. Her education has been most unusual in its scope; a graduate, with a B. A., from Pacific University, a graduate of the Conservatory of Music at Pacific; two years in Germany, both studying and teaching; studying and teaching at Pomona. She also taught music for four years in Newton, Mass.

Then in 1918 Miss Clapp answered the call from overseas and went to Japan for three years as a teacher in the Doshisha, that great Christian university of the Orient. But she stayed five years. Back in California in 1923 she taught in High Schools and made a home for her mother. She also took more work at Columbia University before sailing back to Japan in 1927.

Many and varied are Miss Clapp's musical contacts. She is a teacher of Music still at the Doshisha. She is a pianist, a singer, a cellist. She directs choirs, glee clubs and mixed choruses, sometimes numbering 400 to 500 voices. At the National Convention of Congregational Churches meeting in Kyoto, last autumn (1933) she trained a great choir which gave a number by Tschaikovsky's, "Cerubini Sanctus" and the "Hallelujah, Amen" from Judas Maccabeus. The Doshisha Mixed Chorus under her guidance sang five numbers from the Messiah.

But Miss Clapp's contacts have not been confined to musical matters. She often goes off into the country and lives right with the common folks, eating their food, sleeping on the floor, bathing when and where opportunity offers. At one time she was the only Occidental in the place except for a Spanish Priest. She has a group of girls in Bible Class on Sunday mornings and finds them refreshing and eager. She is active in Y.W.C.A. and with the Doshisha girl students who are playing big sister to Rose Haumai Hoppin in her work in the Marshall Islands.

MISSIONARY OFFERINGS.

WEEK ENDING SEPTEMBER 1, 1934.

Sunday Schools.

Previously acknowledged	$ 3,044.77
Waverly, Va.	3.37
Palm St., Greensboro, N. C.	5.36
Pleasant Ridge, Ramseur, N. C.	4.26
Patterson's Grove, Franklinville, N. C.	1.75
Suffolk, Va.	25.00
Ramseur, N. C.	2.50
Wakefield, Va.	1.78
Lebanon, Semora, N. C.	1.00
Piney Plain, Raleigh, N. C.	1.00
New Lebanon, Summerfield, N. C.	5.45
Newport News, Va.	8.94
Mt. Carmel, Carrsville, Va.	2.11
Noon Day, Wedowee, Ala.	2.10
High Point, N. C.	3.00
Ether, N. C.	1.00
Hanks Chapel, Pittsboro, N. C.	1.96
Monticello, Brown Summit, N. C.	1.64
Holy Neck, Holland, Va.	4.47
Timber Ridge, High View, W. Va.	1.83
First Christian, Greensboro, N. C.	12.17
Total	3,135.46

Individuals and Churches.

Previously acknowledged	2,820.94
Pleasant Grove, Bennett, N. C.	2.00
First Christian, Richmond, Va.	52.55
Total	2,875.49

Coin Card Offering.

Previously acknowledged	108.01
Biscoe Sunday School, Biscoe, N. C.	11.00
Total	119.01

Summary.

Previously acknowledged	17,323.81
Total offerings, week ending September 1st.	156.24
Total to date	$17,480.05

J. O. ATKINSON, *Sec'y.*

HOME MISSION STUDY BOOKS.

FOR THE YEAR 1934-1935.

Women's Books.

"ORIENTALS IN AMERICAN LIFE." *By Albert W. Palmer.*

Dr. Palmer, out of his long experience among Orientals living in the United States and Hawaii, has shown how the relations between Americans and their neighbors of Oriental origin are bound up with Far Eastern problems of the most critical importance. He describes the work of home missions among the Chinese, Japanese, and Filipinos on this continent and points out its bearing upon the solutions of Great world issues. The book contains a fascinating chapter on Hawaii that is unique in recent missionary literature. Cloth, $1.00; paper, 60 cents.

"A COURSE FOR LEADERS OF ADULT GROUPS STUDYING THE ORIENTALS IN THE UNITED STATES." *By Margaret Marston.*

Paper, 25 cents.

"HOME MISSIONS TODAY AND TOMORROW; A REVIEW AND FORECAST." *Edited by Hermann N. Morse.*

This splendid book of 400 pages is the product of six years of extensive surveys and studies in all phases of home missions carried on by the Home Missions Council. It is a frank and courageous appraisal of policies, programs and methods and a prophetic call for a larger statesmanship. An indispensable book for all church leaders and missionary society workers who would keep abreast of home mission progress. Published by the Home Missions Council. Cloth, $2.00.

Young People's Books.

"OUT OF THE FAR EAST." *By Allan A. Hunter.*

This is a book with a youth approach. Many illustrations are drawn from Mr. Hunter's intimate knowledge of the Far East and of Oriental young people living in America. He asks, "Do economic and social handicaps complicate their gallant struggle to make good in a Christian country?" Such questions make the book stimulating both for individual reading and group discussions. Cloth, $1.00; paper, 60 cents.

"A COURSE ON ORIENTALS IN THE UNITED STATES." Paper, 25 cents.

Junior High School Students.

"GOLD MOUNTAIN." *By Phillip F. Payne.*

Fascinating stories of Christian helpfulness which shows the warm human sides of life. The romantic history of Orientals in America begins almost with our Forty-niners on the Pacific Coast and ends with American-born Chinese and Japanese who are unable to speak anything but English, or live and work anywhere but in America. Cloth $1.00; paper 60 cents.

Leaders of Junior High Schools Groups.

"STUDY COURSES ON ORIENTALS IN THE UNITED STATES." *By Hazel Harker.*

Based on "Gold Mountain," and other books. Paper, 25 cents.

Leaders of Junior Groups.

"JAPANESE HERE AND THERE."

Same as Foreign book.

Junior Children's Reading.

"RAINBOW BRIDGE." *By Florence Crannell Means.*

A charming reading book that will be sure to please Juniors.

The Miyata children are startled by the announcement of their father that they are going to America to live. From the moment they embark until the story closes there is one exciting adventure after another. Delightfully illustrated. Cloth, $1.50; paper, 75 cents.

Leaders of Primary Groups.

"ORIENTAL FRIENDS IN THE UNITED STATES." *By Katharine Smith Adams.*

A Friendship Press text containing units of work on the Chinese, Japanese, and Filipinos. Teaching suggestions are given, as well as source material and suggestions for worship. Boards, $1.00; paper, 75 cents.

Primary Children's Reading.

"THE WORLD IN A BARN." *By Gertrude Chandler Warner.*

Probably the most popular children's reading book published by the Missionary Education Movement in recent years. Special price, $1.00.

Order from Congregational Education Society, 14 Beacon St., Boston, Mass.

JEWELL TRUITT VAN CLEAVE.
Wadley, Ala.

TITHING LITERATURE AT LESS THAN COST.

For Sixty Cents, the Layman Company, 730 Rush Street, Chicago, Illinois, offers to send to any address, postpaid, 53 large page, closely printed pamphlets and tabloids, aggregating over 500 pages by more than 30 authors of various denominations. Without extra charge, they will include enough copies of pamphlet, "Winning Financial Freedom' 'to supply a copy for each of the church officials, also an instructive circular on a Ten Weeks' Program of Education in Tithing.

Please mention THE CHRISTIAN SUN. Also give your denomination.

CAPITALISM IS NOT DEAD.

By ROGER W. BABSON.

Two Kinds of Social Action.

One of the dangers of the world is authority without responsibility. It was authority without responsibility that brought rugged individualism to grief, put capitalism into disrepute, banished *laissez-faire,* and exiled the Republican Party. Bankers wanted the authority to unload unlimited issues of foreign bonds on a greedy public; but when those rottenbonds went bad, the bankers wanted to assume no responsibility. The business man hotly demanded his right to capitalize the wildest boom in history; but he ducked his duty to prepare for the inevitable slump.

When Wall Street's houses of cards collapsed, the financial tycoons took their canes and silk hats and just walked out. The whole story of the 1923-1929 cumulative speculative mania and the 1929-1934 depression was a chronicle of authority without responsibility. Before my socially-minded friends become too loud with their Amens, let me say that precisely the same fate may overtake the reformers. Washington today is in grave peril of plunging into an era of authority without responsibility which will outdo Wall Street at its worst.

Washington seized the authority to lash the power companies, without the faintest apparent sense of responsibility for justice to thousands of *bona fide* investors in utility securities. Washington was authoritative in cutting crops and slaughtering swine, but apparently irresponsible in not reckoning the danger of drought and the forecast of famine. For those and a growing list of other reasons, it is becoming increasingly evident to me that the brain-trusters are playing with dynamite in this old game of authority without responsibility. Some day the reformer will once too often crack down on an economic situation and crack down on their own thumbs. Then look for a Republican landslide! The recent collapse of Big Business may eventually be duplicated by an even more resounding crash of Big Bureaucracy.

Our only way to safeguard from the evils which brought the downfall of individualism and are now undermining collectivism, is to recognize and obey the law of action and reaction. It is not in accord with this great law that we should demand authority for our actions and evade responsibility for the reactions. We must develop a more universal and compelling sense of stewardship; for it is the very essence of stewardship that it does magnificently unite authority and responsibility.

Today our economic, political and social tendencies are in a state of upheaval totally new to this nation. Prospects in detail are unpredictable. Nevertheless, I foresee that two basic principles will prevail for at least another generation. First: Our citizens will continue as stewards entrusted with authoritative possession of private property and incomes. Second: As conscientious stewards they will assume greater responsibilities for public welfare. They will have the vision to see that the way to secure their own standards of living is to elevate the living standards of others. We shall learn that one of the best safeguards of possessions is to increase the number of possessors. Enduring prosperity must be a pyramid of broadening base.

Hence we have a possible answer to the questions of the hour: What is ahead for this nation? Are we pointing toward communism, socialism, fascism, capitalism? Which of the great world trends will rule America? Let us hope that the Americanism of the future will be essentially a form of stewardship, with its twofold basis of full authority over our own individual actions, but combined with full responsibility for the reactions upon others. No new social system can succeed by depending upon legislation rather than individual initiative.

Reformers, however, should not make the mistake of assuming that national welfare rests solely upon material foundations. It may be an excellent thing, as the Government now proposes, to plant the United States with a hundred-mile-wide belt of trees reaching from the Canadian to the Mexican border. But the greater need is to plant our nation with religious inspirations. What our country most urgently requires is not water power and electrical energy as much as higher powers and spiritual energies. Nations as well as individuals will find their real Balance Sheet is one of spiritual Assets and moral Liabilities!

All over the globe economists and statisticians are knitting their brows over the so-called "paradox of plenty." They wonder: Why should the world have been plunged into the worst depression in history at the very time when material goods were swollen to the greatest abundance on record? Whatever explanation the theorists may finally evolve, one underlying fact has already emerged: No real and permanent wealth—even in a material sense—can be created and maintained amid poverty of character.

Our recent troubles should not be described as the *paradox* of plenty, but the *parable* of plenty—a demonstration that progress is possible only when laid upon spiritual foundations. Hence arises the fundamental difference between taxing and tithing. Taxing may dissipate one's income in expenditures that are wasteful, iniquitous, and in the end ruinous. Tithing directs one's income into enduring investments of the utmost value both material and spiritual. Taxes can eventually sink a nation; tithes can save it!

Those who realize these fundamental truths, and give abundantly to religious and spiritual causes, welcome the added satisfaction of entrusting such part of their wealth to good and faithful stewards. I have recently been making an exhaustive study of certain church and other endowment funds. I find that in the main the managements of these great stores of material wealth have fulfilled their trusts with extraordinary efficiency. They have set a record not alone for devotion, but for competence. This is especially true of the Congregational funds under the guidance of our Mr. Boult, treasurer of the Extension Boards.

Many a private investor now holds in his safe-deposit box not securities, but obscurities. Our Congregational funds, on the contrary, have come through the storm in truly remarkable shape. Their portfolios are almost unscathed. Nowhere is the parable of the talents more splendidly exemplified than in the fidelity and efficiency, the character and ability, with which our church leaders have administered their task.

Big Business has broken down. Ultimately, Big Bureaucracy will break down. But religious leadership is standing like a rock, and will so continued to stand. Herein, beneath shattered and chaotic conditions, we find our chief hope of the future, both for our own country and for the world. May the new Council for Social Action keep this fundamental thought in mind. May they not mistake *fads* for *facts.*

In the United States, it is probable that capitalism will be given another chance to show that it can develop a greater degree of social responsibility. We shall abandon the present paternalism, which is fundamentally foreign to American character. In its place we shall get capitalism in a newer and better form—not rugged individualism, but stalwart stewardship.

HOW THE WOMEN SUCCEED.

The women in their missionary work are the pride and inspiration of the church. They have walked away with the missionary leadership of our church and in some sections they are the main stay of the local church. Whenever some hard job is to be done and money is to be secured, some brother, with pious mien—and at times not so pious—who would be counted a great leader, suggests, "I move we call on the women." This they do and then adjourn, sure that they have had a great meeting.

The men could succeed just as well as the women if they would do as the women do. How do the women succeed? First, they have a definite objective; second, they go to work and stick to the job, never despising the day of small things. This means prayer, information and hard work. But in the end it means victory, followed by doxologies of rejoicing.—*N. C. Christian Advocate.*

May God the Holy Ghost show us sin till we hate it—show us the reality of sin until we feel our need of the cross! May he show us the fullness of the love of Jesus Christ until we know what is meant by Christ's ability to take up our sin, our secret sin—take it up in his pierced, bleeding hands and cast it away forever, and present us unto himself a glorious church!—*Joseph Parker.*

SUBSCRIBERS TO THE CHRISTIAN SUN

These Pens are of standard make, and will give good service. If you are in need of a Fountain Pen, order from us. Postage paid and Pens guaranteed by the manufacturer.

MEN'S PENS—Capitol, $2.00; Mercantile, $2.50; Cardinal, $3.00.

LADIES' PENS, $2.00.

COMBINATION OFFER—To a new subscriber or for renewal, $2.50, either Gentleman's (Capitol) Pen or Ladies' Pen, with guarantee of manufacturer. And to "Sun" subscribers, not in arrears, any Pen at one-fourth off. Address:

THE CHRISTIAN SUN - - 1536 EAST BROAD STREET, - - RICHMOND, VIRGINIA

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

Rev. F. C. Lester, *Editor*, 505 S. Main St., Norfolk, Va.

RALLY DAY, AND OFFERING.

October will soon be here, and then comes Rally Day. Vacations are over. The fall offers a real opportunity for educational work along Christian lines. But many of the people will have to be invited back to church. An interesting and helpful program will be necessary in order to get them and to hold them.

Many churches find it profitable to use Rally Day cards as invitations. All denominational publishing houses can supply these cards at a small cost. Goodenough and Woglom Company, 296 Broadway, New York City, has a nice line of cards this year. The same companies can supply program material also. It is very important to have a good program.

The public schools are careful to grade children and to promote them according to certain definite standards. The church school should be just as good as the public schools. There should be definite standards to be met; certain information to be learned; and certain attitudes to be developed before there is promotion with honor. Usually, however, promotions are made the first Sunday in October, that is, the children go to the new classes then, on the basis of their age and public school grade. Unless the Church School works like a school it has no right to be called a school. The higher the standards, in reason, the more the pupils will respect the school.

And please do not forget the offering for the Board of Christian Education. Why not get some envelopes, pass them among the people, and request an offering such as they are able to make? The Board is greatly in need of this offering so the work can be promoted in a larger way. Please Mr. Superintendent, Teacher, Pastor, Young Person, or Whoever You Are, will you kindly see that your Sunday school has a promotion and Rally Day program and that an offering is taken for the Board of Christian Education? Thank you!

WHAT DO WE MEAN BY A NEW COMMUNITY?

For the past year the minds of the youth of this nation have been turned to the thought of the necessity of building a new world. Why is there such a feeling among the youth of this great country? The youth of today finds himself an heir to a world that he has had no part in building. Surely there was never a time when the natural resources were greater, a time when education was stressed more, a time when science had reached a greater age of perfection, a time when the cause and cure of many dread diseases have been discovered and the average span of life considerably lengthened, a time where there was more leisure to enjoy the multitude of amusements to be found on every hand. Yet the youth of our country is not satisfied with this world that he has found himself heir to.

Kirby Page paints a true picture, however, not a very bright picture of the world to which we are coming:

"How would you like to live as the people did during the Thirty Years War in Germany? Every day of those long weary years you would have had about hatred, strife, disorder, destruction, death. Even if you wanted to have no part in it, you would have been unable to shut it out. It would have become a part of your life."

He continues:

" 'Now, I don't want to startle you with anything sensational, but the young people of today face a prospect like that. My son, who is 18, and my daughter, 16, may live most of their days in a world of turmoil and confusion. With the year 1929 we began a period that may—yes, it seems that I ought to say must—end in a social catastrophe, with the world twisted and torn, shaken and shattered, the reading of the evidence no other conclusion.' "

Somewhere right at this moment there are between two and three hundred thousand American boys hitchiking along hundreds of highways, scuttling through railway yards or atop freight cars. If you were to stop one and ask him why he was out in the world like this, he would tell you as I had one to tell me.

"O, I didn't have money to go to college, Dad was only making enough for barest necessities. I couldn't find any work, so I thought I'd pull out from home and try it on my own hook."

Youth today is not satisfied with a community that offers him nothing.

Pick up your daily papers, see what the headlines are. With 40,000,000 papers rolling off the presses of the country every day, very few young people in the United States are entirely free from their influence. Of all the stories that might go on the front page, those that deal with corruption, crime, and scandal get there more frequently than any other. A study of forty-four leading newspapers of the country recently brought out that on the average fifty-nine per cent of the front page space was devoted to sensation, sex, sob stories, scandal, violence, and crime. Do we, the youth, edit these papers?

If young people are out for thrills of a dangerous sort then some blame must be put on the newspapers.

In any community of this great country of ours you can hear of automobile smashups in the early hours of the morning in which boys and girls are killed or injured for life. As you look into these details you'll hear some adult say, "Oh, just another wild party and too much gin." Do the youth make and sell the gin? Did we repeal the 18th amendment and bring the saloon with all its horrors back?

In nearly every community in which we may go, there is a movie house. If you check up on the attendance at these theatres you will find approximately eight times as many people go to the movies than go to church. We might make a survey of the pictures that the young people of our church have seen recently. You'll find without a doubt that these pictures specialize in thrills—other people's thrills. Gangsters, crooks, and racketeers are familiar screen figures. Broken homes are common place screen themes. Violence of one sort or another is featured. And so I'd say the movies are responsible for a considerable amount of the thrill-seeking of our young people today. Again I ask the question, do we, the young people, produce the movies? They are there for us to see, but are we responsible for their contents?

In any community you will find poverty and unemployment. All over our land today there are communities in which there are strikes, women working under improper surroundings, children being worked long hours because they can be employed cheaper than adults. You'll find young men and women trained for life's work but no position for them.

God has given us a beautiful world in which to live. He has filled it with beings made in his own image. He has given His only begotten Son as a pattern and guide for our lives but somehow as we have been building communities that go to make up a world, we have left Christ out of our plans.

Now what do we mean by a new community? We mean a community that has for its key words love and justice, a community that will take away from the youth of the world a desire to go hoboing up and down the land, a community in which the printed page will bring to the attention of our youth things that are constructive and not destructive, a community in which strong drink is not to be found on every corner to tempt the youth and corrupt its morals, a community in which moving pictures will bring to the minds of our young people scenes that will uplift rather than tear down, a community in which pride, selfishness, and greed are not the outstanding characteristics of its people but one in which its people are known for their humanity, unselfishness, and generosity.

I said in the beginning that the youth finds himself heir to a world that he had no part in building. I have tried to show that the youth has inherited a world that left God out of its plans. Now the point I want to leave with you is this, we are responsible for the communities of the next generations. The youth is rousing itself to the necessity of building new communities. Let us have strength and courage to stand for the things we know are right. Let us, the youth of this conference, "be workers together with God in building new communities."

Ernest Beale.
Franklin, Va.

COURTESY.

Christian Endeavor Topic for Sept. 16, 1934.

Luke 7:44-46.

Daily Readings.

Mon., Sept. 10.—Courtesy to women. Ex. 2:16-20.
Tues., Sept. 11.—Courtesy to children. Matt. 19:13-15.
Wed., Sept., 12.—Mary's Courtesy. John 12:1-3.
Thurs., Sept. 13.—Pagan Courtesy. Acts 28:1-2.
Fri., Sept. 14.—Christlike Courtesy. Phil. 2:1-5.
Sat., Sept. 15.—Perfect Courtesy. John 13:1-5.

Worship Service.

Instrumental Prelude: "One Sweetly Solemn Thought."

Hymn: "Peace, Perfect Peace."

Prayer:

"Master and Lord, teach us to love our fellow men
With a love that shall be thy love breaking into the world through us.
Illumine our souls with a knowledge of thy divine beauty and truth
That shall fill us with joy and peace.
Make us messengers of thy grace, ambassadors of God among men.
Make us doorways through which thou thyself
Mayest enter freely into thy world. Amen."
(*New Hymnal for American Youth. Century Appleton.*)

Solo:

"Into the woods my Master went, clean forspent, forspent. . . .
But the olives they were not blind to Him. . . .
The little gray leaves were kind to Him. . . . "
(*Words by Sidney Lanier, Music by Peter Lukin.*)

Scripture: Luke 7:34:37.

Hymn: "Thou Didst Leave Thy Throne."

Speaker: Theme—"Courtesy to all men and all creatures."

Hymn: "Father of Lights in Whom There is No Shadow."

(Continued on page 11.)

Sunday School Lesson

By Rev. H. S. Hardcastle.

HEZEKIAH LEADS HIS PEOPLE BACK TO GOD.

LESSON XI—SEPTEMBER 9, 1934.

Golden Text: *"God is gracious and merciful."* 2 Chronicles 30:9.

Lesson Text: 2 Chronicles 30.

Hezekiah began to rule as a young man. He seems to have been devoted to Jehovah and to his people. Especially did he seem to be interested in the moral and spiritual welfare of the people.

For some reason the temple had been neglected and not only had the doors fallen into disrepair, but a large amount of rubbish had accumulated in the house of the Lord. In the first year of his reign, therefore Hezekiah gave orders to have the house of the Lord repaired, and to have it thoroughly cleaned out. He called to him the priests and Levites, reminded them that it was because of the trespasses of their fathers that the evil had come upon them, and gave orders to clean up the temple. In response to his commands the priests and Levites gave themselves enthusiastically to the work and in eight days they had finished the job in a thorough way.

Hezekiah then called the people together and they had a great religious service. Sacrifices in large number were offered, songs were sung, the sin offering was offered, and the people consecrated themselves to the service of Jehovah. It was a great occasion, and quickened the religious life of the people in a marked way.

For some reason, too, the passover had not been kept for a long time, and Hezekiah made plans to observe that. He sent letters, not only among his own people, but to Israel and to Ephriam and Manasseh, inviting them to join him in observing this sacred and significant feast. In view of the fact that plans could not be completed in time to observe the feast in the first month, plans were made to observe it in the second month. Obedience to the letter of the law is desirable, but obedience to the spirit is better. God demands that we do the best we know. But He also takes into consideration the willing spirit and the contrite heart.

Then as now, the invitation to join in a religicus observance met with varying responses. Many of the people "laughed them to scorn, and mocked." It seems foolish to some people to give time and energy to anything connected with organized religion. There are a great many today, who do not give religion, organized or unorganized, any place in their lives. They laugh and scorn those who do give themselves to it.

But there were others "who humbled themselves and came to Jerusalem." And a great feast took place. Religious emotions, long slumbering were wakened again. Loyalties, fast fading, were quickened again. There was great rejoicing, and so wholehearted was the response of the people that the feast was continued for seven extra days. The record says that "since the time of Solomon, the son of David, the king of Israel, there was not the like in Jerusalem."

Say what one will, something fine goes out of a nation's life when the public worship of a God is neglected. To close the churches for a week or two weeks, or for a longer period might not make any noticeable difference in the life of the nation. But let any nation habitually neglect the public worship of God, let the offices of religion fall into decay, and the life of the nation will suffer. The neglect of religion is the beginning of national decay and destruction.

And it is so with the individual. Man cannot live by bread alone. There is that within him which calls for the living God. Perhaps it should be said that man cannot live at his best by bread alone. He who neglects the worship of God, both in private and in public robs himself of that which helps him to live at his best and which makes him of largest use to his fellowman.

There is a message of encouragement in today's lesson. The people had neglected the worship of Jehovah and had rejected Him. But when they turned to him in sincerity and in penitence, they found forgiveness and acceptance. Let the wicked forsake his way and the unrighteous man his thoughts, and let him return unto the Lord and He will have mercy and unto our God and He will abundantly pardon. If we confess our sins he is faithful and just to forgive our sins and to cleanse us from all unrighteousness.

There is the lesson here, too, of the importance of leaders and those in authority who recognize God and who witness for him. One Christian leader can do a tremendous amount of effective good for the kingdom if he bears public witness to his faith in God and in his allegiance to Him.

YOUTH FELLOWSHIP.

(Continued from page 10.)

"Courtesy" begins with the same four letters as "courage" but comes from different root, although it also has its root in the heart. It means a politeness of manner born of kindliness of heart. It is a matter not only of outward conduct but of inner disposition. Some of the habits suggested by the word survive from earlier days and sprang from historic backgrounds often unsuspected or forgotten.

The word "courtesy" came from the old courts of royalty and had to do with order and good breeding—"courtesy" in the court. The word and its fuller meaning passed into the common life and language, and John Milton, the Puritan poet, wrote of it as follows:

"Shepherd, I take thy word
And trust thine honest-offered courtesy
Which oft is sooner found in lowly sheds
With smoky rafters, than in tapestry halls
And courts of princes, where it first was named,
And yet is most pretended."

Courtesy is the mark of a gentleman or gentlewoman. It is more than form; it carries with it goodwill and kindness. No real gentleman will lord it over a less privileged person, nor will he be a slave to another because of the other's wealth or position or power. Courtesy has to do with courtliness, and is over against disorder, disrespect and unkindness to others.

Every Christian Endeavor meeting offers an excellent place for the practice of courtesy. In your society is there courteous attention while speaking? If the atmosphere of your meeting as lacking at this point of courtesy, what can you do to remedy the situation?

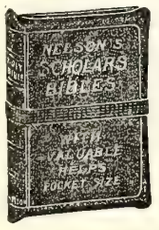
"To rule myself—
To hold the silver gateway of my lips
Against the slightest word unworthy of me,
To keep the perfect purity of mind
That thinks no evil, hoping all things good.
To love all souls, unlovely though they seem,
To give to each as it may show me need.
To be all that I have dreamed—and more.
This I may have through perfect self control."

You will never enter into the life of rest and victory, you will never know what it is to be one with the Father in Christ through the Spirit, until you have learned the divine law that life is one, that you cannot sever the secular from the spiritual.—*Webb-Peploe.*

AMERICAN STANDARD BIBLES.

Authorized and Edited by American Revision Committee, and Published by Thomas Nelson & Sons.

These Bibles contain the Concise Bible Dictionary which forms the helps to these Teachers' Bibles. It supplies ,in the most condensed and convenient form, all the latest information about the Bible, its writers, its language, the various versions, complete chronology, life of Christ, with harmony of the Gospels, life and travels of St. Paul, etc. The illustrations are reproduced from recent photographs, and truly illustrate the articles. The Combined Concordance is entirely new, and has been made expressly for the American Standard Version. It combines with the Concordance, Subject-Index, Scripture Proper Names, etc. The 12 Maps have been carefully revised and are beautifully colored. In making orders, give the number and price.



135—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold. **$3.00**

India Paper Edition, Only 16-16 of an inch thick.

133X—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold, **$4.00**

SUNDAY SCHOOL SCHOLARS' BIBLE.

Especially made up for gift or reward Bibles for Sunday School scholars, containing a special series of very practical and useful helps and Bible Questions and Answers, etc. Printed on fine white Bible paper; ruby type; pocket size, 3¾x5⅝ inches, and 1 inch thick, with 31 full-page illustrations in sepia. All bindings are black.

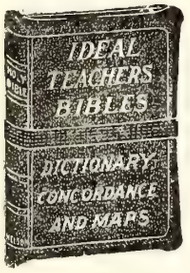
Ruby Type, Size 3¾x5⅝ Inches, and 1 Inch Thick.

65—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on side and back in pure gold; 6 colored maps **$2.50**

AUTHORIZED VERSION.

RED LETTER TEACHERS' BIBLES.

Brevier Type (8 vo.), Self-Pronouncing, Size 5⅜x8¼ Inches and 1⅜ Inches Thick.



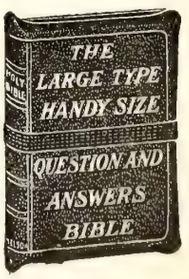
Containing the Bible, with full references. The words of Christ in the New Testament are printed in red; other parts of the book are printed in black. With Concise Bible Dictionary, combined Concordance, and 12 indexed maps.

7852—Genuine Leather, Lavant grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold **$4.75**

RED-LETTER EDITION.

With All the Words of Christ in the New Testament Printed in Red.

1282—Genuine Leather, Morocco grain, divinity circuit round corners, red under gold edges, register and headbands; title stamped on side and back in pure gold **$3.25**



60—Bound in Cloth, stiff covers, square corners, red edges, Sunday School Scholars' Bible, stamped in pure gold on cover, no illustrations; special book for Sunday Schools **95c**

Any of the above Bibles sent postpaid. Address

THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE

One of our Chaplains in the U. S. Navy

MONDAY.

NATURE'S THRONE.

"What is man, that thou art mindful of him? . . . . thou hast made him a little lower than the angels, and hast crowned him with glory and honor."—Ps. 8:4-5.

Man has been credited with an object and a purpose to fulfill; and, when he comprehends this, he will think too much of himself to stoop to any action that is unworthy of that purpose. On the contrary he will keep this objective in mind and do everything he can to climb on and achieve this throne of his nature.

To acknowledge God as the Author and Designer of our lives, and to acknowledge His love for us is the only source of the power of this comprehension and purpose. It is His love and tender care and wise leadership that we must reflect upon constantly if we would rise tc this our life's goal.

Prayer—Our Father, make Thou to us every event of life on order of divine goodness. In everything we have a mission to fulfill, and a character to accomplish. Send Thou in every day life a means by which we may endure and failure may be averted. Give us remedies in sickness, love in trouble, comfort in weakness, renewed hopes in disappointments, and sunshine of soul that drives sadness and sorrow away. This we ask for Jesus' sake.—*Amen.*

TUESDAY.

TELL IT.

"Whosoever shall be ashamed of me and of my words in this adulterous generation; of him also shall the Son of Man be ashamed."—Mark 8:39.

Jesus requires confession and loyalty. It is the only way the light within may shine. It is the only way we may be as "salt"—saving. It is the only channel for the discharge of duty. If we walk with Jesus, like as when we walk and talk with friends in the flesh, we will also talk of our Lord with them. "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."

Besides this, our own salvation is dependent upon our confession. Faith alone cannot save us; kept alone it must die. All things require exercise to live. Faith's exercise is in outward manifestation, or it will die. It is true that the manner of living counts most, for lip service falls dead if the life does not back it up; but this is not all the truth. We are to be more than silent Christians. The lips must deliver the spoken words. Christ Himself was not content at living for God, He was always speaking of God.

Prayer—Our Father, help us to follow Christ who spoke the word as well as lived the life; He who prayed that we might be "living epistles known and read of all men,"—help us to make the same a reality in our lives. We ask it for Jesus' sake.—*Amen.*

WEDNESDAY.

SUFFERING—YOUR LOT.

"Bear ye one another's burdens and so fulfill the law of Christ."—Gal. 6:2.

How great is your suffering? Would you swap your suffering with any one's else? Somebody has suggested that everybody has his cares and none are without burdens and sorrows. Even a healthy and seemingly happy person may have inner sorrows which the world knows nothing of. "If everybody were asked to make a package of their troubles, and throw this package on a common pile, and then asked to go and choose a package which they were willing to bear, all would select their own package again." Your heartaches and sufferings may be great, and your burden may be heavy, but look about you, is there any one with whom you would exchange? Are there not some you would like to relieve and so fulfill the law of Christ?

Prayer—Lord, Jesus, without reserve, without exception, without limitation, may Thy holy will be done in us at all times, and whatever sufferings we are caused to bear may it be a means by which we may come closer to Thee. In Christ's name we ask it.—*Amen.*

THURSDAY.

OUR TEST.

"I am the way, the truth and life."—Jno. 14:6.
"Come unto me."—Matt. 11:28.
"Ye will not come to me that ye may have life."—Jno. 5:40.

It is truly said that the test of Christian life lies in deeds and actions and not in words. A true Christian is not a follower of impressions of the flesh nor does he judge by the trend of the day; but he seeks the principles of God's Divine Truth, and adheres to them even though they be against the trend of the times and even though he has to stand alone in his belief; that alone makes a Christian.

The instinct that is given to us to seek happiness, righteousness and peace is a proof that these things are real and within the reach of us all.

Prayer—Our Father, the way of peace, the way of love, the way of trust and confidence, we would walk in. Fill our hearts and enable us to go on the journey of life in these ways, and find Thee all the way. In Christ's name, we ask it.—*Amen.*

FRIDAY.

ANTIDOTE TO GLOOM.

"Rejoice and be exceedingly glad; for great is your reward in heaven."—Matt. 5:12.

The hope of Christian living, whatever the hardship or sacrifice required, is enough to make us glad. This is what Jesus tries to make the apostles realize.

We often come to our wit's ends. There are "fell clutches of circumstances" in which men sink in the quicksand of despair, or they *would* sink did they not find God to keep them on their feet. In Christ they find a way out, and a reward that makes one forget the sacrifices. Stick to the Lord and see if it is not true.

There is a reward for faithfulness,—The crown of life. This was the reward that came to the martyrs,—a life in, and a life with God.

It is that of putting heaven into a man, writing the law of God in his heart, directing in ways of pleasantness and peace, conquering, and revealing that happiness is the fruit of righteousness.

It was for this He said, "Be thou faithful unto death," which means, "be faithful tho' it causes death."

Prayer—Dear Father, the Giver of every good gift, give us an intense desire for righteousness, and endow us with the courage to live His righteousness at all cost, looking for the reward of Thy glory at the last day. This we ask for Jesus' sake.—*Amen.*

SATURDAY.

CONCEIT.

"Let another more praise thee,—and not thine own lips."—Prov. 7:2.

There is a certain amount of self confidence and respect that is necessary to success in any understanding; but there is a self-estimate which is known as self-conceit, an estimate in which a man seems to himself sufficient for everything, that his strength is in his arm and what he does is good; and, being so, he lauds himself, hoping to establish in others the same estimate of him. That person is doomed. That conceit must die, or the man is a failure. Nathing is more despicable in the eyes of others. Shakespeare says, "They are but beggars, that can count their worth." "It works strongest in weakest bodies."

The Bible says "trust God and lean not upon thine own undertaking." "If you propose to be wise you become as a fool." Even "the wise man will not glory in his wisdom." "Woe to them that are wise in their own eyes." "There is more hope for a fool than for that man."

Whatever one may think of himself, if he is worth anything, others will find it out; and if praise does not come, why expect it; it is better to go on living and serving without it than to praise thyself.

In Christian thought, somehow or other, we must learn that within ourselves we are nothing. When we learn this, then comes humility; and when humility comes, one casts himself upon the strength of Another and expects to do nothing worth while save in His power. He then experiences that new confidence wherein he achieves and says with Paul, "I can do anything through Christ."

Prayer—Our Father, we want to be born again. Give us that new birth and that new life. Make us new creatures in Thee, seeking always to glorify Thee. Give us power to face our everyday problems in the Master's name, and to come out more than conquerors in the end.—*Amen.*

SUNDAY.

WHO AM I?

"Who am I, O Lord, Jehovah, and what is my house, that Thou hast brought me thus far?"—II Sam. 7:18-29.

David became the greatest of the Hebrew kings because, in part, of his deep sense of humility. I was once present when a splendid company of the most notable authors of America met to do honor to Julia Ward Howe in her glorious old age, and I remember well the humorous verses with which she responded to their tribute. Their substance was in her whimsical refrain, "I'm not much." David, all his life, was so close to God, that he knew his own insignificance.

If we feel that we and our house are worthy of the blessings which the Almighty has bestowed on us, we are not worthy of them. No mortal is, however God has gifted him and whatever glorious things he has done. His abilities are gifts from God and his achievements were rendered possible by God, and if he is wise he will never forget it.

Prayer—We must be so little in Thy sight, Thou Sovereign of the universe! May we willingly see ourselves as we are.—*Amen.*

AMOS R. WELLS.

THE CHRISTIAN SUN'S PULPIT

Rev. John G. Truitt, D. D., *Pastor.*

LEARNING TO BE CONTENT.

By Thomas Miller *in Christian Evangelist.*

"I can do all things in Him that strengtheneth me."—Phil. 4:13.

The apostle Paul is in prison and considering the days in which he lived. He is treated fairly well, but he has spent two years of his life there. He is chained to a guard and the opportunity to labor at his trade is denied him, and he no longer can make his own living. He knows what it is to be in poverty and to endure as a good soldier of Jesus Christ. With all of these conditions his spirit is not weakened and he writes believing that soon he shall be free.

The members of the church at Phillipi had not forgotten him and they had sent gifts to him and loving greetings by Epaphroditus. Paul writes a beautiful letter filled with appreciation and love in answer to these many kindnesses. It is like a message of advice and instruction from an elder brother to his younger brothers and sisters.

Paul says he is thankful to God that he has known these people at Phillipi, and that he makes supplication for them with joy. He further states that they have greatly assisted him in the spread of the gospel, and that God will continue the good work started in them. He sends his love and prays that they may be filled with the fruits of righteousness to the glory and praise of God. He reminds them that the things which have happened to him have helped the gospel, because the whole praetorian guard and all others about him have learned of his loyalty to Jesus Christ. Not knowing what the future has in store but confident that it will be for the best, he says. "For I have learned in whatsoever state I am, therein to be content. To me to live is Christ and to die is gain: yet to abide in the flesh is more needful for your sake."

Paul asks these brethren to live worthy of the gospel they preach and to work out their own salvation with fear and trembling, saying, "For it is God that worketh in you both to will and to work for his good pleasure." He counts everything that he has lost as nothing that he might gain Christ: "Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ, and be found in him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ. . . . I press on, if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus. . . . one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus. . . . Our citizenship is in heaven . . . . Stand fast in the Lord, my beloved. . . . Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

From these words of Paul to the Phillipian church there are a number of practical lessons for our day.

First: The things Paul had counted gain were now counted loss that he might win Christ.

In those days when life was much more simple than it is today, it might have been possible for one to be conversant with all printed material, but even Solomon said in his day, "Of the making of books there is no end and much study is a weariness of the flesh."

However, that may have been, it is true today that one must make his selection from the many things available to him. Our modern life is so complex that it calls for as careful consideration of what not to do as it does to decide what to do. To have the ability to deny oneself the time and strength for certain things that one may give time and strength for the more important is no small thing. For it is true everyone must find the true value of the things of life. There are many things that are all right in themselves but if they stand between us and our God they then become a detriment to our best interests and must be discarded.

Paul gave up everything that he gloried in when he became a Christian. He turned his back on wealth and social standing and his place of leadership among the Jews. The old crowd left him and no one knows but that his own relatives may have turned their backs upon him. All things had changed until he was truly able to say, "Yea verily, I count all things to be but refuse that I may win Christ."

The matter of making a wise choice in life comes sooner or lated to everyone. It matters not what our profession or walk in life, or how old or young we may be. Indeed the wisest as well as the ignorant face this great need of decision. If we are sincere in our desire to serve God we must count the cost and relegate some things to the background. Life is so short at its best and one has just so much time and strength given in his threescore years and ten.

To every life that has its Damascus Road vision there will also come the period of consecration to the higher things of life, the things which have to do with the spirit. The great life is the one that comes near to doing what God wanted it to do, and no one knows better than the individual himself. Paul counted his former life and its things loss for Christ and his Kingdom. What do we count loss and gain since first we accepted Christ?

Second: Paul put the past behind him and forgot it and pressed on to the future.

He freed himself entirely from the past life. He buried it and forgot it. We hear a great deal about family skeletons and so forth which people like to bring out periodically for review, so that all the dead past is resurrected for another funeral. What a different attitude Paul took. We believe it was this attitude Jesus wanted his people to take. Forget the past. Forget the mistakes and the sins of yesterday with all their ugliness, and press on to a new life and new thinking and new living. Some never rise to do today's work and to meet today's opportunity because they are weighed down by yesterday's failures and losses.

It was not because Paul didn't have bitter memories and woeful mistakes in his life. He had plenty. But he was a new man in Christ and each day should find God's children new in Him. Our efficiency would be increased immeasurably if we could emulate this example of Paul's.

There are many noble examples of this principle but the world needs more of them and particularly in the church.

Third: Paul continues by saying, "Think on these things."

To keep control of the thought-life is not the easiest thing in the world. Thoughts continually keep cropping out when one least expects them. Thoughts are seeds which seek the sunlight and desire life and they may become very powerful for good or ill. They may grow into kingdoms, communities, homes, love and a blessing, or they

(Continued on page 14.)

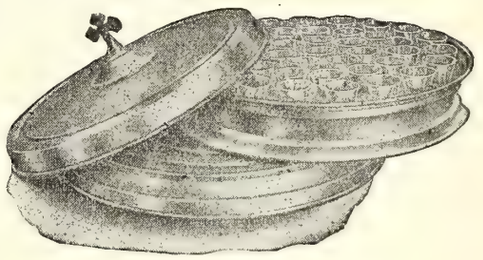
COMMUNION WARE.

Individual Service.

Made in best Silver Plate or Aluminum. Prices low; first-class workmanship and finish.

ALUMINUM.

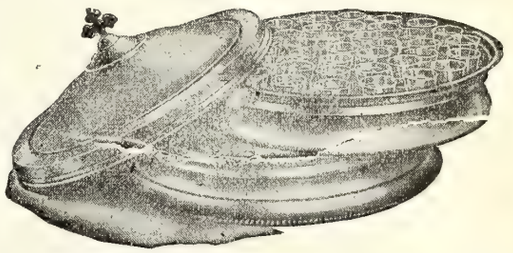
Aluminum is light in weight, durable, and does not tarnish.



Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses	$7.00
Tray No. 6—Interlocking, with 35 plain glasses	6.75
Tray No. 10—Interlocking, with 30 plain glasses	6.50
Base No. 50-A—Fits Trays 2, 6, or 10.....	2.25
Cover No. 50-A—Fits Trays 2, 6, or 10.....	2.25
Bread Plate No. 1—Narrow rim.....	1.60

SILVER-PLATED.



The Silver-plated Ware is of the very highest grade and best finish; heavily plated on nickel base.

Tray No. 85—Interlocking only, with 36 glasses	$22.00
Base No. 1—Silver-plated; fits Silver Tray 85..	11.00
Cover No. 5—Silver-plated; fits Tray No. 85...	16.00

(For Silver Bread Plates, see under No. 90.)

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	$22.00
Base No. 2—Silver-plated; fits Silver Tray 90..	16.00
Cover No. 4—Silver-plated; fits Silver Tray 90.	14.00

Bread Plate No. 3—Narrow Rim.....	$ 9.00
Bread Plate No. 4—Broad Rim.....	9.00
Filler—Silver Lined.....	6.00

THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

A Story for the Children

THE STORY OF A BONE.

By Joseph Mears.

If she were a Scottie, there might be some explanation for "Flivver's" thriftiness. But being a cocker spaniel of a line of sporting dogs extending 'way back, Flivver's strange affection for an ordinary soup bone is an amusing topic whenever dog-lover friends of her master, James P. O'Niel, noted Pasadena cocker spaniel breeder, gather at his home for an evening of shop talk on their favorite subject.

Believe it or not, Flivver has hoarded this bone for nine of her eleven years. No amount of enticement can persuade her to part with it. She is tempted only temporarily by juicy ribs, meaty soup bones and other luscious tidbits; she always comes back to her first love, the old, weather-beaten, polished bone she first took a fancy to in 1923.

With the passing of the years, Flivver's bone has become an institution.

"How are Flivver and her bone?" inquire friends of the O'Neils when they call.

Always a kindly dog, Flivver's temper is aroused if any other of the numerous dogs in the O'Neil family approach her precious bone.

Of all the friends of the O'Neils who love old Flivver, only one is able to take any great liberties with her bone. Little Joanne Conklin, two and a half years old, can pick up the bone if she wishes and Flivver only looks at her with a patronizing, benevolent air as much as to say: "Well, seeing it's you, it's all right, Joanne."

No one knows why Flivver took a fancy to this bone cut of the thousands in her life. Certainly she has known other bigger and better ones. The most plausible explanation is offered by Mrs. O'Neil.

"Flivver first took a fancy to the bone after she had been awfully sick and had to be operated on. She seemed to realize she would never have any more puppies and started mothering the bone. Maybe dogs have the same sort of mother complexes as human beings."

Not only must Flivver keep her beloved bone within sight all the day; she won't sleep unless it is on the bed beside her. Occasionally her bone has been misplaced. But not for long. Flivver sets up such a howl the entire family drops everything and hunts for it.

Recently, Flivver forgot to take her bone to bed. In the middle of the night she woke and discovered her loss. Barking as if a squad of burglars were in the house, she aroused even Tom, the Japanese butler, who came running, shotgun in hand. When he found what was the trouble he joined in the search and eventually found the bone in a corner, underneath a sofa pillow.

When Flivver at last goes the way of all dogs —and she is quite old and almost deaf now—her master plans to work her old bone into a headstone.

Anything so important to a dog must symbolize something to her mere humans know nothing about, and all her friends feel that would be an ideal memorial and a tribute in payment for all the happiness she has brought into this world.

—*Our Dumb Animals.*

LEARNING TO BE CONTENT.

(Continued from page 13.)

may become destructive, producing gangsters, murderers and everything of the world of darkness.

Paul exhorts these brethren to examine the thought-life and see whether or not it is worthy. He says think true things, lovely things, worthy things. One can readily think of illustrations where untrue things and unlovely things and the unworthy things have crept into the thinking of mankind and have made for jealousy, evil speaking, and corrupt action. Probably there is not anything that is as refreshing to life as to meet a person whose thoughts are pure and wholesome, a person who thinks of the lovely and worthy things of life, and nothing more contaminating than a person whose mind is a cesspool that belches forth streams of dirty speech and sensual thought.

Whether we will or not, our thought-life is the core of our being, and determines the goal of every life. We are masters of our thought-life and it is here that God should be enthroned. It may be the center of joy and happiness, and love may reign supreme. From here we may go forth to meet the world's hard tasks and conquer, or we may go forth to certain defeat and a world of outer darkness and despair.

The essential quality of life is control over the thoughts. There is no power over other things until there is power over this realm within the man. "As a man thinketh in his heart so is he," is not a mere statement from the past, but the secret of every great life in the world's history.

Fourth: Paul states that he "can do all things through Christ."

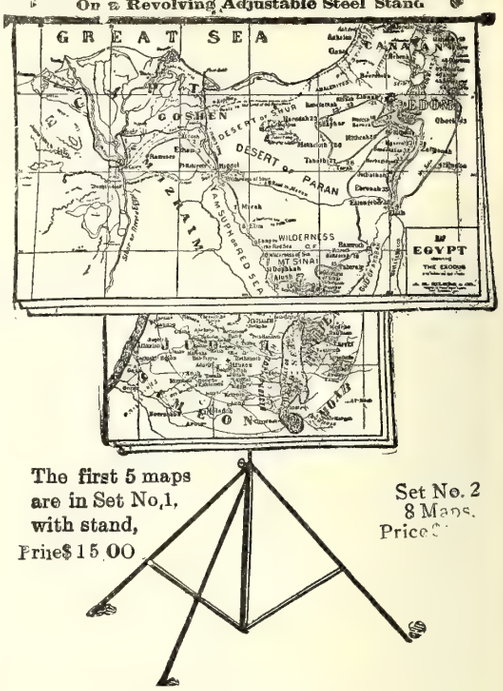
Everywhere we see the impossible being done and it is strange that no one thinks of saying that these are miracles, though they really are. The doors are being opened constantly to many great secrets of life, and each day finds the things of life being conquered on land and sea and in the heavens.

Jesus told his disciples, "Greater things than these shall ye do," but how few stop to think that

(Continued on page 15.)

Eilers Sunday School Maps.

On a Revolving Adjustable Steel Stand



The first 5 maps are in Set No.1, with stand, Price $15.00

Set No. 2 8 Maps. Price

Fine large Maps, in 6 Colors 36x57, on linen finished Cloth. Mounted on a folding steel stand, which can be regulated, so that Maps may be seen to the best advantage. This set contains data for thorough Bible Study. Its large print and Cheerful Colors makes this set very instructive and attractive. Contains the five thoroughly up to date Maps necessary to the study of Bible History.

New Testament Palestine, — Old Testament Palestine, — Roman empire and Bible Lands, showing Pauls Travels by Colored lines. — Lands of the Old Testament, from the Great Sea, to the Persian Gulf.—The Exodus, Egypt, showing by Colored lines the wanderings of the Israelites the

THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

HOLMAN SUPERIOR TEACHERS' BIBLES

Authorized Version—Self-Pronouncing The Best Editions of the World's Best Book

For Adults, Teachers, Preachers, Students, and All Who Would Study the Word of God Intelligently

BOLD BLACK TYPE—COMPACT SIZE 4½x6¾ INCHES—WILL FIT THE COAT POCKET

Part page specimen of Holman Boldblack Type Bible

ST. MATTHEW, 5. *Christ's sermon on the mount.*

13 And leaving Năz'a-rĕth, he came and dwelt in Că-pĕr'na-ŭm, which is upon the sea coast, in the borders of Zăb'u-lon and Nĕph'tha-lim:
14 That it might be fulfilled

A.D. 31. CHAP. 4.

[n] Isa. 9. 1, 2.

934 CHAPTER 5.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.

AND seeing the multitudes, [a] he went up into a moun-

THIS NEW HOLMAN TEACHERS' BIBLE, Pronouncing Text, Bold Black Type is a PRONOUNCED SUCCESS. The latest Bible with NEW HELPS that are quite comprehensive and consist of an Illustrated Bible Dictionary, Concordance and additional aids all under ONE ALPHABETICAL INDEX. Also Fine Maps on Coated Paper, and a specially prepared BIBLE READING COURSE, intended to stimulate and maintain interest in the Bible. Imported Bible paper is used to improve opacity and keep down bulk. By this means you get the benefit of full Biblical information without the physical discomfort of handling a heavy volume.

STYLES AND PRICES—BIBLE PAPER EDITION

4612. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges.... $4.00

4630. Same as 4612, with extra leather lined covers.... 4.75

THIN INDIA PAPER EDITION

With Helps as described above. Size 4½x6¾ inches. One inch in thickness

630X. Egyptian Morocco, divinity circuit, leather linings, red under gold edges, silk head bands and silk marker.... 7.00

633X. Algerian Morocco, divinity circuit, leather lining to edge, silk sewed, round corners, red under gold edges, extra quality binding.... 8.00

EXTRA LARGE PRINT TEACHERS' BIBLES

Large 8 Vo. Size—8x5½ inches—1600 Pages, including 400 pages of Bible Study Helps

Part Page Specimen of Print

Extra spacing between words and lines makes this Bible very easy to read.

ST. MATTHEW, 5. *Christ's sermon on the mount.*

15 [k] The land of Zăb'u-lon, and the land of Nĕph'tha-lim, *by* the way of the sea, beyond Jôr'dan, Găl'i-lee of the Gĕn'tiles;

A. D. 31.

[k] Is. 9. 1, 2.
[l] Is. 42. 7. Luke 2. 32.
[m] Mark 1. 14.

2 And he opened his mouth, and taught them, saying,
3 [b] Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

CONTAINING COMPLETE HELPS TO BIBLE STUDY, INCLUDING ALL OF THE FOLLOWING FEATURES

A New Practical Course in Bible Reading. A Treasury of Biblical Information. The most carefully compiled, thorough and attractive form in which valuable Biblical information has ever been prepared. Illustrated Self-Pronouncing Bible Dictionary Containing 150 illustrations, concise definitions and textual references on nearly 50,000 subjects. A Practical Comparative Concordance, with nearly 50,000 references. Four Thousand Questions and Answers on the Old and New Testaments. A valuable Help to all Bible Readers.

STYLES AND PRICES

4712. Divinity Circuit (overlapping covers), French Seal Leather, red under gold edges, silk head bands, and silk marker.. $5.00

812RL. Red Letter Teachers' Bible. The Words of Christ in the New Testament, Old Testament Passages alluded to by Christ, various prophecies relating to Christ in the Old Testament, etc., all PRINTED IN RED. Binding same as described above on 4712 and same large Self-Pronouncing type.... 6.00

733X. Holman India Paper, Genuine Morocco, leather lined, silk sewed, divinity circuit, round corners carmine under gold edges, silk head bands and silk marker, same type and helps as above.... 10.65

All styles sent Postpaid at above prices—Thumb Index 50 cents extra

Christian Orphanage

CHAS. D. JOHNSTON, *Superintendent.*

Dear Friends:

The Christian Orphanage had a good day Sunday, September 2nd. It was "Home Coming Day."

This is an annual affair at the Orphanage. This is the day when all of the children who have been reared here and have gone out to take their place in the affairs of life are invited to come back to their old home and spend the day together. We always kill the fatted calf for the occasion and try to give them a good time. Some of the boys like to walk over the farm and talk over the days when they were cutting wheat when the sun was bearing down "pretty hard" as they say. They like to get together and talk of the days of the years gone by.

The service was opened by prayer led by Dr. J. U. Newman. The singing class put on its regular program, then Mr. J. M. Darden, Chairman of the Board of Trustees addressed the audience with an inspiring talk. He was followed by Dr. L. E. Smith, President of Elon College. Dr. Smith and Mr. Darden always say the right things at the right time. Both addresses were highly enjoyed by the entire audience. After the service closed, those present went out to the grove where lunch was served in picnic style. Two hundred visitors were present for the occasion.

CHAS. D. JOHNSTON, *Supt.*

REPORT FOR SEPTEMBER 6, 1934.

Brought forward		$8,303.24
Sunday School Monthly Offerings.		
North Carolina and Virginia Conferences:		
Greensboro, First	$ 9.37	
Union Ridge	2.00	
Concord	1.00	
Bethlehem	6.62	
		18.99
Eastern North Carolina Conference:		
Christian Light	2.15	
Youngsville	2.00	
Henderson	3.13	
		7.28
Western North Carolina Conference:		
Big Oak	.28	
Smithwood	.80	
		1.08
Eastern Virginia Conference:		
Mt. Carmel	10.45	
Suffolk	25.00	
Waverly	3.32	
		38.77
Valley Virginia Central Conference:		
Linville	6.80	
		6.80
Alabama Conference:		
Noon Day	2.10	
		2.10
Georgia and Alabama Conference:		
Vanceville	1.00	
		1.00
Special Offerings.		
Haw River Christian Church, special collection for singing class	6.06	
F. C. Owen, gdn. for Jas. Brown	12.50	
		18.56
Total for the week		94.58
Grand total		$8,397.82

LEARNING TO BE CONTENT.

(Continued from page 14.)

each generation has witnessed greater things than those of Jesus' day.

With the individual who cooperates with God, "All things are possible," and what appears to man as an impossibility can be changed into a glorious victory.

The church of the Living Christ needs to take new courage in these days of world-wide need and believe in its leader. We can give of our money and time and talent and see the desert blossom as the rose. We can break down the walls of opposition to the message of our Christ. But we must remember that it is not in our own strength but through Him that gives us the strength.

Too long have we been building our structure on numbers, wealth of man, and man's worldly knowledge, and we have seen our building fall. Let us build on him who "is the way, the truth, and the life."

Last: Paul gives a lesson of trust and not of anxious care.

"In nothing be anxious." How easy it is to say these words. How many souls through the years have carried the weight of the world on their shoulders. We are reminded of Jesus' conversation with Martha, and what he said to her about anxiety.

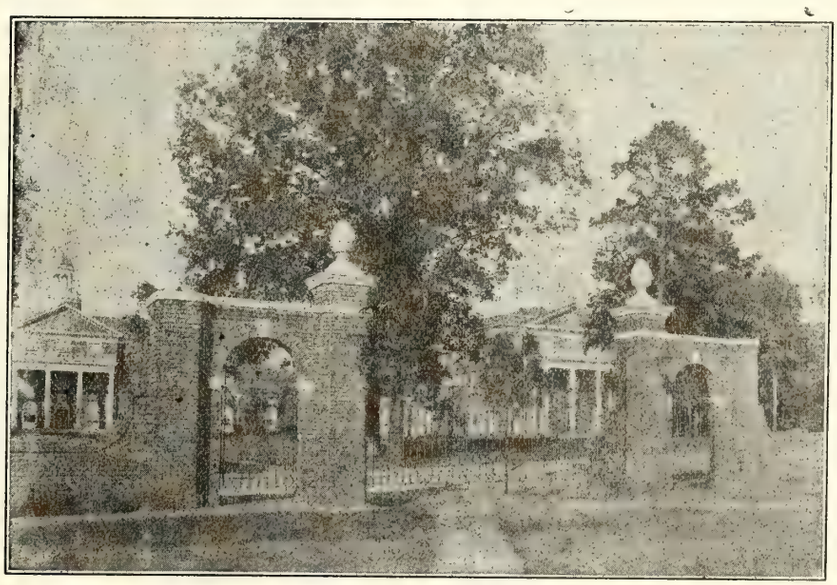
Paul was not lazy; he was a fighter and aggressive in his work for Christ. No one can climb without effort. No one achieves success by the road of don't care. But having said that, there is to be a spirit of trust and dependence upon God that "All things do work together for good." In whatever state we may find ourselves, let us be content, knowing that the ultimate victory is the Lord's.

ELON COLLEGE

AN ACCREDITED COLLEGE

of the

CONGREGATIONAL CHRISTIAN CHURCHES OF THE SOUTHEAST



South Entrance to the Campus

ELON COLLEGE, founded by the Christian Church in 1889, has fully justified the faith and hope of its founders during its 42 years of operation. Its graduates from the four-year course leading to a bachelor's degree, number 980, now living, 122 of whom are in the Christian Ministry and full-time Christian service. The majority of these are members of our own denomination. In addition, 449 are in educational work and are an active influence in the lay leadership of the Christian Church.

THE CHRISTIAN EDUCATION BUILDING, and the definite religious atmosphere of the College, provide the very best facilities available for training for religious leadership, and offer the Church its finest opportunity to train the young people of the denomination to assume active leadership both in the ministry and laity of the local churches.

Address—

C. M. CANNON, *Registrar*

Elon College, - - - - - North Carolina

Home Atmosphere—Reasonable Rates—Clean Athletics—Christian Spirit

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational Christian Church.

BOARD OF EDITORS.

J. O. ATKINSON, D. D.....Editor
E. C GILLETTE, D D.....Associate
I. W. JOHNSON, D. D....Contributing
ELISHA A. KING, D. D...Contributing
J T. KERNODLE....Managing Editor

DEPARTMENTAL EDITORS.

H. S. HARDCASTLE...Sunday School
J. G. TRUITT, D. D.....Sermon
F. C. LESTER.....Young People
H. E. ROUNTREE.....Altar

SUBSCRIPTION RATES

One Year $2.00
Six Months 1.00

Trial Subscriptions: Five or more new subscriptions sent in at one time by pastor or president of any church organization, three months for 40c each.

Published Every Thursday at Richmond, Virginia, by the Central Publishing Company, Inc.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Change of Address: Be sure to give both old and new address when asking that your address be changed.

All news matter and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsyth Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

Receipts: The change of label is your receipt for money paid. The label shows date of expiration, and change on label will appear the first or second issue of the month following renewal, provided it was received before the 25th. No other receipt will be sent unless requested. Please notify the Richmond Office if label is not changed as above.

OBITUARIES

JONES.

Whereas, our heavenly Father, in His infinite wisdom and love, has taken from us our beloved sister, Mrs. Sue Jones, who was a loyal and devoted member of the Missionary and Ladies' Aid Societies of Durham Christian Church. Her uppermost thought was her church, and her earnest desire to be of help in the upbuilding of the kingdom.

Therefore, we, the members of the Missionary and Ladies' Aid Societies, do hereby offer the following resolutions:

First: That we realize our loss is heaven's gain, and we bow in humble submission to the will of Him who is ever mindful of us.

having her with us, and her christian life shall be one of our sweetest memories.

Third: That we extend our sincere sympathy to the bereaved family and commend them to our heavenly Father for comfort and consolation.

Fourth: That a copy of these resolutions be spread upon the records of our

Second: That we have been blessed by societies and a copy sent to THE CHRISTIAN SUN for publication.

Signed,
MRS. J. P. AVENT,
MRS. J. L. HARWARD,
MRS. H. L. JOHNSON.

LONG.

On August 22, 1934, Mr. A. M. Long of Pleasant Union Christian Church, near Lillington, N. C., took as he expressed it, "just a step on the other side." The burden of sorrow that would naturally come to his own and to his friends was somewhat lightened by his strong testimony and hope of life hereafter which he gave over and over again.

Mr. Long loved his church and proved it by attending almost all its services of whatever nature, and extending a helping hand in every financial undertaking.

Pleasant Union has lost one of its most substantial members. I think he was the most liberal giver in proportion to financial ability I have ever seen. Not only a tither, but a tither of almost every gross dollar that came into his hand. He will be greatly missed. The grave was literally wrapped in flowers by his many friends. May the blessing of God rest on his loved ones left to miss him.

His body was laid to rest in the church cemetery, services being conducted by the writer, assisted by Rev. C. H. Norris of the Baptist church.

J. LEE JOHNSON.

To think and act, to act and think—this is the sum of all the wisdom that has from the first been acknowledged and practiced, though not understood by every one—i. e. (as added), the one must continually act and react on the other, like exhaling and inhaling, must correspond as question and answer.—Goethe.

Mere intelligence without corresponding energy of the will is a polished sword in its scabbard—contemptible if it is never drawn forth.—Lindner.

Wedding or Gift Bible

FOR THE HOME

Holman Self-Pronouncing Home Study Edition

A BEAUTIFUL PRESENTATION PAGE
Marriage Certificate and Family Record makes this special edition **a most desirable Bible for a wedding gift.**

Full Bound size, 8½ x 6 inches; nearly 1800 pages. Authorized Version with Marginal References.

Large Print—Easy to Read

The Helps are the latest and most practical published — prepared by the most reliable and well-known authorities, and consist of a TEACHERS' NEW READY REFERENCE HAND BOOK, which gives the salient and essential information needed in Bible study.

Illustrated Self-Pronouncing Bible Dictionary—Containing 150 illustrations.

Oriental Light on the Bible (Containing over 100 illustrations). A new kind of illuminating Bible help.

Treasury of Biblical Information.

A New Series of Maps. A selection of the most used, with Special Maps, the results of the most recent explorations.

A New Practical Comparative Concordance, with nearly 50,000 references.

Four Thousand Questions and Answers on the Bible.

ABSOLUTELY DURABLE BINDINGS that **will not break in the back.**

Specimen of the Print. Full size of the page is 5½ x 8 inches.

Specimen of Type.

17 ¶ m From that time Jē´sus began to preach, and to say, n Repent: for the kingdom of heaven is at

A BEAUTIFUL PRESENTATION PAGE
Marriage Certificate and Family Record makes this special edition **a most desirable Bible for a wedding gift.**

No. 4914. French Morocco, flexible limp, gold titles, round corners, red under gold edges, silk head bands and silk marker..... **$5.50**

Postage Paid

PIEDMONT COLLEGE

Located in

"The Blue Ridge Highlands"

An accredited college with an enviable reputation for superior classroom instruction, and wholesome student life.

Standard courses leading to the A. B. and B. S. degrees. Careful, scholarly instructors.

A refined Christian atmosphere. All of the cultural elements essential to a liberal education.

A minimum of expense. Tuition and board for the entire academic year only $273.50.

For information, write

GEORGE C. BELLINGRATH, *Dean,*
PIEDMONT COLLEGE,
DEMOREST, GEORGIA.

Southern Seminary Foundation

(Successor to Atlanta Theological Seminary.)

AFFILIATED WITH

Vanderbilt University

The Foundation and the other Foundations that are affiliated with Vanderbilt University School of Religion comprise the only Interdenominational Theological School in the South. Through this affiliation the students enjoy the rights and privileges of Vanderbilt University.

DEGREES.

Candidates for degrees are required to have completed their college courses.

The degree of Bachelor of Divinity is offered to qualified students who complete the required courses.

Vanderbilt University also offers the degrees of Master of Arts and Doctor of Philosophy, in accordance with the regulations established in its several departments.

MORE THAN A SCHOOL OF THEOLOGY.

Because of our affiliation with Vanderbilt, our relations with other nearby colleges where our students can take courses without tuition, and the cooperation of the American Red Cross and other social agencies in the city, we prepare students for many types of Christian service.

For information write

WILLIAM JAMES CAMPBELL, *President,*
330 BUTTRICK HALL, VANDERBILT UNIVERSITY,
NASHVILLE, TENN.

ELON COLLEGE LIBRARY
ELON COLLEGE, N. C.

THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

IN ESSENTIALS, UNITY. IN NON-ESSENTIALS, LIBERTY. IN ALL THINGS, CHARITY.

VOLUME LXXXVI. RICHMOND, VA., THURSDAY, SEPTEMBER 13, 1934. NUMBER 37.

THE SUN'S OBSERVATORY

College Library

A Name That Rhymed—and Fame!—

Tuesday of this week was "Paul Revere Day" at the Chicago Fair, and thereby hangs a tale. E. H. R. Revere, great grandson of the now famous Paul, was present as a guest of Rufus C. Dawes, president of the fair. The story as told by Revere is that on that memorable night in April, 1775, there were two men who rode through the night and shouted as they galloped, "The British are coming." One of these was Paul Revere and his colleague was William Dawes. Because the poet, Longfellow, found that "Revere" was easy to rhyme and "Dawes" was not, the former passed into history and to fame, while few ever heard of the companion rider.

A New Anti-Pneumonia Drug.—

Using quinine as the base, a new drug has been derived which it is claimed will give marvelous results in the treatment of pneumonia. This new drug is a varient of an older quinine derivative known as optochin. Optochin has been known to physicians for many years as a drug that is highly toxic to pneumonia germs, but because of the fact that it also caused blindness is was of very little use. The new drug not only causes no blindness, but it is said to be more deadly to all of the four known types of pneumonia bacteria. This new drug can be taken by way of the mouth in tablet form, which was not true of some of the other derivatives, and this, from a medical standpoint enhances its value.

Dean Inge Retires.—

On last Sunday Dean Inge, after a notable ministry extending over many years, preached his farewell sermon in St. Paul's Cathedral, London, England. A secular contemporary, remarking on his retirement, said: "There was something unusually sad about the occasion. . . . His farewell sermon marked the passing of a powerful personality from the realm of action. It was as if a great beacon light had flickered out." No man has a greater sphere of action than the powerful and consecrated minister. He not only has his own congregation, but he is quoted by the press, and his messages are carried to a vast unseen audience. Dean Inge became a figure of importance on the world stage, and he will be much missed.

The New Radio Authority.—

The Federal Communications Commission, which by Act of Congress supersedes the Federal Radio Commission, which was organized in 1927 and is now abolished, has been organized, with Judge Eugene O Sykes of Jackson, Miss., as its chairman. The six other members are: Col. Thad H. Brown, Columbus, Ohio; Paul A. Walker, Oklahoma City, Okla.; Dr. Irvin Stewart, Fort Worth, Texas; George H. Payne, New York, N. Y.; Norman S. Case, Providence, R. I.; and Hampson Gary, Tyler Texas. All seven members of the Commission are university graduates, and all have either studied or practiced law. The Commission will have three divisions having jurisdiction, respectively, over broadcasting, telegraph, and telephone. In view of the important relationship of broadcasting to the homes and children of the nation, it seems strange that the women, and especially the mothers of the country have no representation on the Commission.—*Advance.*

Maine Votes Wet.—

While the hosts of drunks continue to increase —if police records are true—in other States, Maine votes to join in the procession. The same election that returned Louis J. Brann, Democratic Governor, to office, carried the State for repeal of its ancient prohibition amendment by a majority of two-to-one. Senator Frederick Hale, Republican, was leading his Democratic opponent, Alfred K. Ames, by a margin too narrow for comfort. This contest was watched by the entire nation, Ames being the New Deal candidate, while it was bitterly assailed by Senator Hale. Governor Brann is said to have remained silent on this subject. Whatever the outcome of the election may be from a political standpoint, it shows that public opinion in this so-called dry territory is not yet crystalizing against the liquor traffic. The scourge of liquor will have to lash more fiercely before there is another rebellion against its curse—the mounting records of disaster and death which it is causing mount still higher before the nation is aroused from its lethargy.

A Million in Your Coin Purse.—

Even if you had it, it would probably be impossible to cash it into smaller change without giving your bank previous notice, but one ounce of a precious metal which has just been isolated, is said to be worth over a million dollars. This new metal has been designated as "proactium," and was first exhibited before the American Chemistry Society in Cleveland, Ohio, on Monday of this week. Dr. A. V. Brosse, of the University of Chicago, exhibited one-tenth of a gram of the metal, which he succeeded in isolating only gram of proactium was extracted from a ton of pitchblend from which the radium had already been extracted, the cost of its extraction was $5,-000. Proactium is a hard, silvery substance somewhat similar in appearance to mercury. Its rays are even more penetrating than those of radium and are similar. Its scientific and medical possibilities, if it can be obtained in workable quantities, are even greater than those of that metal. Its "half-life", which means the length of time required to radiate away one-half of its metallic substance, is 32,000 years—making it twenty times as stable as radium.

"Morro Castle" Burns.—

What was probably the greatest marine disaster ever to occur off the eastern coast of the United States, was the destruction of the *Morro Castle* by fire about eight miles out from the New Jersey shore during the storm which raged last Friday night. It was first reported that this palace of the sea was struck by lightning, but it has been charged by surviving officers of the crew that arsonists fired the ship. The captain of the ill-fated liner had died of acute indigestion the day before, and the ship was in charge of Chief Officer Warms. Acting Captain Warms advanced the theory that incendarism was responsible for the ship's fate, and he was supported by the second and third officers. The third officer, Irwin Freeman said: "I eliminate lightning striking the gasoline tanks because they are right beside my room and I passed within two feet of them and they were not afire." He did not think it was caused by a "time bomb or fire machine" but that "the fire was set" by some radical. First reports stated that more than half of the 558 persons on board were lost. Later reports account for 238 passengers and 187 members of the crew. These, together with 116 bodies which have been recovered at this writing, leave 17 still unaccounted for.

National Sales Tax Bobs Up Again.—

Officials of the federal government are combing every possible source in an effort to meet the $500,000,000 tax bill which the next session of Congress will be called upon to enact, when it meets in January. Some of these are reported to be looking upon the sales-tax with increasing favor. The present "nuisance taxes" that provide the treasury with nearly a half-billion dollars a year will expire on January 1st, and not only must these be renewed but others must be enacted if the present rate of spending by the government is to be continued. Their only alternative is the general sales-tax. Several of the States already have sales-taxes, and it is probable that the collection of the national tax would be made in the manner they are for these States. Thirty countries have "after centuries of experience in taxation, adopted the sales tax as the fairest, simplest, most reliable plan of collecting revenue," we are told. The plan will doubtless have considerable opposition. Representative Robert L. Doughton, chairman of the Ways and Means Committee, led the fight which defeated the sales tax, and said that he would favor it as a means of raising revenue "only as a last resort." It begins to look as if we are now nearing the "last resort" stage.

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

The Jacksonville, Florida, office is again busy, as Miss Pattie Lee Coghill has returned from her vacation spent at her home in Henderson, North Carolina, and also visiting several centers of interest in the north. Superintendent Gillette has also returned from a vacation spent at Waynesville, North Carolina.

Most of the students who have been working under the Student Summer Service in southeastern churches have returned to their homes, or to their educational institutions. There were twenty-two such students under appointment in the southeast and the reports of the services rendered have been most gratifying and in fact enthusiastic.

After spending a month's vacation with his family at Fairview, N. C., Rev. Elisha A. King, D. D., contributing editor of THE SUN and pastor of our church at Miami Beach, Fla., returned to his pulpit September 2nd. During June and July Dr. King gave two series of lectures before the Young People's Conferences at DeLeon Springs, Fla., and Blue Ridge, N. C.

Rev. R. T. Grissom writes that he has been successful, through government aid, in putting a new roof on our Elk Spur school and church building and also two coats of paint and new window lights to replace those that were broken or damaged, the building now being in first-class condition, for which the entire community seems deeply grateful, as the work to their building was so much needed.

We understand that Rev. E. B. White has been extended calls for the next year from both Damascus Christian Church, Gates County, N. C., and from Eure Christian Church, in the same state. If these calls are accepted, Brother White will enter upon the eighth at the former and the fifth year at the latter church. We learn that during his pastorate both of these churches have practically doubled their attendance, have active Sunday schools and that the various societies of the church are progressing nicely. Brother White is a hard worker and deserves the support which has been given him.

Enclosed in the copy for the Christian Orphanage page this week was this little note: "Dear John T.—Mrs. Johnston is critically ill and is growing weaker day by day, with no hope for her recovery. I am passing through one of the saddest periods of my life. Remember me in your prayers." We are praying that if it be at all possible, that she who has sustained the much loved superintendent of our orphanage in his arduous task may be restored to him in strength, but that if He wills otherwise, that strength may be given Brother Johnston to bear his grief. We know that there are hundreds of others who will join us in this plea.

Rev. J. F. Apple, pastor, reports a very successful and happy revival at Pleasant Ridge Church (Randolph County) during the fourth week in August. He was ably assisted by Rev. G. C. Crutchfield, who, by his earnest messages, reached the hearts of the people and greatly edified his hearers. Brother Apple has been pastor of this church the past year and has struck a responsive chord in the minds and hearts of the people there. The revival resulted in many reconsecrations and conversions and ten additions to the church. Pleasant Ridge is one of our strong and growing rural churches. The hope of his church is its young people who are following in the footsteps of a loyal and faithful parentage and leaders.

THE SUN welcomes to the ranks of our faithful pastors in North Carolina Rev. C. Rexford Raymond, D. D., who, through our Convention and other assemblies, has become favorably known to many SUN readers. Dr. Raymond now takes up his work as pastor of "The Church of Wide Fellowship" of our denomination at Southern Pines. After giving up the pastorate of Pilgrim Church, Chattanooga, Tenn., Dr. Raymond travelled through the South and East the past year in the interest of the Southern Seminary Foundation, Nashville, Tenn. He has held several pastorates of importance in Congregational churches in the East, as well as in the West, and is a man of strong character, and striking personality. We predict for him great usefulness and service in the church at Southern Pines.

The following interesting item comes by way of *Advance*, September 6: "Dr. S. Q. Helfenstein, editor emeritus of the Christian Publishing Association of Dayton, Ohio, will address centennial celebrations of the Parma and Greece and the Stanfordville, N. Y., Congregational Christian churches in September. Dr. Helfenstein served as pastor of both of these churches before he gave up pastoral work for college and editorial work. Stanfordville was the location of the Christian Biblical Institute and the training ground of many of the early Christian ministers. It was at this institution that Horace Mann and Austin Craig formed a life friendship and fellowship in Christian education. Both were later connected with Antioch College in Ohio."

The Suffolk Christian Church Bulletin, September 9th, reports that our Suffolk Church has a membership of 1,731, counting both residents and non-residents, and a Sunday school enrollment of 814. The Baraca Class of 214 members and the Young People's Department 154 and Intermediate Department of 114 lead the list in numbers. In this number of the Bulletin, Pastor Truitt calls to worship in these words: "As your pastor I am calling you to worship in your church. The summer is over, the autumn weather is here, the schools are opening, the families are getting back on their regular schedules, and it is time to worship in your church. I wish I could just say the word that would bring every member of our great church under a deep anxiety to fill its pews. I am sure it would be far more inspiring if every pew was filled, even to the last seat in the balcony."

Rev. W. P. Minton, D. D., beloved and well-known throughout the South as our Foreign Mission Secretary for many years and later one of the secretaries of the Commission on Missions of our united fellowship, has accepted the position of superintendent of our Association and churches of Pennsylvania. Dr. Minton began his work on August 15th, an THE SUN's editor joins the editor of the *Missionary Herald* in declaring that: "It would be difficult to find a man better fitted to handle both the problems and the opportunities which Pennsylvania offer than W. P. Minton. He unites a rigorous conscience with effervescent enthusiasm and persistent imagination. Both in his position as secreary for foreign missions of the Christian church and in that as associate secretary of the Commission on Missions of the combined denominations he has worked early and late on the problems which the merger has created. At the last mid-winter meeting, he insisted that his name be not presented for re-election as a secretary of the Commission on Missions, although he finally consented to serve for a period of six months. His friends will rejoice that his talents are to be applied to the problems of Pennsylvania."

The Men's Bible Class of our Burlington, N. C. church, working in conjunction with those interested of our Mt. Zion Church, is sponsoring a very significant and praiseworthy movement in seeking to honor the memory of Daniel W. Kerr, founder and first editor of THE CHRISTIAN SUN, in 1844. It is proposed to erect a suitable memorial on the spot where the office of the first editor was and thus memorialize one of the significant movements of our church. A Memorial Association for this purpose is being formed, a committee of five having been appointed to lead in the movement and direct the activities of the Association. Rev. J. F. Apple, Elon College, N. C., pastor of Mt. Zion Church, near which place THE CHRISTIAN SUN originated, is the chairman of the committee, the other four members being Dr. C. W. McPherson, and Mr. John Isley, Burlington, N. C., Messrs. Julius Pace and I. T. McAdams, Mebane, N. C. This committee is planning for a mass meeting with an appropriate program of addresses and memorial exercises on the ground of the editorial office near the home of Brother I. T. McAdams, 2:30 P. M., Sunday, October 14th. The hope is to make this a most interesting meeting. Further announcements will be made through THE SUN.

COUNTERFEIT CHRISTIANITY.

What the world needs today is a Christianity not too dainty for use, but one that can endure the strain of open conflict and the subtly undermining forces of the uregenerate world. In this rough-and-tumble world only the genuine article can endure. We need dead-in-earnest Christians, who radiate helpful and uplifting influences. We need Christians who hold fast their integrity in the keen conflicts of business, who stand for unbending righteousness in civil affairs, and who uphold with self-denying zeal the cause of Christ. Of course, we are not setting the proclamation of the gospel and Christian living over against each other, but we are declaring that the world needs a demonstration of the power of Christianity in transforming and inspiring human lives. It is very unfortunate that much professed Christianity is counterfeit Christianity. Our churches are filled with people who do not manifest in their lives the spirit or the principles of our religion. It is hard for churches thus hampered, to make headway.—*The Watchman-Examiner.*

AT EVENTIDE—A PRAYER.

Give me courage dearest Lord,
For I have work to do.
'Tis only by thy strengthening hand
That I can carry through.

Answer my prayer, thou comforting one,
Hard is the road, and long;
Deep are the pitfalls, tired my feet,
But I must carry on.

Life comes through labor of love, dear Lord,
Old cares replaced by new.
Renew my faith, lest I forget
And fail to carry through.

Helen Cleveland Roe in M. P. Recorder.

RELIGION IN COLLEGES.

Dr. J. O. Atkinson, Editor,
The Christian Sun,
Elon College, North Carolina.

Dear Sir:

I notice in the August 2nd issue of The Christian Sun a quotation about the shifting beliefs of students during their four years at a state college. Of course it makes a difference which state college, for some state schools exert a Christian influence equal to that of denominational colleges. Beyond that, there seem to me to be two considerations that we might think about.

First, what change took place in the beliefs of the contemporaries of those college students during the same four years? My impressions is that young people just out of high school undergo religious readjustment whether in college or not. Those who stay at home may conform more in lip service to the old formulae, but do they live better than their townsmen who have gone off to college? They too acquire the habits of smoking, gambling and "petting"; they do not attend church regularly, nor do they consider dancing harmful. Youth gets new notions in the home town as well as in college; and I should say that compared to the morality of the life and conversation in the home town drug store, pool room, and filling station, the life on a college campus is a Sunday School picnic.

Second, what is the tendency displayed by the data quoted in that August 2nd issue of the Sun? Belief in a personal God and in answered prayer held up remarkably well. In matters of evolution, inspiration, miracles, church attendance, and whether Christians must be church members those students came pretty nearly into line with what I have observed to be the ordinary beliefs of Congregationalists the country over. We cannot complain if State schools are making good Congregationalists. In matters of smoking, gambling, petting, etc., the college sudent would seem to be more frank but no worse than his father in the days of "sparking" and frequenting red light districts under the dispensation of a double standard. And finally, the percentage of those who believe in pacifism rises from 11 to 58. Here the college students are but keeping step with the churches in their resolutions against war and military training in the schools. Both may yet get into step with the Prince of Peace.

Sincerely,

Raymond Adams.

Chapel Hill, N. C.

A WORD ABOUT HIGH SCHOOLS.

By Dr. J. H. Dillard.

Ten years ago it fell to my lot to make a brief address at Harvard University. Speaking of educational problems in the South I expressed the conviction that the weakest place in our Public School system was the High Schools. I am sorry to say that I still think so. From what I hear I believe this true not only in the South, but that it is pretty generally true in other parts of the country, and that most of our educational observers hold this opinion.

There are three considerations which seem to support this view. First, one hears from business people employing High Schol graduates that these graduates are lacking in at least two accomplishments which they ought to have. They are lacking ability to write English correctly, and in ready and accurate use of figures. I have myself recently heard this complaint from three thoughtful business men.

A second complaint comes from colleges. It is a common thing to hear that a majority of students entering from High Schools are not prepared to do college work, because of their poor English, because of lack of habit of close study, and because of lack of foundational preparation in the subjects which they are pursuing. I heard a distinguished teacher of Physics in a leading college say that he much preferred to have students in his classes who had not studied this subject in High School.

A third consideration which has led many to have doubts about the efficiency of High Schools is that the students, when questioned and tested, seem to be hazy in their knowledge. An examiner who visited a large number of High Schools says that it became almost ludicrous, when he would ask a question, how the answer would be, ain't it so and so?

It is my belief that at least one cause for these honest complaints lies in the curriculum. The students have too many subjects and not enough concentration. It seems to me that there is too much changing of subjects during the four years. It would be better, for example, for the students to have one science two years, than to have two sciences, one each year. It would be better for him to have French 3 years than to have French two years and Spanish one year, or vice versa. The point is that whatever the subject be, it should be carried on long enough for the students to get a grip on it. In English courses not enough writing is kept up during the four years and there seems a lack of careful correction and prompt return of papers or compositions that are required.

Now if the complaints about High Schools are fairly well founded, of course we want to seek a way to improvement. In spite of the obvious fact that here are some High Schools doing good work, and that we may well take pride in the increase and development of High Schools, there seems to be justification in the criticisms. In looking for ways of betterment we shall have to keep in mind one sure fact. The fact is this, that however the curriculum may change, education in its essence is a thing which does not change. In the process of time subjects may exchange, as they ought to change. Yet it is still true that the most modern, progressive education finds its highest value in simply doing the job right.—*Reprinted from The Prarie View Standard.*

Charlottesville, Va.,
Sept. 1, 1934.

FLORIDA MINISTERS' CONVENTION.

The annual Florida Ministers' Convention will be held at DeLeon Springs, beginning on the evening of October 1st, and continuing until the morning of October 4th. The principal speaker this year will be Dr. Enoch Bell, Editorial Secretary of the American Board of Commissioners for Foreign Missions, whose topic will be "An Editor Looks at Modern Missions." The discussions which will follow will cover important subjects such as "Modern Missions and Social Action," "World Peace, Evangelism," etc. There will be other speakers and a discussion of practical subjects concerning the work of the churches and plans for the fall and winter season. This Ministers' Convocation is always well attended by the Florida ministers, and last year Dr. J. Edward Kirbye of Raleigh, N. C., was the principal lecturer. He expressed the wish that pastors from other areas in the southeast could attend. The Florida ministers would gladly welcome any from neighboring states and feel that the Convocation would be of value to any who desire to attend. The hotel rate for board and room is two dollars per day.

RECOGNITION OF S. S. TEACHERS

William T. Ellis' suggestion last October to honor Sunday School teachers has become a nation-wide movement going into effect all over the country on October 6th. It is simply a sincere effort to honor America's more than 2,000,000 Sunday School teachers; incidentally, it is hoped that it will mean a vast increase in Sunday School enrollment and efficiency. Possibly of still greater importance will be the effect upon the general public of this demonstration of Christian solidity and activity, and the significance of the Sunday School as a major educational influence of our day.

Suggested programs may be secured from the Executive Committee for National Sunday School recognition Day, at 1816 Chestnut St., Philadelphia.—*Missionary Review.*

WHAT CAN WE DO?

There are so many things we cannot do in the physical realm; so many things we cannot know because of limitations, but in the spiritual realm we can say with the apostle Paul, "I can do all things through Christ which strengtheneth me." Paul was a prisoner in Rome when he wrote these words to the Philippian church and he fully knew his limitations physically, but he knew that nothing could bind the power of God and he rested in the comfort of this wonderful thought. Paul did not worry and fret over what he could not do but he kept busy at what he could do: encouraging and exhorting the churches to greater endeavor to spread the gospel of Jesus Christ. He set us an example that we will do well to follow so may we meditate on some of the things we can do.

Through Christ we can know that the blood that was shed on Calvary's cross cleanseth us from all sin; that through Him sin shall not have dominion over us. Through Christ we can fight the good fight of faith; we can lay hold on eternal life; we can profess a good profession before many witnesses. Through Christ we can be more than conquerors; we can be overcomers; we can be victors over the world, the flesh and the evil one. We can be all of these—yea, verily, we are, for this is the victory that He is, and that He is a rewarder of them that diligently seek Him, and though now we see through a glass darkly, yet with the eye of faith we can see the heavenly Jerusalem that John the beloved saw and pictured so beautifully for us in the Revelation. Through Christ we can know that our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen. We can almost hear the tramp of feet of those who are marching upward to Zion, the beautiful city of God. We can taste and see that the Lord is good and know that "the hill of Zion yields a thousand sacred sweets, before we reach the heavenly fields, or walk the golden streets." W.

Surely it behooves us to exercise some little modesty, and not to think it hard that our religious knowledge should stand upon a par with our physical. God has reserved in his own nature and his works such infinite stores of wisdom and benevolence that we need never cease learning, and finding ever more to admire and to adore.

—*James Hinton.*

Each man a little of his best
For those whose need is great;
And so love mounting to its crest
Throws wide the unbarred gate.

E-D-I-T-O-R-I-A-L

EDITOR
J. O. ATKINSON, Elon College, N. C.
ASSOCIATE EDITOR
E. C. Gillette
117 W. Forsyth Street, Jacksonville, Fla.
CONTRIBUTING EDITORS
I. W. Johnson Elisha A. King

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Holy Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and of Church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE FRUIT OF THE GIFT.

In his letter to the saints in Christ Jesus at Phillipi, Paul, exhorting his readers to be liberal in giving, declares that it is not the gift he desires but the fruit of giving "that may abound to your account" (Phil. 4:17). This is a desire of all those who in righteousness exhort the church to liberality. The fruit of giving is the glory of the church, and of the individual. Almost without exception, fruit-bearing Christians are liberal in giving their means to the enterprises of the church.

These things should be borne in mind as our Annual Conferences approach and as our churches face their problems and privileges of giving. The Southern Convention, in session at Suffolk, Va., May 1-4, gave a great challenge in the Report of the Committee on Finance. "For each year of the next biennium," declares the challenge, "the Convention will need $31,500.00." No one will dispute that need. Above all, the sore need is not for the life or sustenance of the enterprises involved, but for the fruit of the gift in the lives of those to whom the challenge goes. It is a question of fruit-bearing in the individual heart and soul. The greatest need of the church today is that it have a fruit-bearing membership. Every dollar or dime given for the church should bring the giver closer to God and, if given in the right spirit, will bring God closer to the giver. The enrichment of life, not the impoverishment of the purse, is the great objective in the church as it seeks liberality on the part of its members.

There is not an enterprise named in the Convention's Report that is not worthy, most deserving and, in being supported, helps to support those who contribute to their life. The challenge to the Conferences is—

Eastern Virginia	$12,500.00
Valley Virginia	2,000.00
Eastern N. C.	4,500.00
N. C. and Va.	8,000.00
Western N. C.	4,500.00
Total	$31,500.00

for Convention purposes, Convention expense, Convention Missions (Home), Foreign Missions, Elon College, Superannuation, Religious Education. As we contemplate these figures they may seem large, being in addition to local and Conference calls and expenses and other voluntary and free-will offerings. The Convention, in the spirit of the Apostle Paul, issues its challenge, not desiring a gift but the fruit of the gift that, throughout the churches and in the homes of those who constitute the church, the fruit of liberality in the Lord may abound "to your account."

J. O. A.

A CALL THAT SHOULD COUNT.

It is doubtful if any call upon the Conferences, voiced by the recent session of our Southern Convention, is more worthy and timely than that coming from the Board of Publications. Hear it: "That the Conferences of this Convention be asked to put on a campaign to increase the subscription list of The Christian Sun to not less than 3,000 (new subscribers)." This request, on the part of the Convention, is reasonable because it is "reachable." There are certainly 3,000 families in our Congregational Christian constituency that can easily be induced to subscribe for The Sun if properly approached. They need The Christian Sun and The Christian Sun needs them.

It should ever be borne in mind that The Christian Sun is the one enterprise of the church that literally gives itself, all that it gets, has or hopes to be, to the other enterprises and to the individual lives of others in the churches. The Christian Sun exists not for itself. It is not an absorbent. It is not always begging for itself. It does not hold out its hands to receive for itself. It gives itself to the church, to the other enterprises of the church, to the enlargement of the church, to the strength, power and prestige of the church. Again and again it has been shown, and the figures and facts are ever in hand to show, that wherever The Christian Sun goes it carries the light and creates the loyalty necessary to the life and support of all the interests and enterprises of the church.

Each Conference, through its Executive Committee or Special Committee created by the Conference should cheerfully and courageously hear and heed the call to secure new subscriptions in this campaign as follows:
Virginia Valley, 250; Eastern Virginia, 1,000; North Carolina and Virginia, 800; Eastern North Carolina, 475; Western North Carolina, 400; Georgia and Alabama Conferences 150 each.

Wisely the Convention requested that "the Congregational Conferences and Associations of the Southeast cooperate in this effort." The Sun undertakes to reflect the activities and interests of the churches of the Southeast and, above all, to be a paper—a church paper—worthy of all acceptations in all homes into which it is permitted to go.

It is worthy. It has proven by long years of experience its value to the church and to church life and activities. It is deserving, because, above all, it seeks the welfare of others and the joy of unselfish service in helping to build into the lives of its readers Christian character. J. O. A.

SUNDAY SCHOOL TEACHERS AND SUPERINTENDENTS.

Neither Church nor State has produced a group of men and women who do more for less pay, prestige or honor, than our Sunday school superintendents and teachers. From Sunday to Sunday, without reward or hope of reward, save that of a conscience void of offence toward God and man, and a sense of duty well performed, these faithful servants go to their schools and give the best that is in them to the good of their community and the glory of God. On October 6 it has been urged that in all the Sunday schools of America something be done by way of gratitude and appreciation for the Sunday school superintendents and the teachers in the schools. No collection is to be taken, no propaganda indulged, but a program put on such as each school may decide upon to honor these unpaid and very often unappreciated individuals. It is estimated that every Sunday morning through the year two million superintendents and teachers deny themselves of the relaxation and rest that others enjoy, forego trips, excursions and pleasure resorts in order that they may meet their schools and classes not to promote any purpose or program of their own, but the program of religious instruction that members of the schools may be taught the Word and the Way of God and brought into closer relationship with each other and with their God.

Surely, all of our Sunday schools will gladly welcome this suggestion and make some gesture of appreciation and gratitude to these faithful servants of the church, of God and community and thus inspire them in their soulful and unselfish service. J. O. A.

SOUND ADVICE.

Judge Robert W. Winston, one of the soundest and sanest of eminent North Carolinians, has requested the editor of the *Raleigh News and Observer* to give its readers the following admonition:

"Hundreds of millions will be paid North Carolina farmers in 90 days. Write an editorial and warn against fakirs, thieves, robbers, charlatans, bogus stock salesmen, land speculators. Advise the farmers to keep no funds at home. They should pay their taxes and get rebates; pay their notes, and so save interest. They should put their money in the banks where the United States government guarantees their deposits."

It would have been equally as wise for the Judge to have added: And also "lay up for yourself treasures in heaven, where neither moth nor rust doth corrupt and thieves do not break through nor steal: for where your treasure is, there will your heart be also. J. O. A.

UPHEAVAL.

The strike of textile workers is an index of the uncertainty and instability of the times through which we are passing. It is reported that at least a million people are, or will be, directly affected by the strike. Far more than that number are indirectly affected.

It will require the utmost patience, tact and wisdom on the part of the government to prevent riots and bloodshed. A strike is a conflict, often war in the field of industry. It is regrettable, deplorable in fact, from every point of view that a strike so wide-spread is precipitated at this time.

There is only one thing that will prevent strikes, and that we have no doubt is far off in practice, namely The Golden Rule, "Do unto others as ye would that others should do unto you." This is the ideal towards which industry must strive if it would be permanent and profitable. J. O. A.

SUMMER PLANNING FOR FALL SUCCESS.

By Frederick L. Fagley.

These words are written at this time because many pastors who "take the long look" in the work of the church use a portion of their precious vacation time to plan the work for the year, particularly for the fall months; for the pastor as a wise master-builder plans his work long in advance.

Church planning has developed greatly in the last two decades. The church without a plan of work finds itself seriously handicapped. The suggestions presented herewith have come out of study of the program of many churches and are offered for the consideration of pastors and church workers generally.

The Parish Study.

A purposeful survey of the parish with an up-to-date record is essential. Many a pastor makes the mistake of thinking he keeps the full parish record in his head. Let any pastor who has this habit take a list of his members and go over it, name by name, and he will be amazed how many people, nominal members of his church, are not in his memory. He has lost sight of these people perhaps for months. Let the pastor and his helpers, if he has such, make up a careful list. Here is a suggested form:

Members with correct names and addresses.

Contributors who are not members, but who have an interest in the church.

Absentees, especially those residing within reach of the church, but who for one reason or another, have lose contact with the church.

The Fringe, those families who, while not connected with the church, have asked or received the ministration of the church at the time of sickness, death, or in special need.

Newcomers. In these days of rapid changes in population, new people are coming into most parishes. An inspection of the rolls of the public school will often give some information.

Parents of Church School Children. These families, when not connected with the church, often afford the pastor a particularly favorable opportunity for spiritual ministry, as he represents the institution working with the parents for the training of their children.

Then there should be compiled a special list of those who are sick, or troubled in mind or estate. In these days of great need the church has a great and increasing responsibility for helping people who have problems and needs beyond their ability.

Such a purposeful survey of the parish will give the pastor many "leads."

The Fall Parish Calling.

The importance of parish calling to the welfare of the church has been emphasized by the careful study of the "Commission on Church Attendance." This Commission reports that the laymen of the fifty churches making the best record of increasing attendance give *pastoral calling* as one feature of church work that is not neglected.

The pastor who plans and carries through a worth-while program for his church cannot afford to neglect pastoral calling. This is an essential. The early fall is the accepted season. Where the parish is so large that the pastor cannot visit all the homes, let him invite a few tactful members, both men and women, to assist him. The "call" must not be a mere routine affair. When the pastor calls he does so as the representative of a group of friendly, helpful people, who through him extend to this home the Christian interest of the group.

The Fall Rally.

Of equal importance with the pastoral calling on all the people is the Church Rally, which aims to bring all the people to the church. The second Sunday in October will be generally observed as Rally Day, but each church should select the day best suited to its needs.

This may be the central feature of the Fall Campaign. The aim of the campaign is to establish, re-establish and strengthen the churchgoing habit of the people; therefore let the survey study and the "calling" have as its immediate goal the presence in the House of God of every possible attendant on a given day, and on that day let the importance of church attendance and vital church connection be emphasized with all possible force.

Rally Day originated as a Sunday school institution and practically every Sunday school needs such a re-assembling of its forces at the beginning of the public school year. So also the other organizations, such as the young people's society, the women's and men's clubs, should utilize the Rally Day idea.

Detailed plans should be made, committees formed, and the work carefully organized. In order to make Rally Day mean all that it should to the church, every organization should be represented on the Rally Day Committee, so that eventually the service will mean not merely a rallying to the church services or to the church school, but will be an enthusiastic starting-point for every organization in the church.

Where a real rally is carried through it means practically a one-hundred-per-cent start for the year. The enthusiasm thus created at the beginning of the season furnishes a momentum that does not die. The value of Rally Day depends very largely on the degree of detailed organized effort made during the preliminary days, especially upon the effectiveness of the parish calling and the extent of the personal invitations from the pastor and chief ushers.

Use all the advertising material you can, but remember that the personal invitation is the best advertising any church can use.

Other Features of the Fall Program.

During the fall pastors will make their plans for Armistice Sunday, Thanksgiving and the Every Member Canvass. For each of the items in the program they can expect help from their denominational officers. The Commission on International Relations will be sending pastors early in October material which, it is hoped, they will find helpful.

The Publishing Society will have some new material for Thanksgiving Day services and the Commission on Missions will be sending out most helpful material for the Canvass. But for each of these items every pastor has to make his own plans, using material that comes to him in such ways as he finds serviceable.

The Fall Reception of New Members.

To make the fall work complete, it is necessary to set aside a definite date for the receiving of new members, because, after all, this is the thing we have been working for. Our program will have accomplished very little if it has merely meant the moving of machinery for its own sake. The purpose of all our organizing and all our planning must be the deepening of the spiritual life of our people. But that can never take place as an end in itself. A deepened spiritual life always means active searching after those who are not yet members of the church. The locality in which we work will have to play a large part in deciding the particular method we use, but whether we are going to receive five new members or fifty, it will pay to make the date of their reception a special service, when the new members themselves will feel that their coming into the church does make a difference, not only to themselves, but to the church; and the older members will be stirred to exert themselves and welcome the newcomers in their midst.

There are in every parish those who ought to bring letters from other churches, and those who have been in connection with the church for a long time who may be thought of as natural prospects for an Autumn Reception of new members.

For this a carefully selectedInvitation or Membership Committee should be trained and with prayerful thought assigned particular individuals and families to visit. They should seek out these people with a view to securing them for membership in the church.

During the pastoral calling and at the Rally the pastor and his committee will find families who are willing and ready to join the church at the first invitation, either by letter or on confession. There will also be a number who, though willing, were prevented for one reason or another from uniting with the church at the Easter or spring Communion, but who are now ready to become members. A surprisingly large number of people may be brought into the church at the fall Communion.

The pastor should prize such a service very highly, not only because those who unite with the church in the fall gain what amounts to almost a full year of serivce, but also because such a reception will give tone and direction to the whole year's plan. It will center the thought of the church upon this fact—that the church has a clearly defined program with a definite aim, the enlisting of people in the worship and service of the church. The Fall Reception of New Members should be looked upon not as an end of any sort of campaign, but as the beginning of the year's work of the church.

The Absentee.

Every church has a list of absentees. Many of these people may be saved to the church and to a better life if the pastor will take a special interest in them. This means individual work. Circular letters may help. But the one thing necessary is that the pastor shall find out who these people are, where they are, who of them may be brought back into the church, and who can be persuaded to take letters to some other church, where they may be brought again into active Christian service.

The Commission will send to pastors late in November some helpful material dealing with the subject.

Preparations for the Lenten Program.

When the Pastor's Class begins with the first of the year, the organization of this feature of the year's work must be taken care of in the late fall. But whether this work is done or not, the pastor must look forward to an anticipation of the Lenten Program.

The Commission will send to all pastors, the first week in September, material bearing on the fall program. Any pastor not receiving this a post card request addressed to the office will bring it by return mail.

It is evident that praises are infinitely more excellent than all the creatures because they proceed from men and angels. For as streams do they derive an excellency from their fountains, and are the last tribute which can possible be paid to the Creator. Praises are the breathings of interior love, the marks and symptoms of a happy life, overflowing gratitude, returning benefits, an oblation of the soul, and the heart ascending upon the wings of divine affection to the Throne of God.—*Thomas Traherne.*

CONTRIBUTIONS

SUFFOLK LETTER.

Protracted meetings were conducted during the past week at Holy Neck, Mt. Carmel and Oakland Churches. At Holy Neck, Dr. N. G. Newman, the faithful pastor did the preaching. There were five professions of faith and four united with the church on Friday. There was a gracious revival at Mt. Carmel where Rev. J. F. Morgan assisted the pastor, Rev. Elisha Bradshaw. The writer is unable to report the number of professions and additions to the church. Rev. O. D. Poythress did faithful preaching at Oakland, and there were a number of reconsecrations and professions. On account of the heavy rains the congregations were very small on the closing day, when two united with the church. Others are expected to unite with the church on the Third Sunday in September.

The Holland Christian Church will be in the midst of evangelistic services beginning Sunday, September 9th. Dr. James H. Lightbourne of Burlington, N. C., will assist Dr. W. M. Jay, the pastor. Dr. Lightbourne greatly endeared himself to the Holland church and community when he served as pastor for several years. His return to his former pastorate will be greatly appreciated by his many friends in the community.

Work on the new Sunday school rooms at Berea, Nansemond, is being pushed rapidly toward completion. Unless some unforseen delay prohibits the rooms will be plastered during the next ten days or two weeks. A generous friend gave the pastor a check today to cover the purchase price of the doors and windows. The Sunday school classes are anxious to use the new rooms on the first Sunday in October. With favorable weather they should not be disappointed in having an opening day early in October. This good work has been a venture of faith, and the response of the people has been very gratifying. It will be a forward step for this church when these rooms are finished and paid for.

The ministers of the Eastern Virginia Conference will hold their monthly meetings in Suffolk instead of Portsmouth this fall and winter. The Ministers' Association has been a vital factor in the life of the pastors for more than twenty years. The courses of study have broadened the mental vision and stimulated and increased interest in the study of new books. The exchange of ideas and experiences has enriched the fellowship and spiritual life of the ministers. The meetings have unified the purposes and plans for the work of the Conference. No pastor can afford to miss these opportunities for fellowship and study. The time of the meeting is Monday after the Third Sunday in each month, from September to June. The place of the meetings this year is the Pastor's Study in the Suffolk Christian Church.

The Eastern Virginia Conference will be held at Bethlehem Church, near Suffolk, October 31-November 2. This is a reminder that the pastors and churches have less than two months to get their work ready for Conference. These months will be busy for all pastors and churches who seriously undertake to raise Conference Apportionments in full. It is so easy to put off raising Conference Apportionments until the few weeks preceding Conference. Many people will not pay their pledges for current expenses until the close of the year. At this season of the year many churches are four or five months in arrears on current expenses and have paid nothing on Conference Apportionments. This financial system (or lack of system) makes it difficult to secure the necessary funds to pay all the obligations of the church at the end of the year. The pastor is embarrassed, the church is discouraged, and the general interests of the denomination suffer. Let everyone in the Conference rally to pay current expenses and Conference Apportionments in full this year.

I. W. Johnson.

ELON COLLEGE ON THE MARCH.

The annual opening of Elon College is under way. Registration for freshmen began September 4th, for upper classmen September 6th. Students have been arriving in most satisfactory numbers ever since. In 1931-32, the enrollment struck the low mark, falling considerably under 300. In 1932-33, the enrollment started up again, with a slight increase over the previous year. The records showed advancement for 1933-34. The present registration shows a decided increase for 1934-35.

To date, we have registered 160 freshmen, as against 84 freshmen of even date one year ago; upperclassmen 129, as against 99 one year ago; special students 7, as against 6 one year ago; making a total of 296 present enrollment. There are a number of students on the hill that have not registered; and many others have paid their fees, whom we are expecting to arrive later. At this writing, it seems pretty certain that the enrollment will approach 350 by the time fall registrations are over, which means that we will run at least 100 ahead of last year. We are now more than 100 ahead, as of even date last year.

The enrollment is distributed by classes as follows:

Freshmen	160
Sophomores	63
Juniors	38
Seniors	28
Specials	7

We have made no effort to enroll special students yet. This part of our enrollment will be looked after, particularly, for the next two weeks. What we mean by specials are those who take Music, Art, Expression, etc.

The student body is distributed by states as follows:

Alabama	2
California	1
Connecticut	3
Massachusetts	1
New Jersey	7
New York	5
North Carolina	231
Ohio	4
Pennsylvania	3
South Carolina	2
Tennessee	1
Virginia	34
Washington, D. C.	2

Every room in all dormitories has been assigned with the exception of Young Ladies Hall. Young Ladies Hall has been closed for two years. We will, in all probability, need this building for girls another year. It is located on the girls' side of the campus, and we will not put boys in this dormitory to room. To take care of the overflow of male students, we have turned the second floor of the old publishing house into a dormitory for boys. There are 12 nice, comfortable rooms in this building, providing accommodations for 24 boys. It looks now that every space in this building will be taken before the week is over. We have an unusually good type of student, the spirit of the campus is of high pitch, and the work of the school is starting off most satisfactorily.

We had losses in the faculty that we regretted. However, their places have been filled with men and women of excellent reputation and high scholarship. Dr. Bookhout takes Dr. Powell's place in Biology. Dr. Bookhout is a graduate of Syracuse University, New York, and has his Ph. D. from Duke. Mr. Prior takes the place of Prof. Martin. Mr. Prior is a graduate of Amherst College, of Brown University, and of Harvard University. He has completed all residence requirements for his Ph. D degree, and Harvard writes that he is the most brilliant student that they have had in the History Department in five years. Dr. French Haynes takes Miss Madie Lee Walker's place as Dean of Women and assistant professor of Education. Dr. Haynes is a graduate of Meredith College and of Cornell University. She holds her Ph. D degree from Cornell. Miss Certie Reynolds of McMinnville, Tenn., takes the place of Miss Wilma Potts, of Huntington, Ind. Miss Reynolds is a graduate of the University of Chicago, received her Master's degree at Columbia, and has done one full year's work on her Ph. D. degree at Chicago University. This gives us a very strong faculty, and we are hopeful for an unusually good year.

We solicit most earnestly the continued interest and faithful prayers of the church and of all who are interested in the progress of the college.

L. E. Smith.

HOLY NECK.

Revival services were held at Holy Neck Christian Church, Nansemond County, Va., September 3-7. The singing was conducted by Mr. W. H. Baker of Newport News, Va., and the preaching done by the writer. The service of Mr. Baker was greatly appreciated and enjoyed. The congregations were good and the interest good. There were six professions and a large number of reconsecrations. Four united with the church.

N. G. Newman.

"ENQUIRER" GETS SOME ANSWERS.

In The Christian Sun, August 23rd, "Enquirer" asks five questions. One of our faithful Sunday school superintendents sends in answers. Questions and answers are as follows:

Q. Do you have a Sunday school in your community?

A. Yes, try to.

Q. Do the officers (especially superintendent and teachers) attend and take part in the modern dance?

A. No.

Q. Do the officers of your Sunday school drink beer and wine?

A. No.

Q. Does your superintendent lead in prayer in Sunday school?

A. Yes.

Q. If your officers engage in the above, is your school growing?

A. Does not grow much.

"I wonder why some folks take their children to the circus, but send them to Sunday School?"

PARAGRAPHS TO PONDER.

By TIMOTHY THOMAS.

It takes so little effort and constructive thought to complain that to many mere complaining becomes a national pastime. Business today is complaining about many things that hardly stand examination. The basis of many of these complaints is ingrained selfishness. Many men cry for "liberty" when in reality it is license for which they are clamoring.

* * *

The cartoonist of the *Detroit News* sketches "John Barleycorn" coming into court in the possession of a parole officer, from which picture the conclusion is drawn that Mr. J. Barleycorn, despite his blackened and unforgettable record, was released on parole last year, having been highly recommended by his friends that he would be good. According to the cartoon he is charged with more bootlegging than ever.

* * *

People have learned that it is one thing to fight for reform and another to install and inculcate the reformation. It is for this reason that support of any reform measure is based largely upon the caliber of leadership. Mere crying for reform is only a voice in the wilderness, to remain a voice in the wilderness, unless the criers of reform have the courage and character to translate their ideals and efforts.

* * *

It takes only a casual study of history to reveal the fact that there are decisive stages in the development of the nation. We are now passing through one of these decisive periods. One group struggles for power against another. Customs and habits long formed are difficult to change. The majority who oppose changes are honest and conscientious in their beliefs. Historians fifty years hence will point to the period in which we are now living as one of the most decisive change periods of the century.

* * *

When a theme for an article, talk, address or sermon embodies criticism of the common garden variety, otherwise known to the scholar as destructive criticism, there is usually more theme than thought. The user of this type of criticism can always play to the galleries by getting off a lot of hocus-pocus by the use of words, words, and more words. Criticizing and condemning, or bemoaning the shortcomings of the church is a common habit of a host of religious loafers who have never learned the "longcomings" of the church. And, incidentally, there is an increasing number of people who can distinguish between a sermon and a harangue of criticism about the human frailties of the church members and the "reckless" lives of young people.

* * *

Every age has its changes. When changes come slowly little though is given to them and a minimum amount of protest is made by those who oppose these changes. Present-day changes are no more radical or revolutionary than changes of the past. The present agitation against so many economic and social changes is occasioned only because so many changes appear to be necessary in such a short period of time. It was a radical and revolutionary change when we ceased to confine men in prison cells for non-payment of debt; it was a radical and revolutionary change when the black man of this country was freed from the shackles of slavery; it was a radical and revolutionary change when we decided that every boy and girl in the land richly deserved an education, and in order to make this possible, made school attendance compulsory. Of course that was a great infringement upon human rights, and opposing orators cited the great Constitution as a source of liberty and license. With all the weaknesses of humanity the majority is usually right. The limitation of our own vision makes it impossible for us to see until revealed to us by the passing of time.

FROM MAINE.

Chaplain and Mrs. H. E. Rountree motored the one hundred and fifty miles or more from Newport, R. I., to Kittery Point, Me., for Chaplain Rountree's address Sunday evening, August 19th. When stationed at Portsmouth, N. H. Navy Yard, Chaplain Rountree was pastor of Kittery Point Christian Church and the Rountrees have kept in touch with their former charge through the years. An unusually large proportion of the audience were people under thirty. A Sunday night audience like that in August in New England outside the summer schools, is unusual. Rev. Basil Harris, the pastor, was a former studen at Elon College.

The Rountrees were also at Wolfboro Christian Church recently with Rev. Headley.

Most of our churches close July or August or both in New England. Laconia Christian Church has never done this and won some of their most useful members that way. On August 12th, fifteen were baptized in the lake in a 9 A. M. Sunday morning service. Two Sundays before, three people were baptized.

The Associate Editor of *Revelation,* a religious magazine published in Philadelphia, led the Union Vacation School of the Laconia Baptist Church and our own.

Miss Elizabeth Haven attended York and Cumberland Conference with a dozen of her Daily Vacation Bible School girls who contributed to the gathering by song and enthusiasm.

The Boson papers found news in our Conference because Mrs. Gladys Hardy Corroll, author of "As The World Turns" spoke at York and Cumberland Christian Conference, South Berwick on July 24th. She was an interested and sympathetic attendant. Her home is a few miles from the church.

One hundred and eighty is no large number for you young people to have at Conference, but it is three times as large as we have had at our more recent New England ones.

OXFORD BIBLES *for* EVERY NEED

"The Oxford Bible is the Bible par excellence of the world"

THE HOME BIBLE

A Family Bible in Handy Size

An extra large type Oxford Text Bible, containing also, a family register and 12 beautifully colored maps. Size 9 x 5½ inches.

Specimen of Type

16 The LORD *is* King for ever and ever: the heathen are perished out

Nos.
01660 **Superior Cloth,** round corners and red edges ---------- $2.75
01663 **French Morocco,** limp, round corners, red under gold edges, headband, book-mark ---------- $4.75

The JUNIOR'S Bible

Self-Pronouncing

With 4,000 Questions and Answers, carefully selected "Aids to Bible Study," 16 beautifully colored and 15 black full-page illustrations, 6 colored maps and a presentation page. Children may readily pronounce correctly difficult Scripture names, as this Bible is self-pronouncing. Size 7 x 4⅞ x 1¼ inches.

Type in Junior's Bible

2 Take the sum of all the of the children of Is'ra-el, years old and upward, thro

No.
1815 **French Morocco** leather, overlapping cover, round corners, red under gold edges, headbands and book-mark. Make some child happy with one of these fine Bibles ---------- $2.95

Child's ILLUSTRATED Bible

The beautifully colored illustrations in this new Bible are a delight to the children. It has clear, readable type and yet it measures only 5⅛ x 3⅜ inches.

Specimen of Type

2 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.	10 Mercy and truth gether; righteousness kissed *each other.* 11 Truth shall sprin

No. 02112. French Morocco leather, overlapping cover, round corners, gold edges $2.50

Pocket REFERENCE Bible

Has over 50,000 center column references. Measures only 6¼ x 4⅝ inches. (A splendid gift for a young lady.)

Specimen of Type

9 Behold, O God our shield, and look upon the face of thine anointed. 10 For a day in thy courts *is* better	a Gen. 15. 1. b Ps. 56. 1. & 57. 1. z or, *all*	1

No. 07528x French Morocco leather, overlapping cover, round corners, red under gold edges---------- $3.25

Concordance Edition

Type and size as No. 07528x, but with a Concordance, subject index and dictionary of Scripture names. An excellent edition for students and Christian workers No. 03272x-- $5.00

OUR LEADER

Oxford Concordance Bible

Self-Pronouncing

This beautiful Oxford India paper edition is indeed the ideal Bible for the student, preacher and evangelist. Each proper name and difficult word is divided into syllables and accented, and though printed with large clear type, the volume measures only 8½ x 5½ x 15/16 inches.

Specimen of Type

8 ¶ [2]Jĕ-hŏi'-ă-chĭn *was* years old when he began t

No. 03671x. Fine Grain Morocco leather, overlapping cover, leather lined to edge, silk round corners, red unedges, silk

hea

A UNIQUE GIFT BIBLE

With Basket Weave Binding

The Antique brown calf leather binding has a basket-weave grain, and button clasp. Has overlapping cover, art silk lined, with red under gold edges. With references. Printed on Oxford India paper. *Type as Pocket Reference Bible.* **No. 03255x** ---------- $5.50

As No. 03255x, with concordance. **No. 03276x** ---------- $6.50

Oxford TEACH

Have over 50,000 center column [illegible], 300 double-column pages of up-to-date helps, veniently arranged in alphabetical order. Also 32 full-page illustrations, and an indexed atlas of the Bible with 15 beautifully colored maps of Bible lands.

Easy-to-Read-Edition

Size 7¼ x 5 x 1⅛ inches

Specimen of Type

14 Like sheep they are laid in grave; death shall feed on th

Nos.
04453. **French Morocco** leather, overlapping covers, round corners and red under gold edges. A durable and handsome Bible ---------- $4.35

Oxford India Paper Edition

Only one inch thick.

0773x. French Morocco leather, overlapping covers, round corners, red under gold edges, headbands and book-mark. A beautiful gift edition ---------- $7.00

RED LETTER Edition

Same size and type as style No. 04453, with same references and helps, but with all the words of Jesus Christ printed in red. White paper edition No. 05453. French Morocco leather, overlapping cover, round corners, red under gold edges ---------- $5.00

The Oxford imprint in a Bible guarantees satisfaction

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary*

McCALL OF NIIGATA.

By MISS D. P. CUSHING, *News Editor.*

For five miles Rev. Clarence F. McCall of Niigata, Japan, tramped through four feet of snow with an earnest Christian Japanese lawyer who had invited him to his ancestral home in the mountains for some public meetings. These were conducted in the building of the Young Men's Association (a patriotic organization) and in a Buddist temple at which Mr. McCall gave an illustrated address on the "Life of Christ."

This is but one symbol of the type of work which Mr. McCall has been doing for the past 26 years in Japan. He went out to that country first under the United Church Missionary Society. When in 1930 the Christian and Congregational churches became united, he became a worker under the American Board. He was born in Missouri and educated at Westminster College, B. D. Bible College, and Oberlin Graduate School of Theology.

Mr. McCall has many friends among folks of all classes, including several Buddist priests with whom he has worked on such social questions as temperance. When one such young priest invited him to give a lecture in his town, Mr. McCall gave him a choice of subjects including illustrated lectures on American farm animals, tuberculosis prevention, scenic slides or a talk on morality and religion. The priest chose the last named and for 30 minutes Mr. McCall spoke on that subject followed by an hour and a half showing of the "Life of Christ."

Often Mr. McCall preaches and lectures in the open parks receiving a respectful hearing. He has kept close to all the reform movements whether on liquor or licensed prostitution against which Japanese women were waging a fierce war.

In 1933 Mr. and Mrs. McCall celebrated their silver wedding anniversary by making a trip to the other stations in their mission, with the result that they had gathered valuable information about the work throughout the area and a complete picture of the personnel and activities. It was on this trip that Mr. McCall saw the beautiful little island not far from Okayama which has a leper settlement. Here 1500 victims of this dread disease live but even so represent only a fraction of the lepers in the Japanese Empire. "The price of one war ship would provide isolation and treatment for all, and the disease would be stamped out in one generation," comments Mr. McCall. "When will we learn that human life is of first importance?"

MISSIONARY OFFERINGS.

WEEK ENDING SEPTEMBER 8, 1934.

Sunday Schools.

Barretts, Sedley, Va.	$ .46
Oakland, Suffolk Va.	6.00
Mt. Bethel, Stokesdale, N. C.	.80
Hines Chapel, McLeansville, N. C.	3.00
First Christian, Portsmouth, Va.	7.22
Howard's Chapel, Reidsville, N. C.	1.00
Newport, Stanley, Va.	1.76
Winchester, Va.	2.87
Wake Chapel, Fuquay Springs, N. C.	2.90
Wentworth, Raleigh, N. C.	1.71
Bethlehem, Suffolk, Va.	2.00
South Norfolk Va.	11.60
Third Avenue, Danville, Va.	6.58
Elk Spur, Fancy Gap, Va.	1.00
Rocky Ford, Fancy Gap, Va.	1.05
Sanford, N. C.	1.00
Pleasant Hill, Liberty, N. C.	2.15
Elm Avenue, Suffolk, Va.	4.06
Total	57.16

Individuals and Churches.

Catawba Springs, Apex, N. C.	3.05
Plymouth, Raleigh, N. C.	3.37
Miss Mettie Sutton, Burlington, N. C.	32.00
Total	38.42

Specials.

Pleasant Hill C. E. Society, Liberty, N. C..	1.00
Ambrose Christian Church Missionary Society, Ambrose, Ga.	4.50
Franklinton, N. C.	23.00
Total	28.50

Coin Card Offering.

Mt. Auburn S. S. Class No. 2, Manson, N. C.	1.00
Mt. Bethel S. S. Classes, Nos. 3, 4 and 6, Stokesdale, N. C.	3.00
Total	4.00

Summary.

Sunday Schools, Regular, week ending September 8.	57.16
Individuals and Churches, week ending September 8.	38.42
Specials, week ending September 8.	28.50
Coin Card Offering, week ending Sept. 8.	4.00
Total to date	$ 128.08

J. O. ATKINSON, *Sec'y.*

NEWS ITEMS OF SOCIETIES.

The Franklin Willing Workers Society has had a most active and helpful year under the leadership of Mrs. E. P. Jones. They have had public programs once a quarter, the outstanding one being their Easter Pageant entitled "Simon the Leper." They have met all the requirements and expect to be on the honor roll when Conference meets. This must be a loyal group of children to be able to accomplish so much and we hope they will start off the new year with a greater determination than ever to make their society the best yet.

The Junior Missionary Society of Holy Neck Christian Church are fortunate to have such a capable and interested superintendent as Miss Allie Lee Norfleet. She has worked hard and faithfully and results show for it. Miss Mary Rawles Jones has rendered a fine piece of work as assistant.

During the year they held a "hen party" at which time each member brought a hen or the equivalent in money. Plenty of entertainment was provided and the prize in a chicken contest was a lovely corsage of chicken feathers.

The Annual Birthday party was another feature of the year and from which a neat sum was realized. The spirit and cooperation of the members and parents has been fine to which the superintendent attributes a great deal of their success.

The Young People's Missionary Society of Bethlehem Christian Church has had a most profitable year under the leadership of their superintendent, Mrs. O. D. King. They have had good attendance at their meetings each month due to a contest they started at the beginning of the year.

Their program leader had a very interesting as well as constructive program at each meeting.

They were very happy to bring back the Attendance Banner from the Young People's Conference which met at Holland last fall and since they have won this banner for three years they now have it to keep. They have met all requirements and look back on their year's work with much satisfaction, planning to do bigger things the coming year. Miss Louise Folk is the secretary of this thriving society.

SHALL WE TURN PAGAN?

By R. M. ANDREWS.

The pagan was great in some things. He was strong on fighting, great in debaucheries and sensual enjoyment. He rose from his feasts to fight and returned from his victories to feasts. He excelled in these things. But he was devoid of a due conception of the worth and dignity of human life. He was a stranger to all forms of benevolences. He was as unmoved by idealism as by the appeals of mercy from his victims. He looked upon others either as victims or victors. As victors he despised them, as victims he cringed before them. The impulses which played upon his mind most were vanity, rivalries, greed, hatred, snobbishness, cupidity, lust.

Shall we take him for our model? Shall we allow the impulses that controlled him to become our masters? Shall the finer emotions that moved our forefathers to patriotic endeavor, to personal sacrifice, to self-denial and loyal devotion to the highest they knew fade out of our lives?

When England was at war, Lloyd George said, "We are fighting three foes, Germany, Austria, and drink; but drink is the greatest of them all."

When America entered the war, General Pershing said, "Close every saloon, every brewery, suppress drinking by severe punishment to the drinker, and, if necessary, by death to the seller and maker. Both are traitors."

We wonder what has changed the nature of liquor that it must now be taken into co-partnership and help balance the budget. The foe that was greater than millions of armed soldiers, with machine guns, poison gas, bomb planes, torpedo boats and destructive mines. When did the saloonkeeper, the brewer, the liquor seller cease to be a traitor? It would be well for our rulers at Washington to tell the public when and how this transformation came about.

This liquor business which in 1912 boldly stated in its journal that the line of drinkers must be kept coming to their counters; therefore, give the boys a drink now and then. Soon they will take the places of their elders and thus keep the business going. We repeat the question, Shall we turn pagan? All we need to do is to adopt the pagan's manner of life, allow the motives and impulses which controlled him to control us and the job will be completed.—*From the Methodist-Protestant Herald.*

The whole teaching of the Gospels is that we have got to find freedom in trusting ourselves implicitly to the care of God. We have got to follow what we think right quite recklessly, and leave the issue to God; and in judging between right and wrong we are only given the rules for our guidance. Everything which shows love for God and love for man is right, and everything which shows personal ambition and anxiety is wrong.—*Donald Hankey.*

SOME REMINISCENSES.

By Dr. Sherwood Eddy.

(The following is a portion of the third of a series of articles now appearing in our *Missionary Herald* from the pen of Sherwood Eddy who has spent the most and best of his great life in preaching the good news to the most degraded of humanity. In this article, which should grip the imagination and the heart of every Sun reader, Dr. Eddy tells the story of devil worshippers, and of how the message of Christ's redeeming love is reaching and saving them. It is a most marvelous story of victory over sin and sordidness by way of the Cross. Read it.—J. O. A., Editor.)

Out in the heart of the Tinnevelly district far from any railway and down near the Equator is the village of Megnanapuram, "The Town of True Wisdom." High over the palm trees rises the spire of the great stone church. On this very spot formerly stood the devil temple which was the center of worship for the Shanars, or tree-climbing caste, declared outcastes by the courts. At the entrance of the church is the old altar stone once reeking with the blood of beasts sacrificed to the devils in the former temple. When the last devil worshipper was converted to Christianity, with their own hands they tore down their devil temple and erected in its place this great stone church seating three thousand Christians. The elders now climbed the palm trees not to make toddy on which to get drunk, but to make sugar, and their children were sent to school and college, soon to enter the highest ranks in education and government service from this dynamic, rapidly rising caste.

My Priceless Friendship with Azariah.

Within a hundred miles of this church spire are now over 100,000 Christians belonging to the Church of England alone. One of them was a boy, Azariah, who became my best friend in India and my fellow-worker in Tamil. He is now the Bishop of Dornakal. He was never brilliant but he was fearlessly honest, faithful and hard working. Always with a book, never wasting a moment of time, he grew, first as a student, then as a young secretary of the Y. M. C. A., then as a traveling fellow-worker and evangelist in Tamil and English. I owed much to the priceless friendship and the influence of this man.

One night when we were working together in Jaffna, North Ceylon, as he saw the Jaffna Foreign Missionary which was sending its own Tamil missionaries to India, he went out under the palm trees and shed bitter tears to think of the 60,000 Christians in his own mission who had been uplifted by Christianity but who were doing so little for the evangelization of their own country, while some who were foreigners were giving their lives for this land. When he returned to India he gathered the young men of his churches together and he organized the Indian Missionary Society of Tinnevelly, sending their own workers to the Telugu country in the Hyderabad native state. Later I was privileged to meet with Azariah and a score of Indian leaders from each province of India, Burma and Ceylon as they organized the National Missionary Society of India, in the historic library of William Carey at Serampore on December 25, 1905. This society united the Indian Christians of all churches and all provinces for the evangelization of their own country.

The constitution of the society was adopted in the pagoda where Henry Martyn had worked, a century before, a hundred years after the Haystack Meeting at Williamstown, and two hundred years after Ziegenbalg came to India as the first Protestant missionary. This National Missionary Society opened up work in five different parts of India. As the secretary of both these indigenous societies, Azariah went across India preaching this new missionary crusade, with all India for his pulpit, calling on the students to go and the churches to give.

Then Azariah felt called to give up this most useful work in all India and to go out himself as a missionary to the neediest of his own people. He chose the most degraded, drunken, carrion-eating devil worshippers for his field in the Hyderabad Indian State. The old Nizam had five hundred wives and concubines and the bribery and corruption of the government from the ruler down was the most notorious in the land. The poverty of the people struggling to live on three or four cents a day was abysmal. This was a heroic sacrifice for Azariah but the people were so degraded that I did not expect to see any appreciable result in our lifetime. I said goodbye, fearing I should never see him again.

When I next saw him he was being consecrated as the first Indian Anglican bishop, by a group of English bishops who were graduates of Oxford and Cambridge with a thousand years of Christian civilization and culture behind them, while behind him was the abyss of the past. As the Bishop of Dornakal he is probably the strongest and most effective bishop in all India.

I went back to visit him at a recent Christmas season. Here where I had expected to see little fruit in our lifetime I found nearly 200,000 baptized Christians in his diocese uplifted from drunkenness, devil worship, carrion-eating and ignorance. Their children are in schools. They meet in worshipping congregations on Sundays, but, more remarkable, over 100,000 of them gather every night in the week for the study of the New Testament to conform their lives to this way of Christ. So great has been the moral transformation of these people that over five thousand from the higher and middle castes have joined the Church convinced of the moral superiority of this way of life. I am not ashamed of such a way with its "good news" able to transform one life and to lift up whole societies.

JESUS CHRIST.

Augustus Caesar was sitting on the throne of the Roman Empire. Little did he dream of One to come that would be greater than all of the Caesars and the rulers of all time.

The birth of Jesus was foretold by the Prophets. He came in fulfillment of prophecy. Isaiah, the major prophet of the Old Testament looked down through the telescope of time and saw Jesus coming. The angelic message was "Thou shalt save His people from their sins." A child in a manger yet bearing the salvation of the world! His name shall be above every name. He was the center of attraction and the greatest character that ever trod the Earth.

He said: "I must be about my Father's business." He went about doing good. He did all things well. He cured the sick, cleansed the lepers, and made the blind to see. Everywhere He blest the people as He met them. His simplicity and ever active sympathy won the faith of the people. His life was a series of good works and virtues. Watch Him as He stills the tempest. The waters become quiet, and there was a great calm. What manner of man is this that even the waves and the winds obey His voice?

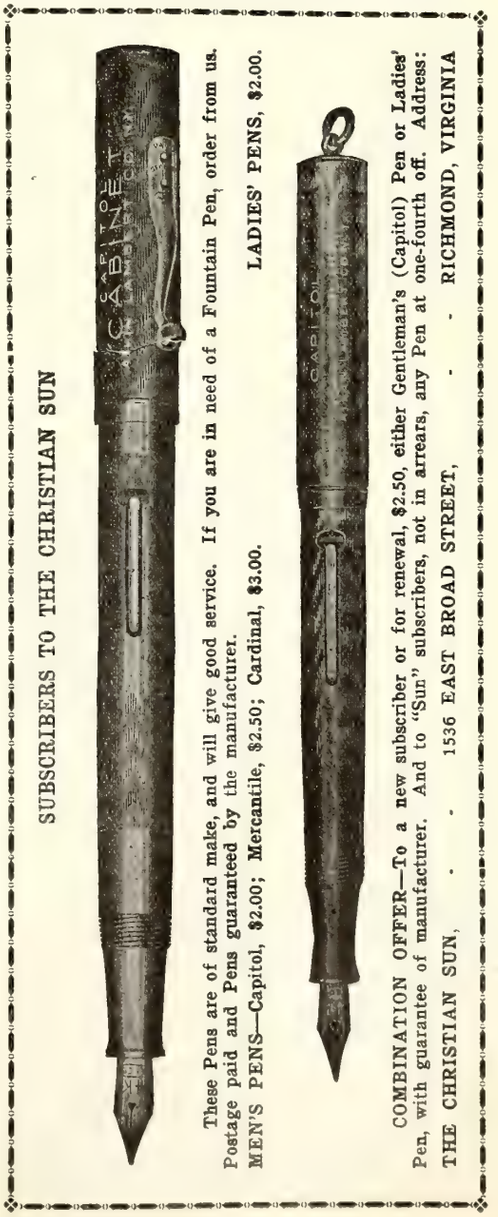
Jesus said: "Our friend Lazarus has fallen asleep I will go and awaken him." The blind man said to Him: "Have pity on me" and Jesus replied: "Have your sight." To the man with the withered hand He commanded: "Stretch out your hand" and it was made as well as the other. Jesus did not perform his miracles to demonstrate His power but because of His mercy and sympathy for the people. See Him as He washes the feet of the disciples teaching them humility and service, teaching them lowliness of mind and unselfishness of spirit.

He spoke of a narrow door. "Few there be that find it." He said to those illiterate fishermen, "Follow Me and be My Disciples." He gave them good advice. Love one another. Go out and bear fruit. Be faithful. Be of good cheer, in other words, don't worry. Let not your heart be troubled. "I will never leave thee nor forsake thee." If you do well in small things I will give you great things. Don't be anxious about your life here. Look at the lillies, see how the grow.

The common people heard Jesus gladly. He instructed the disciples, those twelve wonderful preachers, to preach the Gospel to the poor. Note, please, the beautiful parables of Jesus. Great truths in simple language.

He spake as never any man spake. He spake forth the words of truth and soberness. He informs us that; except we become as little children we cannot enter the kingdom. His kingdom comes only to those who are child-like. Easy to be entreated and instructed. The world has many treasures but none so precious as His memory.—*C. A. Higby in M. P. Recorder.*

"The diseases of the mind are more and more destructive than those of the body."—*Cicero.*



ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

Rev. F. C. Lester, *Editor*, 505 S. Main St., Norfolk, Va.

LEST WE FORGET.

The Board of Christian Education has worked for years without asking for an offering from Sunday schools and Christian Endeavor societies. But now the Board is asking to be remembered.

Once each month you have doubtless been giving to the Orphanage and to Missions, and each quarter to Elon College. Surely you are willing to give *one* offering per *year* to the Board of Christian Education.

We are eager to promote Leadership Training and Daily Vacation Bible School work in a much larger way. If the Sunday schools respond on Rally Day with a generous offering, we can really do some work. Please plan for it, and get your Sunday school and Christian Endeavor society to make a real offering so the work can go forward.

And be sure to call on us for any needed service. We are glad to serve. Write to the editor of this page whose name and address appears above.

PLEASE REPORT.

If you have had a Vacation Bible School in your church this year, please write to the editor of this page giving information relative to the school. A postal card saying that you have had such a school will be appreciated and will bring a blank for further information. We are eager to know how many schools there were, the number of pupils enrolled, etc. Please do not wait for someone else to make this report, but do it yourself, and thus help the Board of Christian Education in its endeavor to serve the churches.

WHAT DO WE MEAN BY A NEW NATION?

We, who live here in these United States, have in the recent past prided ourselves for being a part of a Christian nation. Suddenly, we have come to the realization that we are not a Christian nation. Even though we have trained and financed missionaries to go to foreign countries, where idol gods are worshipped, to proclaim Christianity—our religion has been questioned by our foreign friends. Insomuch as our conduct at home represents non-Christian principles, generally speaking, those abroad are beginning to make comparisons between our boasted Christianity and their own religion.

What do we mean by a new nation? This a question that needs to be given much time and deep thinking not only among our youth of today but especially by those who have been placed in governmental positions. When we think of a nation, we immediately think of its government—"The People."

In Biblical history we are told in many instances of the rise and fall of nations. Following the rise and fall of any nation there is always some form of readjustment, or rebuilding a kingdom.

Incidentally, I am reminded of the story of a young man named Hezekiah who was made King of all Israel at the age of twenty-five. At the beginning of his regime the entire kingdom was disorganized. He realized the national troubles that he had inherited. Perhaps he was advised by his predecessors to master the foreign situation first, because at that time there were many boundary disturbances. But instead, as he saw it, the most vital thing to do was to lead his people back to God and restore right living. For a long period of time the people had not been observing the passover at Jerusalem, the custom which had done so much to keep alive the faith of their forefathers. So Hezekiah, immediately after taking oath of office, sent out letters urging the people to attend the passover.

In recent years it seems that our political leaders have been obsessed with the one idea of gaining the wealth of our nation and keeping it in the hands of the few; using the profits as a tool to minimize the value of man. In this busy state of affairs folks forgot and lost sight of God. They have trodden down their fellow man, the rank and file, until it is hard for him to get up again. We read in the fourteenth chapter of Proverbs that "Righteousness exalteth a nation; but sin is a reproach to any people." Too long our motto has been "Ourselves" instead of "Others."

Under the present administration of our government the New Deal was the beginning of building a new nation in that its main objective is to promote the maximum good for the greatest number of people. This takes us back to the ancient Biblical doctrine of the universal Fatherhood of God and brotherhood of man tied in with the teachings of His Son, Jesus Christ.

Jesus said, "I am come that ye might have abundant life." In the last few years many people have had to struggle to maintain life through such meagre livelihood that they have not had a chance to live the well rounded life that man enjoys in normal times, thus instilling in those people fear and skepticism, causing a loss of hope and faith in God and their fellow man. A new nation would give more security to the individual. Here lies the responsibility of our national leaders. It places upon each of us the responsibility that "I am my brother's keeper:"

To relieve human misery,
To transform unjust social systems in giving others a square deal,
To cultivate friendship and fellowship.

No faithfulness to forms or things can take the place of fair dealing with our fellows.

Our land is one of many resources. Our President, Mr. Roosevelt, stated recently over the national radio network that with the nation's great resources no persons would be allowed to starve. However, man cannot live by bread alone. Not only does he need physical sustenance, but his spiritual, mental, and moral worth needs to be strengthened. Our leaders have made great strides in completing the organization of nature and science, giving to man so much that there is nothing left for him to do; consequently, a vast army of unemployed. A new nation would organize man—society. Turn aside from the conquest of "things" to the "proper study of mankind" which is man. The permanence, prosperity, and progress of a nation depends upon sound character, stalwart mankind, and the deep religious faith of its people.

As far back as most of us can remember there has existed the race barrier. Because of tradition we have been prone to nurse all feelings of prejudice toward our negro citizens. We are forgetful of the fact that they are human, and are due human rights as well as the rest of us. We lose sight of the fact that they are our neighbors. Yet we accept the second great commandment of our Lord in good faith—"Love thy neighbor as thyself." A new nation would break down all traditional race barriers as well as those barriers of class, sect, or creed.

A new nation would be a peace-making nation—ever mindful of the fact that there is nothing to gain by warring, realizing that the lives that are lost are more valuable than all the spoils that might be captured, that the welfare of women and children is more important than any victories which might be won. Our nation's leaders should make a more desperate effort to promote world peace. Peace in the true sense of its meaning should not be thought of only in relationship to other nations, but we, as individuals, must try to live peaceably among ourselves in our own land. Quoting from the Apostle Paul in his epistle to the Romans, "If it be possible, as much as lieth in you, live peaceably with all men."

Youth cannot hope to build a new nation in a day. But by applying themselves as Christian leaders to "Let God and right control our nation's might," it can be done.

"God grant us vision in this coming year
And eyes unsealed that we clear visions see,
Of that new world that He would have us build
To life's ennoblement and his high ministry
Not of our own might can we hope to rise
Above the ruts and failures of the past,
But with His help who did the first earth build,
With hearts courageous may we finer build this last.

Beatrice George.

Youth Fellowship Meeting,
July 10, 1934.

THE CHRISTIAN ENDEAVOR NOTES.

September 23, 1934.

Topic: "Goodwill"—Genesis 13: 8-9.

Daily Readings.

Mon., Sept. 17.—Good will to all. Rom. 12:17-21.
Tues., Sept. 18.—Practical goodwill. Rom. 14:1-13.
Wed., Sept. 19.—Limited goodwill. Prov. 24:29.
Thurs., Sept. 20.—Bighearted goodwill. Matt. 25:31-40.
Fri., Sept. 21.—Perfect goodwill. Matt. 5:43-48.
Sat., Sept. 22.—Goodwill to the last. Luke 23:34.

Program.

Instrumental Prelude—"Awake My Soul, Stretch Every Nerve."
Hymn—"Be of Good Cheer, the Master Said."
Prayer.
Hymn—"Watchman, Tell Us of the Night."
Scripture—Genesis 13:1-9.
Solo—

"The ships glide in at the harbor's mouth
The ships sail out to sea,
And the wind that sweeps from the sunny south
Is sweet as sweet can be.
There's a world of toil and a world of pain,
And a world of trouble and care,
But, O! in the world where our Father reigns,
There is gladness everywhere."

(*Words by Margaret Sangster. Music, A. B. Ponsonby.*)

Speaker—Theme: "Goodwill At Home and Abroad."
Hymn—

"Let there be light, Lord God of Hosts,
Let there be wisdom on the earth;
Let broad humanity have birth
Let there be deeds instead of boasts,
Let woe and waste of warfare cease,
That useful labor yet may build
It's home with love and laughter filled;
God give the wayward Children peace."

(If this hymn is not in your hymn book, read the words as a benediction.)

Anyone can have goodwill toward his friends, toward those who love him. It is the test of the Christian that he has goodwill toward those who do not like him, toward his enemies even. "If thine enemy hunger, feed him; if he thirst, give

(Continued on page 11.)

Sunday School Lesson

By Rev. H. S. Hardcastle.

ISAIAH CONTRASTS FALSE AND TRUE WORSHIP.

LESSON XII—September 16, 1934.

Golden Text: *"Who shall ascend into the hill of the Lord? And who shall stand in his holy place? He that hath clean hands, and a pure heart."*—Psalm 24:3-4.

Lesson Text: Isaiah 1:1-31.

Isaiah's home was in Jerusalem. He was probably of noble birth. He received his call in the year that King Uzziah died, and it came in a vision in the temple where he saw the Lord high and lifted up. The majesty and the sovereignty of Jehovah which then impressel itself upon his mind remained with him throughout his ministry, which extended over between forty and fifty years, and which covered one of the most critical periods in Hebrew history. Isaiah played an important part in this history-making epoch. He is regarded as the greatest of the prophets and has been called "the prophet of faith." His messages have been preserved in literary form which are unsurpassed in beauty and power.

Like Micah, Isaiah calls the heavens and the earth to hear as the Lord speaks. The Lord tells how he had nourished Israel and Judah even as a child, how he had tenderly led them, how he had cared for them. And yet in spite of his love and his constant care they "are gone away backward, they have provoked the Holy One of Israel unto anger. In graphic language Isaiah likens the nation to a festering sore, sores which ointment cannot mollify or heal. He describes the desolate country and the woe that shall overtake the nations. He affirms that unless God had been a God of mercy that the nation would have been utterly destroyed. As it is, there will be a "remnant."

In language that bites and stings Isaiah speaks for Jehovah against the formal worship of his day. Jehovah is "sick" of the whole business. He is nauseated by their oblations and their incense, their feasts and their solemn assemblies are more than he can stand, their prayers are a waste of time for their hearts are not in them, and their lives are a denial of them. Jehovah seemingly ruthlessly states that when the people spread forth their hands he will hide his eyes from them, and when they pray, he will not hear them. Their hands are full of blood.

What is the way out? Is there a way out? Yes! "Wash you, make you clean." It is not a suggestion of self-reformation. It is rather a clear-cut call to repentance. They are to put away their evil doings. They are to cease from evil.

But there is a positive side to the matter. They are to "learn to do well." They are to seek justice. They are to give help to those who are in need. They are to espouse the cause of the underprivileged.

In a dramatic passage Isaiah pictures Jehovah as summoning his people to sit down and talk things over. "Come now, let us reason together, saith the Lord." God is not unreasonable. He is not acting arbitrarily in the matter. Indeed it is grieving Him that His people are bent on their evil ways. He stands ready to forgive them, and tells them that if they will come to him, he will forgive them and heal them. No matter how grievously they have sinned against him, he will give them another start.

He gives to them the great alternative. If they be willing and obedient—they shall eat the good of the land. If they refuse and rebel—they shall be devoured with the sword. It is the law of life. The way of the transgressor is hard. The ways of Jehovah are the ways of life. To every man there openeth a way and ways and the way, and every man determines which way his soul shall go.

YOUTH FELLOWSHIP.

(Continued from page 10.)

him drink; for in so doing thou shalt heap coals of fire upon his head." Paul was a wise, old Jew; he was even what the Scotch call "canny"; he knew the best way to disarm your enemy is a surprise attack of kindness.

Customs don't have to be the same to have goodwill toward people of other countries. There is a certain type of American who travels abroad and always complains because things are not like they are at home. If he wants his ham and eggs for breakfast, why doesn't he stay at home? His mind is closed to the ideas and ideals of other people.

We can begin practicing our goodwill right now and here. Have we been tolarant and friendly toward the foreigners who live near us? Have we tried to do our part toward those people who are in trouble, for goodwill is not a passive beaming—it is a positive helpfulness.

"Of all things beautiful and good,
The kingdom is brotherhood;
For it will bring again to earth
Her long lost poesy and mirth;
And till it comes these men are slaves,
And travel downward to the dust of graves.

Clear the way, then clear the way;
Blind kings and creeds have had their day,
Break the dead branches from the path;
Our hope is in the aftermath.
To this event the ages ran:
Make way for brotherhood—make way for man."

—*Edwin Markham.*

Evelyn B. Richardson.

THE BOY WHO RECOMMENDED HIMSELF.

A gentleman advertised for a boy to assist him in his office, and nearly fifty applicants presented themselves to him. Out of the whole number, he selected one and dismissed the rest.

"I should like to know," said a friend, "on what ground you selected that boy, who had not a single recommendation."

"You are mistaken," said the gentleman, "he had a great many. He wiped his feet when he came in, and closed the door after him, showing that he was careful.

"He gave his seat instantly to that lame, old man, showing that he was kind and thoughtful.

"He took off his cap when he came in, and answered my questions promptly, showing that he was polite and gentlemanly.

"He picked up the book, which I had purposely laid on the floor, and replaced it on the table, showing that he was orderly. All the rest stepped over it. He waited quietly for his turn, instead of pushing and crowding.

"When I talked to him, I noticed that his clothing was tidy, his hair neatly brushed, and his finger nails clean. Do you not call these things recommendations? I do."—*Selected.*

There is the boy who thought that smoking was manly. So many of the men he knew, including his own father, did that; no wonder he reached that false conclusion. Perhaps nobody ever told him that Henry Ford never smokes. Yet he seems to be manly enough. Nobody accuses Lindbergh of not being manly. He never smokes.—*Selected.*

AMERICAN STANDARD BIBLES.

Authorized and Edited by American Revision Committee, and Published by Thomas Nelson & Sons.

These Bibles contain the Concise Bible Dictionary which forms the helps to these Teachers' Bibles. It supplies ,in the most condensed and convenient form, all the latest information about the Bible, its writers, its language, the various versions, complete chronology, life of Christ, with harmony of the Gospels, life and travels of St. Paul, etc. The illustrations are reproduced from recent photographs, and truly illustrate the articles. The Combined Concordance is entirely new, and has been made expressly for the American Standard Version. It combines with the Concordance, Subject-Index, Scripture Proper Names, etc. The 12 Maps have been carefully revised and are beautifully colored. In making orders, give the number and price.

135—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold. $3.00

India Paper Edition, Only 16-16 of an inch thick.

. 133X—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold, $4.00

SUNDAY SCHOOL SCHOLARS' BIBLE.

Especially made up for gift or reward Bibles for Sunday School scholars, containing a special series of very practical and useful helps and Bible Questions and Answers, etc. Printed on fine white Bible paper; ruby type; pocket size, 3¾x5⅝ inches, and 1 inch thick, with 31 full-page illustrations in sepia. All bindings are black.

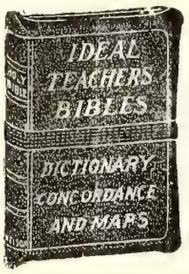
Ruby Type, Size 3¾x5⅝ Inches, and 1 Inch Thick.

65—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on side and back in pure gold; 6 colored maps $2.50

AUTHORIZED VERSION.

RED LETTER TEACHERS' BIBLES.

Brevier Type (8 vo.), Self-Pronouncing, Size 5⅜x8⅛ Inches and 1⅜ Inches Thick.



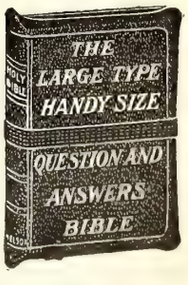
Containing the Bible, with full references. The words of Christ in the New Testament are printed in red; other parts of the book are printed in black. With Concise Bible Dictionary, combined Concordance, and 12 indexed maps.

7852—Genuine Leather, Lavant grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold $4.75

RED-LETTER EDITION.

With All the Words of Christ in the New Testament Printed in Red.

1282—Genuine Leather, Morocco grain, divinity circuit round corners, red under gold edges, register and headbands; title stamped on side and back in pure gold $3.25



60—Bound in Cloth, stiff covers, square corners, red edges, Sunday School Scholars' Bible, stamped in pure gold on cover, no illustrations; special book for Sunday Schools 95c

Any of the above Bibles sent postpaid. Address

THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy

MONDAY.

BEAUTY.

"Thine eyes shall see the king in his beauty." —Isa. 33:17.

A conference of artists recently held at Provincetown, Mass., tried to define "beauty." They said much about it but closed without reaching an adequate decision.

John Bunyan lived in the narrow walls of Bedford jail, but his soul lived in palaces beautiful, climbed hills of glory, listened to heavenly choirs, walked through streets of gold and looked through windows lighted with the glory of God. Nancy Byrd Turner's poem "Beauty" speaks wondrously:

"God has made all things beautiful,
In His good time—so many things
I cannot count them all. The clouds,
The feathers in a pigeon's wings,
The clear blue sea, the green-fringed ferns,
The look of sunlight on the hills;
Red roses by the garden wall,
Daisies and daffodils.

"Pink shells and little polished stones,
The silver moon that sails the sky,
The star beyond my window-sill,
The colors of a butterfly,
The dark, black-velvet night, the way
The yellow sun goes down in the west,
The song a happy robin sings
Beside its little nest.

"I could not ever count them all—
The shining of our fireplace,
The shadows leaning on the wall,
The baby's eyes, my mother's face,
The way the wind goes through the leaves,
All light and stepping, like a rhyme—
Such lovely things God made
For us in his good time."

Everyone loves such scenes of beauty. With dim vision man snatches from such lovliness moments of inspiration that make him purer and stronger. He catches glimpses of the countenance of God. He feels the union of his own nature with the Divine, and when he connects it with the Christ, the mystery of religion is cleared.

Prayer—Our Father, Thou who hast created us in Thine own image and given to the world righteousness and true holiness give this to us in our lives that Thy beauty in us may be complete. —*Amen.*

TUESDAY.

BEAUTY OF CHARACTERS.

"He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed will he not break, and the smoking flax shall he not quench."—Isa. 42:2, 3.

This is the character of God's servant, "meek and lowly in spirit," a "still small voice," as tender as a babe, as gentle as a dimly burning lamp, looming in all attitudes, restoring in faults and forgiving in sins. One poet speaks those eyes,

"He's not a man that He should judge
by the seeing of His eyes,
He's not the son of man that he should
anyone despise.
He's God Himself, and far too kind for that,
and far too wise."

"And if my heart and flesh are weak
to bear an untried pain,
The bruised reed will He not break,
But strengthen and sustain.'
—*Whittier.*

Prayer—Our Father we can bring no offering or works to prove our faith. We came empty-handed pleading mercy, forgiveness and blessing.—*Amen.*

WEDNESDAY.

THE BEAUTY OF THE COMMONPLACE.

"Moses wist not that the skin of his face shone by reason of his speaking with Him."—Ex. 34:29.

How things appear to us depend as much upon our eyesight as upon the things themselves. One person sees something that is pretty, another sees the same thing as unlovely. One person sees a beautiful sunset, and another just sees a sunset. The difference is that one soul is emancipated from the earthly. His eye has spiritual insight and he sees things transformed in a purpose, the other sees nothing, we might say.

Two girls work in the kitchen; one sees nothing but dirty dishes and the irksomeness of cleaning them up. The other sees how splendid it is to make others happy by cleaning up and having everything nice for the next meal; she even delights in work.

The difference is the objective. To illustrate: The earth flattens out as the aviator ascends toword the sky. He proves and measures his ascent by the altering appearance of the earth. So, man's upward approach to God is most surely measured by his view of humanity. It is the God-point-of-view that sees the beauty and the glory of things. In all the work of earth there is God and there is one way of looking at it in which there is glory and inspiration. The secret of seeing this glory in the commonplace is daily living with God and speaking with Him.

Prayer—Our Father, Teacher of all, teach us how to recognize the importance of events and everything. We ask it in the name of Jesus.—*Amen.*

THURSDAY.

REFLECTED BEAUTY.

"Then shall the righteous shine forth as the sun."—Matt. 13:43.

The question of the secret of a beautiful life is met with in the Scriptures, and, always when mentioned, it is accounted for in the same way. It is communion with God.

When the Saviour's face shone with a dazzling glory that attracted multitudes, it was just after he had been holding fellowship with his father in prayer. When the mob confronted him in Gethsemane, because of the glory of his face they reeled and fell back. He had just been talking to His Father.

When Stephen was about to be stoned to death, his face looked like an angels. He had been with God.

The secret of all Christian shining is the same. To be with God and to see God in things is to shine. To keep seeing Him is to keep shining. Dying Christians grow luminous till the silent watchers wonder. Yea, how lovely is the sun at night. What? Yes, it is not the moon we see; it is the sun from beneath the rim of the sky shining on the moon.

Hast thou done some good deed? If so, some face smiles through tears, for they see thy face "as though it were the face of God."

Prayer—Dear Father, we pray Thee for that life that shines for Thee. Make this daily devotion real communion with Thee.—*Amen.*

FRIDAY.

CHRIST'S TASTE FOR THE BEAUTIFUL.

"Consider the lilies of the field, how they grow; they toil not, neither do they spin:

And yet I say unto you that Solomon in all his glory was not arrayed like one of these."—Matt. 6:28, 29.

This passage of Scripture, recording Jesus' words about the beauty and grandeur of the fields, is only one of the many instances which record His love of the beautiful in nature.

On another occasion (Jno. 1) He seemed to be pointing at the sun's glory when His utterances drifted into words of truth that blended the gloricus light of the rising sun with the light that "lighteth every man that cometh into the world."

It would be interesting to read the Gospels through, looking only for scenes and utterances of our Lord in which His eyes rest with sweet satisfaction on natural glories, waving fields of grain, the smiling lilies of the gardens, the trees and the lakes and scores of affluent and varied sceneries.

In all of them He taught that the sublime and lovely of the earth should rise at last to lead us to the worship of the Father and to perfection of soul in God through Himself.

Prayer—Dear Lord, we pray Thee to give unto us as much of the appreciation of the beautiful as Thou wouldst have us have; and may the beautiful which we see strengthen us in mind, in body and in spirit until our whole being responds to Thy calls. In His name we ask it.—*Amen.*

SATURDAY.

MOUNTAIN-TOP RIVERS.

"I will open rivers on the bare heights."—Isa. 41:17-20.

It will be long before our country will forget the great drought of 1930, which brought so much distress everywhere, not only to the farmers, but to all that eat, and to all that pay taxes. These words of Isaiah seemed like a mockery to many then, as they must have seemed like a mockery to many in the dry and thirsty Palestine, where they were wrtten.

And yet it is literally true that rivers begin on the bare mountain-tops, as they condense the moisture from the clouds and send it tumbling down the hillside brooks into the valleys. And even so it is spiritually true that rivers of divine blessings are opened on the bare and difficult heights of life, as Moses smote the rock and from it a copious stream burst forth. We should have very little water if we depended on the valleys, and we should have very little of the water of life if our lives were nothing but stretches of ease and softness.

Prayer—We trust in Thee, Thou God of all wisdom. Send us hardships or comforts as Thou seest best, and we will be grateful to Thee for both.—*Amen.*

AMOS R. WELLS.

SUNDAY.

AN INSPIRED CENSUS.

"And my God put into my heart to gather together the nobles, and the rulers, and the people, that they might be reckoned by genealogy."—Nehemiah 7:1-6.

Nehemiah had been divinely directed to do a great work, the rebuilding of the walls of Jeru-

(Continued on page 14.)

THE CHRISTIAN SUN'S PULPIT

Rev. John G. Truitt, D. D., *Pastor.*

SPIRITUAL FOOD.

By John G. Truitt.

"My Father giveth you the true bread."—John 6:32.

We open our Bible today at the "bread-chapter" of the book of John. Have you ever gone to the old cupboard in the corner of your mother's kitchen and looked for a piece of bread at the close of the day of school? The bread is good isn't it? The bread is good because you are hungry, and because it is food.

Hunger is Universal.

At first the bread we found in that old cupboard might have seemed old, or cold, or stale but the chewing of it sweetened it, and it was good. This is a picture understood across the wide world, because hunger is universal. Jesus spoke in the language of humanity at large, and in terms of the needs of the race. We may well pity that boy or girl, or man or woman who has never felt the sensation of hunger. Life has been abnormal for them. They have missed something as fundamental as life itself.

The Hunger for Spiritual Food.

The hunger for spiritual food is just as universal as the hunger for physical food. Without food for the physical body it perishes and wastes away, and death follows. This is just as true with our spiritual natures. How hungry a babe is! How eagerly and naturally it takes its food! The child has, also, a spiritual hunger,—not so noticeable at first, but before more than two, or three years pass, it is right at home in spiritual matters. Its little life is hungry for the spiritual, and responds eagerly and normally to spiritual stimuli, until there is developed a real hunger for the highest, and truest, and best in life.

This "Bread-Chapter" of John's.

Jesus knew hunger, and loved bread. He had fasted in the wilderness until the pangs of hunger had gnawed at his vitals. He would be able to feel the hunger pains of individuals in sympathetic understanding. He taught his disciples to pray for daily bread. The staff of life. In this "bread-chapter" we see five thousand men, and many women and children without their daily food. Away from home and hungry, with night coming on. What a picture that is! Hungry men, hungry women, and worse still, hungry children.

Today's Hunger.

Jesus was coming to the place where he could give them a practical demonstration of the fact that physical hunger could never be satisfied until men were nourished on the true spiritual food. Today's hunger will be obedient to the will of the spiritually fed, and unless there is spiritual feeding there will be hunger unto death. Jesus had eaten constantly and regularly of spiritual food, and on that account he was able to feed the physically hungry. Let the people of our own America feed upon the spiritual food offered at the altars of our un-numbered churches,—let them really feed upon it,—and our country will have milk for its babies, and food for its millions; but let the people of our country forsake the altars of our churches and neither farms, or fields, or codes or contracts can fill our empty pantries.

Mixed Emotions Here.

What a mixture we have in this chapter! Multitudes hanging upon the teachings of Jesus, until the very close of the day; forgetting that they were away from home, with its various demands and duties. Then there are the disciples anxious about the feeding of the multitudes,—since they had been in the business of following Jesus they had had food, and now that this so large multitude were dependent upon Him what on earth would they do about it? Jesus had never turned them away hungry. How would He feed the multitudes? After they were all fed then there was the desire on the part of all to make Him king. Whoever could perform such miracles could take the world. Here is the one we wish. And they tried to force Him to become king. Then follow the emotion of disappointment on the part of the multitudes, and fear on the part of the disciples who had been sent out into a storm on Galilee.

When the Night is Passed.

Next morning the disappointment of the multitudes had diminished, they were still following Him,—for the loaves he said; and the disciples had caught a new vision of the Lord through their doubt and fear, and yet daring faith and obedience, and Jesus asked them to accept him whom God had sent, all, except the disciples, talked roughly back to him and walked quickly away. *They were willing to accept His words, and His works, but not Him!* They had hung on to his teachings, they had eaten his loaves and fishes, but they were not willing to take him as their very own Saviour!

What Shall We Say for Ourselves?

Can we boast that we have not made the same mistake? Do we not all too readily say the Lord's Prayer, with all its implications; or quote his beautiful Golden Rule; or sing the praises of His Name and then fail to give him ourselves in loving obedience to his every command? Or do we not accept the bounty from his hand, the good of a society impregnated with his principles, the loaves and fishes from his hands, and yet fail to give him our utmost, and sincerest devotions? Perhaps we have not made these mistakes but yet let us as Christians consider our ways lest we do.

He is the True Bread.

We are gathered around his table today. We celebrate the Lord's Supper. We eat bread. Let us examine ourselves and see whether or not we accept his beautiful words—"thou hast the words of eternal life," says this "bread-chapter,"—and partake of his bread and wine, and yet fail to partake of him. He is the true bread. They loved his words, may we love his words; they desired to make him an earthly king, may we desire to make him the spiritual king of our lives; they followed him for his material loaves and fishes, may we follow him for loving service unto others; and they rejected him, and turned away, may we rejoice with him and go forward.

Processing the Grain.

But the true disciples followed him. They followed him even through the establishing of the supper which we today celebrate. They saw the stalk cut down in the field, the grain crushed into flour, kneaded into dough, and fired in the oven for the feeding of their eternal souls. Through the upper room, with its betrayal; the garden, with its suffering; the court, with its denial; the cross, with its pain and death; and the tomb, with its darkness he had gone. Bread, and they had eaten. In the strength and power of his life they had gone likewise to suffer, and to do, and to dare for the happiness of the world, and the joy of the blessed Kingdom of the Christ.

Humbly, Prayerfully Let Us Eat.

Are we worthy to eat after such as they? How unworthy they felt! We too may feel unworthy, but let us confess our unworthiness, and ask God for grace and power to become "bread" in suffering and sacrifice as we strive to offer our service in his name let us, like Paul, rejoice that we are counted worthy to suffer for Christ's sake. We need the spiritual food, which is come down from heaven, the true manna which the Father gives. How it satisfies the highest and best within us! And the world needs that we should go in the strength of the food to give blessing in turn to others. May the Christ be very real to us as we seek to honor him. Amen.

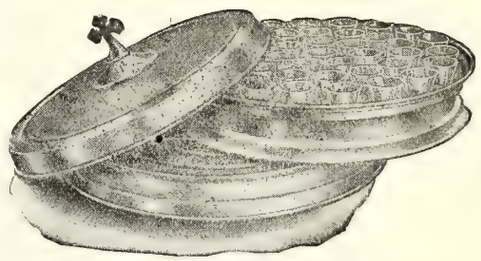
COMMUNION WARE.

Individual Service.

Made in best Silver Plate or Aluminum. Prices low; first-class workmanship and finish.

ALUMINUM.

Aluminum is light in weight, durable, and does not tarnish.



Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses	$7.00
Tray No. 6—Interlocking, with 35 plain glasses	6.75
Tray No. 10—Interlocking, with 30 plain glasses	6.50
Base No. 50-A—Fits Trays 2, 6, or 10.....	2.25
Cover No. 50-A—Fits Trays 2, 6, or 10.....	2.25
Bread Plate No. 1—Narrow rim.....	1.60

SILVER-PLATED.

The Silver-plated Ware is of the very highest grade and best finish; heavily plated on nickel base.

Tray No. 85—Interlocking only, with 36 glasses	$22.00
Base No. 1—Silver-plated; fits Silver Tray 85..	11.00
Cover No. 5—Silver-plated; fits Tray No. 85...	16.00

(For Silver Bread Plates, see under No. 90.)

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	$22.00
Base No. 2—Silver-plated; fits Silver Tray 90..	16.00
Cover No. 4—Silver-plated; fits Silver Tray 90.	14.00

Bread Plate No. 3—Narrow Rim.....	$ 9.00
Bread Plate No. 4—Broad Rim.....	9.00
Filler—Silver Lined.....	6.00

THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

Christian Orphanage

CHAS. D. JOHNSTON, *Superintendent.*

Dear Friends:

If there ever was a time when the Christian Orphanage needed money it is now. We had a car of coal and a car of agricultural lime to come in this week and it will take four hundred dollars to meet this bill; nearly as much as was sent in during the month of August. It is now the fall of the year and you all know what that means—shoes to buy, clothing to buy and many other things that it takes to make the children comfortable for the winter.

I know you have too tender a feeling for the little fatherless children to let them go cold this winter. But you must realize that it takes money to buy these things and we are entirely dependent on you. We are paying a much bigger price for our supplies than we did last year and the income has not increased so you see it makes it hard for us to finance.

Everything the farmer has to sell is bringing a good price and we want to appeal to our country churches, especially, to make your offerings as large as possible from now till after the first of the year. Come to our rescue. We need you now.

CHAS. D. JOHNSTON, *Supt.*

REPORT FOR SEPTEMBER 13, 1934.

Brought forward		$8,397.82
Sunday School Monthly Offerings.		
North Carolina and Virginia Conferences:		
Hines Chapel	$ 6.00	
Union, N. C.	2.00	
Happy Home	4.00	
Third Avenue, Danville	6.58	
Mt. Bethel	.65	
Durham	22.61	
		41.84
Eastern North Carolina Conference:		
Sanford	1.00	
Oak Level	1.00	
Wake Chapel	5.00	
Pleasant Union	11.00	
		18.00
Western North Carolina Conference:		
Pleasant Hill	2.50	
Graces Chapel (Special)	3.00	
Ramseur	2.50	
Biscoe	1.36	
		9.36
Eastern Virginia Conference:		
South Norfolk	11.60	
Bethlehem	2.12	
Oakland	6.00	
Johnsons Grove	2.00	
		21.72
Valley Virginia Central Conference:		
Whistlers Chapel	.61	
Mayland	1.00	
Mt. Olivet G	3.63	
		5.24
Special Offerings.		
Sale of meat	1.00	
Sale of straw	6.00	
Sarah and Fannie Ellison, Asheboro, N. C.	2.00	
A friend, support of Thelma Long	20.00	
Mr. Andrew Curling, So. Norfolk, Va.	5.00	
Mrs. Dalton, support of children	12.50	
W. P. Perry, support of Billy Perry.	10.00	
		56.50
Total for the week		$ 152.66
Grand total		$8,550.48

THE FAMILY ALTAR.

(Continued from page 12.)

salem. But Nehemiah believed that God was directing his life in the small things as well as the large, and his heart was as receptive to the command to make a census as to the command to fortify the Holy City. Nor can we believe that he entered the smaller and less exciting task with less zeal than he showed for the tremendous enterprise.

There is no great and no small when God commands. Who are we to weigh His orders, and to say to ourselves that this command is important while that is of slight account? The least word of Jehovah shall outweigh all worldly interests. The slightest whisper of His desire shall peal through the universe.

Prayer—Thy will be done, our Father, on earth as in heaven, and in what appears to our short-sighted vision to be the least things as in those we conceive to be the greatest.—*Amen.*

AMOS R. WELLS.

IT DEPENDS.

When the other fellow acts that way, he is ugly; when you do, it's nerves.

When the other fellow is set in his ways, he is obstinate; when you do it's firmness.

When the other fellow treats someone especially well, he is toadying; when you do, it's tact.

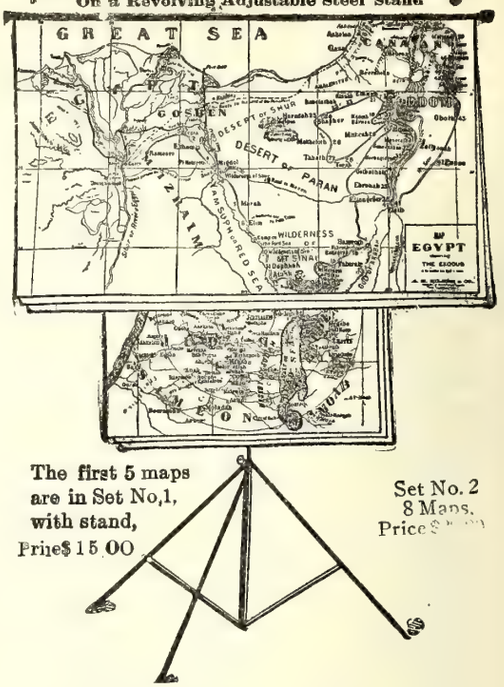
When the other fellow takes his time, he is dead slow; when you do, you are deliberate.

When the other fellow picks flaws, he is cranky; when you do, you are discriminating.

When the other fellow says what he thinks, he is spiteful; when you do, you are frank.—*Glenn Frank.*

Eilers Sunday School Maps

On a Revolving Adjustable Steel Stand



The first 5 maps are in Set No,1, with stand, Prine $15 00

Set No. 2 8 Maps. Price $

Fine large Maps, in 6 Colors 36x57, on linen finished Cloth. Mounted on a folding steel stand, which can be regulated so that Maps may be seen to the best advantage. This set contains data for thorough Bible Study. Its large print and Cheerful Colors makes this set very instructive and attractive. Contains the five thoroughly up to date Maps necessary to the study of Bible History.

New Testament Palestine, — Old Testament Palestine, — Roman empire and Bible Lands, showing Pauls Travels by Colored lines. — Lands of the Old Testament, from the Great Sea, to the Persian Gulf.—The Exodus, Egypt, showing by Colored lines the wanderings of the Israelites the

THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

HOLMAN SUPERIOR TEACHERS' BIBLES

Authorized Version—Self-Pronouncing The Best Editions of the World's Best Book

For Adults, Teachers, Preachers, Students, and All Who Would Study the Word of God Intelligently

BOLD BLACK TYPE—COMPACT SIZE 4½x6¾ INCHES—WILL FIT THE COAT POCKET

Part page specimen of Holman Boldblack Type Bible

ST. MATTHEW, 5. *Christ's sermon on the mount.*

13 And leaving Năz'a-rĕth, he came and dwelt in Cā-pĕr'na-ŭm, which is upon the sea coast, in the borders of Zăb'u-lon and Nĕph'tha-lim:
14 That it might be fulfilled

A.D. 31. CHAP. 4.

n Isa. 9. 1, 2.

934 CHAPTER 5.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.

AND seeing the multitudes, a he went up into a moun-

THIS NEW HOLMAN TEACHERS' BIBLE, Pronouncing Text, Bold Black Type is a **PRONOUNCED SUCCESS.** The latest Bible with **NEW HELPS** that are quite comprehensive and consist of an Illustrated Bible Dictionary, Concordance and additional aids all under **ONE ALPHABETICAL INDEX.** Also Fine Maps on Coated Paper, and a specially prepared **BIBLE READING COURSE,** intended to stimulate and maintain interest in the Bible. Imported Bible paper is used to improve opacity and keep down bulk. By this means you get the benefit of full Biblical information without the physical discomfort of handling a heavy volume.

STYLES AND PRICES—BISLE PAPER EDITION

4612. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges..... $4.00
4630. Same as 4612, with extra leather lined covers..... 4.75

THIN INDIA PAPER EDITION

With Helps as described above. Size 4½x6¾ inches. One inch in thickness

630X. Egyptian Morocco, divinity circuit, leather linings, red under gold edges, silk head bands and silk marker..... 7.00
633X. Algerian Morocco, divinity circuit, leather lining to edge, silk sewed, round corners, red under gold edges, extra quality binding..... 8.00

EXTRA LARGE PRINT TEACHERS' BIBLES

Large 8 Vo. Size—8x5½ inches—1600 Pages, including 400 pages of Bible Study Helps

Extra spacing between words and lines makes this Bible very easy to read.

Part Page Specimen of Print

ST. MATTHEW, 5. *Christ's sermon on the mount.*

15 [k] The land of Zăb'u-lon, and the land of Nĕph'tha-lim, *by* the way of the sea, beyond Jôr'dan, Găl'i-lee of the Gĕn'tiles;

A. D. 31.

k Is. 9. 1, 2. l Is. 42. 7. Luke 2. 32. m Mark 1. 14.

2 And he opened his mouth, and taught them, saying,
3 [b] Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

CONTAINING COMPLETE HELPS TO BIBLE STUDY, INCLUDING ALL OF THE FOLLOWING FEATURES

A New Practical Course in Bible Reading, A Treasury of Biblical Information. The most carefully compiled, thorough and attractive form in which valuable Biblical information has ever been prepared. Illustrated Self-Pronouncing Bible Dictionary Containing 150 illustrations, concise definitions and textual references on nearly 50,000 subjects. **A Practical Comparative Concordance,** with nearly 50,000 references. **Four Thousand Questions** and Answers on the Old and New Testaments. A valuable Help to all Bible Readers.

STYLES AND PRICES

4712. **Divinity Circuit** (overlapping covers), French Seal Leather, red under gold edges, silk head bands, and silk marker.. $5.00
812RL. **Red Letter Teachers' Bible.** The Words of Christ in the New Testament, Old Testament Passages alluded to by Christ, various prophesies relating to Christ in the Old Testament, etc., all **PRINTED IN RED.** Binding same as described above on 4712 and same large Self-Pronouncing type..... 6.00
733X. **Holman India Paper, Genuine Morocco,** leather lined, silk sewed, divinity circuit, round corners carmine under gold edges, silk head bands and silk marker, same type and helps as above..... 10.65

All styles sent Postpaid at above prices—Thumb Index 50 cents extra

A Story for the Children

"ELBOW GREASE—THAT'S THE RUB."

By Rev. Edward Vernon.

Alfred Henry Augustus Black was in his bath, which was a good thing, for he was very dirty. But he wasn't being cleaned. It wasn't the fault of the bath, for it was a very fine bath, with gleaming taps, and the thing that let the water away was the very latest in letting-the-water-away things. There were two kinds of soap in a clean white dish, a large sponge and a small one, and a thing with a curious handle designed to reach the bits in the middle of your back that you can't get at. Also there was a fresh white towel all ready for Alfred when he should be clean.

But Alfred never thought of putting any of these marvels to their proper use. He was concerned with the soap because he could stuff it up the "Cold" spout, and then turn on the water and see it shoot forth like a bullet from a gun. Alfred did this till the soap was done, then he used the little bullets to block up the holes for the water to go away. Then he floated the nailbrush and threw the sponge at it, and thought he was a pirate chief attacking a merchant-man. He lay on his front and kicked his legs and spread out his arms, and thought he was swimming the Channel. He filled his mouth with water and blew it from him like a spout and thought he was a whale After that he decided it was time to get out, which was a good thing!

Then the disaster came! The clean white towel became suddenly black, for his face and hands and legs and knees were as dirty as when he got in! He looked at it ruefully, for he knew there would be trouble about it, but he turned the only clean portion of the towel to the outside and hung it upon the rail. He had still to learn that the best bath in all the world, and the best soap, and the best sponges will not make you clean unless you rub.

But there were other people that day who were as stupid as Alfred, and thought that you could get things nice and happy and clean and bright without rubbing. There was Jenny Millicent Beryl Daynty, who thought her fairy-cycle was looking very dull, and that it would look much nicer with some polish. So she got a tin of "Brighto" polish from the cupboard and smeared it all over the shiny parts. She couldn't be bothered doing any more, and she nearly wept when she saw the result. Instead of the lovely polish she wanted, the cycle was streaky and dull and messy.

"You're a stupid girl, Jenny," said her mother. "There's a difference between the polish that's in the tin and the polish that's in your arm. What your bicycle needs is the kind that's in your arm —elbow grease."

"What's that?" asked Jenny, thinking it was some new kind of polish.

"It's not a polish. It's polishing," replied her mother. "You've got to rub."

Then there was little Bertie Bumpuss Tumbill Tripp, who fell off his bicycle. He was covered with bruises, and the doctor gave him ointment to rub on them. But Bertie thought the magic was in the ointment, not in the rubbing; and besides, it hurt his bruises to rub them; so he just spread the ointment on them like butter on bread, and thought it would make them better—which is ridiculous. So the bruises didn't get better, and Bertie was lame and limping for weeks. For the magic of things is not in ointments, or polishes, or baths, but in the rubbing.

Next day Alfred and Jenny and Bertie met to play as usual. And Alfred jeered at Bertie for his bruises and for being frightened to rub them. Bertie jeered at Jenny's attempt at polishing. "I'll never ask you to marry me, 'cause you'd never keep my house clean. You don't know how to rub." And Jenny went into fits of laughter at Alfred's dirty knees and face. "Don't you know how to spell 's-k-r-u-b'?" she mocked.

But that's not the end of the story. Alfred and Jenny and Bertie all said the same prayers at nights. They knew it was the same one, because they had asked each other what they said. One part of the prayer went like this:

"Heal all the things that make me sad,
And make me bright and gay;
And if I have been very bad,
Wash all my sins away."

And when God heard them, He said to Himself, "I wonder if they expect Me to do all their rubbing for them? I'll give them Comfort-ointment, all right enough, to heal the sad and sore things in their hearts, but they must rub it in for themselves. I'll give them the polish-stuff of happy things to make them bright and gay, but they must do the polishing of their spirits for themselves. I'll provide the forgiving bath and the soaps and the sponges of love to wash away their sins, but people like Alfred must scrub their bad habits with them." For even God's bath, God's ointment, God's brightness doesn't work unless we do our share.—*The British Weekly.*

The sense of the infinite worth of the single soul and the recoverableness of a man at his worst are the gifts of Christ.—*Henry Drummond.*

ELON COLLEGE

AN ACCREDITED COLLEGE
of the
CONGREGATIONAL CHRISTIAN CHURCHES OF THE SOUTHEAST

South Entrance to the Campus

ELON COLLEGE, founded by the Christian Church in 1889, has fully justified the faith and hope of its founders during its 42 years of operation. Its graduates from the four-year course leading to a bachelor's degree, number 980, now living, 122 of whom are in the Christian Ministry and full-time Christian service. The majority of these are members of our own denomination. In addition, 449 are in educational work and are an active influence in the lay leadership of the Christian Church.

THE CHRISTIAN EDUCATION BUILDING, and the definite religious atmosphere of the College, provide the very best facilities available for training for religious leadership, and offer the Church its finest opportunity to train the young people of the denomination to assume active leadership both in the ministry and laity of the local churches.

Address—

C. M. Cannon, *Registrar*
Elon College, - - - - North Carolina

Home Atmosphere—Reasonable Rates—Clean Athletics—Christian Spirit

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational Christian Church.

BOARD OF EDITORS.

J. O. ATKINSON, D. D.....Editor
E. C GILLETTE, D D.....Associate
I. W. JOHNSON, D. D....Contributing
ELISHA A. KING, D. D...Contributing
J T. KERNODLE....Managing Editor

DEPARTMENTAL EDITORS.

H. S. HARDCASTLE...Sunday School
J. G. TRUITT, D. D. .....Sermon
F. C. LESTER..... .. Young People
H. E. ROUNTREE..... Altar

SUBSCRIPTION RATES

One Year $2.00
Six Months 1.00

Trial Subscriptions: Five or more new subscriptions sent in at one time by pastor or president of any church organization, three months for 40c each.

Published Every Thursday at Richmond, Virginia, by the Central Publishing Company, Inc.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Change of Address: Be sure to give both old and new address when asking that your address be changed.

All news matter and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsyth Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

Receipts: The change of label is your receipt for money paid. The label shows date of expiration, and change on label will appear the first or second issue of the month following renewal, provided it was received before the 25th. No other receipt will be sent unless requested. Please notify the Richmond Office if label is not changed as above.

OBITUARIES

HORNADAY.

Whereas the Death Angel visited our community and took from our midst a good and honorable member of our Christian Endeavor Society of Pleasant Hill Christian Church, Annie Vera, ten year-old daughter of Mr. and Mrs. M. F. Hornaday, August 7, 1934, therefore, be it resolved:

First—That we are grateful to the Master for her happy and useful life, though her prospects seemed so bright for the future, God's finger touched her and she slept. We miss her presence which was ever a joy and inspiration to us.

Second—That we extend to the family our deepest sympathy, realizing the parents have lost a loyal daughter.

Third—That we strive to profit by all that was good and true in her life.

MRS. RUTH DAY,
MR. HENRY J. OVERMAN,
MR. & MRS. R. C. CARTER.
Committee.

Liberty, N. C.

CURTIS.

Daniel Trolinger Curtis, who died Sept. 1, 1934, was born April 28, 1863. Age 71 years, 4 months and 4 days. He was married to Miss Meddie Austin Staley, Sept. 21, 1890. To this union were born three children, one died in infancy. The two sons surviving are Monnie Lee and Samuel G. Curtis. There is one grandchild, Kathleen Curtis and one sister, Mrs. Etta King.

His wife, Mrs. Meddie Curtis preceded him to the grave a few years ago, having died March 6, 1928.

The funeral services were held at Carolina Christian Church at 3:30 Sunday afternoon by the writer, assisted by Rev. W. I. Johnson. Interment in Carolina cemetery. The floral offering was very beautiful.

R. H. COBLE.

BROWN.

Peter Rankin Brown was born July 15, 1853 and departed this life August 19, 1934. Aged 81 years, 1 month and 4 days.

He was first married to Miss Margaret Summers, now deceased. To this union were born four children.

Later he married Miss Onnie Chrismon on March 27, 1904. To this union were born five children.

"Uncle Rank," as he was usually called dedicated his life to Christ in early boyhood and joined Apples Chapel Christian Church, later moving to Peoples Church. His wife, six children, sixteen grandchildren and three great grandchildren survive him; also two brothers. Burial was at Apples Chapel and a very large congregation was present. Services by Rev. T. J. Green assisted by Rev. C. A. Brown and Rev. Mr. Shoemaker.

T. J. G.

Happiness is a cloak that is always big enough to cover two. Share it.—Anon.

Wedding or Gift Bible

FOR THE HOME

Holman Self-Pronouncing Home Study Edition

A BEAUTIFUL PRESENTATION PAGE Marriage Certificate and Family Record makes this special edition **a most desirable Bible for a wedding gift.**

Full Bound size, 8½ x 6 inches; nearly 1800 pages. Authorized Version with Marginal References.

Large Print—Easy to Read

The Helps are the latest and most practical published — prepared by the most reliable and well-known authorities, and consist of a TEACHERS' NEW READY REFERENCE HAND BOOK, which gives the salient and essential information needed in Bible study.

Illustrated Self-Pronouncing Bible Dictionary—Containing 150 illustrations.

Oriental Light on the Bible (Containing over 100 illustrations). A new kind of illuminating Bible help.

Treasury of Biblical Information.

A New Series of Maps. A selection of the most used, with Special Maps, the results of the most recent explorations.

A New Practical Comparative Concordance, with nearly 50,000 references.

Four Thousand Questions and Answers on the Bible.

ABSOLUTELY DURABLE BINDINGS that will not break in the back.

Specimen of the Print. Full size of the page is 5½ x 8 inches.

Specimen of Type.

17 ¶ [m]From that time Jē'sus began to preach, and to say, [n]Repent: for the kingdom of heaven is at

A BEAUTIFUL PRESENTATION PAGE Marriage Certificate and Family Record makes this special edition **a most desirable Bible for a wedding gift.**

No. 4914. French Morocco, Bendible limp, gold titles, round corners, red under gold edges, silk head bands and silk marker..... **$5.50**

Postage Paid

PIEDMONT COLLEGE

Located in

"The Blue Ridge Highlands"

An accredited college with an enviable reputation for superior classroom instruction, and wholesome student life.

Standard courses leading to the A. B. and B. S. degrees. Careful, scholarly instructors.

A refined Christian atmosphere. All of the cultural elements essential to a liberal education.

A minimum of expense. Tuition and board for the entire academic year only $273.50.

For information, write

GEORGE C. BELLINGRATH, *Dean,*
PIEDMONT COLLEGE,
DEMOREST, GEORGIA.

Southern Seminary Foundation

(Successor to Atlanta Theological Seminary.)

AFFILIATED WITH

Vanderbilt University

The Foundation and the other Foundations that are affiliated with Vanderbilt University School of Religion comprise the only Interdenominational Theological School in the South. Through this affiliation the students enjoy the rights and privileges of Vanderbilt University.

DEGREES.

Candidates for degrees are required to have completed their college courses.

The degree of Bachelor of Divinity is offered to qualified students who complete the required courses.

Vanderbilt University also offers the degrees of Master of Arts and Doctor of Philosophy, in accordance with the regulations established in its several departments.

MORE THAN A SCHOOL OF THEOLOGY.

Because of our affiliation with Vanderbilt, our relations with other nearby colleges where our students can take courses without tuition, and the cooperation of the American Red Cross and other social agencies in the city, we prepare students for many types of Christian service.

For information write

WILLIAM JAMES CAMPBELL, *President,*
330 BUTTRICK HALL, VANDERBILT UNIVERSITY,
NASHVILLE, TENN.

THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

IN ESSENTIALS, UNITY. IN NON-ESSENTIALS, LIBERTY. IN ALL THINGS, CHARITY.

VOLUME LXXXVI. RICHMOND, VA., THURSDAY, SEPTEMBER 20, 1934. NUMBER 38.

THE SUN'S OBSERVATORY

Great Lakes Affected by Drought.—

Now comes the statement that shipowners on the great lakes may loose $10 millions or more this year because of the drought. It is not because of less stuff to be shipped that this loss will come, but because the lower water levels have deprived freighters of 1.5 feet of draft, with a consequent 15 per cent reduction in carrying capacity.

British Yacht Wins Cup.—

For the first time in twenty years, and the third time within the sixty-odd years during which these races have been staged, the British challenger, this time the *Endeavour,* defeated the American Cup defender. After getting off to a bad start the challenger came up to "win as thrilling contest as nautical enthusiasts could wish to see." The wholesale wind and the turbulent seas made most exacting demands on both the *Rainbow* and its rival ship.

City of Nome Destroyed by Fire.—

Nome, famed Alaskan mining city, was almost completely destroyed by fire the first of this week, the fire department building included in the debacle. Notwithstanding the free use of dynamite in an effort to stop the flames, only two buildings in the business area were left standing, while there remained a few residences and one hotel in the northern part of the city. Practically the entire food supply of the city was consumed in the flames and mining operations were stopped. The loss is estimated at $1,000,000.

Business Index Rises Slightly.—

The week ending September 8th showed a slight rise in general business activity, but it was more than time. It was the first week to show a gain since July 21st. Not only has the business index been going down since that date, but since last June it has been lower than in 1933, and was headed for the level for the corresponding period of 1932—the lowest of the depression except that immediately following the compulsory closing of the banks. This index was turned upward by a sharp rise in bank debits. Steel activities also showed increase, while retail sales were considerably better than last year at this time. There is another thing which should have its effect in the near future, the gradual depletion of supplies on hand, and the consequent forced buying which may help to make the wheels of industry turn.

Is There Enough Lumber for Building?—

Only recently one read the statement that the general lumber shortage was such that if there should be a revival of building, substitutes would have to be found. The West Coast Lumberman's Association has taken exception to this statement. It claims "that if 680,000 houses were required in the United States during the next twelve months, they could be built, structurally 100 per cent of wood, without any of the present mills or camps being forced to capacity." It claimed that there were stocks on hand last March at the various mills amounting to 14 billion feet of lumber, to say nothing of the wholesale-retail stock being held. It was estimated that the country's entire consumption would be for the year only 15,000,000,000 board feet, probably much less than the entire amount then on hand, without cutting another foot.

Two Items of Interest.—

There are two items which will probably prove of interest to those watching wet and dry trends in Virginia. They appear in adjoining columns of the *Richmond Times-Dispatch* of September 18th. The first is headed: "Drunk Drivers Set Record in Folkes' Court." It reads in part: "When Justice Eben C. Folkes went on the bench in Police Court yesterday and scanned his docket, a pained expression spread over his erstwhile cheerful countenance. . . In spite of his recent warnings and the imposition of stiff fines, jail sentences and revocations of drivers' permits, the highest record of such cases for any one day this year confronted him. . . " The other paragraph reads: "Meanwhile the ABC Board announced that its State liquor stores in Richmond did a $92,000 business during the first two weeks of September, representing a decided increase in volume of sales." What a pity the voters of the State of Maine could not have seen these two items before they went to the polls last week.

When Britain Freed Slaves.—

The *New Outlook* (Toronto) recalls from the files of its forerunner, *The Christian Guardian,* of a hundred years ago, the scenes in various parts of the British Empire on the last evening in July, 1834, while slaves waited for midnight—the hour at which the enactment freeing them went into effect. The slaves gathered in churches and chapels. Assembled multitudes of bondmen waited in hushed silence for the fateful hour. At the last stroke of the clock, they leapt up, hugged each other, clapped their hands and shouted their gladness, and burst into singing *Glory, Hallelujah!* Wilberforce, the apostle of abolition, lay dying at the time, but lived long enough to be assured that the bill for which he had fought would be carried. Seven hundred thousand slaves in British possessions went free. British power was set against the traffic, and during the century that has passed the British Government has secured signatures to nearly 600 separate international instruments for the abolition of the slave trade and emancipation of slaves.—*Advance.*

Use of Electricity Increases.—

The threat of government competition has caused the electric utility companies of the country to make unusual strides in the development of more "load" during the past year. This has been in two ways: first by reduction in rates, and second by showing the value of electricity as a servant in the modern home. A study by *Electrical World* of the amount of sales of the 100 companies serving approximately one half of the industry's customers, reveals the fact that the sales of "load building appliances" was "out of all proportions to the improvement in business conditions." Comparative figures for the first half of 1933 and the corresponding period of the present year reveal the following: refrigerators sold during the first half of 1933, 49,702, the same period of 1934, 86,898; electric ranges this year, 27,497, last year 11,503; washers 44,473 against 21,570 and ironers, 7,098 against 2,899. The writer knows of at least one instance where the electric bill was actually reduced by the adding of labor saving equipment with its corresponding decrease in kilowatt hour rate.

"Unionism's Worst."—

Under the above heading, *Business Week,* a magazine that may primarily be called an employer's magazine, but one which has not hesitated to take up the cudgel for labor when occasion demanded, says: "Unjustified economically or morally, outrageous in its tactics, the textile strike is indefensible on any grounds. It is unionism in its worst and ugliest manifestations. It is alienating from organized labor those who hoped conservative forces in the American Federation of Labor might stem the dangerous trends of recent months. It is furnishing new ammunition to the implacable foes of unions in any form." We are told that not above 25 per cent of the workers in these mills are union members, and that there are numbers who have been forced out of employment by the amazing activities of so-called "flying squadrons," which close the mills by one of three methods: Either "they pull the main mill switch, they threaten workers with bodily harm, or they convince the mill management that only a shutdown can prevent bloodshed." We are told that "in a real sense the United Textile Workers is fighting its own people and is forcing them out of work to serve its own ends." The criticisms offered by our contemporary are severe, but upon the whole they are those of an unbiased onlooker. Our greatest sympathy goes out to these people, numbers of whom are our personal friends, but we know that there must be a better way than this of settling disputes that arise between employer and employee.

NOTES-PERSONALS

News from the Churches.

Many friends will learn with regret of the death of Deacon Jas. W. Price of the First Christian Church of Richmond. He passed away on last Saturday, after a lingering confinement to his home and to his bed. His family have our sincere sympathy in this time of grief.

Rev. Carr E. Gerringer, Wakefield, Va., writing under September date, says: "I go Sunday to assist Rev. J. M. Roberts in a series of meetings at Oak Grove (Gates County, North Carolina). Following this meeting, Rev. G. C. Crutchfield, Burlington, will be in a meeting with me at Burton's Grove, one of the churches of my pastorate here. He was former pastor and will be heard with pleasure, and, I trust, with profit."

The Womans Board of the North Carolina Woman's Conference, Mrs. C. H. Rowland, president, was in session at Elon College, Monday, September 10th, and the Board of the Eastern Va. Conference, Mrs. J. E. Cartwright, president, was in session at Suffolk, Thursday, September 13th, planning for their annual conferences and the work of the coming year. The women of the latter conference will meet at Liberty Spring, Friday, October 5th; the N. C. Conference at Greensboro First Church, Thursday, October 18th.

Rev. Albert Godley, D. D., who has given his life and consecrated energy to purity work, is now at the Home for Aged Ministers, Lakemont, N. Y. Brother Godley writes: "I have good care here, and I hope yet to do some purity work by correspondence. Pray for the work." We sympathize with Brother Godley by death sometime since of his eldest son, A. Perace Godley. "I find congenial friends," writes Brother Godley, and closes his message with "God bless Elon College and the great work it is doing for Christ and the church."

Rev. J. D. Dollar, Roanoke, Ala., requests announcement through the SUN that all delegates and visitors who expect to attend the East Alabama Association of Congregational and Christian Church (which takes the place of the old Alabama Christian Conference) and who may wish entertainment should notify him a few days before the meeting, which meeting is to be held October 17th and 18th with Rock Stand Church, six miles northwest of Roanoke on the highway to Wedowee, Ala. Those interested should address Rev. J. D. Dollar, Pastor, Roanoke, Ala.

Mr. and Mrs. Fix spent their month's vacation travelling and visiting relatives in the far Northwest. Commenting on what he witnessed in the drought stricken section of the Northwest, the local paper reports him as follows: "We saw one farmer in Nebraska who used to average 50 bushels of corn to the acre off his 80 acres who said he will not get a single ear this year. He is selling his crop for 50 cents an acre. Corn stalks are less than a foot high. Champaign county seems to be the most fortunate spot we have seen. It is better off than any section we saw in Wisconsin, Minnesota, Nebraska or the Dakotas."

Dr. Fred Field Goodsell of our Mission office, 14 Beacon St., Boston, writes under recent date personally: "We are indeed grateful that the spirit of real sacrifice leads many to plan carefully so that they may have a larger part in helping the Mission Board maintain its work. I am thinking especially of extraordinary instances of those who care what happens in these difficult days. A few days ago an old friend of the Board sent us her diamond engagement ring and her wedding ring that we might sell them and use the proceeds in the work; and I know of another friend who has given half the sum he planned to use for his vacation."

Rev. C. E. Gerringer, Wakefield, Va., writes: "This has been a busy year. It has been our pleasure to have Rev. T. Fred Wright in a revival meeting at Wakefield, Rev. J. E. McCauley at Barretts, Rev. G. C. Crutchfield at Burton's Grove. These brethren did fine work and the churches greatly enjoyed their efforts and were blessed by their ministry. I was with Rev. J. Melvin Kay, pastor of Oak Grove and Salem M. P. churches in revival meetings from August 19-31, and we had a great time. Then I was with Brother Roberts September 2-7. at Oak Grove —six additions to the church and the church greatly revived."

Rev. J. B. Root, pastor of the church at Sanford, Florida, in a report says: "We have been terribly hard hit with the depression; church members there are who will not go to church or help carry on the program because they cannot pay their part of the program. Some will not even send their children. Yet your Sanford pastor is persuaded that since the beginning of time there has never been one step of progress made, never a scientific principle formulated, never a book written to enlighten mankind, never a bit of poetry penned to conscle the heart, never a discovery made, and never a revelation of God's will that did not come in and thru men and women confronted and perplexed by problems of the same nature and equally disccuraging."

Mrs. W. B. Williams, Secretary, Newport News, Va., has prepared and sent out a program of work for the Christian Endeavor Societies of the Eastern Virginia Conference. The preface to the program states: "We are presenting herewith a Program that suggests something definite for the Christian Endeavor Societies of our Conference to do "For Christ and the Church." This Program has been planned so that it correlates with the Virginia State Christian Endeavor Union "Witnessing for Christ" Program. In this Program you will find definite references to various activities of our own Church. Use this Program in connection with the "Witnessing For Christ" Program. If you do not have a copy of the "Witnessing For Christ" Program write your C. E. Secretary for one."

November 18, 1934, has been designated as "Men and Missions Sunday" in protestant churches of America. The program is prepared under the auspices of the Laymen's Missionary Movement and Cooperating Communions. The theme for the day is "The Hope of the Nations." As a preface to the program, Dr. Alexander McLeish, of the World Dominion Movement, London, England, very pertinently comments: "Christ sent His followers to carry the Gospel to the world of their own generation. We present-day Christian men are commanded by Him to proclaim that same Gospel to the men of our generation. It is easier for us than it was for the disciples. We have the same spiritual power as was promised them; we are far more in number; we have greater material resources; we can move easily about the world; but while one-third of the world's population is nominally Christian, yet there are numerically more non-Christians in the world today than there were fifty years ago. When are we Christians to get abreast of our task? * * We of this generation are called to take the Gospel to those who know it not and we can do it if we are prepared to fulfill the conditions which Christ long ago made clear.

PROGRAM.

Thirty-fourth Annual Session of the East Alabama Congregational-Christian Association, (formerly the Alabama Christian Conference) to be held at Rock Stand church, October 17-18, 1934.

Wednesday—Morning Session.

10:00 Called to order by President Rev. G. H. Veazey.
Devotionals .. ... Rev. C. C. Dollar
10:15 Welcome Address .....Rev. J. D. Dollar
10:25 Response .....Rev. A. W. Stone
10:30 Enrollment of ministers and Delegates
11:00 Adoption of Program
11:10 Appointment of Special Committees
11:20 Report of Executive Committee
11:30 Annual Address .....Rev. G. H. Veazey
12:00 Adjourn for lunch

Wednesday—Afternoon Session.

1:30 Devotionals .....Rev. O. E. Sheppard
1:45 Reading Ministerial and Church Reports and their reference to Committees.
2:30 Report of Committee on Superannuation Rev. W. T. Meacham
2:45 Report of Committee on Religious Literature .....Rev. J. D. Dollar
Address .....Mr. J. T. Kernodle
3:15 Miscellaneous
6:00 Picnic lunch and campfire discussions for Young People, led by Miss Margurite Davis.

Evening Session.

7:00 Devotionals .....Rev. Howard Meacham
7:15 Report of Committee on Moral Reform Rev. G. R. Walker
Address .....Rev. B. G. Gallagher
7:45 Report of Committee on Sunday Schools and Christian Endeavor Rev. W. M. Stevens
Address .....Mrs. A. R. VanCleave
8:15 Our College. Its needs. Round Table discussions led by Rev. G. D. Hunt.
Adjourned.

Thursday—Morning Session.

9:00 Devotionals .....Rev. C. W. Carter
9:15 Reading Minutes of Wednesday's Session
9:30 Chart Lecture—Miss Davison or Dr. Ensminger.
9:45 Report of Committee on Education Rev. J. H. Hughes
Address .....Rev. Ross Ensminger
10:30 Report of Home Mission Board Rev. G. H. Veazey
Address, Dr. J. O. Atkinson, Alternate Dr. F. P. Ensminger.
11:15 Annual Sermon—Speaker to be supplied
12:00 Adjourned for lunch.

Thursday—Afternoon Session.

1:30 Devotionals .....Rev. A. R. VanCleave
1:45 Report of Committee on Nomination. Election of officers.
2:00 Report of Treasurer ....Mr. J. W. Payne
2:15 Report of Committee on Ministerial Monument Fund, D .W. Sheppard.
2:25 Our Orphanage .."Uncle" Charlie Johnston.
2:45 Miscellaneous
3:00 Holy Communion....Revs. J. H. Hughes and J. P. Bean.
3:30 Adjourned

GUIDES WHO ARE TEACHERS.

By F. C. Hoggarth.

Early one morning after walking round the walls of Londonderry, we came to the cathedral. As we entered a boy followed. Eagerly he set down his school bag, opened a drawer in the porch, hurriedly glanced at a book there, then overtaking us asked if we would care to be shown around. He pointed out the Bishop's chair in which he (the boy) sometimes sat! There were dull and tattered flags taken long ago from the French. The organ he told us was made from the wood of a wrecked Armada vessel. There were cannon balls—merely stones covered with lead—an ancient method when ammunition ran short. He explained the stained glass window to the memory of the Seven 'Prentice boys of 'Derry, who locked the city gates in face of the King's men.

Macauley has told the story, but the boy's recital had a spontaneity and a glee not found in the historian. He pointed out the locks and keys that had yielded to that heroism, and a bit of wood from the door by which the City Governor had escaped. And every year on the 18th of August the effigy of that governor is burned, much as English children burn Guy Fawkes.

All too soon the little man had to go to school, though not before he made an opening for telling us the date he had looked up on entering. His mother, who was cleaning the place, told us that the boy was better than his father at showing people round. We believed her. And as Lowell said he would always see Selbourne through the eyes of Gilbert White, we shall see 'Derry Cathedral through the eyes of our boy guide.

On another occasion we visited the cathedral at Winchester and the memory that always stands out is the spirit of the verger who showed us the rarities of the place. He was an old man, black-gowned, who, whilst the short morning service was proceeding in the choir, stood afar off in the nave alone, and knelt in prayer. The worship over, he took us round, and there was such quietness, such grace, such reverence in him. Through all the years—and he had spent a lifetime in the service—he had retained the sense of wonder, and for him every stone, and column and tomb seemed radiant. All was transformed by the light of the past, and it may be by rays from that other temple into which he has now entered—man's eternal home, whose portal is the dark and covered way called death. It was a precious hour—this guidance of reverent age in the place that he loved.

In visiting ancient shrines we have sometimes prayed to be delivered from the "official" guide—that we might silently contemplate, communing with the spirit of the place! We would fain have seen the old monks at prayer, or feeding the poor, or crossing at midnight from their cells to the chapel; or we wished to catch a vision of the defenders of some ruined castle and feel something of the romance, the tragedy and comedy of the place. From these ancient shrines and monuments of the past, we have often turned with a sense of disappointment and even of indignation that he who should have shown us the rarities of the place, touching in us the sense of wonder and reverence, had robbed us of our opportunity and we were unblessed.

To find a true guide, one who has retained the spirit of wonder is great gain. For so much depends on him. He can make our visit a great occasion. Should he be an enthusiast—no cold reciter of things learned by rote—possessing imagination and patience and love, he may do much for us. A true guide can be the medium of our sight forever.

Bradford, England.

SUBSCRIPTION PAYMENTS FOR AUGUST.

We give below the list of subscribers who have made payments on their accounts during August and up to the 10th of the present month. We have sent out several hundred letters to subscribers, calling their attention to the need of their paper for more active cooperation. If you are one who has received such a letter, we would greatly appreciate it, if you have not already done so, if you will let us hear from you.

It has been necessary to drop some from the roster of subscribers, and it will be impossible to much longer carry those who are so far in arrears. If you have not received a letter from us yet, do not wait for it but send in at least some part of your subscription. We will give you the benefit of the most liberal offer we are making, and it will save us the expense of writing you.

We thank those who have sent in remittances.

Sincerely yours

J. T. KERNODLE.
Managing Editor.

Mrs. Irene Allison, R. 6, Burlington, N. C.
Miss Nannie Andrews, Wakefield, Va.
Mrs. R. R. Auman, Steeds, N. C.
E. W. Beale, Zuni, Va.
Mrs. Lizzie Boyd, News Ferry, Va.
B. A. Barber, Elon College, N. C.
F. M. Brewer, 867 W. Ocean View Ave., Norfolk, Va.
Roscoe Burke, 729 Carolina Ave., S. E., Washington, D. C.
Mrs. Jennie Bush, Broadway, Va.
C. J. Clark, Pisgah, Ala. (new)
D. E. Cole, R. 1, Biscoe, N. C.
W. L. Cooper, 518 W. 28th St., Norfolk, Va.
Wilton Cotten, Box 163, Dendron, Va.
Mrs. M. A. Carr, 504 Washington St, Suffolk, Va.
Willard S. Carson, 204 W. Bradford St., Dover, Del.
Mrs. W. M. Scott, Semora, N. C.
Mrs. J. Wm. Driver, Broadway, Va.
Mrs. J. S. Drewry, Wakefield, Va.
C. J. Duke, 261 W. Washington St., Suffolk, Va.
Mrs. J. L. (Docia) Eley, 110 E. 30th St., Norfolk, Va.
Ethel Friddle, R. 2, Stokesdale, N. C.
Mrs. Annie Fultz, Luray, Va.
W. E. Garrison, R. 3, Windsor, Va.
Mrs. T. S. Graves, 218 E. Bragg St., Greensboro, N. C.
C. D. Harton, Henderson, N. C.
J. H. Haizlip, Nederland, Texas.
Mrs. A. E. Hines, R. 1, Wakefield, Va.
A. L. Hook, Elon College, N. C.
Mrs. J. T. Hopper, R. 3, Ruffin, N. C.
Mrs. J. B. Jones, R. 3, Liberty, N. C.
J. G. Johnson, R. 1, Zuni, Va.
J. A. Kagey, R. 1, Edinburg, N. C.
Mrs. H. O. Keck, Altamahaw, N. C.
S. B. Lea, 180 Angier Ave., E. Durham, N. C.
J. M. Lohr, Broadway, Va.
Mrs. T. D. Matthews, R. 2, Windsor, Va.
E. S. Morris, March, Va.
Mrs. J. C. McAdams, Elon College, N. C.
Geo. M. McCullers, McCullers, N. C.
W. A. Newman, 928 Nicholas St., Henderson, N. C.
Mrs. Mary Noblin, LaCrosse, Va.
Mrs. C. W. Parker, 1530 Barron St., Portsmouth ,Va.
Dennis F. Parsons, 5479 Ellis Ave., Chicago, Ill.
Mrs. Lydia E. Pickering, R. 1, Broadway, Va.
Miss Dora Rothgeb, 14 W. Main St., Luray, Va.
Miss Ida Simpson, Burlington, N. C.
Miss Florence Smith, 638 Scott Ave., Greensboro, N. C. (new)
Earnest M. Spitzer, R. 2, Harrisonburg, Va.
Mrs. H. L. Trotman, Churchland, Va.
Rev. G. H. Veazey, Wadley, Ala.
Mrs. M. E. Wilder, R. 1, Lillington, N. C.
Reps Williamson, R. 3, Box 126, Norfolk, Va.

FIFTH SUNDAY OFFERING.

The Southern Convention of Congregational and Christian Churches, in session at Suffolk, Virginia, provided for an offering for the college to be received from every Sunday school in the Convention. The Sunday school and Christian Endeavor Convention of the Western North Carolina Conference elected Miss Julia Woodson as Educational Secretary. The Eastern Virginia Sunday School and Christian Endeavor Convention elected Dr. William Jay as Educational Secretary. The Eastern North Carolina Sunday School and Christian Endeavor Convention elected Miss Margaret Alston as Educational Secretary. I am asking Rev. Everette Neese to serve as Educational Secretary for the North Carolina and Virginia Sunday School and Christian Endeavor Convention and Rev. W. J. Andes for the Valley of Virginia Convention. One duty of these Educational Secretaries is to contact the Sunday schools in the interest of this offering for the college. Should you receive an appeal from these secretaries, I hope that the response may be generous.

This is an appeal to all Sunday schools in the Convention to receive the fifth Sunday offering and forward the same to the college immediately. Your School will be receipted by the college.

The following Sunday schools responded in the last fifth Sunday offering. I trust that there may be an increase in the number of schools contributing this month.

Eastern North Carolina:	
Catawba Springs	$ 3.37
Liberty-Vance	3.84
Morrisville	.50
Mt. Auburn	5.00
Sanford	1.00
Turners Chapel	1.00
Wake Chapel	3.23
Youngsville	1.00
Total	$ 18.94
Eastern Virginia:	
Barrett's	.78
Christian Temple, Norfolk	46.52
Holland	6.00
Holy Neck	4.54
Mt. Carmel	1.02
Newport News, First	8.37
Portsmouth, First	5.77
Richmond, First	3.93
Rosemont	10.00
Suffolk	15.59
Wakefield	1.46
Waverly	3.67
Total	107.65
North Carolina and Virginia:	
Apple's Chapel	2.75
Durham	8.99
Elon College	1.25
Greensboro, First	9.04
Happy Home	3.32
Hines' Chapel	3.90
Lebanon	1.00
Lynchburg, United	3.20
Mt. Bethel	1.01
Union (N. C.)	2.00
Ingram	5.00
Total	41.46
Virginia Valley:	
Bethlehem	.56
Leaksville	2.60
Linville	4.78
Mayland	1.00
Timber Ridge	1.85
Winchester	.86
Wood's Chapel	1.49
Total	14.86
Western North Carolina:	
Antioch (R)	.56
Big Oak	.38
Burlington	12.73
Graham Providence Memorial	2.00
Pleasant Hill	1.15
Seagrove	1.50
Total	18.32
Grand Total	$201.23

L. E. SMITH.

If we are to carry joy into our mature years and fill our nights and days with the buoyancy and hopefulness of youth—we must guard our thought world and keep its atmosphere lovingly clear.

—Chesapeake Christian.

E-D-I-T-O-R-I-A-L

EDITOR
J. O. ATKINSON, ELON COLLEGE, N. C.
ASSOCIATE EDITOR
E. C. GILLETTE
117 W. Forsyth Street, Jacksonville, Fla.
CONTRIBUTING EDITORS
I. W. JOHNSON ELISHA A. KING

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Holy Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and of Church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

IN TIME OF ADVERSITY.

Other pastors and churches, not a few of them, face the same difficulty revealed in the report from our pastor and church at Sanford, Fla., (See "Notes and Personals.") The explanation is difficult to analyze. Why should a church member, who has met adversity, calamity or bereavement, remain away from church services? There are hundreds who do and, of course, they justify themselves. They cannot "pay as they once paid." They cannot dress as they once dressed. They cannot be as cheerful as they once were. On some such account they excuse for staying away from that place, above all places on earth, which offers that which is to be had without money and without price; sounds that note of courage and comfort for all in distress and carries constantly the message of Him who said: "I came that ye might have life and have it more abundantly."

At the very center of the church as at the very center of the life of Christ, is the Cross, the old, rugged Cross, the symbol of Him who suffered all that He might relieve those who suffer, and the sign by which and through which all who are in distress and suffering may conquer every foe of flesh and blood and spirit. Long before He went to the cross, our Lord, with the cross in view, said: "Come unto me all ye that labor and are heavy laden, and I will give you rest." He is the source of rest, a retreat for those who are pursued, a refuge for the needy and the distressed. How to overcome adversity, bereavement and sorrow, constitute the message of the church, and are themselves the burden and the blessing of the church. It was a prophet of God who was speaking the message of the church, "I have satisfied the weary soul and I have replenished every sorrowful soul." (Jer. 31:25.)

Because one cannot pay as one once paid, or smile as one once smiled, is poor excuse, indeed, for staying away from the center and source of that abiding peace, that joy unspeakable, that the world neither gives nor can take away.

J. O. A.

THE STRIKE.

All good and sensible people, employers and employees, deplore a strike. The least that can be said of it is that it is war. It expresses antagonism. It develops animosity. It gives vent to prejudice. It provokes passion. Moreover it is a "house divided against itself." One of the fundamental facts of political economy is that capital is congealed and stored-up labor. It represents somebody's savings from the past. Labor, on the other hand, is capital in the making, or it is intended so to be. Capital represents labor, or service, already rendered, and not expended or exploited; labor draws from capital for its support, with the object in view of creating values—another name for capital. When capital exploits labor, or labor destroys capital, both are consuming unnecessarily that which each may and should enjoy.

The present strike is finding vent in violence, and hindering industry in a time of need. The main difficulty is the contention as to "rights." Strikers maintain that they have a right to strike, also to persuade, and, if persuasion fails, to force others to strike. The contention of capital and State, on the other hand, is that those who are willing to work have a right to work. Hence the conflict in the matter of "rights" and privileges.

All the deplorable features of the strike and violated rights are now becoming apparent. In sections violence has resulted in killing some, wounding others, destruction of property, dynamiting of buildings, and the unleashing of the powers of passion and prejudice. A National Board of Arbitration has been appointed by President Roosevelt, but at this writing little headway seems to have been made and few, if any, difficulties in the way of settlement seem to have been removed. There are thousands of employees as well as of employers who deeply desire and are earnestly counselling peace and an early and amicable settlement. One can but hope and pray that these seekers after peace may soon find the way out. "Blessed are the peacemakers: for they shall be called the children of God." J. O. A.

ANOTHER TEN COMMANDMENTS.

The Federal Council Bulletin points out to what deplorable depths the national life of Germany under Hitler has gone. We are not to understand that all Germany gives approval to this national leadership and ignominy, for there are thousands of German citizens who remain loyal and faithful to the preachings of Protestantism and the practices of the church that gave them security and stability. Read then what is given as "the ten commandments" of Hitlerism as stated by Henry Smith Lieper:

"1. The Church shall be in all essentials one with the State in its purpose.

2. The supreme leader of the Church, as of everything else in the nation, shall be the head of the State—Adolph Hitler.

3. The Church shall not go against the will of this dictator in the choice of its highest officials.

4. The "leadership principle" supreme in the Nazi State, shall apply likewise in the Church, the word of the Bishop of the Reich being the supreme law of the Church.

5. The selection of future pastors of the Church shall be in the hands of the leaders of Hitler youth, who shall say which students are to be admitted to theological training.

6. These future pastors are to come from only one race—the 'Aryan.'

7. They shall likewise come from only one party, the National Socialist.

8. The Church shall no longer be regarded—from a practical point of view—as supra-national and universal, but as a distinctly German institution.

9. The Church shall support the campaign to eliminate from its own life and the life of the nation the race which produced its Lord and the writers of the Bible.

10. The God of the Church shall be officially permitted to be recognized in Germany only if He will salute Adolf Hitler."

J. O. A.

THIS MIND.

"Let this mind be in you which was in Christ Jesus." As Paul uses mind here it means "disposition," "attitude," "inclination." Have in you the "attitude" of Christ Jesus. First, to God. Christ exalted, honored, adored God above all else in heaven or on earth. Second, be humble, for Christ humbled Himself, taking even the form and position of a servant. Third, be obedient. Christ did not seek the easy places, but became obedient even unto the curse and cruelty of death on the cross.

If the world of today could have, or would practice, this disposition, this attitude, we would have a different, a happier, a better world.

J. O. A.

CHURCHES MORE IMPORTANT THAN BANKS.

There is still much difference of opinion as to the value of our modern church. Many people have just quit all association with it. At a time when they need what the church has to give they turn their backs on it. Even though they once had a lot of money in the bank they have lost it now. In such distress the soul needs encouragement and sustaining faith. And of course many thousands of people are finding the help they need in the church.

Dr. J. Dellman Kuykendall, pastor of our important Plymouth Church at Coconut Grove, Fla., preached a sermon recently that deserves wide reading. The title of the sermon is "Mine Integrity." I wish here to reproduce one paragraph as a thoughtful timely message:

"At the risk of being called utterly foolish by practical folk, I cannot but feel that churches are more important, just now, than banks; that schools are more important than factories, that character-forming institutions are more important than race tracks and night clubs. It is important that we should know something about God and good whether we know anything about monetary inflation or not. I feel quite sure that if there had been a little more enthusiasm about religion and education and culture, about the human values even at the cost of a little less enthusiasm for stocks and dividends and labor-saving devices and political and economic theories, we would by this time have made a somewhat closer approach to the kingdom of heaven, and our breadlines would not be so long. There must be something to keep alive the divine flame if man is not to be deflated to the status of the beast."

E. A. K.

THE LIQUOR PROBLEM.

By DEETS PICKETT.

[Excerpts from an address before the Michigan Conference of the Methodist Episcopal Church.]

The only definite and certain thing about the present liquor situation is this: It is going to be changed, changed radically, and perhaps changed sooner than many people think. What this change will be I do not attempt to predict, but it will serve the cause of temperance rather than the interest of the liquor trade. No one claims that the status quo has served the cause of temperance. By "status quo" we mean, as the colored preacher said, "The mess we is now in." We mean what is commonly known as "repeal."

The people, or rather the few of them who condescended to vote on the matter at all, voted for repeal because they were promised that it would promote "temperance." It has not done so; it is generally known that it has not done so. Only the interest in the overshadowing "recovery issue" is holding back the wrath of the people whose sons and daughters are being enticed to drunkenness, whose wives and children are menaced in the streets by drinking drivers. As soon as the people in general see the close and vital connection between the liquor issue and the recovery program, as soon as they realize that the capital which is tied up in the manufacture of drink is paying an astonishingly small proportion of its receipts to labor and the producers of raw material, as soon as they know what is spent at the liquor store is definitely a burden upon the dealer in drygoods and groceries, there will be action.

We were promised that if we repealed the prohibition law there would be fewer drunks, no saloons, more respect for law, less delinquency, poverty, crime, less drinking by young people, fewer accidents in industry and on the highways, less racketeering, and a billion dollars in taxes to relieve the burden of the average citizen.

Every one of these promises has failed of fulfillment. We have been cozened and bejaped, not to say gulled and swindled. Returns from 192 American cities show an increase of 31.68% in arrests for drunkenness in the first three months of 1934 over the corresponding months of 1933. There was a substantial increase as soon as beer was legalized. Saloons are open, frequently in defiance of law, in every section of the country. We have the same old corruption of city politics, the same old alliances between the brewers and the distillers and the grafters, and the same old common front with vice and gambling.

The toll of delinquency, poverty and crime, due to this miserable trade, rises weekly. It is a sight to make the gods weep to see poor, tattered men and women enter saloons to spend relief money given them by the taxpayers for food and clothing. It is a sight to make us all weep to see the liquor trade busily appealing to the young people of the country to begin the habit of drinking alcoholic liquors, fighting to break down the sales resistence built up by a decade of prohibition, feeding the children alcohol-filled candy, displaying for sale tiny bottles filled with whiskey, decorating their advertisements with beautiful girls.

As I have gone over this country I have found one phase of this matter outstanding in the thinking of every father. Americans are appalled by the mounting toll of automobile accidents. The average man is wondering how long it will be before his wife and his children will be buried beneath a shattered wreck because some saloon keeper had a license to sell liquor to a man who perhaps was a good citizen until alcohol made him as dangerous to the public as a wild beast from the jungle.

This whole tragic failure is due to the non-recognition of certain fundamental principles. I want to outline them briefly.

First. Alcohol is a habit-forming drug. It is absurd to talk about the temperate use of a drug which is habit-forming. No one ever began the consumption of liquors with the idea of being intemperate in their use, and yet it is estimated that one man out of three who begins to drink will become an alcohol addict. The simple truth is that the temperate use, by the very nature of the commodity, tends to become intemperate use, and that intemperate use tends to become habitual. We can only change that by changing the chemistry of alcohol.

Second. Alcohol has an affinity for the brain. It suspends the higher functions first, in inverse order of their development in the individual and the race. It is therefore an enemy to civilization and a friend of the jungle. It is a counter-evolutionary force. It interferes with the adaptation of man to the modern environment and it will destroy civilization unless civilization destroys it.

Third. Alcohol directly affects the central nervous system. Thus this principle is closely related to the second. It interferes with automatic responses which become ever more important with the increasing complexities of life and the development of the machine age. Two bottles of beer will not make a man drunk, but they will make him an unsafe automobile driver. Ten times as many accidents are caused by drinking as are caused by drunkenness.

The fourth fundamental principle is this: that alcohol is alcohol no matter whether you get it in whiskey, beer, wine or cider. Perhaps the greater dilution in beer slows up absorption to a certain extent, but it will be absolute folly for us to ignore the fact that there is a tremendous amount of beer drunkenness in the country today.

The fifth fundamental principle is that consumption of liquor is always in proportion to the facilities for its display, trade promotion and distribution, and that the consequences of drink are in direct proportion to the amount consumed. Anything which reduces the consumption of drink is a temperance measure; anything which increases it is an anti-social and anti-temperance policy.

Underlying these fundamentals is one outstanding fundamental which lies at the very heart of every consideration. It is this: *the interest of the liquor trade and of the nation are incompatible.* Whatever is done in cooperation with the liquor trade and to increase its prosperity is a direct blow at the people. When we found our governmental policies upon that fundamental truth we will be getting somewhere and not before.

Now what are we going to do about this? A proper program divides itself naturally into two sections: the first, political; the second, social. The church is told to "educate." But the government is so much mightier than we and its policies so much more significant that we cannot proceed with a social program without consideration of the government's program. There can be no justification for trade promotion of the sale of a habit-forming drug. It is one thing to permit the satisfaction of an existing demand; in is quite another to permit the creation of demand. So the first item in our public program should be "No Liquor Advertising."

The second suggestion we should make the government is this: cut the profit on drink, not the taxes. The profit motive is at the bottom of half of the mischief. Take the profit out of the sale of drink and you will take the fun out of it for the liquor industry.

The third suggestion should be: really protect the dry states. The 21st Amendment promised it. We expect it.

I wish that the United States Government and the various states would use some of the public receipts from the liquor trade to warn the people against alcohol. This is being done in Sweden, in Russia, and in England, and it might well be done here. The truth is that the two systems we now have, license and state control, are not being used up to the limits of their own possibilities for temperance. In England the public houses cannot open until 11 o'clock in the morning and they must close at 11 o'clock at night and there is a compulsory two hour closing in the afternoon. In that country the educational authorities have published notable public documents telling the truth about alcohol. In Sweden temperance lecturers are subsidized by the state. In Russia there are signs over the liquor shops, "Vodka sold here but we advise you not to drink it." That is in sharp contrast to the situation in the United States.

In our educational movement against drink we might proceed along the following lines:

Investigate the results of repeal; study every liquor system in the nation; point out the weaknesses and fallacies in federal and state policies; get all the facts and compare them critically. See that the facts get to the people.

Produce well-rounded educational material adapted to each age group and reach them through our churches, particularly promoting study classes for adults and adolescents in every church.

I want to make a plea here that we unite for remedial action with good citizens who do not believe in prohibition. We have never questioned the honesty of opinion of millions of people who are opposed to that policy. It is not necessary for us to give up our own fundamental convictions in order to go along with them as far as we believe we can go in the interests of temperance. Most of them are dissatisfied with the present situation as we are. Let us then join hands in behalf of every policy on which we can agree and having done so, proceed further in regard to those matters concerning which common agreement is not possible. Despite all of the charges made against us we are not fanatics. We realize the difference between the moral validity of a policy and its political validity. We know that Rome was not built in a day. But we do know that it was built by builders who never stopped building until it was built.

This country is menaced by an attack upon morals all along the line. Gambling is being legalized in many states. It is even proposed that we have public lotteries. Segregated districts for the toleration of vice are being established in some cities. I want to serve a warning now that Protestant Christianity in this country has not lost its conscience, that the men who think it has been hamstrung deceive themselves. The commercialized debauchery of America will meet the Christian church in opposition at very point. We are going to pass down to our children the precious heritage handed to us by our forefathers and pass it down undefiled. In every important American community there is a church at the crossroads. Faithful bands of women in ten thousand towns and cities meet monthly to consider the moral interests of the country. God is still in His Heaven and we follow His leadership in utter confidence of final victory.

Be glad of life, because it gives you the chance to love and to work and to play and to look up at the stars.—*Henry Van Dyke.*

CONTRIBUTIONS

SUFFOLK LETTER.

Dr. W. W. Staley gave some young people this advice: "Eat moderately, sleep regularly and work hard." Coming from a great man of wide observation and rich experience these simple rules are rich in wisdom and spiritual suggestion. Dr. J. E. Rawles, in closing a great address delivered to the Sunday school classes of the Suffolk Christian Churuch during August, also uttered a splendid thought in these words: "God's greatest gift to man is life; the greatest physical blessing is health; the greatest aid to health is righteousness."

Both of these great men touched a vital need in the life of man to-day. Paul said: "Know ye not that ye are in the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." (I Cor. 3:16-17.) If a man is the temple, the dwelling place of God in the earth, it is essential that he shall regard his body in the light of that high honor and spiritual privilege. A man should stand under the canopy of the twinkling stars and think of the Creator who holds these measureless heavenly bodies in His hand, and remember that Divinity reposes in human flesh and blood, brawn and brain, mind and spirit.

It is sobering to be reminded that one cannot escape from the Divine presence of infinite love. Every human body should be as sacred as any holy temple dedicated to the worship of God. All church buildings and temples of worship should be neat and clean and in keeping with the holiness of God. And all human bodies should be physically fit for fellowship with the living God. Therefore it behooves man to know and practice the simple rules of living which will be conductive to long life, good health and efficient service.

Food, rest, work, righteousness—these four points are designated as fundamental in human life. Eat moderately and wisely. The development and power of the human body depends upon elements found in food. Science has discovered many valuable lessons and methods concerning eating. In normal people the taste and appetite will serve as a guide in eating. Dr. Staley's suggestion, "eat moderately," is one explanation of his own long life. Dr. Staley was not a robust man. He was cautioned about having tuberculosis in the beginning of his ministry. Yet he lived long and missed only a few preaching appointments in his life. The control of his appetite prolonged his useful life. In this day when so many appeals are being made to young people to become gluttons and addicts to the use of wine, beer and strong drink, the church needs to be aggressive in teaching fundamental lessons about eating and drinking.

Rest, sleep—is as important as eating. The human body is wonderful in endurance and potential power. But it must have rest. Sleep is the normal method of rest for the body and mind. It is nature's sweet restorer. Many of the social activities of the present time rob people of precious hours of sleep. There is an old saying, "Early to bed, and early to rise, makes a man healthy, wealthy and wise." The essential truth in that old saying can be summed up in these words—regular hours of sleep are conductive to health, business and mental development.

But work and righteousness are twin angels which direct man to higher thinking and nobler living. What a privilege it is to work. Above all what a joy to be a partner with God, a fellow-laborer, in working righteousness. To be able to work is the glory of humanity. To be willing to work with God and for God is the highest privilege of life. Be busy. Go into the vineyard and find a place to work. The harvest is plenteous but the laborers are few.

I. W. JOHNSON.

THE LOCAL CHURCH.

The Congregational and Christian churches of this country function as a whole through, what we call, the General Council. Through the General Council, we function as a denomination. We have our headquarters, our national offices, our boards, departments, commissions, committees, etc. Some of these departments are judicial and others are promotional. They, all, have financial requirements and they, all, look eventually and finally to the local church for funds necessary for the execution of their respective programs. The local church has its own program and demands, which should be given due consideration by all denominational agencies in forming their programs and preparing their appeals for funds, which, in the final analysis, comes direct to the local church as a separate unit. All denominational interests, however, are of great concern to the local church that is loyal and wishes to do its part. Boards, commissions, committees, etc., are simply mediums through which the local church expresses itself and carries on the work of the Kingdom in the broader sense.

In these trying days, the local church has tremendous burdens to carry. First of all, the majority of them have programs and financial requirements that tax their ability almost to the limit. So many expanded rapidly during the days of apparent success but to find themselves in the midst of depression with demands that they are unable to meet. With debts that cannot be paid in full and with appeals for money for the larger work of the church constantly coming, there is a tendency for the local church to become discouraged and to feel that the task is impossible. Such an attitude, however, is not a part of Christianity. It does not belong in the category of christian faith. But rather, it is a challenge to believing hearts and courageous souls. We must recall the promises of God and rely upon the same, remembering that it is the Lord God, Himself, that giveth us power to get wealth.

In this particular season of the year, every local church should begin to consider its obligations, locally and otherwise, should carefully consider its constituency, should ascertain as nearly as possible the financial strength of its combined membership, and should see, then, what the local membership could reasonably be expected to contribute. In an article of this kind, I am not unaware of the spiritual needs of the church. That is granted. But I am also aware that the material liberality of a church is a fairly good index to the richness or poverty of its own spiritual experiences. The financial obligations of the local church of necessity rest upon the individual member himself; and, if the church is to contribute to the adequate support of local and denominational interests, every member should have his share in such support. The average church member will not do his full duty unless he faces that duty in counsel with his brethren in the common cause.

Perhaps the most successful movement in enlisting the individual and his resources in the work and requirements of the church is the *Every Member Canvass*. Several years ago, this method of church financing was inaugurated by the Layman's Missionary movement and has done more to revolutionize the local church and to acquaint it with the larger interests of the Kingdom than any other movement that has yet come to us. The local church is facing salary payments, conference apportionments, money for repairs, and denominational askings. A careful survey of the entire membership and a systematic approach, personally and individually, to every individual member will prove entirely satisfactory in the majority of cases. I want to strongly recommend and urge every church in our Convention to plan and make the *Every Member Canvass* for the church's own development and for the advancement of the church as a whole. Every member of the church should make his contribution out of gratitude and as an act of worship; and, from the total contributions of the local church, the needs of the church as a whole should be met.

Missions, benevolences, evangelism, christian education, schools, and colleges all need support. Naturally, I am interested in education and definitely in Elon College. I need not emphasize the needs of the college. This has been done over and over again. But I would call your attention to the fact that, according to the Convention's action, every Sunday School in the Southern Convention is requested to make a special offering for the college on the fifth Sunday. If every School in the Convention would comply with this request, it would be of great benefit to the college. I am happy to report that the present college year has started off most satisfactorily. We have a splendid faculty and an excellent student body. To date, we have enrolled 325 students, which is practically 100 in advance of last year's enrollment. With these conditions of the college, all who are interested should be encouraged and should endeavor to give a more wholehearted support to the institution than we have yet done. September 30th happens to be another fifth Sunday. Brother Pastor, and Mr. Superintendent, won't you please give us your cooperation that this offering may be the largest yet received?

L. E. SMITH.

THE LOOK OF FAITH.

When God gave Noah the specifications for the building of the ark He told Noah to make one window and it seems to be a generally accepted fact that the view from the window did not look down upon the devastation of the earth but upward toward heaven. Noah had to look up for there was no other way to look. God never meant for man to look down in dejection but He did mean for man to look up in faith. When Peter walked on the water to go to Jesus he got along well until he looked at the roughness of the waves which caused his faith to waver. We need to get the lesson which these characters learned and apply them to ourselves. God has provided a way to escape in these troublous times and Isaiah gives us the words of God: "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." Looking unto Him we can be saved from sin and from the cares of this world. The outlook may be dark but the uplook is bright for God is still on the throne and will not permit the evil to overthrow us if our trust is stayed in Him. "Our Lord's great heart of love was broken by sorrow because those whom He came to save would not trust Him. But those of us who have really trusted the Lord know, as no others can, the meaning of protection, safety, assurance, joy, and we can say with the dear old

Scottish saint, Samuel Rutherford: 'We creep in under our Lord's wings in the great shower, and the water cannot come through those wings." We can look to God's promises to be performed for He is able to do exceeding abundantly above all that we ask or think according to the power that worketh within us. Someone has said that every promise is built upon four pillars: God's justice, which will not suffer Him to deceive; His grace, which will not suffer Him to forget; His truth, which will not suffer Him to change; His power, which makes him able to accomplish. Our part is to have our wills in full submission to His will that He may work out His perfect plan in our lives. "What is Christian meekness? Meek endurance and meek obedience. The accepting of God's dealings however they may tear or desolate our hearts, without rebellion or resistance, without murmuring, without sulking, is the deepest conception of the meekness which Christ pronounces blessed. If we have any claim to this benediction, we must earn it by accepting our sorrows; and the accepted sorrow becomes a solemn joy, or almost akin thereto." But not alone for our own good should we look upward in faith for someone is watching each of us who profess to be the children of God whether we thing we are worth noticing or not and our spiritual thermometer either helps or hinders someone else. A recent remark brougth this forcibly to mind. It was made by one who was beginning to understand the meaning of victory over the triune enemies of mankind: the world, the flesh, and the evil one. One member of the family who made a profession of salvation, was out of victory and was manifesting it in such a way that this weaker brother felt it and he said, "I do not feel the same as I did," speaking of his spiritual condition. Oh, how we need to fight the good fight of faith and keep looking up to the Author and Finisher of our faith who can ever keep us in His victory where we need never know defeat. Why should we weep and repine? Why should we bear our troubles as though they were ours alone? We distrust Christ when we cling to our troubles and will not let Him bear them for us. We must do our human best and trust God's wisdom; waiting His time of deliverance. Give Him the burdens and take His comfort.

"Mine to follow even blindly
Thine, O Christ, to go before.
Mine to try to scale the barrier
Thine to fling an open door.
Mine to smile in face of failure
Thine to gladden my defeat.
Mine to kneel and drink of Marah
Thine to make its waters sweet.
I will follow Thee, my Saviour,
Thou hast shed Thy blood for me
And though all the world forsake Thee
By Thy grace I'll follow Thee."

W.

FLORIDA MINISTERS' CONVOCATION—1934.

Place—

Ponce DeLeon Hotel at DeLeon Springs, the place which was so much enjoyed last year. It is a delightful place for such a meeting and the fellowship of the Convocation last year surpassed that of any previous meeting. Mr. Porter has offered us the same rates, $2.00 a day for board and room, and we hope that every Congregational minister in Florida will be there, and we would enjoy it if the brethren would bring their wives also.

Dates—

Beginning in the evening of October 1st, and extending through breakfast on Thursday, October 4th. It is hoped that all will remain through, that there may be no loss of fellowship and interest to the end.

Program—

Rev. Enoch F. Bell, D. D., Editorial Secretary of the American Board is to be our guest speaker and leader of the seminar discussion this year. Dr. Bell has been the able editor for the American Board for a number of years and is the oldest secretary in point of service. He has chosen for the subject of his addresses, and for the seminar, the following: "An Editor Looks at Modern Missions," with the following sub-topics: 1. "Modern Missions and Social Action;" 2. "Modern Missions and World Peace;" 3 "Modern Missions and Evangelism;" 4. "Modern Missions and the Printed Page," (or publications, publicity, etc.) 5. "Modern Missions and Administration."

For the secondary series, the committee has asked Dr. Gillette to conduct a series under the general topic "Our Fellowship in Service," in which series there will be the participation of several, treating of very practical and pertinent subjects, such as "The Vital Values of the General Council;" "The Preaching Mission;" "Our Fellowship with the Youth of our Churches," led by Miss Coghill. There will be problems of missionary promotion with plans for the visit of Secretary Donald Adams of the Layman's Committee. Rev. Frederick Hold will give an account of Summer School experiences at Chicago. There will also be a luncheon and meeting of the directors of the State Conference. All of these will indicate an interesting, vital and inspiring Convocation.

FRANK ATKINSON.

LOADED.

At the close of our revival at Pleasant Ridge (Randolph) August 31st, the pastor and his family were very generously remembered by the good people of this church and community. Among the many things brought were flour, lard, sugar, canned goods, fruits and many other articles too numerous to mention. Our car was loaded to its capacity, though it seemed glad with us to bring its good load home.

The Pleasant Ridge people are a mighty good people to serve. We hope and pray that the Lord will supply all their needs according to His riches in glory through Jesus Christ our Saviour.

J. FRANK APPLE.

OXFORD BIBLES *for* EVERY NEED

"The Oxford Bible is the Bible par excellence of the world"

THE HOME BIBLE

A Family Bible in Handy Size

An extra large type Oxford Text Bible, containing also, a family register and 12 beautifully colored maps. Size 9 x 5½ inches.

Specimen of Type

16 The LORD *is* King for ever and ever: the heathen are perished out

Nos.
01600 **Superior Cloth,** round corners and red edges ---------- $2.75
01608 **French Morocco,** limp, round corners, red under gold edges, headband, book-mark ---------- $4.75

The JUNIOR'S Bible

Self-Pronouncing

With 4,000 Questions and Answers, carefully selected "Aids to Bible Study," 16 beautifully colored and 15 black full-page illustrations, 6 colored maps and a presentation page. Children may readily pronounce correctly difficult Scripture names, as this Bible is self-pronouncing. Size 7 x 4⅞ x 1¼ inches.

Type in Junior's Bible

2 Take the sum of all the of the children of Is'ra-el, years old and upward, thro

No.
1815 **French Morocco** leather, overlapping cover, round corners, red under gold edges, headbands and book-mark. Make some child happy with one of these fine Bibles ---------- $2.95

Child's ILLUSTRATED Bible

The beautifully colored illustrations in this new Bible are a delight to the children. It has clear, readable type and yet it measures only 5⅛ x 3⅜ inches.

Specimen of Type

2 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.
10 Mercy and truth gether; righteousness kissed *each other.*
11 Truth shall sprin

No. 02112. French Morocco leather, overlapping cover, round corners, gold edges $2.50

Pocket REFERENCE Bible

Has over 50,000 center column references. Measures only 6¾ x 4⅝ inches. (A splendid gift for a young lady.)

Specimen of Type

9 Behold, [a]O God our shield, and look upon the face of thine anointed.
10 For a day in thy courts *is* better [1]
[a] Gen. 15. 1. [b] Ps. 56. 1. & 57. 1. [2] or, *all*

No. 07523x French Morocco leather, overlapping cover, round corners, red under gold edges ---------- $3.25

Concordance Edition

Type and size as No. 07523x, but with a Concordance, subject index and dictionary of Scripture names. An excellent edition for students and Christian workers **No. 03272x**--- $5.00

OUR LEADER

Oxford Concordance Bible

Self-Pronouncing

This beautiful Oxford India paper edition is indeed the ideal Bible for the student, preacher and evangelist. Each proper name and difficult word is divided into syllables and accented, and though printed with large clear type, the volume measures only 8½ x 5½ x 15/16 inches.

Specimen of Type

8 ¶ [2]Jŏ-hŏi'-ă-chĭn *was* e years old when he began t

No. 03671x. Fine Grain Morocco leather, overlapping cover, leather lined to edge, silk round corners, red under edges, silk

hea

A UNIQUE GIFT BIBLE

With Basket Weave Binding

The Antique brown calf leather binding has a basket-weave grain, and button clasp. Has overlapping cover, art silk lined, with red under gold edges. With references. Printed on Oxford India paper. *Type as Pocket Reference Bible.* $5.50
No. 03255x

As No. 03255x, with concordance.
No. 03276x ---------- $6.50

Oxford TEACH

Have over 50,000 center column [illegible]s, 300 double-column pages of up-to-date helps conveniently arranged in alphabetical order. Also 32 full-page illustrations, and an indexed atlas of the Bible with 15 beautifully colored maps of Bible lands.

Easy-to-Read-Edition

Size 7¼ x 5 x 1⅜ inches

Specimen of Type

14 Like sheep they are laid in grave; death shall feed on th

Nos.
04453. **French Morocco** leather, overlapping covers, round corners and red under gold edges. A durable and handsome Bible ---------- $4.35

Oxford India Paper Edition

Only one inch thick.

0773x. French Morocco leather, overlapping covers, round corners, red under gold edges, headbands and book-mark. A beautiful gift edition ---------- $7.00

RED LETTER Edition

Same size and type as style No. 04453, with same references and helps, but with all the words of Jesus Christ printed in red. White paper edition **No. 05453. French Morocco** leather, overlapping cover, round corners, red under gold edges ---------- $5.00

The Oxford imprint in a Bible guarantees satisfaction

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary*

CHRIST AND THE NEW ORDER.

Bishop George Craig Stewart of Chicago has not drawn too keenly the alternatives in the following declaration:

"Christ or Lenin—Christianity or atheistic communism—thus Generalissimo Chiang-Kai-Chek views the critical situation in China. He is not alone. It is the crisis in every nation; either a Christian order of society based upon the infinite worth to God of every individual, and a brotherhood of man realized because the incarnate God Jesus Christ is Son of Man and brother to all; or class warfare based upon a mechanistic conception of life, a deterministic theory of history, an utter degradation of man and a complete denial of God."

Because of this alternative Bishop Stewart calls to our attention the importance and the need of the Laymen's Missionary movement in these words:

"In such an hour the Laymen's Missionary Movement is a rallying cry to Jesus Christ and His good news of God and man to a world which He seeks to win through the faithfulness of His disciples; a world which needs Him and needs Him badly and quickly."

Pastors and laymen can and should bear these facts in mind in their preparation for *Men and Missions Sunday*, November 18, 1934. Speaking of the program and the service, the chairman of the Movement says:

"These programs for Men and Missions Sunday, and the Community Men's Dinners to be held on Thursday, November 15, or another convenient date, are designated to be educational and inspirational. Every pastor is asked to preach a sermon suited to the purpose of this observance.

Where the order of service permits have a layman make a four-minute address at the morning service and also at the Sunday School assembly and the men's class.

A missionary hymn by a male quartet or chorus is always appropriate. Special advertising and telephoning will he helpful. Use the newspapers."

Is your pastor planning for Men and Missions Sunday? Some of our pastors are, we know.

J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING SEPTEMBER 15, 1934.

Sunday Schools.

Previously acknowledged since September 1, 1934	$ 57.16
Hopedale, Burlington, N. C.	1.00
Linville, Va.	4.36
Mayland, Broadway, Va.	1.00
Whistler's Chapel, Quicksburg, Va.	.50
Mt. Auburn, Manson, N. C.	3.00
Holland, Va.	5.00
Henderson, N. C.	2.80
Zion, Sanford, N. C.	1.24
Morrisville, N. C.	2.40
Leaksville, Luray, Va.	1.67
United Christian, Lynchburg, Va.	10.61
Spring Hill, Waverly, Va.	.81
Union Grove, Seagrove, N. C.	.51
Total	92.06

Individuals and Churches.

Previously acknowledged	38.42
Morrisville, N. C.	.50
Piney Plain, Raleigh ,N. C.	5.35
Ebenezer, Morrisville, N. C.	4.00
Total	48.27

Specials.

Previously acknowledged	28.50
Mrs. Siddie Boozer, Ohatchee, Ala.	1.00
Miss Anna Jim Boozer, Ohatchee, Ala.	1.00
Total	30.50

Coin Card Offerings.

Previously acknowledged	4.00
Mt. Auburn S. S., Class No. 2, Manson, N. C.	1.00
Total	5.00

Summary.

Previously acknowledged since September 1, 1934	128.08
Total offerings week ending September 15, 1934	47.75
Total to date	175.83

J. O. ATKINSON, *Sec'y.*

A ONE-MAN MISSION.

By MISS D. P. CUSHING, *News Editor.*

A one-man mission—that's Rev. Frank Cary of Otaru, Japan, who managed to get born in the U. S. A., but aside from that important event and a few collegiate years at Amherst and Oberlin, he has spent his whole life with and for the Japanese. He is another "son of", for his father was Dr. Otis Cary, for forty-two years in Japan. The name of Cary stands high in the missionary annals of the Kingdom of the Rising Sun.

Christianity has planted itself more or less successfully in the great cities of Japan whose names are familiar to us: Yokohama, Tokyo, Osaka and Kyoto, but the smaller cities and the rural districts are still almost virgin fields. In one such smaller city, with an immigrant problem of its own, Frank Cary has been working shoulder to shoulder with his Japanese colleagues. He tours the country, and also aids in superintending the churches, and organizes and fosters student clubs. One such group has been named the "Pilgrim's Club," and last year observed its tenth birthday anniversary with a membership roll of 180. Many fine Christian men have gone out from this club.

The interruptions that come to an "all round" missionary like Frank Cary, are legion. If he trys to pound out a letter home on his typewriter he will probably be interrupted a dozen times, including appeals for work and many other requests for advice and assistance. Unemployment and business depression have struck hard at Japan during the past year or so. Mr. Cary has helped in every way possible to ease the situation in Otaru but, he says, "It is disheartening to feel that any relief we give is only superficial."

"People today in Japan," says Mr. Cary, "are talking rural problems." The pastors of the Christian churches are taking an active interest in work along this line. Late last spring a disastrous fire broke out in Hakodate and destroyed for the third time in 35 years the little Kumiai church. Mr. Cary was one of the first from the outside to reach the stricken city. Later he was active in securing aid for the members of the church who had lost everything except what they could gather in their hands.

OUR MISSIONARY YEAR.

Our Southern Convention missionary year, financially, closes with August 31st, begins with September 1st, each year. It is gratifying to report that while we have not reached the high level of years of plenty, we have, at least, started upgrade again, happily and hopefully. The Mission Secretary reports that while the missionary offerings through its office, from September 1, 1932, to August 31, 1933, were $14,396.50, the offerings from September 1, 1933, to August 31, 1934, were $16,680.05, thus showing an increase for the year over that of the previous year of $2,283.55. Our average for ten years prior to last year was something over $20,000.00 per year, and so while we have started on the upgrade and the hopeful increase, we have not yet reached the average. With conditions improving and with the prospect before us of achievement for Christ and the Church, the increase should double that of the past year, and thus bring us to a ten year average at the close of the year, August 31, 1935. When it is recalled that our work principally has been that of paying debts that were contracted by our mission churches in times of plenty, and keeping mission points going already planted, this is a commendable increase. Debt paying, and the discharge of obligations, are not a very powerful dynamic in the matter of voluntary contributions. When there are new enterprises with prospects and privileges and promises looming before one, it is easy to secure funds.

Let it be said in passing that we have never known a single missionary venture to be made at home or abroad but that there were those somewhere to criticize and to find fault. Members in the churches and those who have church privileges are usually the quickest to criticize. Many feel that any venture, while yet small, is a failure. While the missionary work is a work undertaken for the good it can do, even many church members, some members of Mission Boards, and pastors, are always inquiring what are we getting out of it. This writer has never seen a missionary work started and carried on in a most needy and destitute place, yet, however, much good it is doing for the relief of the needy and the destitute, but that there were those who were declaring that many other places would have been more opportune, and there were greater privileges elsewhere and we could have invested our money somewhere else with so much greater results, etc.

In our home missionary work this year, we have most encouraging reports from Rev. and Mrs. R. T. Grissom, our workers in Carroll County, Va., who have thrown their very lives and all their Christian zeal into the work of helping to lift whole communities by the power of the gospel. There are those, of course, who naturally say "we could do more elsewhere." So be it! Had we started elsewhere, those same individuals would possibly be saying, "they could have accomplished more good at some other place."

Rev. W. T. Scott, our earnest and capable pastor at Winston-Salem, has labored with intelligence and zeal, having put on a most constructive program—having built, completed and dedicated a house of worship the past year and having brought together a most loyal and faithful group of workers and a growing church membership in North Carolina's biggest city. He may not have accomplished much in the eyes of some others where big things are done in a few days and, of course, there are those who feel that the Home Mission Board should go elsewhere and do a better work, but, thank God, there are those who, acting in the best light and leadership before them, are willing to plant, and to water, and to stand by even in the face of doubt, hesitancy and

criticism until a work is established for church and for God.

We have never built as large a church, nor as quickly, at Ocean View as we might have built possibly, nor as some others would have built, nor as we ourselves could have built elsewhere, maybe, but somehow at sometime in the past we were led to start a work there. The best report of the years of our work there came in from the efforts of last year. No, the work is not perfect, is not complete, is not spectacular, but it is a work done to help a consecrated group of faithful and loyal self-denying men and women who wish a church established that the gospel may be preached to those who come and go to and from this resort by the sea. Yes, we might have begun a work elsewhere that would have grown faster, that would have paid back more in cash and possibly shown larger returns in membership. And so there are those who are ready to criticize and to hold aloof and to say "we had better spent our money elsewhere." However, having begun, there is no turning back as long as there is an opportunity, an open door and a great privilege. We should bear in mind the words of Paul who said: "A great door and effectual is opened unto me, and there are many adversaries." Paul did not say he would give up because there were adversaries, but would press on through the open door. And so of all mission money that is expended and of all mission efforts that are begun, this writer repeats that he never saw a work begun for God and righteousness but that there were those who were ready to criticize and to declare that "money could better spent elsewhere."

Our mission work the past year has helped in keeping churches opened that in all probability would have closed before the year was gone, and has prevented missionaries from being called home who would have had to come. And so we face the new year regretting that so little was accomplished, but rejoicing that more was accomplished the past year than in some previous years, and that through faith we will enter the open door seeking to give the gospel of the Son of God to those who are in need and to those who perish without it. J. O. A.

"WHY MISSIONS ANYWAY?"

By Dr. William A. Hill, *of New York.*

The missionary enterprise was born in the heart of a loving God and became regnant in the life and teachings of Jesus Christ. The Bible is a missionary book. The Old Testament reveals the missionary motive and the New Testament is essentially a missionary document. The birth of Christian Missions is coincident with the birth of Christianity. The emphasis on missions is not a corollary of religious education; it is fundamentally at the heart of religious education. It is not a later acquisition to the New Testament, but an elemental part of it.

In the local church, distinctions are sometimes drawn which seem to make it possible that a man can be a Christian and yet be non-missionary. This is impossible, because the two are mutually exclusive. It is a fundamental error to think of missions as an aspect of religious or social education because it is comprehensive of them. Any definition of missions that is less inclusive is not in accordance with the New Testament emphasis and program. A wise Christian statesman once said, "Our interest in missions measures our Christian character; our knowledge of missions measures our Christian efficiency."

Is it possible to delete missions from the porgram of the Christian church as something irrelevant or secondary? No, not without deleting the choicest parts of the New Testament itself. Suppose we delete missions from the New Testament. We would take out the Sermon on the Mount; the prayer in Gethsemane; the Lord's Prayer; the Great Commission; such parables as the Prodigal Son, the Good Samaritan, and others. We would take out the Book of Acts, because it is the record of the missionary outreach. We would have to remove the Epistles because they are letters of missionaries to the churches back home. Other choice sections of the New Testament would have to be removed and we would have left not only a warped, but an untrue picture of Jesus' life, his message and his comprehensive love for men,, women and children everywhere.

This relationship is set forth admirably in the following paragraph: "Christianity is fundamentally missionary. By this we mean that the missionary ingredient is an original, essential, necessary and indispensable major element in it; that the missionary spirit is no off-shoot or by-product, but belongs to the very central core of our religion; that Christianity is not itself without it; the professing Christian who does not see and feel this, has yet to learn what real Christianity is."

"IN LANDS ACROSS THE SEA."

By Dr. Wm. W. Reid, *of New York, N. Y.*

To take a little child from an African heathen kraal; to teach him the three r's, and something of the Heavenly Father's love; to teach him to think clean, to live clean; to lead him step by step until he faces the world with Christian courage and strength, until he establishes a Christian home that becomes the ideal of his fellow villagers: *That is what I do when I give to Foreign Missions through my Church!*

So to love the backward races that we see beneath dirt and sores and ugliness the beauty that God meant to be in their lives; to replace that dirt and ugliness with the smile that comes with a knowledge of God and of His kindly world; to heal and develop that body and soul that they become a fit temple for man and for God: *That is what I do when I give to Foreign Missions through my church!*

To school the son of a witch doctor so that his hand becomes that of a skilled surgeon; to school the son of a fetish priest so that he becomes an apostle of Christ to his own people; to school the son of a Chinese classical scholar so that he becomes a professor of modern science of philosophy; to school the son of an outcast thief so that he becomes mighty in power for a righteous cause: *That is what I do when I give to Foreign Missions through my church!*

To send illiterate outcast villagers, to men busy with the gathering of gold in city marts, to scholarly Moslems, Hindus, Buddhists, Confucianists, to myriad thousands unsatisfied of heart; to send them Life in the person of the missionary living and serving in the village; through the missionary to point them to the Great Master Life, Jesus Christ Our Saviour, Their Saviour: *That is what I do when I give to Foreign Missions through my church!*

To gather little groups of believers into churches; to help support and administer those churches until they grow in strength and self-dependence; to gradually withdraw from their control as they in turn become self-governing, self-supporting, self-propagating; to stand by them as they attempt to build Christian civilization, with friendly counsel, with material aid when required, and with the gift of our choicest sons and daughters: *That is what I do when I give to Foreign Missions through my church!*

To take the serf and peon, "chattel to be sold with the land," to lift his yoke and keep him on the holy soil as master tiller and owner and lover of the earth under God; to teach him to make waste deserts yield harvests to the glory of the Master Gardener and to the appeasing of the hunger of the world's underfed: *That is what I do when I give to Foreign Missions through my church!*

NEWS ITEMS.

At 1 o'clock on the afternoon of Wednesday, March 12th, thirty-four members of the Woman's Home and Foreign Missionary Society of the Rosemont Christian Church gathered at the home of Mrs. L. C. Ferebee, and were served with a most attractive and delicious luncheon, which was greatly enjoyed by all present.

At 2 o'clock the president, Mrs. O. S. Mille, called the meeting to order, and the hymn, "Work For the Night is Coming" was sung, followed by a prayer by Mrs. Mills.

After a short session of business, during which mite boxes were opened, furnishing an offering of $26.00, and $5.40 in dues, the meeting was turned over to the Superintendest of Spiritual Life, Mrs. H. E. Roane.

This program consisted of a reading and exposition of a portion of Scripture by Mrs. H. R. Morrison, a solo sung by Mrs. T. M. Rust, accompanied by Mrs. J. F. Morgan, and a series of short prayers in which every member took part.

Mrs. Morgan gave a very interesting and inspiring synopsis of the last chapter of the Study book, "The Challenge of Russia."

This meeting was dismissed by repeating the Lord's Prayer in unison.

They have at later meetings been taking up the study of the book, "The Never Failing Light."

This society takes much pride in being able to raise their apportionment entirely by free-will offerings.

Mrs. H. C. Hedly is the secretary of this group of loyal workers.

The Liberty Spring Woman's Missionary Society has been busy under the leadership of Mrs. R. E. Parker. They have their society divided into circles and each group is doing a fine work. Circle No. 2 gave a lawn party Thursday evening, August 2nd on the lawn of the church, where many good things were offered for sale. At 8 o'clock the crowd gathered in the church for a musical program, followed by an address by Rev. R. A. Whitten of Portsmouth Christian Church. Mr. Whitten gave a very inspiring address, his subject being, "A Handful of Dust."

A nice sum was realized and a fine social time was enjoyed.

The North Carolina Woman's Missionary Conference meets with the First Christian Church, Greensboro, N. C., on Thursday, Oct. 18, 1934.

Mrs. C. H. Rowland, *Pres.*,
Mrs. W. P. Lawrence, *Sec.*

Greensboro, N. C.
Sept. 17, 1934.

NOTICE.

The Eastern Virginia Woman's Missionary Conference will meet with the Liberty Springs Christian Church, Friday, October 5th. Morning session will open at 10:00 o'clock.

A most cordial invitation is extended our ministers, and friends of the conference. Each society is urged to exert every possible effort to make this m..ting the best in our history.

Mrs. L. W. Stagg,
Secretary.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

Rev. F. C. Lester, *Editor*, 505 S. Main St., Norfolk, Va.

HOW CAN YOUTH HELP BUILD A NEW COMMUNITY?

Youth can help build a new community by identifying itself with the manifold activities characteristic of such a community. In the first place, youth should realize that there is a similarity of temperament between itself and the community. Both are in the stage of development where enthusiasm, indefatigable energy, and idealism are the dynamic forces of existence. The community, too, is in the period of youth, and the young people in the community feel that congeniality of spirit, that identity of character which links them to the community. They feel that they are growing up with the community and that the welfare of it will be a factor in their happiness while living in it.

With the foundation of enthusiasm and idealism to start with, the youth of the community can help build it up by supporting the forces of law and order, there will be a greater degree of safety of life and property. The result will be a growing reputation of the community and more law-abiding citizens will want to make their homes in that peaceful place. A disrespect for law will attract disreputable people, and even gangsters, and racketeers, while a respect for law will discourage such denizens in the community. Thus the establishment of law and order is a basic requisite for the growth of a community and by the cooperation of youth great help will be obtained in such activities.

Speaking of cooperation—isn't that the real necessity after all—helping others to carry out their plans? You might say, "There is often a misunderstanding between the older and the younger generation." Yes, youth is apt to be impulsive, impetuous, and headstrong while the older people are apt to be overcautious, and not abreast with the spirit of modern progress. Youth can thereby be of great help by cooperation with the other elements of the community in a spirit of fraternity, in a common purpose, with a desire to advance the public welfare and in a Christ-like way which will in the future make them proud that they had a share in the building up of the community.

Another step and one which is probably the most important of all is building one's character. Character is a matter of growth, a process of slow development. However, it is a permanent possession of each of us—the one and only thing we shall take with us to the other side.

Life was given for the development of a Christ-like character. This alone will withstand the shocks of time, the wrecks of the world, the terrors of death, and will determine for us the weal or woe of Eternity.

Our greatest fault, however, is procrastination. Efforts toward definite achievements are postponed too long. We put off until tomorrow that which can be done today.

So from now on let us comply with the N. R. A. as we might say, stop delaying and do our part, for as we all know two-thirds of promotion is motion. The paths that hold our feet are determined by the wants that control our hearts.

Yesterday is gone—forget it. Tomorrow has not come—don't worry about it. Today is here—use it.

Virginia Wilkins.

INSTITUTE FOR YOUNG PEOPLE'S WORKERS.

The Executive Committee of the Eastern Virginia Youth Fellowship met in Suffolk last Sunday afternoon to plan the work for the coming year. Goals that have been voted by the Fellowship in session last summer were distributed among the various superintendents and workers so that someone would be responsible for the accomplishment of each thing voted.

A fine forward step was made by these young people when they planned for an Institute for Young People's Workers to be held Sunday afternoon, October 21st at Suffolk Christian Church. All presidents of young people's societies, superintendents of departments, teachers, pastors, and other young people's workers will be invited to attend this meeting. A program will be arranged so as to give definite information about things that are to be done and plans for their accomplishment. These young people mean business and are eager to go forward in the work of the Church.

ARE YOU INTERESTED?

Are you interested in the work the Board of Christian Education of the Southern Convention is doing. Do you think it worthwhile to give Bibles to our Sunday school children on their tenth birthday? Should the young people be encouraged in their work of Youth Fellowship, Christian Endeavor and Missions? Do we need more Leadership Training Schools? Would Vacation Bible Schools be of value for boys and girls? Is it important to aid Sunday schools in their religious educational task?

If you are interested in these things and think they are worth the doing, then please do not forget that it is very important to receive an offering on Rally Day or some other time and send it to Mr. C. H. Stephenson, 121 Fayeteville Street, Raleigh, N. C., so the Board of Christian Education can continue to do the type of work mentioned above.

It has been three years since we asked for an offering. We ask for only one offering this year. It does seem that every Sunday school and Christian Endeavor Society could make one rather generous offering for the support of religious education. Here's hoping that no one will fail.

TEA FOR TWO.

By Carolyn Wells.

The beetle was blind,
And the bat was blinder;
And they went to take tea
With the Scissors grinder.
The Scissors grinder had gone away
Across the ocean to spend the day,
But he'd tied his bell to the grapevine swing—
The Bat and the Beetle heard it ring,
And neither the Beetle nor Bat could see
Why no one offered them any tea.
So, polite and patient, they're waiting yet
For the cup of tea they expect to get.

—*The Howe First Reader.*

Every preparation you make for Tomorrow is a preparation for every Tomorrow that follows it.—*Milton Lee.*

WORTH WHILE AIMS FOR THE YEAR.

Christian Endeavor Topic for Sept. 30, 1934

Phil. 3:13, 14.

Planning this Meeting:—The Program Committee should consider the relationship of this topic to the one following. This topic calls for a discussion of the purpose of your program, the following one for commitment to the task. The leader will choose the plan which will mean most in your own group. A possibility is:

It is suggested that each local young people's group work its own "Statement of Christian Conviction," or a "Christian Code" including the important things you believe, and purpose to do as Christians, what you see as your task as a part of the movement "Christian Youth Building a New World." It will take more than one meeting to do this well. Those who are interested may secure from the Board of Christian Education, 505 S. Main Street, Norfolk, Virginia, copy of a Defiance Summer School report which shows what a group of young people discovered when they conducted a similar discussion at Summer School. (For five weeks this page has carried similar reports which were made by young people at Elon Summer School and Eastern Virginia Youth Fellowship. These reports are, also, in the office of the Board of Christian Education.)

Worship Service—The pledge or purpose of your society may be the basis of a well-planned worship service. If you are working out your Statement of Purpose at this meeting, a leader may plan the worship service at the close of the hour, and with hymns and prayers which will turn your thoughts Godward, also interpret the thoughts upon which you agree as expressions of worth-while aims.

Topic Thoughts.

"Have you a reason for existence?"

Study pages 4-7 "A Program Guide for Young People," Stock. Can a young people's society be successful without a known purpose? What does your group consider the essentials of a worth-while purpose? Discuss the following:

A Worth-while purpose will be one which will link us with young people of other churches. This means, for us, that:

(a) We should accept a pledge which is worked out and used by many societies.

(b) We should include in our pledge or purpose those things for which our denomination stands.

(c) We should include in our statement of purpose something about "Christian Youth Building a New World," the theme accepted by many denominations for a concerted youth movement during the coming years. This means that we must think about what we want to do about building:

A New Person
A New Home
A New Church
A New Community
A New Nation
A New World

What does our aim include which will lead us to share in building a new world?

Checking up on one's purpose is a fruitful procedure. The same is true of a society. You will accomplish little more than you set out purposely to do. It is well to begin the year, as well as to close it, with a frank inventory of just what it is all about, what your purpose is, and how much you are doing to achieve it.

—*Adapted from Sunday School Herald.*

Sunday School Lesson

By Rev. H. S. Hardcastle.

ISAIAH COUNSELS RULERS.

LESSON XIII—SEPTEMBER 23, 1934.

Golden Text: *"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."*—Isaiah 26:3.

Lesson Text: Isaiah, chapters 7, 31, 36, 37. (Verses printed 37:5-11, 14-20.)

Isaiah was a great man. He was educated, cultured, and probably well-to-do. He was patriotic and courageous. He had a profound insight into the will and ways of God, and an intelligent understanding of the men and movements of his time. He was a statesman in the finest sense of the term. He was a counselor to kings, and he exerted a profound and powerful influence in the national life. Insofar as the rulers and the nation followed his counsel, they prospered; whenever they rejected it, they paid the penalty of their disregard of the word of the Lord, as it came to them by the mouth of His chosen servant.

Those who say that a preacher should keep out of politics will do well to consider Isaiah. He was constantly getting into politics. Indeed the kings of Judah frequently invited him to help them out. He was one of the first "Brain-Trusters" who counseled with rulers concerning the national issues in national emergencies. One wishes that those who sit in the councils of the nations in modern times might always be guided by the same spiritual insight, and dominated by the same unselfish interest. Judged by Isaiah's character and conduct, many men in public life today are petty politicians rather than statesmen.

Those who are constantly saying that the sesurity of our nation, or any nation is to be found in the "largest navy" or the "biggest army" or in "secret treaties" will also do well to consider Isaiah's words. That was the temptation in his day. Indeed he had to face that issue again and again. There were those who wanted to make alliances with Egypt, so that they might thereby increase Judah's fighting forces as well as instruments of war, but Isaiah told them bluntly that the security of the nation could not thus be guaranteed. The character of the people and the ideals and policy of the nation were the only permanent security.

Chapter seven of today's lesson tells how, when Syria and Israel in alliance came up to attack Jerusalem, Isaiah boldly proclaimed that there was no occasion for fear, for both nations were already on the way to dissolution, and their alliance was already giving evidences of breaking up. His words were fulfilled literally.

Chapter thirty-one, as has already been suggested, showed the folly of Judah entering into any alliance with Egypt. Isaiah showed that Egypt was depending frankly upon material force and not upon national integrity, and that therefore nothing was to be gained in an alliance. He also predicted that Assyria would be defeated, and defeated by a much smaller nation, which was fulfilled.

Chapters thirty-six and thirty-seven as the remainder of today's lesson show Isaiah's sound judgment and wide-reaching influence. Sennacherib, king of Assyria had marched into Judah and had captured and laid waste her defenced cities. He sent his representative to Jerusalem to king Hezekiah and demanded a large tribute as the price of leaving Jerusalem alone. In a way that was calculated to awaken and quicken a sense of fear in the leaders of Jerusalem he not only reminded them of his power, but he also reminded them that the gods of the people he had already conquered had not been able to save them. He further reminded them that their God would not be able to do anything about it, and therefore he summoned them to yield to his demands, and to pay tribute. It was good psychology but it was blasphemy of the first rank. The same argument is still used today on individuals and on nations. And there is a powerful appeal in it. Somehow or other folks feel that if they are Christians or members of the church they will not suffer or lose money or have hardships. And many people who have passed through hard experiences have lost their faith in the living God, and have either no god, or have gone off into some cult or ism that promises better things.

Hezekiah was in a panic, and turned to Isaiah for counsel and advice. It might be that some of America's ministers might be able to give her leaders some helpful suggestions as concerning national policies and programs and "New Deals". These so-called impractical preachers might be able to make a few suggestions, which, if followed, would lead us out of the morass in which we find ourselves. For men are beginning to feel that fundamentally our problem is not economic but moral and spiritual. As Secretary Wallace recently said, "Enduring social transformation such as the New Deal seeks is impossible of realization without changed human hearts."

Isaiah told Hezekiah that he need have no fear. He said that Sennacharib would have to return to his own land to defend it against the attack of invaders. But when Hezekiah again received messengers from Sennacherib he was again in a panic. He went into the House of the Lord, spread out the letter before the Lord, and in impassioned and sincere language, prayed for deliverance. As is so many times the case the answer to prayer came through a man. In some unknown way, Isaiah kenw of Hezekiah's prayer, sent unto him, and told him that insignificant little Judah, or rather Jerusalem, would laugh at the great Assyria, and would see the destruction of her great army. True to his prediction, the Assyrian army was smitten in some way by the Lord, a host was killed, and the remainder returned to Assyria. Sennacherib himself was killed while worshipping, by his own sons.

It is a good thing to pray when in trouble. Prayer helps us to see things straight and to see them whole. Prayer is an antidote to fear. Fear releases inner resources that give us the victory. Prayer wields unseen power in the lives of others. Prayer gives the victory that overcomes the world. Of course prayer does not always avert the disaster. Prayer does not guarantee immunity. But Prayer does supply that which makes us able to bear what must be borne and to do that which must be done.

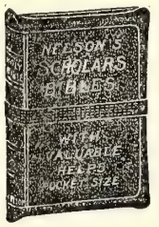
Some Teaching Points.

1. Armaments and alliances are no substitute for godliness.
2. Nations need statesmen rather than politicians.
3. As a rule the problems of a nation usually go back to the moral and spiritual factors.
4. So-called impractical idealists may have practical suggestions in national emergencies.
5. God uses nations to work out His purposes.
6. Numbers are not of primary importance in the purpose and plans of God.
7. Sensible men pray in the crises of life.
8. God answers prayer both directly and indirectly through others.
9. The blasphemous life sooner or later brings about its own downfall.

AMERICAN STANDARD BIBLES.

Authorized and Edited by American Revision Committee, and Published by Thomas Nelson & Sons.

These Bibles contain the Concise Bible Dictionary which forms the helps to these Teachers' Bibles. It supplies ,in the most condensed and convenient form, all the latest information about the Bible, its writers, its language, the various versions, complete chronology, life of Christ, with harmony of the Gospels, life and travels of St. Paul, etc. The illustrations are reproduced from recent photographs, and truly illustrate the articles. The Combined Concordance is entirely new, and has been made expressly for the American Standard Version. It combines with the Concordance, Subject-Index, Scripture Proper Names, etc. The 12 Maps have been carefully revised and are beautifully colored. In making orders. give the number and price.



135—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold. $3.00

India Paper Edition, Only 16-16 of an inch thick.

. 133X—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold, $4.00

SUNDAY SCHOOL SCHOLARS' BIBLE.

Especially made up for gift or reward Bibles for Sunday School scholars, containing a special series of very practical and useful helps and Bible Questions and Answers, etc. Printed on fine white Bible paper; ruby type; pocket size, 3¾x5⅝ inches, and 1 inch thick, with 31 full-page illustrations in sepia. All bindings are black.

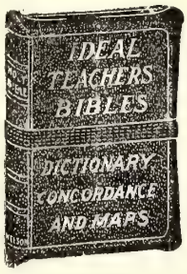
Ruby Type, Size 3¾x5⅝ Inches, and 1 Inch Thick.

65—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on side and back in pure gold; 6 colored maps $2.50

AUTHORIZED VERSION.

RED LETTER TEACHERS' BIBLES.

Brevier Type (8 vo.), Self-Pronouncing, Size 5⅜x8⅛ Inches and 1⅜ Inches Thick.



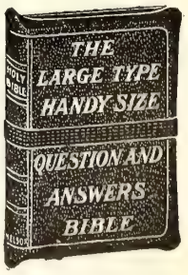
Containing the Bible, with full references. The words of Christ in the New Testament are printed in red; other parts of the book are printed in black. With Concise Bible Dictionary, combined Concordance, and 12 indexed maps.

7852—Genuine Leather, Lavant grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold $4.75

RED-LETTER EDITION.

With All the Words of Christ in the New Testament Printed in Red.

1282—Genuine Leather, Morocco grain, divinity circuit round corners, red under gold edges, register and headbands; title stamped on side and back in pure gold $3.25



60—Bound in Cloth, stiff covers, square corners, red edges, Sunday School Scholars' Bible, stamped in pure gold on cover, no illustrations; special book for Sunday Schools 95c

Any of the above Bibles sent postpaid. Address

THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy

MONDAY.

My Lord and My God.

"Grow in grace and in the knowledge of the Lord Jesus Christ."—II Peter 3:18.

"Give unto the Lord glory due unto his name: bring an offering and come before him: worship the Lord in the beauty of holiness."—I Chron. 16:29.

God is all in all; and, if we cannot appreciate and worship him in all things, we only worship a part of Him. One of the main appeals of the Holy Spirit is that we grow in grace and the beauty of holiness, and if we will give thought and study to all things we will love more the beautiful everywhere and will see God more in all things and thereby make our daily praises unto Him.

Prayer—O Lord, make our lives a proof of Thy principles in the world and that life is worth living. This we ask for Jesus' sake.—*Amen.*

TUESDAY.

Above God.

"Verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."—Matt. 5:18.

Lock slightingly upon nothing that thou hast to do, nor regard not thyself too high to help any person, but look rather upon Him who commands our work and hath made all men His, and who, when He pleases, can accomplish his glory and our perfection through the most trifling things.

When a person thinks his duty is beneath him, he places himself above God, for He deals with the same duty.

Prayer—Our Father, teach us our work, and our place, and the regard we are to have for every one else of Thy children, and forbid that we shall ever offend them or Thee. This we ask for Jesus' sake.—*Amen.*

WEDNESDAY.

Your Atmosphere.

"Dearly beloved, ... have your behaviour seemly . . . . that they may by your good works, which they shall behold, glorify God in the day of visitation."—I Peter 2:12.

There is an old adage that says, "beware, to whom you speak, of whom you speak, how, when and where."

Thoughts and words travel just as God's life travels. They do not travel like an individual does, but they travel like the atmosphere does.

You breathe your spiritual life as you do your breath, you take it in from anywhere and you breathe it out to anywhere, where others breathe it in. Not only those who are present receive it, but others breathe it in, for it permeates space, and all live in it and receive from it according to their unfoldment. What sort of atmosphere are you giving?

Prayer—Dear Father, in heaven, earth hath a great many joys. Teach us to transplant them in joys of heaven, to enoble them through Thy love and to life them above the earthly mind and earthly things. This we ask for Jesus' sake.—*Amen.*

THURSDAY.

Doing Well.

"And whosoever shall give to drink into one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."—Matt. 10:42.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed."—II Timothy 2:15.

God gives us all some work to do, if not great deeds, then small ones, and even so small a thing as a glass of water to a thirsty one has its meaning in goodness and is not without His notice. Yes, less than that, —a word of advice, something lent, a little vexation patiently borne, a fault of the thoughtlessness of another repaired without his knowledge. God recompenses it all a thousand fold.

Prayer—Our Father of love and blessing: We are so imperfect, but help us to strive to do well until the day of Thine own when all shall not only be well but perfect. This we ask for Jesus' sake.—*Amen.*

FRIDAY.

"The first born of the poor shall feed, and the needy shall lie down in safety."—Isa. 44:30.

"Did not God above them choose that are poor . . . . to be rich in faith, and heirs of the kingdom, which he promised to them that love Him."—Jos. 2:5.

There are a great many things which God, in His infinite wisdom, gives to the poor by way of compensation in life, which the wealthy never attain or know about. They are heart offerings, they are deeds that win. They are freedom from earthly cares, they are crowns daily given to honest labor, they are glories in righteous thinking, they are joys in service to others, they are pleasures in little deeds of kindness, they are little scepters that rule the world for God, and pave the way for heaven.

Prayer—O Lord, our God, give unto us contentment in whatever state we are. Show us today how to covet the best gifts and to find the excellent way in divine wisdom. This we ask for Jesus' sake.—*Amen.*

SATURDAY.

Carry Your Couch.

"Arise, and take up thy bed, and go unto thy house."—Matt. 9:1-8.

The Capernaum paralytic, who had been carried on his mattress by his four devoted friends, lifted the narrow outer stairway to the roof, and lowered at Christ's feet through a hole made in the roof, was miraculously healed by the Saviour. Thereupon, as a proof of the cure, he who had come borne on his bed was bidden himself to roll up the mattress and trudge manfully off with it to his house.

That is a hint for every converted sinner. We have been sick—oh, how sick—with our wickedness. Now we are to give evidence that we are well again. Now we are to do such things as strong men do, pure men, brave men, upright men, Christian heroes.

The church needs such manifestations of the power of God. The world needs such demonstrations of the worth of religion.

Prayer—Thou hast saved us, blessed Redeemer. Now may we do abundantly the things that Thou hast saved us for.—*Amen.*

AMOS R. WELLS.

SUNDAY.

Puffed Up.

"Knowledge puffeth up, but love edifieth."—I Cor. 8:1-9.

Knowledge is a good thing, but not knowledge of the puffing-up kind, not knowledge that merely ministers to pride, self-conceit, vanity, obstinacy, and selfishness.

The only kind of knowledge that does not puff up is knowledge mingled with love. For love is humble. Love builds on the true foundation. Love reaches out to all men. Love shares its knowledge. Love realizes that its knowledge came from a God of love.

Puffed-up lives are pricked, some day, with the sword of the Spirit. But built-up lives not only themselves abide, but they build up other lives, and are the strong foundation of society. They are the lives that rest on love.

Prayer—Save us, Thou meek and lowly One, from the folly of pride. And give us enough knowledge to love our brothers and Thee.—*Amen.*

AMOS R. WELLS.

What we think, or what we know, or what we believe, is in the end of little consequence. The only thing of consequence is what we are.—*Ruskin.*

SUBSCRIBERS TO THE CHRISTIAN SUN

These Pens are of standard make, and will give good service. If you are in need of a Fountain Pen, order from us. Postage paid and Pens guaranteed by the manufacturer.

MEN'S PENS—Capitol, $2.00; Mercantile, $2.50; Cardinal, $3.00. LADIES' PENS, $2.00.

COMBINATION OFFER—To a new subscriber or for renewal, $2.50, either Gentleman's (Capitol) Pen or Ladies' Pen, with guarantee of manufacturer. And to "Sun" subscribers, not in arrears, any Pen at one-fourth off. Address:

THE CHRISTIAN SUN, - - - 1536 EAST BROAD STREET, - - RICHMOND, VIRGINIA

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

THE VISION SPLENDID.

By JOHN G. TRUITT.

"In the year that King Uzziah died I saw the Lord sitting upon a throne."—Isa. 6:1.

"When they were fully awake, they saw His glory."—Luke 9:3.

"I was not disobedient to the heavenly vision."—Acts 26:19.

"Where there is no vision the people perish."—Pro. 29:18.

"But he, being full of the Holy Spirit, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God."—Acts 7:55.

It does not take all these texts to indicate the 'vision splendid'. Either of them will do it. The last of them suffices for our use today. We shall allow the others to be supporting texts as occasion may demand, and truth be emphasized.

They were stoning Stephen to death. The first martyr for Christianity was being made. And Stephen looking up into heaven saw the glory of God, and Jesus standing on His right hand. It was the vision splendid. Without such visions the people perish. Unless pastor, and deacons, and superintendent, and leaders in the church catch something of the vision splendid the church stands still, and fails to serve the spiritual needs of the people as it should. We come here together today, disciples of Jesus and followers of him to catch for ourselves, and our church and community such a vision. And also to prepare ourselves for catching further visions splendid as we go along serving our fellowman, and living the Christian life.

II. The Vision Was Seen Through Pure Eyes. I am hunting for the right word. What I mean is: Stephen, a man full of the Holy Spirit, saw the vision splendid. His eyes were not dimmed by neglect of Christian exercise, nor disobedience to the voice of conscience, nor thoughtlessness toward duty, nor lack of loyalty to his fellow followers of Christ, nor lack of constant prayer and fellowship with God, nor the failure to read and study God's word (for the longest speech on the Scriptures is made here by Stephen), nor for the keeping of bad company, or the failure to be led by the courage of his convictions. People who dim their spiritual eyes by such things never see God! They even make sport of those who with clear and clean eyes do see God. They attend a Christian service and find the singing bunk, and the prayers a babble, and the preaching a farce, and the place itself a prison. They cannot see God!

But on the other hand holy eyes can see God in the handclasp of a neighbor, in an honest effort to praise God in the simplest of singing, and in the poorest of praying, and preaching that is not so wise in worldly wisdom but is a true witness of Christian experience in daily living. I am for an educated ministry, a trained choir, and all the best furnishings of a full rounded worship; but eyes enlightened by the love of God, filled with the Holy Spirit, as our text puts it, is greater than they all.

Spurgeon, one of the world's greatest preachers, preached in a barn of a tabernacle hastily built to provide for the pressing crowds; he had no choir at all;; he was never even ordained to the ministry,—he said he was not going to have ecclesiastical superiors lay their empty hands on his empty head; but Spurgeon was filled with the Spirit of God,—so filled with reverence and worship himself that he begat it in the vast congregations that poured in to hear him witness for God. They are still saying about London: You should have heard him read the Psalms, you should have heard him pray, you should have heard the more than six thousand people sing the songs he led them to sing. Spurgeon could see through pure eyes the vision splendid.

May we not covet that in our church? Daily I seek that solitude in prayer which will show me something of the magnitude of God. And I covet for the deacons, superintendents, teachers, and leaders in our church such a vision of God as can come through pure and holy living, and close fellowship with God in prayer and devotion to righteousness. Stephen, a good man, saw the heavens open. There is nothing that takes the place of goodness for seeing God, nor for catching a vision such as God would have his leaders have.

II. The Vision Was Seen Through Open Eyes. It was no idle dream, or passing fancy. He was not asleep, nor was he half asleep. With the seventy judges of his great people condemning him to death; with the whole place filled with students of Jerusalem, and scribes and pharisees of the cloister seeking and using the stones of the temple wall to pound him to death; and with his eyes wide open to the results of the hour, "he looked steadfastly into heaven, and saw the glory of God."

There is nothing anesthetic nor hypnotic about the religion of Jesus Christ. It does not put you to sleep. (A sermon may!) It calls for the best powers one has. It calls for the best brains in a community. It can be well enough understood by the simplest one, and yet all the research of life-long and painstaking scholarship cannot but touch the hem of its garment. Stephen's eyes were open when he saw the glory of God. He was looking earnestly, eagerly, "steadfastly" into heaven when he saw it. It did not just happen.

I like the sub-text quoted in the outset of this sermon: "When they were fully awake, they saw His glory." You remember the circumstances. Peter, James, and John had been taken up on Mt. Tabor, and Jesus prayed. As he prayed his countenance became glorified, so much so that they fell on a deep sleep. But Jesus awakened them, and when they were fully awake they saw His glory! They were fully-awake-men who saw the vision splendid!

It is ever so. You and I must be fully awake, our eyes must be wide open if we are to see the things for our own lives God wants us to see. Our eyes must be wide open if we are going to see the things for our church he wishes us to see. Our eyes must be fully open if we are going to see the things for the needy world, the trying age, the changing times, which he wishes us to see. The leadership of God is great enough for every age, or any circumstance, and if his people are fully awake they will see his glory and assume the leadership that he offers. He is counting on you.

"Christ has no hands but our hands
To do His work today
He has no feet but our feet
To lead men in His way;
He has no tongue but our tongues
To tell men how He died;
He has no help but our help
To lead men to His side"

III. The Vision Was Seen Through Eager Eyes. There is something about that word 'steadfastly' that shows with what longing Stephen looked for the glory of God. There was a heart-hunger behind the eyes. The deep wells of his soul had been tapped before he saw the glory of God, and Jesus standing on his right hand. It might be summed up in this way: Before the vision splendid was seen there was felt added need; a sacrificial readiness to obey; and earnest, loving, anxious prayer. These three,—and then the glory of God, and Jesus!

One of the prerequisites for seeing the vision splendid is a felt need. Isaiah felt undone, his

(Continued on page 14.)

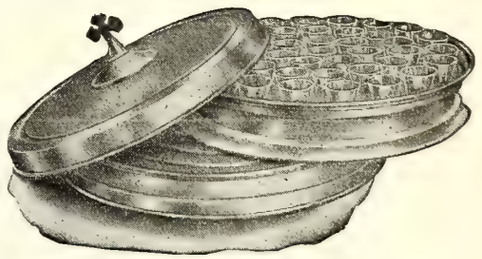
COMMUNION WARE.

Individual Service.

Made in best Silver Plate or Aluminum. Prices low; first-class workmanship and finish.

ALUMINUM.

Aluminum is light in weight, durable, and does not tarnish.



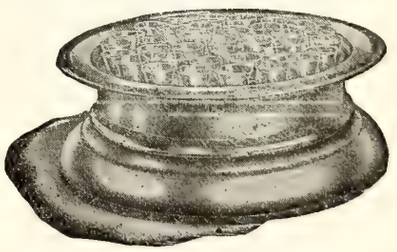
Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses	$7.00
Tray No. 6—Interlocking, with 35 plain glasses	6.75
Tray No. 10—Interlocking, with 30 plain glasses	6.50
Base No. 50-A—Fits Trays 2, 6, or 10.....	2.25
Cover No. 50-A—Fits Trays 2, 6, or 10.....	2.25
Bread Plate No. 1—Narrow rim.....	1.60

SILVER-PLATED.

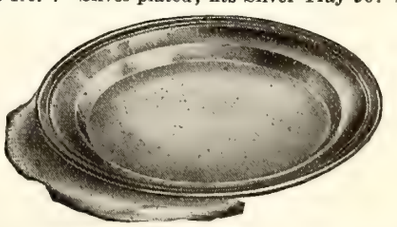
The Silver-plated Ware is of the very highest grade and best finish; heavily plated on nickel base.

Tray No. 85—Interlocking only, with 36 glasses	$22.00
Base No. 1—Silver-plated; fits Silver Tray 85..	11.00
Cover No. 5—Silver-plated; fits Tray No. 85...	16.00



(For Silver Bread Plates, see under No. 90.)

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	$22.00
Base No. 2—Silver-plated; fits Silver Tray 90..	16.00
Cover No. 4—Silver-plated; fits Silver Tray 90.	14.00



Bread Plate No. 3—Narrow Rim.....	$ 9.00
Bread Plate No. 4—Broad Rim.....	9.00
Filler—Silver Lined.....	6.00

THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

Christian Orphanage

CHAS. D. JOHNSTON, *Superintendent.*

Dear Friends:

School will open here on Sept. 24. Can you imagine the task of fitting up a hundred children to go to school, clothing, shoes, books, tablets, and pencils. Would you like to have our job?

All of our children will be in school except 3 little boys in the "Baby Home."

Our children attend the Consolidated Graded School which is only three blocks from the Orphanage grounds. It is a very happy arrangement and gives our children the same advantage and the same opportunity as any other child in the community. It also gives them an opportunity to mingle with other children and vie with them in their classes as well as on the playground.

When prizes are offered they often come home with the "bacon."

Arrangements have been made for two of our graduates last Spring to enter Elon College this semester.

Remember the little children here with your gifts and your prayers—we need both.

CHAS. D. JOHNSTON, *Supt.*

REPORT FOR SEPTEMBER 20, 1934

Brought forward		$8,550.48
Sunday School Monthly Offerings.		
North Carolina and Virginia Conferences:		
Greensboro, Palm St.	$ 5.77	
United Lynchburg	9.55	
Lebanon	.97	
Ingram	6.00	
Howards Chapel	1.00	
		23.29
Eastern North Carolina Conference:		
Mt. Auburn	3.00	
Damascus	1.90	
Wentworth	9.90	
		14.80
Western North Carolina Conference:		
Burlington, August	18.02	
Burlington, September	23.25	
Ether	1.00	
Hanks Chapel	2.55	
Pleasant Ridge	2.64	
		47.46
Eastern Virginia Conference:		
Spring Hill	2.10	
Franklin	9.27	
Newport News	11.29	
Holland	5.00	
Cypress Chapel	5.73	
Wakefield	1.98	
Elm Avenue	3.81	
Barretts	1.47	
		40.65
Valley Virginia Central Conference:		
Leaksville		1.82
Alabama Conference:		
Bethany		1.00
Georgia and Alabama Conference:		
Vanceville		1.00
Special Offerings.		
Birthday Offering, Porterville Christian Church, Eaton, Ill.	1.00	
Monticello S. S. Special Collection for singing class	3.86	
		4.86
Endowments.		
L. S. Holt Endowment Fund		150.00
Total for the week		284.88
Grand total		$8,835.36

THE VISION SPLENDID.

(Continued from page 13.)

nation undone, God's people undone with the going of his great King Uzziah. Going into the temple with a great heart-hunger he "saw the Lord sitting upon a throne." Isaiah's earthly king had vacated the throne of his nation in death. But for the seeing eyes of Isaiah, in such an hour of extremity he was able to behold an eternal and universal throne occupied by Jehovah Himself.

Our eyes must be eager eyes,—eyes that desire something for God. They must see a program with God, and program for God, a program planned by the Eternal. Stephen saw it. For Jesus he was being stoned to death, for the program of Jesus Christ he was offering his life upon the altar of sacrifice, and with the self-same prayer of Jesus,—'Father lay not this sin to their charge.'

Isaiah saw God, and saw the program, and saw himself in the program! May not we?

May not we see a program for our lives? Our Church? Our families? Our neighbors? And our World? Will not we be willing to live in such devotion to God and to righteousness that our eyes may be pure, and open, and eager? Shall we not fill our church to the very doors, and offer a service of such reverence and consecration that men, women, and children, may readily find God and themselves and catch the vision splendid?

It will not just happen. It does not come that way. We shall have to do our part. And when it comes, this vision splendid, may we be able to say with Paul: "I was not disobedient, O King, to the heavenly vision." God is counting on us to catch that vision. We are the responsible parties, and duty is laid upon us, for "Where there is no vision the people perish."

Eilers Sunday School Maps.

On a Revolving Adjustable Steel Stand

The first 5 maps are in Set No,1, with stand, Prie$ 15.00

Set No. 2 8 Maps, Price $

Fine large Maps, in 6 Colors 36x57, on linen inished Cloth. Mounted on a folding steel stand, which can be regulated, so that Maps may be seen to the best advantage. This set contains data for thorough Bible Study. Its large print and Cheerful Colors makes this set very instructive and attractive. Contains the five thoroughly up to date Maps necessary to the study of Bible History.

New Testament Palestine, — Old Testament Palestine, — Roman empire and Bible Lands, showing Pauls Travels by Colored lines. — Lands of the Old Testament, from the Great Sea, to the Persian Gulf.—The Exodus, Egypt, showing by Colored lines the wanderings of the Israelites the

THE CHRISTIAN SUN

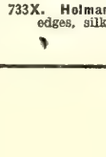
1536 East Broad Street Richmond, Virginia

HOLMAN SUPERIOR TEACHERS' BIBLES

Authorized Version—Self-Pronouncing The Best Editions of the World's Best Book

For Adults, Teachers, Preachers, Students, and All Who Would Study the Word of God Intelligently

BOLD BLACK TYPE—COMPACT SIZE 4½x6¾ INCHES—WILL FIT THE COAT POCKET



Part page specimen of Holman Boldblack Type Bible

ST. MATTHEW, 5. *Christ's sermon on the mount.*

13 And leaving Năz'a-rĕth, he came and dwelt in Că-pĕr'na-ŭm, which is upon the sea coast, in the borders of Zăb'u-lon and Nĕph'tha-lim:
14 That it might be fulfilled

A.D. 31.

CHAP. 4.

n Isa. 9. 1, 2.

934 CHAPTER 5.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.

AND seeing the multitudes, a he went up into a moun-

THIS NEW HOLMAN TEACHERS' BIBLE, Pronouncing Text, Bold Black Type is a **PRONOUNCED SUCCESS.** The latest Bible with **NEW HELPS** that are quite comprehensive and consist of an Illustrated Bible Dictionary, Concordance and additional aids all under **ONE ALPHABETICAL INDEX.** Also Fine Maps on Coated Paper, and a specially prepared **BIBLE READING COURSE,** intended to stimulate and maintain interest in the Bible. Imported Bible paper is used to improve opacity and keep down bulk. By this means you get the benefit of full Biblical information without the physical discomfort of handling a heavy volume.

STYLES AND PRICES—BIBLE PAPER EDITION

4612. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges..... $4.00
4630. Same as 4612, with extra leather lined covers..... 4.75

THIN INDIA PAPER EDITION

With Helps as described above. Size 4½x6¾ inches. One inch in thickness

630X. Egyptian Morocco, divinity circuit, leather linings, red under gold edges, silk head bands and silk marker..... 7.00
633X. Algerian Morocco, divinity circuit, leather lining to edge, silk sewed, round corners, red under gold edges, extra quality binding..... 8.00

EXTRA LARGE PRINT TEACHERS' BIBLES

Large 8 Vo. Size—8x5½ inches—1600 Pages, including 400 pages of Bible Study Helps

Part Page Specimen of Print

Extra spacing between words and lines makes this Bible very easy to read.

ST. MATTHEW, 5. *Christ's sermon on the mount.*

15 k The land of Zăb'u-lon, and the land of Nĕph'tha-lim, *by* the way of the sea, beyond Jor'dan, Gă'li-lee of the Gĕn'tiles;

A. D. 31.

k Is. 9. 1, 2.
l Is. 42. 7. Luke 2. 32.
m Mark 1. 14.

2 And he opened his mouth, and taught them, saying,
3 b Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

CONTAINING COMPLETE HELPS TO BIBLE STUDY, INCLUDING ALL OF THE FOLLOWING FEATURES

A New Practical Course in Bible Reading, A Treasury of Biblical Information. The most carefully compiled, thorough and attractive form in which valuable Biblical information has ever been prepared. Illustrated Self-Pronouncing Bible Dictionary Containing 150 illustrations, concise definitions and textual references on nearly 50,000 subjects. A Practical Comparative Concordance, with nearly 50,000 references. Four Thousand Questions and Answers on the Old and New Testaments. A valuable Help to all Bible Readers.

STYLES AND PRICES

4712. Divinity Circuit (overlapping covers), French Seal Leather, red under gold edges, silk head bands, and silk marker.. $5.00
812RL. Red Letter Teachers' Bible. The Words of Christ in the New Testament, Old Testament Passages alluded to by Christ, various prophecies relating to Christ in the Old Testament, etc., all PRINTED IN RED. Binding same as described above on 4712 and same large Self-Pronouncing type..... 6.00
733X. Holman India Paper, Genuine Morocco, leather lined, silk sewed, divinity circuit, round corners carmine under gold edges, silk head bands and silk marker, same type and helps as above..... 10.65

All styles sent Postpaid at above prices—Thumb Index 50 cents extra

A Story for the Children

TRY CAMPING.

"Wha—t?" gasped Alfred Washburn, with wide open eyes. "What did you say? Go camping? Just you and I? Real camping? Not just ride there in the car, but go out in the woods where the cars don't run?"

"Yes, Alfred." The father had a twinkle in his eye. He had greatly enjoyed the boy's surprise.

"When do we go, Dad? When do we go?"

"Just as soon as we can get the tent and other things ready. But remember, we shall have to carry our things for miles. We can't back down. We can't get a car to carry us when we are tired."

"Oh, Dad, I won't back down. Didn't I get a prize in the camp?"

"That prize, son, is the reason we are going to camp now." The man spoke slowly and impressively. "Late August is a good time to go camping. We shall come home brown and ready for school."

A happy boy raced from the house. He and his father were going camping. It was something he had never imagined, even in his wildest dreams. He had gone to a boy's camp every summer until this one, with boys of his own age. But to go alone with his father, the man he thought greatest on earth, why—it was beyond words.

To this ten-year-old boy his father was a demigod. He was a good man, a perfect gentleman. The son had never seen him rude or silly. He had always treated the boy as an equal, even when he was a small chap. He had talked with him intelligently, gravely explaining the things he should know. But he had never been a pal.

Mr. Washburn had gone to a lecture a short time before, given by a man who knew boys. There he had learned that a man might be an honorable citizen, a wonderful example with regard to general conduct and culture, and still not be a good father.

Several days later the two set off. They went by train as far as they could go and stayed overnight in a village, laying in what supplies they needed. They now had a small tent, fishing tackle, a few cooking things, and all the food they would need. They started off and tramped about, stopping where the fishing or camping was best.

At the end of two weeks they returned home. When they entered the Washburn gate the cat ran away in fright. Mrs. Washburn pretended she considered it unsafe to open the door. After the tired but happy boy was tucked in bed the father told his story.

"Mother," he said, "we are going camping every summer hereafter—perhaps for a month or longer. I hope you will come for part of the time if you think you will be able to rough it. It has been wonderful. I thought I knew my boy, but I did not. He has taught me many things. I was growing old at thirty-four. Now, I believe that I know as much about everything as any boy does these days. We grown people know the world, but believe me, it is the youngsters who know the human side. They have well defined ideas of right and wrong. Some are quite colorful but all the boys need is guidance."

The next day Alfred told his side.

"I always knew Dad was a wonderful man. I knew he was good. But I never could get right up to him. I was afraid to ask him things. He used to be so solemn and grave. Now, all I have to say is I wish all the boys had a pal of a father like mine."

He told the "gang" about it. They listened.

"Say," said one of them at last, "I bet another year you won't be the only one to go camping with his Dad."—*Cora M. Silvius in National Kindergarten Association.*

NOTICE.

There will be an all-day Rally at Liberty September 30th.

Dr. L. E. Smith, President of Elon College will preach in the morning.

Dinner will be served in the church grove.

Dr. J. O. Atkinson, Secretary of Missions, will deliver an address in the afternoon. Then Mr. C. D. Johnston, Superintendent of the Orphanage, will speak.

All former pastors, members and friends of the church are cordially invited to attend.

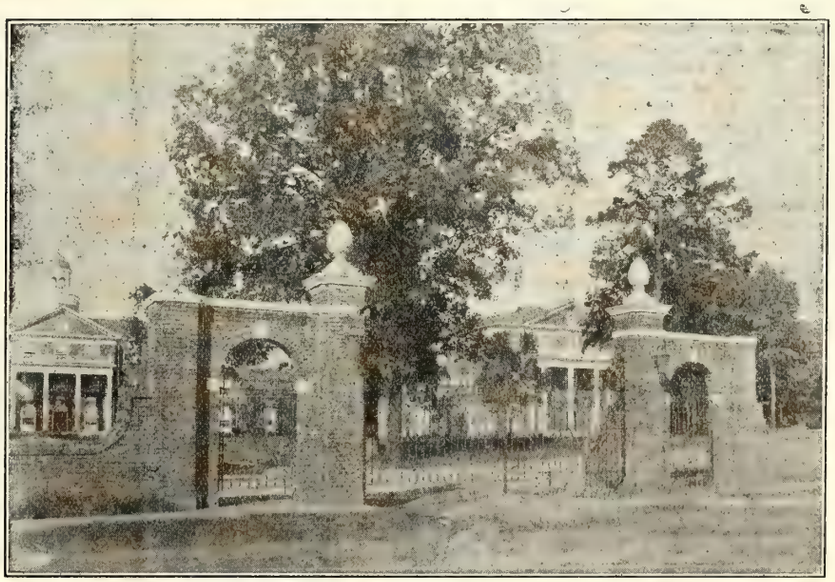
This program is sponsored by the J. O. Atkinson Woman's Missionary Society of the church.

MARGARET ALSTON,
Henderson, N. C. *President.*

We learn that Rev. C. E. Gerringer, who has served the Wakefield Charge for the past eight years has definitely refused to consider the work there during the coming conference year. If there are those who would like to consider the work, they should write Mr. J. H. Harris of Wakefield, Va., who is chairman of the pastoral committee. This charge has four churches and owns a parsonage for the use of their pastor. They are wonderful folks and their service presents an opportunity for some minister. We have not been informed what plans Rev. Mr. Gerringer has made, but wish him success in whatever may be his undertaking.

ELON COLLEGE

AN ACCREDITED COLLEGE
of the
CONGREGATIONAL CHRISTIAN CHURCHES OF THE SOUTHEAST



South Entrance to the Campus

ELON COLLEGE, founded by the Christian Church in 1889, has fully justified the faith and hope of its founders during its 42 years of operation. Its graduates from the four-year course leading to a bachelor's degree, number 980, now living, 122 of whom are in the Christian Ministry and full-time Christian service. The majority of these are members of our own denomination. In addition, 449 are in educational work and are an active influence in the lay leadership of the Christian Church.

THE CHRISTIAN EDUCATION BUILDING, and the definite religious atmosphere of the College, provide the very best facilities available for training for religious leadership, and offer the Church its finest opportunity to train the young people of the denomination to assume active leadership both in the ministry and laity of the local churches.

Address—

C. M. CANNON, *Registrar*
Elon College, - - - - - North Carolina

Home Atmosphere—Reasonable Rates—Clean Athletics—Christian Spirit

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational Christian Church.

BOARD OF EDITORS.

J. O. ATKINSON, D. D.....Editor
E. C GILLETTE, D D.....Associate
I. W. JOHNSON, D. D....Contributing
ELISHA A. KING, D. D...Contributing
J T. KERNODLE....Managing Editor

DEPARTMENTAL EDITORS.

H. S. HARDCASTLE...Sunday School
J. G. TRUITT, D. D.....Sermon
F. C. LESTER.....Young People
H. E. ROUNTREE.....Altar

SUBSCRIPTION RATES

One Year $2.00
Six Months 1.00

Trial Subscriptions: Five or more new subscriptions sent in at one time by pastor or president of any church organization, three months for 40c each.

Published Every Thursday at Richmond, Virginia, by the Central Publishing Company, Inc.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Change of Address: Be sure to give both old and new address when asking that your address be changed.

All news matter and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsyth Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

Receipts: The change of label is your receipt for money paid. The label shows date of expiration, and change on label will appear the first or second issue of the month following renewal, provided it was received before the 25th. No other receipt will be sent unless requested. Please notify the Richmond Office if label is not changed as above.

MARRIAGES

CABLE-GERRINGER.

Mr. Wilson Cable and Miss Ethel Gerringer were united in marriage by the writer at his home in Elon College, N. C. on the 8th day of September, 1934. They were accompanied by Mr. and Mrs. Giles Longest of Graham, N. C.

Mr. Cable is a son of Mr. and Mrs. Claude Cable, Elon College, N. C., R. 1, and Mrs. Cable is a daughter of Mr. and Mrs. L. D. Gerringer, Burlington, N. C., R. 6.

Both are residents of Shallowford community and members of Shallowford Church. Many friends wish them success and happiness in their wedded life.

T. J. GREEN.

OBITUARIES

EDMONSON.

Etta Ferrell was born February 3, 1875, Randolph County, Ala. She was married to P. L. Nichols September 26, 1897. To this union were born two girls. Mr. Nichols died May 17, 1901. She was married to T. G. Edmonson January 26, 1909. To this union were born three girls. She professed faith in Jesus Christ and united with New Harmony Christian Church at the age of sixteen and remained true and faithful until the Death Angel came for her spirit September 8, 1934, and carried her on wings of love to the place that Jesus has gone "to prepare for all who love His appearing."

She leaves to mourn their loss her devoted husband, five daughters, eleven grandchildren, one brother, one sister, and a great host of friends.

Funeral services were held at New Harmony church, led by her pastor, this writer, assisted by Revs. Martin, and Robertson of the Baptist church and Harris of the Methodist church. Interment was in the church cemetery, where her remains await the resurrection of the just.

G. H. VEAZEY.

WYRICK.

Hannah Pauline Zimmerman Wyrick was born December 7, 1854, deceased September 9, 1934, aged 79 years, 9 months and 21 days.

She was married November 26, 1874 to Peter J. Wyrick who preceded her in death about 35 years.

To this union were born two sons, Arthur E. Wyrick, still living, and Ruffin A. Wyrick, who died February, 1920. Surviving also are 11 grandchildren and 2 great grandchildren, 2 brothers and 3 sisters, namely Cornelius, Rufus, Mary, Sallie, and Martha Zimmerman.

In early life she professed faith in Christ and joined Apple's Chapel Christian Church. Burial services were held at Friedens church in the presence of many sympathizing friends and her body laid to rest in the church cemetery, where other members of the family had previously been buried.

Services were by the writer.

T. J. GREEN.

Wedding or Gift Bible

FOR THE HOME

Holman Self-Pronouncing Home Study Edition

A BEAUTIFUL PRESENTATION PAGE Marriage Certificate and Family Record makes this special edition **a most desirable Bible for a wedding gift.**

Full Bound size, 8½ x 6 inches; nearly 1800 pages. Authorized Version with Marginal References.

Large Print—Easy to Read

The Helps are the latest and most practical published — prepared by the most reliable and well-known authorities, and consist of a TEACHERS' NEW READY REFERENCE HAND BOOK, which gives the salient and essential information needed in Bible study.

Illustrated Self-Pronouncing Bible Dictionary—Containing 150 illustrations.

Oriental Light on the Bible (Containing over 100 illustrations). A new kind of illuminating Bible help.

Treasury of Biblical Information.

A New Series of Maps. A selection of the most used, with Special Maps, the results of the most recent explorations.

A New Practical Comparative Concordance, with nearly 50,000 references.

Four Thousand Questions and Answers on the Bible.

ABSOLUTELY DURABLE BINDINGS that will not break in the back.

Specimen of the Print. Full size of the page is 5½ x 8 inches.

Specimen of Type.

17 ¶ m From that time Jē'sus began to preach, and to say, m Repent: for the kingdom of heaven is at

A BEAUTIFUL PRESENTATION PAGE Marriage Certificate and Family Record makes this special edition **a most desirable Bible for a wedding gift.**

No. 4914. French Morocco, flexible limp, gold titles, round corners, red under gold edges, silk head bands and silk marker..... **$5.50**

Postage Paid

PIEDMONT COLLEGE

Located in

"The Blue Ridge Highlands"

An accredited college with an enviable reputation for superior classroom instruction, and wholesome student life.

Standard courses leading to the A. B. and B. S. degrees. Careful, scholarly instructors.

A refined Christian atmosphere. All of the cultural elements essential to a liberal education.

A minimum of expense. Tuition and board for the entire academic year only $273.50.

For information, write

GEORGE C. BELLINGRATH, *Dean,*
PIEDMONT COLLEGE,
DEMOREST, GEORGIA.

Southern Seminary Foundation

(Successor to Atlanta Theological Seminary.)

AFFILIATED WITH

Vanderbilt University

The Foundation and the other Foundations that are affiliated with Vanderbilt University School of Religion comprise the only Interdenominational Theological School in the South. Through this affiliation the students enjoy the rights and privileges of Vanderbilt University.

DEGREES.

Candidates for degrees are required to have completed their college courses.

The degree of Bachelor of Divinity is offered to qualified students who complete the required courses.

Vanderbilt University also offers the degrees of Master of Arts and Doctor of Philosophy, in accordance with the regulations established in its several departments.

MORE THAN A SCHOOL OF THEOLOGY.

Because of our affiliation with Vanderbilt, our relations with other nearby colleges where our students can take courses without tuition, and the cooperation of the American Red Cross and other social agencies in the city, we prepare students for many types of Christian service.

For information write

WILLIAM JAMES CAMPBELL, *President,*
330 BUTTRICK HALL, VANDERBILT UNIVERSITY,
NASHVILLE, TENN.

THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

IN ESSENTIALS, UNITY. IN NON-ESSENTIALS, LIBERTY. IN ALL THINGS, CHARITY.

VOLUME LXXXVI. RICHMOND, VA., THURSDAY, SEPTEMBER 27, 1934. NUMBER 39.

THE SUN'S OBSERVATORY

Still Winning Youth.—

The *Presbyterian Advance* recently quoted a critic as saying, "When I was a boy we had revivals and we boys were reached. The church doesn't try to win the boys now." "Doesn't it?" replied our contemporary, and under a picture on its cover, showing the men of a Nashville, Tenn., church engaged in building a camp for its Scout Troop of forty boys—and its Camp Fire Girls—said, "Instead of a revival once a year, the boys receive steady moral and spiritual guidance all the year. Isn't that looking after the boys?"—*Advance.*

The Head of the American Legion Speaks.—

Edward A. Hayes, national commander of the American Legion, thinks that there are to be found in many of the young people's church societies "strange tenets" which will tend to destroy the principles upon which our nation is founded. Says he: "We find in too many instances organizations of young men, even Christian young men, taking oath not to bear arms in a national emergency. Misguided groups continuing to teach pernicious doctrine would soon be able to undermine and destroy our government." There is much difference of opinion among church leaders as to how far the church should go in its opposition to war. Certainly they are agreed that it took a step too far in the direction of its support in the World War, yet there is danger even in the opposite direction if it goes too far. Commander Hayes' statement is given for consideration. After all, Christianity is a millitant religion. The Bible does not condemn war, but war that is not righteous. Is there not just a little of the taint of communism about some of the propaganda that is being circulated?

England Still Shows Marks of War.—

From an exchange comes the following: "Several interesting reports have just been made public concerning the population of England. During 1932 the population of England and Wales rose from 39,952,377 to 40,201,000. Marriages declined from 311,847 to 307,184; 3,894 divorces were granted, an increase of 130 over 1931. A larger proportion of males were born than in any of the previous ten years, the ratio being 1,059 to 1,000. Women, however, outnumbered men on the voting lists by 13,999,604 to 12,440,109. Unemployment, as well ar war has left its mark on the British people. General Sir Cecil Romer has reported that 52 per cent of the men applying for enlistment in the army were rejected last year, and in the industrial northern districts, where unemployment is most marked, 68 per cent of the applicants failed to pass their physical examinations. The British Medical Association has reported that the dole money allowed for the purchase of food falls far short of buying as much nourishment as the army diet provides." It is only by comparison with other countries that we can guage accurately conditions in this country. With conditions as bad as they are, we are still possibly the most fortunate people on the globe.

Episcopalian History To Be Depicted.—

The triennial General Convention of the Protestant Episcopal Church in the United States will meet in Atlantic City on October 10th. At this convention there will be shown for the first time a motion picture giving the history of that church in this country. The film, which has just about been completed, will trace, by pictoral presentation of early church documents and historical scenes, the progress of the church from the time of the first service in this country, which was held under the direction of Sir Francis Drake in 1579, on the shore of Drak Bay in California, to the present time as represented by the magnificent cathedrals throughout the entire country. Incidents in the history of the church of dramatic importance will be portrayed, such as the meeting, just after the close of the Revolution, at Grebe House near Woodbury, Mass., at which time Samuel Seabury of New York was named America's first bishop. Another incident portrayed is the return of the Carolina Diocese to the General Convention in 1865, marking the reunion of the Northern and Southern churches after the War between the States. These and other important milestones in Episcopalian history should make the picture one of great interest not only to that church but to the Christian church through the entire nation.

An "Auto-Stop" for Grade Crossings.—

A new warning device combined with a barrier is said to make possible grade crossing protection at a reasonable cost. This device, known as the "Auto-Stop," is built of structural steel. It lies flat with the pavement and offers no obstruction to traffic as long as the crossing is clear. As a train approaches, the Auto-Stop rises to a warning position, displaying the words "Stop" across its length, spelled out in reflector buttons. While in this position, cars can pass slowly over it. After a wait of ten seconds, the barrier rises to its full height, revealing two large "flashers" in each ten-foot section, and presenting an effective block to the on-coming vehicle. We are told that the barrier is spring cushioned and semi-rigid and that "with the added resiliency of automobile tires, there is little likelihood of damage to either a speeding car or the Auto-Stop itself." Our informant adds that "even at full height, it needs only 50 pounds to depress the barrier from the rear, so that cars caught on the tracks can continue safely, passing over the barrier to the far side." There are approximately a quarter-million grade crossings in the United States, about 33,000 of which are protected by watchmen or gates. In spite of this protection about a third of the 4,657 accidents reported for 1931 were at protected crossings. The railroads and the government—State and National—are trying to eliminate these accidents by the elimination of grade crossings, but this is usually a costly job. This automatic barrier device may be the answer to the situation, especially at the less used crossings.

"After NRA—What?"—

We are told by some that—"the Blue Eagle is drifting down the river." While there is much talk of reorganization and "the President's views" on the subject, defection seems to be spreading. Frank R. Kent, writing in the *Baltimore Sun,* sums up the situation thus: "The truth about NRA is that it is too sick to be cured. But the New Deal high command apparently would rather die than admit this. Ballyhooed to unmanageable proportion, it began to collapse six months ago, and is today in a very bad mess. Failed of its objectives, with its personnel shot to pieces; its more important men anxious to get from under, its policies lost in the shuffle, its prestige gone and its organization in a state of confusion, it appears a wreck." If this be so, and there must be some truth in it, the question arises, "After NRA—What?" Mr. Roosevelt was in earnest when he said that his Administration would engage in experiments, and that if these experiments failed to restore prosperity, he would try something else. The question that business wants to know, we are told, is whether the next thing to be tried is to be further suggestions of "the collegiate left wingers," or whether the views of successful business men will be taken into consideration. The resignation of General Johnson as NRA Chief may have been the result of his outspokenness in the textile strike and the consequent protest from Mr. Green as well as Administration officials. It may have been, on the other hand, that the veteran general has become weary, that he thinks that he has accomplished all that he could under the adverse conditions under which he has had to labor, and that his resignation will save the President from a most complicated situation. No one knows whether it was voluntary or whether it was asked for. Clarence Darrow, who acknowledges that he has never been a "true believer" in NRA, declares that, regardless of the cause of his resignation, "General Johnson is the NRA, and when he goes, it will hasten its vanishment into thin air, a demise for which I believe everyone will be glad."

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

It is learned that our Palm St. (Greensboro) and Hines Chapel churches, as a pastorate, have extended a call to Rev. B. J. Earp, Harrisonburg, Va. Brother Earp, we are advised, has the call under consideration.

We note with regret that Dr. C. H. Rowland, Greensboro First Church, remains unable to occupy his pulpit. A. L. Granger, ministerial student in Elon, is being engaged as supply to Dr. Rowland during his enforced absence.

President Walter L. Lingle, of Davidson College, in a full page article in *The Christian Observer,* upon National Recognition Day for Sunday School Teachers, suggests as a text for Recognition Day sermons, "They that be teachers (marginal rendering) shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."—Daniel 12:3.

Hercules found the task of cleaning the Augean Stables too great for his own strength. So he diverted the River Alpheus onto the foul mess, and thus the stables were purged and purified. Perhaps the present crime wave and political corruption and widespread carnality can be wiped out only by letting in the waters of a master emotion, such as religion and patriotism.—*W. T. Ellis.*

Any of our churches or pastorates desiring the services of a capable and consecrated preacher and pastor will do well to write to Rev. R. L. Williamson, R. 3, Charlottesville, Va. Brother Williamson has given his life to preaching and the pastorate through the years since he graduated from Elon College and is held in loving esteem by the churches and people whom he has served so faithfully. He is one of our very faithful, conscientious and consecrated pastors.

Rev. J. L. Neese, pastor of Palm St. and Hines Chapel who was recently extended a call to become pastor of the Reidsville Church, with the close of the present Conference year in November, has moved, with his family, to the parsonage at Reidsville, and his address is now *Reidsville, N. C.* Rev. Aubrey Todd, ministerial student at Elon College, has been engaged by the church at Reidsville as supply for Sunday services till the pastor takes charge after Conference.

"It's taking a leaf from Hitler's book—and from the shrewd example of Mussolini and the Communists, of the Holy Name Society, and of the fraternal societies," said one man, in commenting upon the spectacular project for a great civic celebration, on October 6th, of National Recognition Day for Sunday School Teachers. The churches have been slow to grasp the educational and inspirational effect of public demonstrations. Yet Jesus made free use of the spectacular. And the public likes parades and mass meetings.

After an illness of weeks Mrs. C. D. Johnston, beloved and faithful wife of our Orphanage Superintendent, Elon College, N. C., passed peacefully to the higher life at 8:25 P. M., Friday, September 21st. She leaves a devoted husband and loving family, with host of friends throughout the church to mourn her going. Her influence in the community, of which she was a part, and at the Orphanage, where she was revered by matrons and children, was always for good and righteousness, and she will be greatly missed.

Evidently Brother Plyler, editor of the North Carolina *Christian Advocate,* does not have the highest regard for the folks who stand on the highway and hitch-hike their rides and "thumb" their way. Editorially, the *Advocate* says: "We have been unable to generate much sympathy for the man who picks up a stranger on the public highway and then is attacked and robbed by the villian he has befriended. It looks to us that most people have troubles enough without inviting others by picking up strangers who are at best only deadbeats."

From the Urbana (Ill.) *News Gazette* comes the very pleasing information that our Urbana Church people gave to Rev. and Mrs. J. W. Fix an informal reception at the parsonage in honor of the 10th anniversary of the wedding of the minister and his wife. During the reception more than one hundred people passed through the receiving line,—members of the official board of the church and other officials and members of the church. Commenting on the affair the *Gazette* says: "Since their marriage at the West End Church of Nashville, Tenn., Rev. and Mrs. Fix have served pastorates in York, Neb., and Franklin, Va. They have completed their third year in Urbana, and have endeared themselves into the hearts of their church membership and the community at large."

The funeral services of Mrs. C. D. Johnston were conducted from the Elon Church by the pastor, Dr. L. E. Smith, assisted by Rev. J. L. Foster and THE SUN'S editor, at 3:00 P. M., Sunday, September 23rd. Chairman J. M. Darden, of the Board of Trustees of the Orphanage, expressed for his Board gratitude for service rendered the Orphanage by the deceased and sympathy of the Board for the family. The musical numbers by the Elon choir were appropriate and comforting. The attendance at the services was very large and the floral designs spoke volumes of love and devotion for this woman of beautiful spirit. Other ministers attending the services than those mentioned were Rev. Stanley C. Harrell, D. D., Durham ;Rev. James H. Lightbourne, D. D.; Dr. P. H. Fleming; Rev. G. C. Crutchfield, Burlington; Rev. T. J. Green, Elon College.

HOPE CHAPEL APPRECIATED ELON STUDENT.

In a rather neglected section of Norfolk, stands the rather small structure of a real Christian Endeavor unit, which proudly bears the name of "Hope Chapel." Its attainments in C. E. are widely known throughout the state, as well as its mission work in its own city.

Hope Chapel feels that is has been especially blessed this summer, for the Lord sent to them again, their student pastor and life work recruit superintendent of the Va. C. E. Union, namely, a very tall and pleasant faced young fellow, by the name of Aubrey Todd.

What a wonderful influence he had with his whole congregation! He speaks with such sincerity and earnestness that often his audience sits spell bound, as he tells the matchless love of the Nazarene, who gave himself for us. All during the hot summer nights he commanded large audiences.

He conducted a most successful Daily Vacation Bible School, that not only he gave a great deal of instruction to his pupils but resulted in a noticeable increase in the Sunday school attendance.

As a crowning feature of his summer's work before returning to Elon, Mr. Todd held a week of evangelistic services, choosing most vital subjects as to one's salvation. The results were most visible. He preached to capacity audiences. Then when he issued the call to surrender wholly to the Master's will, and serve and follow Him, almost his entire congregation came forward giving their hearts to Him who died that they might be saved, or pledging themselves anew to His cause. Twenty-six were received into the membership of the Chapel, sixteen of whom were baptized.

The entire Chapel will keenly feel his absence this winter, and wish that he might stay with us. But wishing for him an even bigger and better future, they relinquish him to the superb training of Elon that he may prepare to give his utmost to the cause of "Christ and the Church."

HELEN SOUSA.

306 Clay Ave.,
Norfolk, Va.

GROWING STRAIGHT.

There are stretches along the Baltimore and Ohio Railroad where the train swings around curves with such a twist that reading is a weariness to the eyes and writing becomes a scribble that even the writer cannot read when it becomes cold. Then one is forced to look out of the window. The necessity is a grace for marvelous scenery flashes by and mountain and stream follow each other in unending glory.

We have been looking at the trees growing on the sides of the hills. We glory in their uprightness. No matter how the hills drop downward the trees grow upward. They do not come from the soil at right angles but whatever the grade of the hill on which they grow they reach straight up toward the sun. The contour of the hills and hollows cannot destroy their perpendicularity. Whether the ground rolls in gentle slope or breaks in rough precipices ever the trees grow straight and up. The shape of the earth does not keep them from soaring toward heaven.

Should not men grow like trees? Whatever the nature of the ground men should grow toward God. The crookedness of the surrounding earth ought not to prevent good men from growing straight. Ethics ought not to be dictated by environment. In a world of dips and curves and hollows and swamps there is a Sun above us Who will draw us upward if we will respond. We are not bound to be twisted like the world in which we live. Hear the word of Jehovah to his people:

> *After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do; neither shall ye walk in the statutes. Mine ordinances shall ye do, and my statutes, and mine ordinances; which if a man do he shall live in them; I am Jehovah.*—Lev. 18:3-6.

"When in Rome do as the Romans do" is a cowardly counsel never obeyed by the trees nor should it be the rule of strong men. Go straight no matter how crooked the road and grow upward whatever the slope of the land.—*The M. P. Recorder.*

PRAYER.

"Help us, O Lord, clearly to perceive that to receive, and to have, imposes the obligation to give and to share. Help us to measure our responsibilities by our privileges. Enable us not only to see and sympathize with human need all about us, but in the strength of a deep consecration to meet and alleviate it. In Jesus' name. Amen.—*A. E. Hangen.*

THE PILGRIM AND FELLOWSHIP PROGRAM.

The idea of the Pilgrim Fellowship has met with hearty response throughout the nation. Many states, during the summer laid foundations for state and district organizations of the Fellowship. A Council for the National Pilgrim Fellowship is being created, composed of one young person and the official adult leader from those states in which there are Congregational Christian units. A digest of helpful suggestions for counselors and presidents of city, county, associational and state Fellowships has been prepared and is available to these officers from the Young People's Department, 14 Beacon St., Boston. Ask for "Pilgrim Fellowship Flashes."

Numerous inquiries have come regarding the use of the name, "Pilgrim Fellowship," in local societies or clubs. There can be no objection to this. But the original purpose of the Fellowship idea was to use it as a designation for the united company of Christian Endeavor societies, Comrades of the Way, church school classes and departments, independent societies and clubs. That is, it is a name to designate the regional and national unions of Congregational Christian young people. There has, therefore, been no standardized form of local organization prepared. But there is a Pilgrim *Program* which is being recommended to all local groups which are part of the Pilgrim Fellowship.

This Pilgrim Program has three main divisions. The first is the Ten Point Working Plan—a practical standard for building and carrying on a local program. It is contained in Bulletin 51. The second part of the Program consists of the new materials for the Sunday evening meetings, the new series of Christian Life units. The list of these for the remainder of 1934 is included in Bulletin 51 (five cents from the Young People's Department). The list for the first part of 1935 will be printed in Bulletin 52, which should be issued in December.

The third part of the Program consists of seasonal activities described each month in "The Pilgrim Highroad," in the first page of the section headed, "The Pilgrim Progress for This Month." It is important that all groups planning to cooperate in this Pilgrim Program consult the materials published in the monthly issues of "The Pilgrim Highroad." A sample copy may be had from the Pilgrim Press, 14 Beacon St., Boston, or 19 La Salle St., Chicago.

The Pilgrim Fellowship is in process of being *grown*. The next two or three years are the formative period. It is expected that at least two hundred local church groups will work, during the next three months, on the question, "For what should this national Pilgrim Fellowship work—on what Platform shall it take its stand? " Multigraphed helps will be provided those local leaders who will agree to spend approximately a month (or more) on this problem and who will report their findings to the Young People's Department. The conclusions of these Platform Builders will be summarized, referred to the Council, and then re-referred to the summer conferences of 1935 for final study and vote.

DOLLAR-A-MONTH CLUB.

Yes, the Dollar-A-Month Club is still active! And, with many individuals, Churches, Bible classes, and Sunday schools, it is still going strong. A dollar a month seems to be a very small amount, and it is; but if you have a thousand who are contributing that dollar a month, it means a great deal when reckoned as a whole. The goal for the Dollar-A-Month Club is 5,000 memberships. We have not reached that goal. Won't you help us reach it?

1907 Madison Ave.,
Greensboro, N. C.,
September 14, 1934.

Dollar-a-Month Club,
Elon College, N. C.
Gentlemen:

There is enclosed $5.00 to apply on our Dollar-a-Month Club dues.

When sending receipt for same please advise

On September 14th, I received the following letter from our Greensboro church:

the balance due to finish our year ending—I think —September 1st. My records show the above payment will pay through August. In that case we will be paid up, but I am not sure of this.

Our Class at its last meeting voted to take care of two memberships—$2.00 per month—in the Dollar-a-Month Club, for the coming year, beginning with September.

Yours very truly,
TRUITT PHILATHEA CLASS,
First Christian Church,
Greensboro, N. C.
Effie Lowe, Treasurer.

Now, that is a fine letter! I hope that other Bible classes, societies, and Sunday schools may be inspired to do likewise.

L. E. SMITH.

IF HE WERE HERE TODAY.

If He were here today to walk our roads and visit city marts,
I wonder would the crowd still follow Him,
Or would the tinselled pleasures, and the arts
Devised by cunning man to captivate the whim
And passing fancy, hold their all-absorbing sway
If He were here today.

If He were here today and saw the millions hungry, cold,
The sordid misery, the pain, the sad unrest;
The luxury of some, the powerful lure of wealth, its subtle hold
On men who own it not, but by it are possessed,
Deaf to the wail of woe; I wonder what to them He'd say—
If He were here today.

If He were here today and someone brought to Him a little child,
All wasted, thin, its tiny yearning hands stretched up
To meet His loving touch; could WE I wonder, face His mild
Reproachful look, and feel we'd done our best to lift the cup
Of woe and misery that holds such pungent sway,
If He were here today.

Ethelle Phillips.

Dr. Frederick Lynch, in an article in the *Presbyterian Advance,* claims that one of the outstanding weaknesses of the American Church is its failure to teach the people. He said, "Many sermons are interesting and helpful, but they do not teach the people the fundamentals of the Christian faith. It is a firmly established fact that conduct is the expression of belief. A man's actions are determined by his thought of God, his philosophy of life and his dominant, ruling ideas. I feel very strongly that what the Church needs more than anything else is a teaching pulpit; teaching the great fundamental doctrines, and the proven facts and religious experience of the Christian Church."

PROGRAM.

Thirty-fourth Annual Session of the East Alabama Congregational-Christian Association, (formerly the Alabama Christian Conference) to be held at Rock Stand Church, October 17-18, 1934.

Wednesday—Morning Session.

10:00 Called to order by President..Rev G. H. Veazey
Devotionals .....Rev. C. C. Dollar
10:15 Welcome Address .....Rev. J. D. Dollar
10:25 Response .....Rev. A. W. Stone
10:30 Enrollment of ministers and delegates
11:00 Adoption of Program
11:10 Appointment of Special Committees
11:20 Report of Executive Committee
11:30 Annual Address .....Rev. G. H. Veazey
12:00 Adjourn for lunch

Wednesday—Afternoon Session.

1:30 Devotionals .....Rev. O. E. Sheppard
1:45 Reading Ministerial and Church Reports and reference to Committees.
2:30 Report of Committee on Superannuation Rev. W. T. Meacham
2:45 Report of Committee on Religious Literature Rev. J. D. Dollar
Address .....Mr. J. T. Kernodle
3:15 Miscellaneous
6:00 Picnic lunch and campfire discussions for Young People led by Miss Margurite Davis

Wednesday—Evening Session.

7:00 Devotionals .....Rev. Howard Meacham
7:15 Report of Committee on Moral Reform Rev. G. R. Walker
Address .....Rev. B. G. Gallagher
7:45 Report of Committee on S. S. and C. E. Rev. W. M. Stevens
Address .....Mrs. A. R. VanCleave
8:15 Our College. Its needs. Round Table discussions yed by Rev. G. D. Hunt.
Adjourned

Thursday—Morning Session.

9:00 Devotionals .....Rev. C. W. Carter
9:15 Reading Minutes of Wednesday's Session
9:30 Chart Lecture—Miss Davison or Dr. Ensminger
9:45 Report of Committee on Education Rev. J. H. Hughes
Address .....Rev. Ross Ensminger
10:30 Report of Home Mission Board Rev. G. H. Veazey
Address, Dr. J. O. Atkinson, Alternate Dr. F. P. Ensminger.
11:15 Annual Sermon—Speaker to be supplied
12:00 Adjourned for lunch

Thursday—Afternoon Session.

1:30 Devotionals .....Rev. A. R. VanCleave
1:45 Report of Committee on Nomination. Election of officers.
2:00 Report of Treaurer .....Mr. J. W. Payne
2:15 Report of Committee on Ministerial Monument Fund, D. W. Sheppard.
2:25 Our Orphanage....."Uncle" Charlie Johnston
2:45 Miscellaneous
3:00 Holy Communion ..Revs. J. H. Hughes and J. P. Bean.
3:30 Adjourned

Some murmur when their sky is clear,
And wholly bright in view,
If one small speck of dark appear
In their great heaven of blue;

And some with thankful love are filled
If but one streak of light,
One ray of God's mercy, gild
The darkness of the night.

—*R. C. Trench.*

E-D-I-T-O-R-I-A-L

EDITOR
J. O. ATKINSON, ELON COLLEGE, N. C.
ASSOCIATE EDITOR
E. C. GILLETTE
117 W. Forsyth Street, Jacksonville, Fla.
CONTRIBUTING EDITORS
I. W. JOHNSON ELISHA A. KING

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Holy Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and of Church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

MRS. C. D. JOHNSTON.

Concluding a prayer of Moses in the 90th Psalm, this significant and sublime petition is recorded: "Let the beauty of the Lord be upon us." There is a beauty of the Lord. We see it in the glory of setting suns; in the rich color of budding and blooming flowers, in the far-reach of forests and the graceful peaks of high hills. We also see it in some lives about us, in persons whom we come to know and, in knowing, learn to respect and revere. Evidently, Moses' prayer, as recorded in the 90th Psalm, has been answered in instances through the ages, and is being answered in our time and before our eyes. These instances may be rare, but they are rich and full, and reward us for all the ugliness, frailty and disappointment in others whom we have seen and known. Moses did not pray in vain, nor lift up his voice to a God who would forget.

I am not writing for all CHRISTIAN SUN readers, a great host of whom did not know her, I am writing as friend and neighbor to bear testimony to the fact that, in the life of these twenty years, Mrs. C. D. Johnston lived in our community, her life was a constant revelation that the sublime petition of the Psalmist was answered in her, "Let the beauty of the Lord our God be upon us." First of all, this beauty was expressed in unstinted and adoring love. Mrs. Johnston loved her husband, her children, her home, with a passionate adoration and a genuine unselfishness not known to many. Time and again this writer has been in that home as neighbor and friend, in health and in affliction, in adversity and in prosperity, but in every vicissitude and attitude one power controlled all, and gave assurance and steadfastness to all, and that was the unflinching and abiding love of this wife and mother. In her the beauty of the Lord was upon that household who shared its blessings and its benefits.

Moreover the beauty and the bounty of that love overflowed to her neighbors and to her community. The first and greatest commandment is "Thou shalt love the Lord thy God with all thy heart and with all thy strength," and because Mrs. Johnston learned well and obeyed implicitly that commandment, she came in the beauty of obedience thereto to love her neighbors as herself. In the joys of her community, she rejoiced; and with the sorrows and sadness of her community, she wept. A part of her community was the Christian Orphanage, the burden and the blessing of her husband's heart, and, therefore, of her own heart. There was no suffering in that institution in which she did not share, and of which she was not a part. There was no gladness in that family of one hundred in which she did not rejoice. There was no disappointment in all that group for which she did not feel a pang of regret, and there was no achievement or victory in which she did not have a vivid and a vital part. "Let the beauty of the Lord our God be upon us." I do not know how often she uttered that prayer nor how anxiously she longed for its power in her own life. Maybe she did not have to utter it at all, maybe she did not have to crave it, since by having given her heart and soul to the love of the Lord and having consecrated to her family the adoration of her great heart, and having come by some blessed and blissful experience to love her neighbor as herself, maybe our God, who never sleeps nor slumbers, just answered of His own volition the prayer of Moses that the Psalmist thought worth recording centuries ago, "Let the beauty of the Lord our God be upon us."

Brother C. D. Johnston, broken-hearted husband, Superintendent of our Christian Orphanage, and his bereaved family have our deepest sympathy in this hour of their bereavement.

There is a beauty of the Lord in rich, rare souls about us. And blessed are they who share with such souls their comradeship and their love.

J. O. A.

SOUTH CAROLINA'S NEW GOVERNOR.

We note with a degree of pardonable family pride that our esteemed North Carolina *Christian Advocate* concludes that our neighboring State of South Carolina is in the way of having a good Governor at its next inauguration. Olin Johnson, being a nephew by marriage of the CHRISTIAN SUN's editor, and a splendid young man of the highest moral type, in his own name, our judgment naturally marks along with that of the *Advocate*. Olin D. Johnson is just thirty-four years old, and has served terms successfully as a member of the South Carolina Senate, his wife, our niece, serving as one of the clerks of the same, and here is saying that South Carolina's Capitol during their occupancy will be under wise, capable and safe management. One of the singular things in the case of Johnson is that while South Carolina has been on a trend from "dry" to "wet," in all of his campaign speeches, utterances and writings, this young man stood firmly by his convictions for prohibition, and, though the whole State of South Carolina may be wet, every man and woman in the State can point to their Capitol after Olin and his good wife arrive there, and say that, "They stand for prohibition and a dry State." But let our contemporary, *The Christian Advocate,* tell of this fine young man, a story which THE SUN's editor can vouch for and could give from personal knowledge but prefers that it be told in the words of a brother editor:

"From a textile loom to the governor's chair of his native state in twenty years is the record of Olin D. Johnson, the next governor of South Carolina. Johnson, not yet forty years old, began life on a small farm, went to school intermittently, working between times in the cotton mills to make a living. When the United States entered the World War he was a student at Wofford College in Spartanburg. He enlisted and spent 18 months overseas, was decorated for bravery, returned and received his degree from Wofford and the years immediately following got his M. A. and law degrees at the University of South Carolina.

"Here is a fresh illustration of the old notion that every American lad with pluck and by plenty of hard work has a chance to reach the top. And this is good doctrine to preach again when so many people have become mendicants who are begging for everything from a free ride as a hitch hiker to a gift from the government of property that some honest, hard working people by thrift and economy have laid by for a rainy day."

It is well for readers of THE SUN to bear in mind in connection with the *Advocate's* valuation that here is a man who stood by his convictions and let the whole world know, if it cared to know, just where he stood and why, and won out.

Johnson's platform was "Economy on the part of the State Highway Commission; $3.00 license tag for automobiles; seven months' school term for all children of the State." Here is predicting that under his administration that program will come very near being carried out, and our neighboring State will rejoice and prosper under the leadership of this young, virile Christian statesman.

J. O. A.

THE TEXTILE STRIKE ENDED.

Now that the recent, and most widely known strike in our country for several decades, is over, one wonders what it was all about. Thousands, we are told, quit work and walked out who did not want to quit work nor walk out, but who yielded to the mandates of officials higher up and the threats or pleas of few of their comrades, who, on one account or another, did want to quit work and did want to walk out. On the other hand, we are told that, by the system of the "stretch-out" employers were destroying all the beneficial effects that were intended to accrue to the employees from Government codes, NRA, and modern systems of organization. Some fifteen lives were lost during the heat and passion of the strike, many others were wounded and hundreds were imprisoned because of violence and unlawful conduct. After the tide of prejudice and passion had arisen and found expression on printed page and in general upheaval, the strike was ended as quietly and as manifestly as it was begun. After the conflict is over, whistles are blowing and laborers are peacefully and happily returning to their work, both employers and employees claiming victory and the layman is left to wonder as to the why and wherefore of it all. This, however, is the way of war. After any war has been fought, sane and sensible souls wonder why measures could not have been adopted, means employed to prevent all the strife, the bloodshed and the violence. If war and conflict could be made to appear as useless and unnecessary beforehand as they seem afterwards, war would be no more and peace would prevail in this troubled world. A prophet of God prophesied long ago in time to come when war should be no more. That Prophecy will be fulfilled when the wisdom of man be-

forehand shall square with the experience and verdict of man in the light of calm reason and good judgment. J. O. A.

PROBLEM OR OPPORTUNITY.

The church has its problems. Church members have their problems. All seem to have problems. The word, "Problem," is quite the thing now, has come quite prominently into our speech and thinking. The more is the pity. The great majority of mankind does not seem to take kindly to mathematics, and "Problem" is a mathematical term, used for something to be solved, or to let go without solving, on the part of the individual who finds and faces it.

The teaching and attitude of the Bible are entirely different. That attitude was most clearly and definitely expressed by our Lord when looking upon the multitude: "He was moved with compassion because they were as sheep having no shepherd." Instead of declaring this a "Problem" most difficult and doubtful as to solution, He said to His disciples: "The harvest is truly plenteous." That which many of us turn from as our unsolved problem, our Lord considered as His hope of a harvest. It is the act of Christian courage and conviction to regard so-called "Problems" as glorious opportunities.

The same was true in the life of Paul, who, instead of shrinking from problems, arose with courage and embraced his opportunities. We have fallen into the habit, both of speech and thought, of calling many things "Problems" which our Lord Himself has placed before us to provoke us to privilege, to invite us to opportunity, to challenge us to courage and to victory in His name and strength. J. O. A.

REDUCING ILLITERACY.

There is said to be four million illiterates in the United States and an additional eight million "near" illiterates. Viewing this bulk of ignorance, our Government has decided to "lend a hand." The Federal Emergency Relief Administration, acting for the Government, discovers that there are 40,000 teachers, worthy and well qualified, who are in the ranks of the unemployed, and these are to be brought to grips with our problem of illiteracy and see if, at least, two million of that four million who can neither read nor write may be reached and taught, and trained, to various kinds of vocational work and literary activities. "It is to be a campaign," declares the Government, "to reduce the army of unemployed on the one side and the vast horde of illiterates on the other." Whatever may be the outcome the objective is a worthy one. If the 40,000 unemployed teachers, or a large percent of them, can be given sustenance and support by the Government to invade and reduce the ranks of the illiterates something worthwhile will have been accomplished.

J. O. A.

SOCIAL SERVICE FOR MINISTERS.

Very few people realize the continued service rendered by the Boards of Ministerial Relief. On January 1, 1934, these boards had 746 persons on their rolls. These are Congregational Ministers or their widows who are wholly or largely dependent upon the quarterly grants for their support.

As to ages, 384 were past 70 years of age, 140 were beyond 80, and 13 were over 90. Twenty-four ministers past the retirement age were permanently disabled, and 52 were widows with families of children dependent upon them. Altogether there are 128 boys and girls, sons and daughters of Congregational ministers who have died in service dependent upon the Board for partial support.

An interesting item in this record is that 219 of these ministers have served Congregational-Christian churches more than 30 years and 70 have served more than 40 years and 6 have served 50 years or more.

If the Boards of Ministerial Relief should cease to function think how much distress and sorrow would result. Yet we are inclined to take our responsibility toward these organizations very lightly. Already gifts toward this great work of social service have fallen off. It is the custom at Association meetings to take an offering for ministerial relief but the small sum usually gathered is too painful to count! Such an offering should be made thoughtfully, prayerfully and generously.

Aside from the regular amounts paid to these pensioners there are emergency grants. During the year 1933, 810 ministers, widows, or orphan children received regular grants, and 163 families not on the rolls received emergency grants, making a total of 973. Of this number 43 Congregational ministers, still in active service, were facing desperate situations on account of unemployment or illness.

The next time the offering plate is passed for a contribution to Ministerial Relief you will know the need and naturally be generous.

E. A. K.

NOTES FROM CHAUTAUQUA.

Having just returned from Chautauqua Institution at Chautauqua, N. Y., I thought perhaps a few notes might be interesting to readers of the SUN. As this is the eighth consecutive summer that I have spent from one to two weeks at the Institution, one may see what my idea is of the fitness of the place for both a pleasant and profitable vacation. As the gate keepers have informed me that at least 25,000 people had paid entrance fees to the Institution this summer goes to show that I am with the majority in my idea.

Chautauqua Institution is located on beautiful Lake Chautauqua, a sheet of water about 25 miles long and about 2 miles wide at the widest point. It is surrounded on both shores by beautiful scenery of rolling land and valleys. We are told that two hymns, "Day is Dying in the West,, and "Break Thou the Bread of Life" were inspired and written on the shores of this lake.

Chautauqua has been called the Summer City. It is built in the original forest. The Institution has existed 60 years. Mr. Miller, the father of the wife of Thomas A. Edison, was one of the founders and the Edison Cottage is in the grounds. Mrs. Edison spoke at the W. C. T. U. Cottage this summer.

This is the original Chautauqua and has given the idea for many similar institutions.

The programs are varied so that no matter what ones trend of thought they may find some part profitable. These last from 8:30 in the morning to about 10 at night.

Several places are provided for holding these programs. First of all the Ampitheater seating about 6,000 to 7,000 people.

Then the Hall of Christ, the Hall of Missions, Smith-Wilkes Hall, Hall of Philosophy, Norton Hall and perhaps others.

The larger gatherings, of course, are held in the ampitheater.

From this platform many of the great men of our countries have spoken and many and numerous questions discussed.

Several hours each day are given to Bible study and religious teaching. Then political questions (not of a partisan nature) current questions of the day, history, travel, popular lectures, musical programs all have a part. There are also summer schools, lessons in different arts.

It has been the rule of the Institution to give one week to Home and one week to Foreign Missions. This year both these were combined into one week. On Monday afternoon of that week a very beautiful service was given to the marriage of Home and Foreign Missions.

Sports also have a place in the Institution. Provisions are made for golf, baseball, tennis, shuffleboard, horse shoe pitching, swimming and boat riding and fishing. A children's playground is also provided.

Perhaps one thing that may be of interest to ministers and their wives is the arrangement whereby ministers and their wives may secure a room for two weeks free of charge or for whatever they see fit to contribute.

Three buildings—The Columbia Hotel, the Columbia Annex and the Pennsylvania Hotel have been purchased by a kind-hearted gentleman and are used to provide rooms for ministers, their wives or widows, missionary workers, Sundav school and religious workers.

Each provides linen for their own room. These buildings can accommodate about 180 people at one time.

For those who desire to do so, gas hot plates are available in the basement of the buildings and tables where they may cook and serve their own meals. Meals can be secured at nearby restaurants by those who prefer.

Several denominations—Methodist, Baptists, Presbyterians, Episcopalians, Disciples and Congregationalists and perhaps others have built their own church houses as headquarters for their own people and where they may hold their own church services during Chautauqua season.

It would seem that there is no more beautiful, profitable or desirable place to spend a vacation than at Chautauqua, New York.

R. H. PEEL.

Gasport, N. Y.

CHURCH MEMBERSHIP.

"Do you think a man could get to heaven without joining the church?" asked three good men of a preacher.

"I think he could."

They laughed, patted him on the back, and called him broad-minded.

"Let me ask you a question, and I want you to answer just as quickly as I answered you," said the preacher. "Why do you want to go to heaven that way?"

They were speechless.

"Why don't you ask me another question?" suggested the preacher. "Why don't you ask me if a man could get to England without going on a boat?"

"Well," they said, "we will ask you that. Now what is the answer?"

"I see no reason why a man could not get to England without going on a ship, provided he was a good swimmer, tied some food between his shoulders to eat on the way, had strength to buffet all the waves—if a shark did not eat him. And suppose you did get to England without a ship, do you think you would get there much ahead of a man who goes by ship?"—*Selected.*

The best legacy you can leave your boy is plenty of work and the necessity for doing it.—*Milton Lee.*

The real secret of an unsatisfied life lies too often in an unsurrendered will.

CONTRIBUTIONS

SUFFOLK LETTER.

In the Congregational-Christian Fellowship the local church has always been regarded as independent and self-governing. In the process of organizing the Southern Convention no special provision was made for the Conference to exercise any governing power over the local church, except through appeal to the Conference. During the past decade several instances have arisen when it should have had the power to act in an advisory capacity. In some of these cases the Executive Committee has been criticized and misunderstood because it failed to assume this authority and power.

Here is a case in point. A local church and the pastor have a disagreement. It may be simply a misunderstanding. Conditions are such that no satisfactory agreement can be reached. The pastor and the church are both suffering. What can be done about it? Why does not the Executive Committee of the Conference intervene and try to settle the dispute and adjust the situation? The Committee has no authority to do anything in such a case unless officially requested to do so. At least there is no provision made in the Church Government for such intervention.

Pastors and churches are expected to be able and willing to settle their difficulties without outside intervention. If the Conferences and the Convention would adopt some plan by which dissatisfied pastors and divided churches might appeal to the Conference for official action, a way would be provided for help when needed. Sometimes such help is needed and should be given speedily. The Conference should know when a pastor is not rendering faithful and acceptable service. And the Conference should be advised when a church is torn asunder by strife or some unfriendly and unchristian attitude. The Conference should be able to exercise proper authority over both the pastor and the church.

In the days of Dr. W. B. Wellons the Eastern Virginia Christian Conference required all local church Secretaries to take their books to Conference, and a Committee was appointed to examine such books to see if the church records were properly kept. A Committee was also appointed each year to ascertain if every church was provided with a suitable pastor, and a report was made during the session of the Conference. These matters are of great importance. This custom was discontinued, of course, as the educational standards of the ministry were raised, and the efficiency of the local church officials was increased.

A church with a congregational form of government has no desire to be placed under the superintendency of a Conference official, or a group of officials. That is not the question under discussion. But some kind of official over-sight should be provided, when it is needed. The future interests of the church should always be in the mind of both Pastor and people in the church. It is possible to obscure these kingdom interests when some personal opinions and interests are unduly emphasized and exploited.

These are testing times for pastors and churches. Financial difficulties have been over-emphasized by the pulpit and the pew. During this period of depression too many addresses (they should not be called sermons) have been delivered in the pulpit, outlining a way back to prosperity. Such addresses are a poor substitute for the Word of God. To a certain extend sermons may be preached from the Bible on such a topic. But many of the modern sermons (addresses) on this topic are from a pre-text rather than a text. The church should return to the Bible. Preaching should win people and not drive them from the church. Something is wrong in the pulpit or the church when the people do not come to hear the message. The people heard Jesus gladly.

I. W. JOHNSON.

THE COLLEGE CALENDAR.

The alumni and friends of the college would perhaps like to know something of the activities on the campus. September 4th and 5th was designated as freshman period. As the new members of our student body arrived, they were met by committees and faculty members, received into the college family, and made to feel at home. We have one of the largest freshman classes in the history of the institution. By programs, receptions, and student gatherings, they are thoroughly introduced to the college and made to feel the inspiration of a real college atmosphere. Already the regular program of study and recitation is in full force. With but few exceptions, all seem to be diligently at their tasks.

It seems impossible to divorce athletics from a liberal arts college. In fact, there are very few who would want to eliminate athletics. At this particular season, our forces are centering upon football. Members of the team are training hard, getting ready for their first contest with Davidson today. This will be a battle! Last year, the teams were fairly evenly matched. Davidson won by one touchdown, 6-0. The Christians have a heavier team this year, though not as many experienced men on the squad. However, we are expecting to give Davidson an interesting contest. Members of the squad are not the only ones interested in football. Faculty members, student body, and townsmen are all back of the team, with enthusiasm. We were fortunate to win the championship in football last year, and we are striving for the same achievement this year.

We are also interested in music and musical accomplishments at Elon. The church choir has begun its program of rehearsals and will furnish music for the church service Sunday. We have the largest group of singers in the history of the college. There are about fifty in the chorus. The church choir forms the nucleus for the Elon Singers. Last year was the best year that we have had in our Music Department. This year promises to be even more successful. It is the plan of the Elon Singers to make a number of trips for musical programs in different sections. If churches, towns or cities are interested in having our Singers come for a program, they will please write me or Prof. Dwight Steere for information and engagements. Through this organization, we are glad to extend our Music Department into other communities.

There are certain social and cultural aspects of college life that everyone should be permitted to share. Our college calendar for the fall calls for two major social occasions—the sophomore-freshman dinner on the evening of October 4th and the senior-junior dinner on the evening of December 6th. All members of these classes, including the day students, are expected to attend these functions as guests of the college. They will be formal and informal, with an appropriate program that will be pleasing and helpful.

In addition to sports and musical and social programs, the college lays sufficient emphasis upon the religious life. Chapel services are held Wednesdays and Fridays, with a distinctively religious program consisting of song, scripture, prayer and exhortation. On Sunday, we have Sunday school for the community and college students, followed by the morning worship service at 11:00 o'clock in the college chapel. Vespers, under the auspices of the Religious Activities Committee, are held each Sunday evening. This service is in charge of the students themselves. The Ministerial Association conducts prayer services and other religious programs throughout the week.

It is the plan of the Religious Activities Committee to have religious leaders from different sections of the country visit the campus during the year. Mr. Hermon Eldredge, of Dayton, Ohio, has been invited to spend the week of October 12th at Elon, speaking twice daily. Mr. Eldredge is a Christian statesman and is known throughout the country. He has been a member of the International Sunday School Lessons Committee for a long time and has directed the Leadership Training work of the denomination for a number of years. We are fortunate to have Mr. Eldredge spend this time with us. His messages will be on vital religious themes and calculated to strengthen the faith and enrich the christian lives of students, faculty members, and the citizens of the community.

At Elon, we are interested in physical well-being, in mental and social development; but we are also interested in the spiritual lives of the students. Elon is a church institution, and we endeavor to carry out the mandates of the church in connection with our educational program to the best of our ability.

L. E. SMITH.

A TIME OF JOY.

It was the writer's privilege and pleasure to assist Revs. J. M. Roberts and C. E. Gerringer in a revival at Oak Grove Christian Church, Gates County, the week following September 2nd. It was my part to conduct the song service. The homes in which we stopped were homes that we had stopped in several years ago while we served the four Gates County Christian churches. These are dear friends and needless to say we were more than glad to see them after years of absence. At the church we met people whom we knew and people whom we were almost sure that we knew but could not recall the name because they had grown so much. I am thinking what a glorious time that will be in Heaven when we get there and meet with those who have gone on before and that we have not seen for years, there to be together in that land that knows no misery and pain, where there is no such thing as strikes and strifes, and all the rest that we have to encounter here.

Despite the rainy weather and slick roads the attendance was real good and interest ran high. The Messages brought by Bro. Gerringer were forceful and spiritually inspiring. The people at Oak Grove are to be commended on what they have accomplished in the remodeling program, under the leadership of Bro. J. M. Roberts. They have a modern little church that they are proud of. The outlook is great there as there are so many young people who seem to be willing to do something for the Master. Many people were inspired to higher and holier living during the meeting, a good number were strengthened, some confessed the Saviour for the first time and six additions were made to the Church. It is hoped that more will unite and join this body of workers in His vineyard later.

G. A. PEARCE.

PARAGRAPHS TO PONDER.

By TIMOTHY THOMAS.

Strange as it may seem, man resists change. He rebels at a new policy; he is skeptical of an uncharted course. He scolds at the untried, and yet the testing of the untried has been the lamp of Aladdin that has guided the footsteps of mankind to its present achievements.

* * *

Whether we like it or not we have come out of the each-man-for-himself period. We are coming face to face with the fact that we are our brother's keeper whether we like it or not. We must realize that unless we keep him he cannot keep us. There is no such thing as going back to the old order and survive. It simply cannot be done. We are too advanced in our thought, have too many machines, inventions, conveniences; we have too many media of communication and forms of transportation to isolate ourselves in a social or business way from our brother man. We must live with him, not from him.

* * *

Millions of fine highways, thousands of handsome cars, riders for the most part well dressed; better homes and cleaner homes—homes with conveniences, radios for enlightenment and entertainment—this is a picture we see in a land where 500,000 face the approaching winter, looking to local and national governments for support. We cannot call it poverty, for the designation will not stand. It is a case of disjointed and inadequate distribution of labor which results in an inadequate distribution of wealth. There is work for all, a living for all, and taxes or no taxes the issues cannot be avoided until all have a chance to earn.

* * *

There is a widespread feeling that millions of our good American citizens wish to content themselves with support from state and national governments in the name of relief. This feeling embraces the thought that the number will become so large that what once was a need will crystalize itself into a demand. Our people take pride in standing on their own feet. Pauperism in this country is abhorred, and unless we lose the spirit and ideal of independence—and this we shall not lose if our American school system shall remain true to its teachings—we have nothing to fear. Pauperism in some lands comes at a premium, but in America it is frowned upon as a stigma. Our profound faith and cooperation with the present unfortunate will enable them to throw off this temporary stigma and again be free and happy and independent.

* * *

There are many things out of joint in our economic and social life. The admission of this cannot be denied even by the most unconcerned observer. However, criticism of the adverse type has a way of gathering momentum, rumor becoming accepted fact, and accepted fact becoming fabrication, to omit a more understandable term. Deficiency is too often rated by the individual viewpoint, and since it is easier to find fault it is not difficult to understand why we hear so much about the shortcomings of this or that undertaking. Happily, confusion is not the goal of the typical American mind. Clear thinking and refusal to become excited are the two characteristics that have always made it possible for our leaders to handle a crisis. On this basis we should pin our faith and hope, cease to criticize when we have nothing better to offer, encourage and cultivate the portion which we regard as good, and help it to outgrow that which we feel is deficient.

* * *

There is much criticism going up and down the land these days about the national government taking such a free hand in so many avenues of business. There is another side to the picture. Ask any congressman, or anyone else in a like position to know, and you will learn that from every state and thousands of smaller units numberless pleas are going to Washington seeking aid in one form or another. Great pressure is brought to bear for national government cooperation in this and that. Little publicity is given to these pleas and petitions, but their volume is becoming effective, and when effective there is another multitude who come in and criticize Uncle Sam for taking a "free hand" when in reality it is a forced or coerced hand. In short, fifty per cent of the people blame the government for doing, and the other fifty per cent blame it for not doing. When our leaders stand between two barrages of criticism their acts should not always be classed as mistakes.

HE COULD NOT STOP.

Some years ago a man bought a car in Pontiac, Michigan, a town north of Detroit, and started out to his home in the latter city. Arriving at a gas station, he drove around the station several times, when the attendant, worried by such queer doings, went out and asked him what was the trouble and what he was doing.

"Well, the fellow who sold me this auto taught me how to start it, but not how to stop it. I want some gas, but don't know how to stop and get it."

The attendant climbed into the car and stopped it for him.

We think it a very foolish thing for a man to be driving a car in crowded traffic, without being able to stop; but many people are in a worse predicament even than that.

"When I was at the party," said Betty, aged just four, "a girl fell off her chair right down upon the floor, and all the other little girls began to laugh but me; I didn't laugh a single bit," said Betty seriously.

"Why not?" her mother asked her, full of delight to find that Betty—bless her little heart—had been so sweetly kind. "Why didn't you laugh, darling; or don't you like to tell?"

"I didn't laugh," said Betty, " 'cause 'twas me that fell."—*Boston Transcript.*

OXFORD BIBLES *for* EVERY NEED

"The Oxford Bible is the Bible par excellence of the world"

THE HOME BIBLE

A Family Bible in Handy Size

An extra large type Oxford Text Bible, containing **also,** a family register and 12 beautifully colored **maps.** Size 9 x 5½ inches.

Specimen of Type

16 The LORD *is* King for ever and ever: the heathen are perished out

Nos.
01600 **Superior Cloth,** round corners and red edges ---------- $2.75
01603 **French Morocco,** limp, round corners, red under gold edges, headband, book-mark ---------- $4.75

The JUNIOR'S Bible

Self-Pronouncing

With 4,000 Questions and Answers, carefully selected "Aids to Bible Study," 16 beautifully colored and 15 black full-page illustrations, 6 colored maps and a presentation page. Children may readily pronounce correctly difficult Scripture names, as this Bible is self-pronouncing. Size 7 x 4⅝ x 1¼ inches.

Type in Junior's Bible

2 Take the sum of all the of the children of Is'ra-el, years old and upward, thro

No.
1815 **French Morocco** leather, overlapping cover, round corners, red under gold edges, headbands and book-mark. Make some child happy with one of these fine Bibles ---------- $2.95

Child's ILLUSTRATED Bible

The beautifully colored illustrations in this new Bible are a delight to the children. It has clear, readable type and yet it measures only 5⅛ x 3⅛ inches.

Specimen of Type

a My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.

10 Mercy and truth gether; righteousness kissed *each other.*
11 Truth shall sprin

No. 02112. **French Morocco** leather, overlapping cover, round corners, gold edges ---------- $2.50

Pocket REFERENCE Bible

Has over 50,000 center column references. Measures only 6¼ x 4⅝ inches. (A splendid gift for a young lady.)

Specimen of Type

9 **Behold,** "O God our shield, and look upon the face of thine anointed.
10 For a day in thy courts *is* better

a Gen. 15. 1. b Ps. 56. 1. & 57. 1. 3 or, *all*

No. 07523x **French Morocco** leather, overlapping cover, round corners, red under gold edges ---------- $3.25

Concordance Edition

Type and size as **No. 07523x,** but with a Concordance, subject index and dictionary of Scripture names. An excellent edition for students and Christian workers **No. 03272x** $5.00

OUR LEADER

Oxford Concordance Bible

Self-Pronouncing

This beautiful Oxford India paper edition is indeed the ideal Bible for the student, preacher and evangelist. Each proper name and difficult word is divided into syllables and accented, and though printed with large clear type, the volume measures only 8¾ x 5½ x 25/16 inches.

Specimen of Type

8 ¶ [1]Je-hoi'-a-chin *was* years old when he began t

No. 03671x. **Fine Grain Morocco** leather, overlapping cover, leather lined to edge, silk round corners, red under edges, silk

hear

A UNIQUE GIFT BIBLE

With Basket Weave Binding

The Antique brown calf leather binding has a basket-weave grain, and button clasp. Has overlapping cover, art silk lined, with red under gold edges. With references. Printed on Oxford India paper. *Type as Pocket Reference Bible.* $5.50
No. 03255x ----------

As No. 03255x, with concordance. $6.50
No. 03276x ----------

Oxford TEACH

Have over 50,000 center column [illegible]s, 300 double-column pages of up-to-date helps, veniently arranged in alphabetical order. Also 32 full-page illustrations, and an indexed atlas of the Bible with 15 beautifully colored maps of Bible lands.

Easy-to-Read-Edition

Size 7¼ x 5 x 1⅛ inches

Specimen of Type

14 Like sheep they are laid in grave; death shall feed on th

Nos.
04453. **French Morocco** leather, overlapping covers, round corners and red under gold edges. A durable and handsome Bible ---------- $4.35

Oxford India Paper Edition

Only one inch thick.

0773x. **French Morocco** leather, overlapping covers, round corners, red under gold edges, headbands and book-mark. A beautiful gift edition ---------- $7.00

RED LETTER Edition

Same size and type as style No. 04453, with same references and helps, but with all the words of Jesus Christ printed in red. White paper edition **No. 05453.** **French Morocco** leather, overlapping cover, round corners, red under gold edges ---------- $5.00

The Oxford imprint in a Bible guarantees satisfaction

MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary*

FOREIGN MISSIONS—AN IMPERATIVE DUTY.

There can be no difference of opinion among Christians as to Foreign Missions being the ever present and pressing duty of the Christian church. Christ Himself put this duty and program in the heart of His Great Commission and sent His disciples out to proclaim it, and this was the first thing they did as they left Jerusalem and went forth in every direction preaching the Gospel to the Gentile world and founding churches. "Go ye therefore and make disciples of all the nations," was the majestic message and command He let loose on that mountain summit, and from that height it has come thundering down through all the centuries and has lost none of its authority and inspiring vision and promise of victory. To eliminate or tone down this message would tear the heart out of the Gospel and leave is lifeless and dead, only the empty husk of a withered dream like the pagan cults of its day that are long since buried under the dust of oblivion.

This would not only emasculate the Gospel abroad, but would be equally fatal to its vitality and vigor at home. We cannot give up Foreign Missions and keep Home Missions; if the Gospel dies out in the pagan world it will soon find its grave in our own world. But if we keep it alive and fruitful abroad, it will send back streams of faith and power to refresh our home churches.

The call is now upon us to gird up our faith and show what is in us. That Foreign Missions are under fire is no new experience, for it has been through many a fire before. The martyrs are still calling upon us to join their noble band and follow in their train. That some of the critics and opponents of Foreign Missions are they of its own household is further reason for renewed faith and faithfulness on our part. We are come to the Kingdom for just such a time as this, and now we must fulfil the duty of the hour and unflinchingly bear the increased burden that is laid upon us.—*Presbyterian Banner.*

MISSIONARY OFFERINGS.

WEEK ENDING SEPTEMBER 22, 1934.

Sunday Schools.

Previously acknowledged since September 1, 1934.	$ 92.06
Suffolk, Va.	25.00
Ocean View, Va.	2.45
Berea (Nans.), Driver, Va.	3.52
Happy Home, Ruffin, N. C.	2.40
Liberty (Vance), Henderson, N. C.	3.45
Rosemont, Norfolk, Va.	9.19
Biscoe, N. C.	1.02
Pleasant Union, Lillington, N. C.	1.52
Liberty, N. C.	2.08
Waverly, Va.	4.10
Newport News, Va.	5.79
New Elam, New Hill, N. C.	3.91
Total	156.49

Coin Card Offerings.

Previously acknowledged since September 1, 1934	5.00
Ladies Bible Class, Cypress Chapel Sunday School, Cypress Chapel, Va.	1.00
Total	6.00

Specials.

Previously acknowledged since September 1, 1934	30.50
Catawba Springs, Raleigh, N. C.	10.00
Rosemont Class No. 3, Norfolk, Va.	3.00
Total	43.50

Summary.

Previously acknowledged since September 1, 1934	175.83
Total offerings, week ending September 22, 1934	78.43
Total to date	254.26

J. O. Atkinson, *Sec'y.*

NEWS ITEMS OF SOCIETIES.

The Junior and Intermediate Missionary Society of the Portsmouth Christian Church has had a splendid year under the leadership of Mrs. C. J. Heath as superintendent. Ten new members were enrolled, much interest has been manifested at the regular meetings and a keen interest was taken in the mission study book "In the African Bush." One of the high spots of the year was the public program given September 5th, when Rev. Chas. B. Peters, of Norfolk, delivered an address and rendered special music on his trombone. The society members presented the play, "The Calling of the Twelve" which showed much preparation and gave a splendid lesson to all. Mrs. R. F. Edwards is secretary of this group of loyal workers.

The Woman's Missionary Society of First Church, Portsmouth, is busy also as we can readily see by the following. This society on a Wednesday night assumed the leadership of the midweek service and did it well. The pastor was absent and a missionary program was put on. A miscellaneous type of program consisting of readings, special music, devotionals and then a candle light pageant was presented by twelve ladies and twelve girls. This made an impressive service while the room was in darkness. The Juniors are a great help when they are interested and the women can do well to call on them. Mrs. C. T. Rudd furnishes the above information.

Mrs. Payton N. Gay, secretary of the Burton's Grove Young People's society says that though they are few in number, they have held regular meetings each month, sent in their reports quarterly and have met their apportionment for the year. They held one public program this year at which time the play "Something Big" was presented. Besides their missionary work they have done many deeds of charity.

The Windsor Christian Church has a loyal group of young people that are also at work. They have met regularly, sent in their reports quarterly and have met all requirements on the standard of excellence.

They stressed the program part of this work and each meeting the program committee presented a well prepared program along with the study of the study book "Today's Youth and Tomorrow's World."

One of the important meetings of the year was that of their public meeting when they presented a pageant before a large gathering of people. Mrs. J. M. Raby is the efficient superintendent of this group of young people.

The Holland Young People's Society reports a splendid year under the leadership of Mrs. J. R. Darden, superintendent. They have held regular meetings with a good attendance and with renewed interest. Their public program was an interesting one of a miscellaneous type. A discussion of Dr. Stock's book "So This Is Missions," and a one act playlet "And They Left All" written by Miss Frances Everett were the main features on the program.

This society met with the Holy Neck Young People's Society for this mission study and the afternoon and evening was full of fellowship and study of the book, "Builders of a New World" which was taught by members of the two societies. This society together with the Junior society also sponsored a chicken chow mein supper which was a decided success.

This is an interested group of boys and girls who are doing a good work in the missionary cause.

The Young People's Missionary Society of the Dendron, Virginia Christian Church has had a prosperous year under the leadership of Mrs. Garland Spratley. They have had splendid programs with special emphasis on the worship period. An idea that this society would like to pass on is that of the travel library which can be had for the asking plus postage one way. Each member was given a book to read and after a certain length of time the books were brought in and book reviews were given by different members. These books were especially enjoyed and the reviews were very helpful. Many societies would do well to adopt this plan.

Mrs. C. E. Fulgham, superintendent of the Junior Missionary Society of the Windsor Christian Church reports that this little organization is one of the most enthusiastic of all. They have held regular meetings, completed their study book and sent in their apportionment. For their public program they gave a candle light service which was a splendid service and enjoyed by all.

The Junior Missionary Society of the Newport News Christian Church is doing a splendid piece of work under the leadership of Miss June Joy Hyatte. They have given three public programs during the year namely a Christmas missionary program for the Senior C. E. Society using the playlet "A Tale of Three Boxes.' Then on the following Sunday they repeated the program for the adult department of the Sunday school. Later they gave a program for the Ladies' Aid Society. At Christmas time they gave a towel shower for the Orphanage.

The first half of the year was given over to the study of China and the last half was devoted to "Our Mountain Work" since the Junior department of the S. S. was using "School Days in Africa." They have already begun "Japanese Here and There" and are more interested than ever.

On February 16th, they observed the World Day of Prayer in Miss Hyatte's home and though the weather was bad the service was beautiful and every child, twelve in number, offered a prayer.

They raised $5.00 over their apportionment and it was all raised through dues and mite boxes. Every child on the roll has contributed something. Last year they had 28 on roll, they lost five and gained seven so they have 30 members at present.

During the past year the W. W. Staley Missionary Society of the Suffolk Christian Church has held ten regular meetings, at which time business of importance was taken up and a program given.

They studied "The Christian Mission in America," by Kerr and found it of great value.

In March they celebrated their twenty-first anniversary with an appropriate program. At that time their regular birthday offering was received.

In June they took charge of a prayer service in the absence of their pastor. They used as their subject "America and Our Mission Work." Papers and talks in various phases of this were given, using the Guest Book as a basis upon which to work.

During the year they have received several new members into their society, have revised their Constitution and tried to advance the cause of missions in every way possible. Miss H. Yates is the president of this society.

DR. BELL COMES SOUTH.

Dr. Enoch Frye Bell of Boston, Mass., Editorial Secretary of the American Board of Commissioners for Foreign Missions, will speak at DeLeon Springs, Florida, during the Congregational and Christian Ministers' Convocation, October 1st to 3rd; at Atlanta, Ga., before the Regional Committee meeting of the commissions on Missions, October 9th to 10th; at Southern Pines, N. C., before the Carolina Conference of Congregational and Christian Churches, October 11th and 12th; at Albemarle, N. C., Sunday, A. M., October 14th, and at Elon College Chapel Services, October 15th.

Dr. Bell is best known as the editor of the "Missionary Herald," a magazine which represents the Congregational and Christian churches of the United States at home and abroad. His familiarity with overseas work and with missionaries, however, comes from twenty-eight years of experience at headquarters, a period of service as a missionary in Japan and extensive travels in Korea, Japan, Mexico and the Phillipines.

From Yale University, Dr. Bell received his A. B. and Phi Beta Kappa. From Andover Theological Seminary his S. T. B. and from Middlebury College his D. D. For years he has been a member of the Reference and Council Committee of the Foreign Missions Conference which represents all the foreign mission boards of North America, serving as Chairman of the publicity committee for a time.

Dr. Bell's main topic on this speaking tour will be "An Editor Looks at Modern Missions," and will include such subjects as, "Modern Missions and Social Action," "Modern Missions and World Peace," "Modern Missions and Evangelism," "Modern Missions and the Printed Page," and "Modern Missions and Administration."

Boston, Mass.,
September 24, 1934.

NOTICE.

The North Carolina Woman's Missionary Conference meets with the First Christian Church, Greensboro, N. C., on Thursday, Oct. 18, 1934.

MRS. C. H. ROWLAND, *Pres.*,
MRS. W. P. LAWRENCE, *Sec.*
Greensboro, N. C.

NOTICE.

The Eastern Virginia Woman's Missionary Conference will meet with the Liberty Springs Christian Church, Friday, October 5th. Morning session will open at 10:00 o'clock.

A most cordial invitation is extended our ministers, and friends of the conference. Each society is urged to exert every possible effort to make this meeting the best in our history.

MRS. L. W. STAGG,
Secretary.

TRAINING LEADERS FOR THE INDIAN CHURCH.

By MISS D. P. CUSHING, *News Editor.*

Dr. John J. Banninga, Principal of the Union Theological Seminary, Pasumalai, India, has gained a place of recognized leadership in India as a scholar and educator, a man of balanced judgment and outstanding devotion. He began his work in 1901 and as head of this school, has been engaged chiefly in training young men for service in the churches of that area, which have nearly 10,000 communicants.

Dr. Banninga has devoted himself to a special study of the life of Christ in preparation for a volume upon the subject written from the standpoint of the Hindu and in a way to present Christ so that the Indian can readily understand. This will be translated into the various languages of India and made widely available by the Indian Christian Literature Society. He was an active force in bringing about the organization of the United Church of South India which has become a powerful non-sectarian body and which he represented as fraternal delegate at the General Council of Congregational and Christian Churches in Oberlin this year, 1934.

Dr. Banninga is a Michigan man and a graduate of Hope College and Weston Theological Seminary. He is a member of the Board of Madura College and of Madras University. During his last furlough he was elected an instructor in the School of Missions, Hartford Theological Foundation.

(Dr. Banninga is now on furlough in America, and we are expecting him in many of our churches here in the South in October.—Ed.)

AT WHAT PRICE A BALANCED BUDGET?

Under date of September 17th from Boston, Mass., comes this arresting paragraph:

"The American Board of Commissioners for Foreign Missions announced today through its Treasurer, Harold B. Belcher, that it was closing its fiscal year with a balanced budget for the first time in six years. Total expenditures for the year were $1,338,661.88 running beyond the budget by one tenth of one per cent. This total represents a reduction of 37 per cent from that of five years ago."

The above, indeed, is encouraging, but the following will indicate at what price a balanced budget was obtained:

"Receipts from Congregational and Christian churches, which the American Board represents overseas, were $495,015.94 or $89,526.38 less than last year. Individual gifts were $103,926.09, a loss of $4,767.63. Receipts from legacies and Matured Conditional Gifts totaled $234,328.27, a reduction of $42,996.51 from last year. Designated Gifts fell off from $143,431.99 to $36,142.15.

" 'Three factors contributed to this satisfactory outcome,' says Mr. Belcher. 'First, the large number of sacrificial personal gifts which came in during the closing weeks of the year. Second, drastic reduction of expenditures. All appropriations were cut, missionaries called home, salaries reduced. Third, the use of proceeds of sales of property and use of reserve accounts that were called on this year to balance the budget.' "

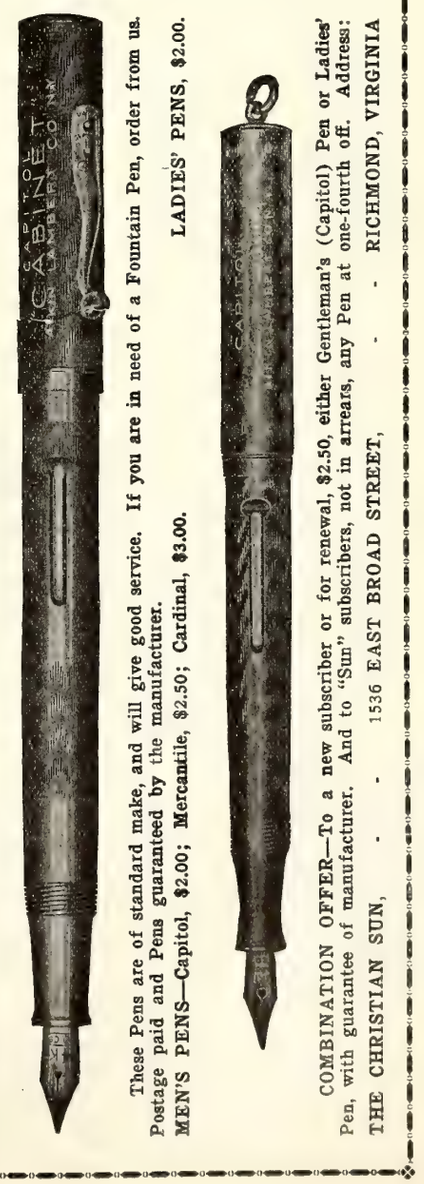
The accumulated debt now stands at $136,713.03. It was reduced during the year $150,000 by use of property sales and available reserve accounts and by $25,000 as required by the budget.

"When the Presidential Committee meets in October to adopt the budget for the new fiscal year," points out Mr. Belcher, "it will be necessary to put into effect further reductions agreed upon last spring since it will not be possible to receive as income the amounts from property sales and use of reserves that were available in the year just closed."

One of the methods of reduction has been putting a larger burden of support on the National Christian churches which, coming at a time when all the world is suffering from depression, lays a heavy burden on these younger groups. This has been accepted in a courageous spirit, as in Japan, where the Kumiai Church (Congregational) has undertaken to provide, progressively over a period of ten years, the whole support of the evangelistic work. In some cases this has meant the abandonment of schools and withdrawal from social and medical work in places where no other sums are available.

RECOGNITION DAY FOR TEACHERS.

To honor the honorable is to honor oneself. The Community which is quick to recognize the worth of its own public servants is the one which is endowed with the noblest spirit. In paying tribute to that silent, unremunerated host of helpers of humanity, the Sunday school teachers, by keeping Recognition Day adequately on October 6th, a city is at the same time revealing its own character.



ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

Rev. F. C. Lester, *Editor*, 505 S. Main St., Norfolk, Va.

WHAT IS THE CENTER OF YOUR LIFE?

Everything has its center about which it revolves, or lives. The planets swing about the sun as their center. People have some central thought or idea that determines the course of life.

Some center everything about wealth. If they can get rich, they think that they will be supremely happy and nothing else will matter. That makes it seem right to wreck their health, morals, and the other people about them in order to get wealth. But very few ever feel that they have enough wealth. They do not find satisfaction of soul by centering everything about money.

Others think that popularity is most important. I heard recently of a girl who said that to be a good sport means more than anything else in the world. She believed in being a good sport at any price. There are those who will drink, cheat, "pet", lie, and crush the heart of others with gossip just to be popular with a certain crowd. About such Jesus said, "Verily they have their reward." But it does not satisfy the soul.

Certain young people center life in a friend of the opposite sex. Recently I was in a religious service in the open where young people were supposed to be seriously trying to get help so they can be better Christian workers. A car drove up nearby with three boys in it. One of the girls in the service thought she should rush right out of the service, even though it would disturb everyone else, and go to the boy-friend. By persuasion, she remained sated unitl that speaker had finished but left then to go to the center of her universe. Next week the center may b someone else. If it were a case of real love, he cerainly could wait for her and know that she still cared for him. If it was not love, the real thing, it could not matter much. I sometimes wonder if girls—and boys—know that they lose their chances with thinking people when they forget duty, religion, and everything else just to be in the presence of one whom they profess to worship. If they don't, it is pathetic; if they do, it is tragic.

There is a center about which all life can swing and be safe. That center is God. His magnetism can hold us in proper place so that all of life will sing in harmony. A person who makes something else the center of life has just as good a chance to get along in the universe as one of our planets would if it refused to keep its place about the sun. Imagine our earth trying to make the moon its sun, and you will have a fairly good picture of a person who worships another of his fellow-creatures. Only God is worthy of the adoration, worship, of man. Only God should take central place in life.

God is best known to us in Jesus, the Christ. The church is the visible form of Christ and God. To make God central in life will make each of us absolutely loyal to the church. If the church is used only as a convenience and other things come first, then we have lost the center about which life should swing and we need a conversion before there comes a spiritual wreck. If you have lost your church loyalty, if you fail to be present when needed, if you think other things more important than the things that you are supposed to do for your church, it is time for you to check up on the center of your life. It may be that you have lost your balance.

DO YOU PAY YOUR SHARE?

The end of the Church Year is rapidly approaching in Christian churches of the South. Most church treasurers are wondering where they will get enough money with which to pay the bills. Missionary obligations are often neglected. The enterprises of the church suffer want. Conference Apportionments are not paid in full by any of our Conferences and only seventeen per cent of the churches paid in full last year.

I wonder if the young people pay their share of church expenses and for missionary activities? Somebody surely does not do enough. If all did their part, there would not be so much need.

The ancient Jews gave a tithe of their income for their religion. Moses wrote it into the law as a command. (See Lev. 27:30.) The prophets said that to fail to give a tenth to the religious work was to rob God (Malachi 3:8). Paul said that the way to support the church was for each person to lay aside as God had prospered him and give it on the first day of the week. (I Cor. 16:2.) And Jesus said that people "ought" to pay tithes and also to be kind (Matt. 23:23). This is the way the Bible says people should give, or pay to the church.

But most people believe in doing it differently. Our method keeps the church poor and the people unhappy. Don't you think that it would be wise to try the Biblical way? It might work.

A church I know is having financial troubles. And yet more than fifty men are working daily, seven women are at work, ten young people have jobs, five people have retired and have an income, and numbers of other people are members of families that have incomes. Suppose all those people should tithe for a year. It would mean that all bills would be paid, indebtedness paid, needed repairs made, and much larger contributions going to the various enterprises of the denomination. I sometimes wonder if the young people, for whom I work and write, are in the list of the many who do not give their share, or if they are among the faithful who search the Scriptures to find the way to life at its best and then try to do their full share in all the work of the church. I sincerely hope that you who read this cannot be content to let the work of the church fall behind until you have given your full share of labor and money.

A BROTHER OF MAN.

"Bear ye one another's burdens, and so fulfill the law of Christ'—Gal. 6:2.

Did you give him a life? He's a brother of man
And bearing about all the burden he can.
Did you give him a smile? He was downcast and blue,
And the smile would have helped him to battle it through.
Did you give him your hand? He was slipping down hill,
And the world, so I fancied, was using him ill.
Did you give him a word? Did you show him the road?
Or did you just let him go on with his load?
Did you help him along? He is human like you.
But the grasp of your hand may have carried him through.
Did you bid him good cheer? Just a word and a smile
Were what he most needed that last weary mile.
Did you know what he bore in that burden of cares
That is every man's load, and that sympathy cheers?
Did you try to find out what he needed from you,
Or did you just leave him to battle it through?
Do you know what it means to be losing the fight
When a lift just in time might set everything right?
Do you know what it means—just the clasp of a hand
When a man's borne all that a man ought to stand?

"THIS IS MY TASK."

Christian Endeavor Topic for Oct. 7, 1934.
John 17:19.

A Commitment Service.

Quiet Music: (Piano and Violin.)

Hymn: "The Son of God Goes Forth to War."

Leader:

"In days long gone God spake unto our sides;
'Courage! Launch out! A new world build for me!'
Then to the deep they set their ships, and sailed
And came to land, and prayed that there might be
A realm from pride and despotism free,
A place of peace, the home of liberty.

"Lo, in these days, to all good men and true
God speaks again; 'Launch out upon the deep
And win for me a world of righteousness!'
Can we, free men, at such an hour still sleep.
A God of Freedom, stirs us in our night
That we set forth, for justice, truth, and right."

Hymn: "Rise Up, O Men (Youth) of God."

Prayer (by three young people).

(a.) Pray for the courage to make our Christian convictions guide our conduct that we may share in building a new world; (b.) Pray for Christian courage to stand unfalteringly against personal wrong, social wrongs, international injustice; (c.) Pray for courage to assume in home and church and community and world our share in the task of making Christ known and accepted as Saviour.

Response:

We will be true to Thee till death.'—*Amen.*
"Faith of our Fathers, holy faith,

Message from God's Word:

It is good to remember the stories of the people long ago, who responded gladly to the call of service, as we think about the voices which are calling to us today to share in the building of a new world where all people shall have the opportunity to achieve the abundant life which Jesus came to offer. May we listen for the voice which may speak to our souls as we listen to these stories of old.

God called Abram. Gen. 12:1-4a.
God speaks to the prophet. Isa. 6:1-9a.
The call of Jesus. Matt. 4:18-20.
The command of Jesus. John 21:15-17.
The example of Jesus. John 17:19.
(American Revised Version.)

Solo: "Living for Jesus. (Entire group sing chorus.)

Leader talk for a few minutes about the theme "Christian Youth Building a New World.") Let us think about some of the things which are essential if we are to have such a world.

Three-minute talks:

1. New Persons—the kind of people who will be the citizens of a Christian world.

2. New Home—the interpretation of the "new home."

3. New Church—the church at its best. The Church of Jesus Christ will become a New Church

(Continued on page 11.)

Sunday School Lesson

By Rev. H. S. Hardcastle.

GOD IN HEBREW HISTORY.

Lesson XIV—September 30, 1934.

Golden Text: *"Thy kingdom in an everlasting kingdom."*—Psalm 145:13.

We have been studying during the past three months the story of some of the kings and prophets of Israel. It was not a closely-knit, connected story, but it gives us in rough outline at least the history of Israel, and a glimpse at the dominant personalities in that history. Instead of taking up the review lesson by lesson let us make some generalizations concerning the period and the material we have covered. What have been the main emphases in this material?

First of all, one gets the impression that God was working out His purpose in the nation Israel. The isolated events do not make this so clear, but as one views the whole story he sees that there was a divine purpose back of the story and a divine providence in the story. God was preparing His people for the mission which they were to fulfil in human history. It was not all steady progress. There were ups and downs. There were times when progress was not being made, and even when retrogression had set in. But there was continuity and the general course of the nation's life moved onward and upward.

Then, too, there is the lesson that nations as well as individuals are subject to the consequences and penalties of sin and disobedience. The wages of sin is death, for the nation as well as for the individual. The sufferings of the nation were the direct and indirect result of national sins. The way of the transgressor is hard whether the transgressor be a nation or an individual.

One gets the impression, too, that leaders have a great deal to do with the life of the nation. This does not mean that one good man as President, or several good men in positions of authority will automatically make everybody in the nation good. But it does mean that when the leaders of a people are God-fearing, and not self-seeking, when they are men of integrity and devotion to high ideals, their influence is felt on the national life and national policies.

When we come to consider the prophets there are several things that stand out. One gets the impression, for example, that they did speak for God. In every instance they felt that God had revealed His will to them. God had put His message in their hearts and they could not but proclaim it. There was a note of certainty and a note of authority in their message. They usually began it with a "Thus saith the Lord" and their messages were self-authenticating.

The prophets insisted upon the supremacy of the moral and spiritual over the formal and the ceremonial. They did not denounce ceremony as such. They did not demand its abolishment. But they did insist again and again that ceremony apart from morality was not only of no avail; it was indeed blasphemy. The prophets put the emphasis upon the inner life rather than upon external form.

The prophets were interested in social conditions. They had regard for the conditions under which men lived, and the limitations that others put upon them. They were the fore-runners of those who seek better housing conditions, better working conditions, fair play, justice, equal opportunities, etc., for men and women, boys and girls.

The phophets made known in a fuller way the moral character of God and His many attributes. Amos insisted He was a God of justice; Hosea emphasized His love; Micah declared His wrath against those who wronged His children; Isaiah emphasized His holiness. They discovered in a fuller way His personal character, and at the same time broadened His sovereignty. At first Jehovah was the God of Israel, then He was the God of the nations but there were other gods, but eventually the prophets insisted that the gods of the other nations were only idols—there was but one God, Jehovah, who was Lord. This God was sovereign. He used other nations to accomplish His purpose. And although men might delay His purpose they could not permanently thwart it.

The religion of Israel owes an eternal debt to the prophets. It was they who gave the Jews the inner, vital, living interpretation of religion, that is of spiritual religion. And they who found their fullest expression in Jesus of Nazareth who was a prophet mighty in word and in deed.

THE YOUTH FELLOWSHIP.

(Continued from page 10.)

as it seeks and discovers new ways to carry out the mission of Jesus in the world today.

4. New Community—making our communities places where justice and fair play rule, and where consideration and love are found.

5. New Nation—description of what a Christian Nation will be like; what problems will be solved; what new phases will be evident.

6. New World—how young people can work with others for world brotherhood.

Hymn: "O Master Workman of the Race" or "Jesus Calls Us."

Leader: We have seen a glimpse of what it really means to live for Jesus. We shall now spend a few minutes thinking about what this may mean for our own lives. As we thing about "Christian Youth Building a New World," what do you see which seems so vital and close to you, that you can say "This is My Task"? Is there something which appeals to you so much that you are moved to say as Paul did long ago; "This one thing I do"? As you think of the needs of children, or people in your world, can you say with Jesus "For their sakes, I consecrate myself" and then commit yourself to a way of life which will help you to have a self worth giving for the sake of others?

(If desired, the closing moments may be in a room lighted only by candle light, a tall white taper symbolizing the light which Christ brought into the world, and remind all who would follow Him to let their lights shine.)

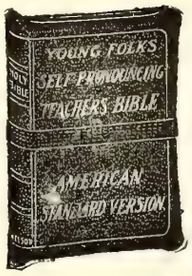
A period of quiet meditation may be followed by those who will respond for the groups which they represent, and by a "Litany of Meditation," or you may have your service of installation here.

Adapted from the Sunday School Herald.

There are three kinds of givers: The Flint, the Sponge, and the Honey Comb. To get anything out of a flint you must hammer it, and you get only chips and sparks. To get water out of a sponge you must squeeze it, and the more you squeeze the more you will get. But the honey comb just overflows with its own sweetness. Some people are stingy and hard. They give nothing away if they can help it, others are good natured and yield to pressure and the more they are pressed the more they will give. A few delight in giving without being asked at all, and of these the Bible says, "The Lord loveth a cheerful giver."—*From The Bulletin, Kittanning, Pa.*

AMERICAN STANDARD BIBLES.

Authorized and Edited by American Revision Committee, and Published by Thomas Nelson & Sons.



These Bibles contain the Concise Bible Dictionary which forms the helps to these Teachers' Bibles. It supplies ,in the most condensed and convenient form, all the latest information about the Bible, its writers, its language, the various versions, complete chronology, life of Christ, with harmony of the Gospels, life and travels of St. Paul, etc. The illustrations are reproduced from recent photographs, and truly illustrate the articles. The Combined Concordance is entirely new, and has been made expressly for the American Standard Version. It combines with the Concordance, Subject-Index, Scripture Proper Names, etc. The 12 Maps have been carefully revised and are beautifully colored. In making orders, give the number and price.

135—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold. $3.00

India Paper Edition, Only 16-16 of an inch thick.

133X—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold, $4.00

SUNDAY SCHOOL SCHOLARS' BIBLE.

Especially made up for gift or reward Bibles for Sunday School scholars, containing a special series of very practical and useful helps and Bible Questions and Answers, etc. Printed on fine white Bible paper; ruby type; pocket size, 3¾x5⅜ inches, and 1 inch thick, with 31 full-page illustrations in sepia. All bindings are black.

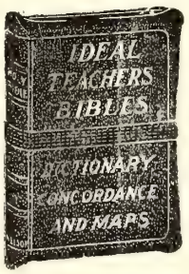
Ruby Type, Size 3¾x5⅜ Inches, and 1 Inch Thick.

65—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on side and back in pure gold; 6 colored maps $2.50

AUTHORIZED VERSION.

RED LETTER TEACHERS' BIBLES.

Brevier Type (8 vo.), Self-Pronouncing, Size 5⅜x8½ Inches and 1⅜ Inches Thick.

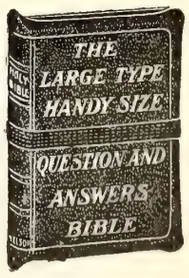


Containing the Bible, with full references. The words of Christ in the New Testament are printed in red; other parts of the book are printed in black. With Concise Bible Dictionary, combined Concordance, and 12 indexed maps.

7852—Genuine Leather, Lavant grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold $4.75

RED-LETTER EDITION.

With All the Words of Christ in the New Testament Printed in Red.



1282—Genuine Leather, Morocco grain, divinity circuit round corners, red under gold edges, register and headbands; title stamped on side and back in pure gold $3.25

60—Bound in Cloth, stiff covers, square corners, red edges, Sunday School Scholars' Bible, stamped in pure gold on cover, no illustrations; special book for Sunday Schools 95c

Any of the above Bibles sent postpaid. Address

THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy

MONDAY.

GET OUT OF MY LIGHT.

"Seek ye first the kingdom of God and His righteousness and all these other things shall be added unto you."—Matt. 6:33.

A steamer crossed the bow of our ship. Passengers crowded the rails. Signalmen, who are the eyes of the ship, could not see for interference. "Clear the decks" was the command.

Some were excited, regarding the incident as but a piece of romance. Others were struck with terror because of the danger. Others turned away blase as though it were but a triviality unworthy of notice. But as the signals crackled from the aerials of the passing ship, men of the ship read the code with intelligence. The messages were life to them. They meant everything in the operation of the ship.

Life is a crackling mass of work, play, enslaving routines and a thousand distractions. To the masses that is all it is and they never have time to consider calmly the essential meaning of it all.

Only he who studies essentials and subordinates and disciplines himself to those essentials like the signalmen of the ship can understand life's meanings rightly and make the most of it. All others may be in the way obscuring the vision.

The rush of things around us we cannot help, but we can avoid them. The bedlam of interest about us we cannot stop, but we can have Jesus and His wisdom and pick out the messages there of true life and cultivate a keen sense in them. The profoundest secret the world has known is "Righteousness first in all things and God adds everything else we need for our good and happiness."

Prayer—Our Father, make us keen to the first need of our life, be Thou master of our souls. We pray for hearts of love supreme that takes triumphant hold on realities."—*Amen.*

TUESDAY.

THE GRAND POWER PLANT OF WORK.

"He that gathereth by labor shall have increase."—Prov. 13:11.

"Work not for the food which perisheth, but for the food which abideth unto eternal life, which the son of man shall give unto you."—Jno. 6:27.

Back of all life's activities are two essential motive powers necessary to success,—as a recent writer puts it, "something to do and something to love."

No man wins anything in life who is not working to some purpose that fits into the scheme of the divine plan. Work is basic in all living. There are those who feel that nothing matters, but everything matters to those who feel themselves a part of the creative process of things. One of the three sisters in the Russian Drama expresses the sentiment of this truth when she says, "If I can't be a man who works, I would rather be an ox, or a horse, or any working animal."

So well is it said that "Too many think they can catch the bluebird of happiness by burning up gasoline, frolicking all night and running the gamut of worldly delights." Happiness is not found that way.

Prayer—Our Father, help us. Give us vision to see the true and the false and the intelligence to choose wisely what we do and say and be blessed by the true and the good. In Christ's name we ask it.—*Amen.*

WEDNESDAY.

THE GRAND POWER PLANT OF LOVE.

"Let us love one another: for love is of God: and everyone that loveth is begotten of God, and knoweth God."—Jno. 4:7, 8.

Back of life's success is love. No man gets anywhere without loving someone and someone loving him. It takes that sort of thing to lead one beyond himself.

Love illuminates one's devotion to causes, motivates one's desires, redeems ambitions, inspires to achievement and life's everyday life to translucent effort.

To love someone manifests God and demonstrates living with God; and it is foolish to think that we can make the journey of life without that power. Without it we are like one who undertakes to go up in the stratosphere without his gas tank,—he cannot breathe. Without God we cannot live. "God is love," and without love we cannot live.

Love is the power that inspires one to rise and press on toward what he ought to be. It is this power that makes one master of his own character. It is this power that takes hold of true realities.

Prayer—Father, teach us to love as Christ loved. Give us the love in our hearts that will enable us to live as He would have us live.—*Amen.*

THURSDAY.

NARROWING.

"What shall a man give in exchange for his soul?"—Matt. 16:26.

There is no narrowing so deadly as the narrowing of a man's horizon of spiritual things. No worse evil can befall one than to be separated from God and lose sight of heaven.

And the best civilization cannot prevent this; the highest achievements cannot compensate for it; all the revelations of science cannot prevent it; all knowledge of truth cannot prevent it; nothing can save a man's soul but a consciousness of God and a life hid in Him. Christ said it, for one and all, "Ye must be born again." That means believing in Him and living in harmony with Him. "Christ in you," said the apostle, "is the hope of glory."

Prayer—O God, Thou divine principle of good, who dwellest in harmony and love, we feel in our souls that Thou art good in us; for we believe that Thou rulest in all things for each one's ultimate good, and we desire to be true children of light and of thine.—*Amen.*

FRIDAY.

THE CROSS.

"And now abideth faith, hope and love, these three, but the greatest of these is love."—I Cor. 13:13.

The cross is the symbol of suffering, but suffering is the expression of faith, hope and love. These are the ineffable virtues of the soul which Christ came to teach and to inculcate in all His followers, and He suffered death on the cross in doing it. Therefore the higher meaning of the cross is faith, hope and love, and the cross is the symbol that they shall abide forever. It is not believed that the loftiest places of being in the universe of God's glory shall overshadow this fact.

Prayer—Our Father, we pray that we may this day be inspired with Thy love and that our lives may be an expression of Thyself in all the ways possible to us. This we ask for Jesus' sake.—*Amen.*

SATURDAY.

THE FIRST STEP.

"Inquire first, I pray thee, for the word of Jehovah."—I Kings 22:1-12.

There was a question whether Jehoshaphat, King of Judah, should join Ahab, King of Israel, in war against Syria; and Jehoshaphat wisely required that first God's prophets should be consulted, that their advice might be followed.

That will be the Christian's first step in any enterprise. Is God for it, or against it? The answer to that question will determine the fate of the project.

Is this the first step that is usually taken when a tariff bill is framed by Congress, when candidates are to be nominated by a political party, when business firms are to be merged, when a canal is to be dug or a building erected? Do we inquire first for the word of Jehovah?

Prayer—O God, direct our planning. Thou alone knowest all the future. Thou alone canst lead us to a happy goal!—*Amen.*

AMOS R. WELLS.

SUNDAY.

OUR GIRDLE.

"Thou hast girded me with strength unto the battle."—Ps. 18:31-39.

A belt is a comfortable thing. It encircles us with a feeling of power. It binds our muscles together. It gives us strength for the combat. No wonder that in the Scripture it is used as a symbol of the upholding of the Lord.

We have a right, if we are true sons of God, true followers of Jesus Christ, to be sure that we are girded with strength for every battle to which we are summoned. We have a right to know that, for that time and purpose, we are sharers in the divine omnipotence. Every foe shall fall before us, for we are girt about with the might of the Almighty. It is our privilege to walk with entire confidence, and face all perils with a smile.

Prayer—For Thou art our strong tower, O God. Thou dost compass us about with songs of deliverance.—*Amen.*

AMOS R. WELLS.

A LIFE INCOME.

During the few months in which I have been connected with the Layman's Advisory Committee I have become much interested in the annuities which are being obtained through our various Congregational Societies. I feel strongly that these annuities constitute a safe and reliable investment with an adequate return.

The history of all our Societies in the handling of their invested funds has been exceptional, and their record over the last three years compares more than favorably with that of financial institutions.

I will be pleased to send more information about these annuities to all persons who desire it and who send me their name and date of birth.

THE LAYMEN'S ADVISORY COMMITTEE.
Donald A. Adams, Chairman.
152 Temple Street,
New Haven, Conn.

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

THE CHURCH IN THE HOME.

By JOHN G. TRUITT.

"The church that is in thy house."—Philemon 2.

Here we have two of Christianity's strongest forts: the home, the church. Any person having a great home, and a great church has a very distinct advantage in achieving life's happiness and joy. A great home is rather to be chosen than great wealth, and so is a great church; they are rather to be chosen than great political influence; or great social prestige.

Here in our text we have a church inside a home. In other words the home is large enough to envelope the church of which Paul is here speaking. I am not prepared to say that the home is bigger than the church; but I am prepared to say that *the biggest church beneath the stars is the one in the home!* "The church that is in thy house," may it be a great one!

I. Both Founded on Love.

One of the prettiest things in the human-life picture is that of a young man and a young woman truly and completely loving one another, getting married, and making a home. Within the year more than one hundred young people have come to this church to be married by your pastor, and to have the blessings of the church and the benediction of God on the foundation stones of their house-beautiful. I wish it were possible to have everyone of them present tonight to hear this little talk. One of the first things I would say to them would be that unless their house was built upon the love-motive it would eventually topple. Dr. Albert W. Beamon says, "The securing of a satisfactory relationship between two folks in wedlock is about the most difficult and continuous operation that is known." It is not a product of the "words at the altar"; it is not an accident that just happens. It must be consciously cultivated, and happily sought as an urge of affection and love from the mind and heart within.

The success of the home depends upon character on the part of the two contracting parties. A contract anywhere without the bedrock basis of character stands on shifting sand. If the contracting parties are not able to trust one another how will they ever be able to assure themselves that their children will possess sterling character? Each of the contracting parties must know the meaning of the words: honesty, truthfulness, honor, goodness, dependability, and self-control. If such be the unqualified basis of the home, found in both alike of the contracting parties, then there is a possibility of a "church within thy house."

For a church is founded on love. If it has been born of spite, or hate, or ill-will, or jealousy, or vain ambition, or ugly competition it is doomed in the borning. God is love. The church is God's agent on earth, the bride of Christ, and subject to his command to love one another, "even," says he, "as I have loved you." Having considered thus, briefly the basis of the home, let us now turn to "the church that is within thy house."

II. The Church in the Home.

I have seen a church in a home. I had some very good German friends in Halifax County, Virginia, who literally had a church in their home. Each member of the family, upon confirmation, became members of that church. Their pastor came from a nearby town, and held services regularly, and on one occasion a Presbyterian minister and I were present when two of the sons were confirmed, and elected to membership in the church in their house!

I like to think of a church in every Christian home. I saw the church in that house; I attended it upon that occasion; but I thank God for the church in my own childhood home that attended me! I thank God for the unseen, but ever-felt church within the sacred confines of that home that never let up from looking after me. It was as obviously a part of my childhood life as my breath and my bread!

It becomes increasingly easy to pass the responsibility, for it is such a great one, of rearing our children after a Christian manner upon agencies outside the home. We are all more or less prone to do it. I have found myself at times wondering when I might have a chance at the youth of my church seeing that the school held them so within its grasp. I see now I was not wondering wisely. I must build the church in the home, then come what may the youth will have had a good start.

Dr. Beaven says, "The ordinary child has 105,000 waking hours between birth and twenty-one years of age. If he has attended the church school all the time it was open during these years, it would get about 2,100 hours; the secular school would get about 10,000 hours; and the home would have about 92,000 hours." When we see those figures may we not say, Blessings on the church within thy house? Anyone can be good, and kind, and polite, and gracious in the church, in the temple, on Sunday for a brief worship hour, but the great church is the church that is on the job every hour in the day, in the home. A child that is born into that kind of home, and reared in that sort of circumstances has, I repeat, a great advantage from the very beginning. Even the sleeping hours count. There is something that makes a difference whether a child lies down to sleep in a home where there is love and trust, rather than a home in which there is anger, and hate, and quarreling, and confusion. The religion that cannot shine behind the closed doors of the sacred precincts of the home is a make-believe and a mockery; but on the other hand a religion that does shine behind those closed doors will shine abroad into the community and the world.

Let us not be too prone to pass the responsibility of the training of our children on to the church, or to the school, or to the outside influences. The home is God's first school, and God's greatest human agency in society. If the home fails; if the school there closes down; if the fires on its altars go out; if marriage bonds break, and filial devotion and love fail, then God have mercy upon our land and every other institution outside our doors!

III. The Church in the Home is Greater Than The Church in the Temple.

That is only a way of saying that the church goes for its greatest influence into the home. The church is the church, whether it be in the home or in the field; whether it be on the Sabbath, or the days between the Sabbaths; but if the church's altars are not lighted behind the doors of our homes they cannot burn brightly in the temple. God does not honor that sort of lip-service.

They tell us that religion is learned one-tenth by theory, and nine-tenths by practice. In other words our first great, lasting lessons in Christian living and thought is ordinarily learned from the living examples of our parents in the home. And in this we may have hope, for a great many young parents are really finer in the teachings they give their little sons and daughters than their attendance upon a formal church might indicate. Grant that many young parents, members of the church, are not doing their whole Christian duty, and yet I am loathe to think that they do not know and love the Christian principles of kindness, truthfulness, and benevolence and teach them both by precept and example to the little ones. This, too, all the more emphasizes how nobly they should walk before their children; how regularly

(Continued on page 15.)

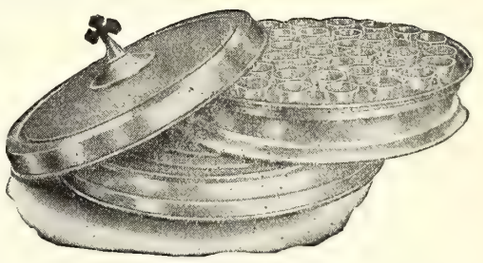
COMMUNION WARE.

Individual Service.

Made in best Silver Plate or Aluminum. Prices low; first-class workmanship and finish.

ALUMINUM.

Aluminum is light in weight, durable, and does not tarnish.



Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses $7.00
Tray No. 6—Interlocking, with 35 plain glasses 6.75
Tray No. 10—Interlocking, with 30 plain glasses 6.50
Base No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Cover No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Bread Plate No. 1—Narrow rim..... 1.60

SILVER-PLATED.

The Silver-plated Ware is of the very highest grade and best finish; heavily plated on nickel base.

Tray No. 85—Interlocking only, with 36 glasses $22.00
Base No. 1—Silver-plated; fits Silver Tray 85.. 11.00
Cover No. 5—Silver-plated; fits Tray No. 85... 16.00

(For Silver Bread Plates, see under No. 90.)
Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling) $22.00
Base No. 2—Silver-plated; fits Silver Tray 90.. 16.00
Cover No. 4—Silver-plated; fits Silver Tray 90. 14.00

Bread Plate No. 3—Narrow Rim.....$ 9.00
Bread Plate No. 4—Broad Rim..... 9.00
Filler—Silver Lined..... 6.00

THE CHRISTIAN SUN
1536 East Broad Street **Richmond, Virginia**

A Story for the Children

BAKED MUD.

By GRANDPA.

"Here comes grandpa, let's invite him to our party," said Ruth, "and maybe he will tell us a story."

"Ho, here, what is all this I see out here under the maple tree," said grandpa as he came up to the table.

"We are playing keep house, and this is an afternoon tea-party," said Ruth. "Won't you be part of our company, and have a cup of tea with us?"

"I'll be mighty glad to have some tea if you will serve it to me in baked mud," said grandpa.

"Baked mud," they all exclaimed together.

"Yes, baked mud, I like my tea in baked mud."

"We didn't bake any mud pies," said Vanda, "and we don't have any baked mud."

"Well, Ruth you go to the house and ask mama for a cup of baked mud, and if she does not have any, tell her to give you a china cup and saucer, they will do as well, maybe better.

"Grandpa, what do you mean by wanting to drink tea out of a baked mud cup?"

"Well, it tastes better, and then it is much more stylish than your tin dishes."

"But you have some better reason than that," said Ruth. "Now tell us, while we drink our tea, anyway tell us what you mean by baked mud."

"Well, if you will take a little trip with me, this afternoon, I will show you what I mean, and that will be better than to tell you."

"But where will we go?" they asked.

"We will stay right here under the shade of the big maple tree, but we will play that we are taking a trip."

"That will be great fun and we won't need to take any extra clothes," said Mary Marie.

"First we will play that we are on a steamboat going down the Monongahela river. After we pass Morgantown we come to Point Marion, then Brownsville, and then Monongahela City, where Ruth's great grandma was born. Then we will come to Pittsburgh, where Ruth's mamma first went to school and was afraid because there were little colored children in the school."

"You don't mean that the colored children and white children all go to the same school, do you?"

"Yes, the law says that every child has the right to attend the free public schools, but it don't provide for separate schools for the colored people, like we do here in the South. Now let us leave the smoky old city and sail on down the broad, beautiful Ohio river to the city of East Liverpool, Ohio, and there we will stop. How have you enjoyed the trip?"

"O, everything was wonderful and the little towns and the hills along the river were so beautiful, and the locks and dams, with the water pouring over them were like little Niagara's. And the Ohio river is too big and beautiful to talk about."

"Well, here we are at East Liverpool, on the Ohio side of the river. We will go up to the Burford Brothers pottery, and watch them bake mud. They will be glad to show us around the works."

"Ah, grandpa, now we know what you mean by baked mud. You mean dishes and china ware," said Ruth.

"Sure, that is what I mean, for that is exactly what china ware and all sorts of porcelain ware is, just baked mud. But here comes Mr. Burford to show us around. We will start down at the big bins where you see the man unloading a car full of the clay. That clay comes from New Jersey, but they have to send to England and France for some of it. See how white it is."

"It looks like snow," said Vanda.

"Next we will go into the mill-house where they grind the clay until it is as fine as flour. And do you see those big tanks over there with the steel arms moving around in them? These arms have large magnets attached to them, that move around through the clay as it is mixed, and pick up every little particle of iron that may be in the clay. You see, a little piece of iron would spoil the dishes, make a black spot, and maybe cause it to break when it was being cooked, baked I mean. Now we will go over into the rooms where the men and girls are making plates and cups and saucers. Now watch them put a ball of mud on that little round table and pat it down until it fits into all of the little spaces on the table. There, see him put that piece of wood down on the plate and the wheel begins to turn."

"See he's taking it off, and it looks just like a plate," said Eleanor, "but it's just mud."

"Do you see that man making half-pitchers over there, he puts the clay into a mould, and presses it down till it fits every place in the mould, then he makes the other half the same way."

"Now he is spreading some of that stuff that looks like chicken gravy on the edges, and when the two halves are put together they will cement so tight that you would think the pitcher had been made all in one piece."

"Next we will go into the drying room where the things are all dried out and turn white. See the long boards full of them like shelves. When they get dry, so they won't bend or break they will put them in the saggers, or roasters. That is a thing made of rough clay and looks like what your mamma roasts a turkey in, only it is much larger. Then these saggers are put in that big kiln that you saw, with the smoke stack running way up in the air, like a big round chimney. After they are baked long enough they are taken out and the decorators put the flowers and gold bands on them. Let us go in that big room and watch them put the decorations on. See, these girls are putting flowers on plates and that man is putting gold bands on teacups and saucers. After they have been decorated they will be put into another kiln and baked until the coloring of the flowers becomes as hard as the plates, then it won't wash off or rub off without breaking the ware. Now let us go and see all of the finished wares."

"Well, what do you think of making mud dishes?" laughed Mr. Burford.

"O, it is all so wonderful and interesting," said Eleanor. "I knew that East Liverpool was called the 'Pottery City' but I had no idea that pottery meant making dishes out of clay."

"Wouldn't you girls all like to have a nice souvenir to take home with you?" asked Mr. Burford.

"That would be very kind of you," said Mary Maria.

"How about a nice cup and saucer?"

"O, that would be fine," said Ruth, "and then when we tave tea parties we would always think of you and our trip to your pottery."

"Well, how did you like your trip?" asked grandpa. "And how do you all like eating off of mud plates and drinking tea out of mud cups?"

"It was a wonderful trip," said Mary Marie, "and every time I wash dishes hereafter I will think about how they are made, and what a wonderful world this is that such beautiful things can be made out of clay."

"Now give me another cup of tea Ruth, so I can drink it out of baked mud."—*Adapted from M.-P. Recorder.*

HOLMAN SUPERIOR TEACHERS' BIBLES

Authorized Version—Self-Pronouncing — The Best Editions of the World's Best Book

For Adults, Teachers, Preachers, Students, and All Who Would Study the Word of God Intelligently

BOLD BLACK TYPE—COMPACT SIZE 4½x6¾ INCHES—WILL FIT THE COAT POCKET

Part page specimen of Holman Boldblack Type Bible

ST. MATTHEW, 5. *Christ's sermon on the mount.*

13 And leaving Năz'a-rĕth, he came and dwelt in Că-pĕr'na-ŭm, which is upon the sea coast, in the borders of Zăb'u-lon and Nĕph'tha-lim:
14 That it might be fulfilled

A.D. 31. CHAP. 4.

n Isa. 9. 1, 2.

934 CHAPTER 5.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.

AND seeing the multitudes, a he went up into a moun-

THIS NEW HOLMAN TEACHERS' BIBLE, Pronouncing Text, Bold Black Type is a **PRONOUNCED SUCCESS.** The latest Bible with **NEW HELPS** that are quite comprehensive and consist of an Illustrated Bible Dictionary, Concordance and additional aids all under **ONE ALPHABETICAL INDEX.** Also Fine Maps on Coated Paper, and a specially prepared **BIBLE READING COURSE,** intended to stimulate and maintain interest in the Bible. Imported Bible paper is used to improve opacity and keep down bulk. By this means you get the benefit of full Biblical information without the physical discomfort of handling a heavy volume.

STYLES AND PRICES—BIBLE PAPER EDITION

4612. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges..... $4.00
4630. Same as 4612, with extra leather lined covers..... 4.75

THIN INDIA PAPER EDITION

With Helps as described above. Size 4½x6¾ inches. One inch in thickness

630X. Egyptian Morocco, divinity circuit, leather linings, red under gold edges, silk head bands and silk marker..... 7.00
633X. Algerian Morocco, divinity circuit, leather lining to edge, silk sewed, round corners, red under gold edges, extra quality binding..... 8.00

EXTRA LARGE PRINT TEACHERS' BIBLES

Large 8 Vo. Size—8x5½ inches—1600 Pages, including 400 pages of Bible Study Helps

Part Page Specimen of Print

Extra spacing between words and lines makes this Bible very easy to read.

ST. MATTHEW, 5. *Christ's sermon on the mount.*

15 k The land of Zăb'u-lon, and the land of Nĕph'tha-lim, *by* the way of the sea, beyond Jôr'dan, Gă'li-lee of the Gĕn'tiles;

A. D. 31.

k Is. 9. 1, 2.
l Is. 42. 7. Luke 2. 32.
m Mark 1. 14.

2 And he opened his mouth, and taught them, saying,
3 b Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

CONTAINING COMPLETE HELPS TO BIBLE STUDY, INCLUDING ALL OF THE FOLLOWING FEATURES

A New Practical Course in Bible Reading, A Treasury of Biblical Information. The most carefully compiled, thorough and attractive form in which valuable Biblical information has ever been prepared. Illustrated Self-Pronouncing Bible Dictionary Containing 150 illustrations, concise definitions and textual references on nearly 50,000 subjects. A Practical Comparative Concordance, with nearly 50,000 references. Four Thousand Questions and Answers on the Old and New Testaments. A valuable Help to all Bible Readers.

STYLES AND PRICES

4712. Divinity Circuit (overlapping covers), French Seal Leather, red under gold edges, silk head bands, and silk marker.. $5.00
812RL. Red Letter Teachers' Bible. The Words of Christ in the New Testament, Old Testament Passages alluded to by Christ, various prophecies relating to Christ in the Old Testament, etc., all PRINTED IN RED. Binding same as described above on 4712 and same large Self-Pronouncing type..... 6.00
733X. Holman India Paper, Genuine Morocco, leather lined, silk sewed, divinity circuit, round corners carmine under gold edges, silk head bands and silk marker, same type and helps as above..... 10.65

All styles sent Postpaid at above prices—Thumb Index 50 cents extra

Christian Orphanage

CHAS. D. JOHNSTON, *Superintendent.*

Dear Friends:

We have no words to express the sadness that pervades The Orphanage at this time. In the death of Mrs. Johnston, we have lost one who was more than friend. She was one to whom these children looked as an example of the finest qualities in Christian living. It was a happy privilege to have had her associated with the young life of the institution and we cherish her memory. To the family goes our most heartfelt sympathy. That our superintendent may have the strength that his great sorrow demands is our prayer.

The children start to school this week. The boys have new shorts and overalls which were made by the older girls during vacation. The girls have new print dresses. Soon they must have sweaters, coats, and other needs for cold weather.

Very sincerely yours,
ERIE LAINE.

REPORT FOR SEPTEMBER 27, 1934.

Brought forward		$8,835.36
Sunday School Monthly Offerings.		
North Carolina & Virginia Conference:		
Bethlehem	$ 3.45	
Kallam Grove	.85	
		4.30
Eastern North Carolina Conference:		
New Elam	3.50	
Mt. Hermon	4.00	
Liberty Vance	3.51	
Shallow Well	2.00	
Auburn	2.50	
		15.51
Western North Carolina Conference:		
Liberty	1.87	1.87
Eastern Virginia Conference:		
Holy Neck	3.23	
First Portsmouth	6.22	
Suffolk	25.00	
Waverly	4.70	
		39.15
Valley Va. Conference:		
Newport	.62	
Dry Run	3.49	
Palmyra	1.94	
Winchester	4.68	
Alabama Conference:		
Pisgah	2.48	
Shady Grove	.50	
		2.98
Special Offerings.		
Mrs. Thelma Hines, support of children	10.00	
Mr. M. B. Smith, Jr., gdn. for Whitten children	50.00	
Jr. Philathea Class, Suffolk Christian Church, support of girl	5.00	
Mrs. Dalton, support of children	12.50	
		77.50
Bequests.		
Mr. Edward Herring, Elkton, Va.	1,000.00	1,000.00
Total for the week		1,152.04
Grand total		$9,987.40

Christ is the source of Life in the Spiritual World; and he that hath the Son hath Life, and he that hath not the Son, whatever he may have, hath not Life.—*Henry Drummond.*

A LITTLE TIME.

Only a little time
Of walking with weary feet,
Patiently over the thorny way
That leads to the golden gate.

Suffer if God shall will—
Work for the Lord while ye may;
From Calvary's cross to Zion's crown
Is only a little way.

A little time for prayer;
For toiling a few short days;
And then the rest—the quiet rest,
And eternity for praise.

—*M. P. Crozier, in the Church Herald and Holiness Banner.*

"The ugliest insect may feed on the prettiest flower in the garden."

THE SUN'S PULPIT.

(Continued from page 13.)

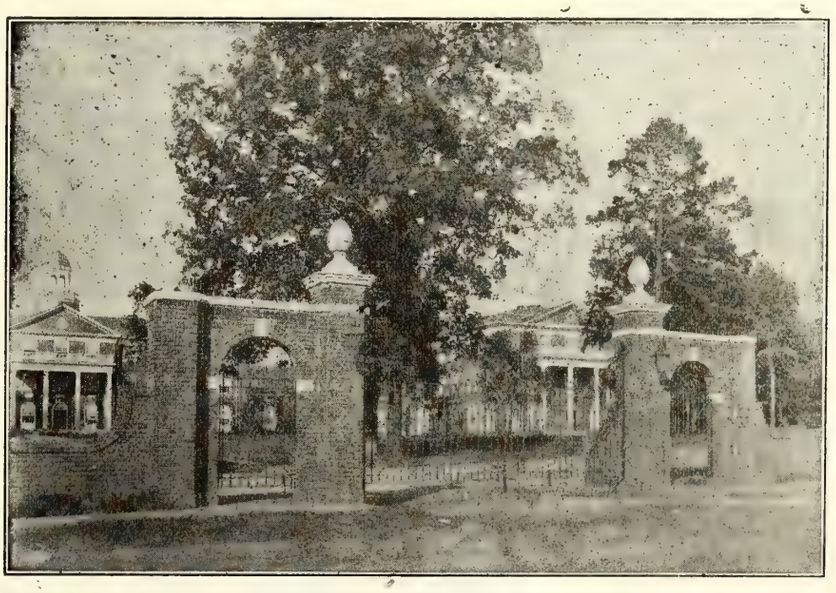
they should attend their church; and how carefully they should be always to be sincere and square before their children in the dark as in the light.

God bless the church that is in thy house. May its altars be kept radiant ever! If I should ask you tonight where you got your religion, after some thought you would likely say from your home. It is home-made. It is home-fed. And happy is the congregation which is made up of families that carry the church with them into the uttermost precincts of their homes. The church will fail in its effort to go into the ends of the earth if it does not go into the uttermost parts of God's first field,—the home.

Man's life is a progress, not a station.—*Emerson.*

ELON COLLEGE

AN ACCREDITED COLLEGE
of the
CONGREGATIONAL CHRISTIAN CHURCHES OF THE SOUTHEAST



South Entrance to the Campus

ELON COLLEGE, founded by the Christian Church in 1889, has fully justified the faith and hope of its founders during its 42 years of operation. Its graduates from the four-year course leading to a bachelor's degree, number 980, now living, 122 of whom are in the Christian Ministry and full-time Christian service. The majority of these are members of our own denomination. In addition, 449 are in educational work and are an active influence in the lay leadership of the Christian Church.

THE CHRISTIAN EDUCATION BUILDING, and the definite religious atmosphere of the College, provide the very best facilities available for training for religious leadership, and offer the Church its finest opportunity to train the young people of the denomination to assume active leadership both in the ministry and laity of the local churches.

Address—

C. M. CANNON, *Registrar*
Elon College, - - - - - North Carolina

Home Atmosphere—Reasonable Rates—Clean Athletics—Christian Spirit

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational Christian Church.

BOARD OF EDITORS.

J. O. ATKINSON, D. D.....Editor
E. C GILLETTE, D D.....Associate
I. W. JOHNSON, D. D....Contributing
ELISHA A. KING, D. D...Contributing
J T. KERNODLE....Managing Editor

DEPARTMENTAL EDITORS.

H. S. HARDCASTLE...Sunday School
J. G. TRUITT, D. D.....Sermon
F. C. LESTER.....Young People
H. E. ROUNTREE.....Altar

SUBSCRIPTION RATES

One Year $2.00
Six Months 1.00

Trial Subscriptions: Five or more new subscriptions sent in at one time by pastor or president of any church organization, three months for 40c each.

Published Every Thursday at Richmond, Virginia, by the Central Publishing Company, Inc.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Change of Address: Be sure to give both old and new address when asking that your address be changed.

All news matter and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsyth Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

Receipts: The change of label is your receipt for money paid. The label shows date of expiration, and change on label will appear the first or second issue of the month following renewal, provided it was received before the 25th. No other receipt will be sent unless requested. Please notify the Richmond Office if label is not changed as above.

OBITUARIES

DUNCAN.

Mrs. Virginia Duncan was born Aug. 10, 1863, and died August 16, 1934, at the age of 71 years and 6 days. Deceased was the wife of William Duncan, and lived near Seven Fountains, Va. She was a faithful member of Dry Run Christian Church and a Christian woman enjoying the highest respect o fthe people of the community. She is survived by her husband and two daughters. Funeral services were held at Dry Run, August 19, 1934. A. W. ANDES.

CARICOFE.

Mrs. Sallie Virginia Caricofe was born January 27, 1875, and departed this life at her home in Mt. Crawford, Va., Aug. 21, 1934, at the age of 59 years, 6 months and 24 days. She formerly lived near New Hope Christian Church, and early in life united with the Church there. She remained faithful to the church to the end, though in recent years was not able to attend the church. She leaves her husband and several children to mourn her departure. Funeral services were held at Cedar Grove U. B. Church, August 23, 1934. The writer was assisted in the service by Dr. M. L. Weekly.
A. W. ANDES.

BRAY.

Mrs. Isabel Ellen Bray, daughter of Peter Francis and Mary Clark was born June 11, 1871, died September 4, 1934, age sixty three years, two months and twenty-four days. Sister Bray joined Lebanon Christian Church when young and was a member until her death.

On December 8, 1892 she was married to R. P. Bray, who died in 1899. To them were born three children, Mrs. Walter Barker, Mrs. L. H. Owen and Miss Shirley Bray. In addition to the three surviving children there are nine grandchildren, one sister, Mrs. Lewis Montgomery and one brother, James Clark.

On December 7, 1912 she married J. M. Bray, brother to her first husband who died in 1915. The deceased was devoted to her home and loved ones. While for several years because of distance to her church and failing health she was not able to attend regularly she was a loyal supporter of the church and its enterprises. The loving esteem in which she was held was evidenced by the large attendance at the funeral and burial services, which were conducted by the writer, her pastor for eighteen years, at the home, Cunningham, N. C. The burial was in the Bray Cemetery, one mile from Cunningham. The grave was covered with beautiful flowers which were so typical of the beauty in her noble virtues and self-sacrificing labors for others. Many hearts are sorrowing and tears are being shed. But there is comfort in the assurance that mother and friend is among the redeemed of heaven, free from the sorrows and sufferings of this earthly life. C. E. NEWMAN.

Wedding or Gift Bible

FOR THE HOME

Holman Self-Pronouncing Home Study Edition

A BEAUTIFUL PRESENTATION PAGE Marriage Certificate and Family Record makes this special edition **a most desirable Bible for a wedding gift.**

Full Bound size, 8½ x 6 inches; nearly 1800 pages. Authorized Version with Marginal References.

Large Print—Easy to Read

The Helps are the latest and most practical published — prepared by the most reliable and well-known authorities, and consist of a TEACHERS' NEW READY REFERENCE HAND BOOK, which gives the salient and essential information needed in Bible study.

Illustrated Self-Pronouncing Bible Dictionary—Containing 150 illustrations.

Oriental Light on the Bible (Containing over 100 illustrations). A new kind of illuminating Bible help.

Treasury of Biblical Information.

A New Series of Maps. A selection of the most used, with Special Maps, the results of the most recent explorations.

A New Practical Comparative Concordance, with nearly 50,000 references.

Four Thousand Questions and Answers on the Bible.

ABSOLUTELY DURABLE BINDINGS that will not break in the back.

Specimen of the Print. Full size of the page is 5½ x 8 inches.

Specimen of Type.

17 ¶ [m] From that time Jē'sus began to preach, and to say, [n] Repent: for the kingdom of heaven is at

A BEAUTIFUL PRESENTATION PAGE Marriage Certificate and Family Record makes this special edition **a most desirable Bible for a wedding gift.**

No. 4914. French Morocco, flexible limp, gold titles, round corners, red under gold edges, silk head bands and silk marker..... **$5.50**

Postage Paid

PIEDMONT COLLEGE

Located in

"The Blue Ridge Highlands"

An accredited college with an enviable reputation for superior classroom instruction, and wholesome student life.

Standard courses leading to the A. B. and B. S. degrees. Careful, scholarly instructors.

A refined Christian atmosphere. All of the cultural elements essential to a liberal education.

A minimum of expense. Tuition and board for the entire academic year only $273.50.

For information, write

GEORGE C. BELLINGRATH, *Dean,*
PIEDMONT COLLEGE,
DEMOREST, GEORGIA.

Southern Seminary Foundation

(Successor to Atlanta Theological Seminary.)

AFFILIATED WITH

Vanderbilt University

The Foundation and the other Foundations that are affiliated with Vanderbilt University School of Religion comprise the only Interdenominational Theological School in the South. Through this affiliation the students enjoy the rights and privileges of Vanderbilt University.

DEGREES.

Candidates for degrees are required to have completed their college courses.

The degree of Bachelor of Divinity is offered to qualified students who complete the required courses.

Vanderbilt University also offers the degrees of Master of Arts and Doctor of Philosophy, in accordance with the regulations established in its several departments.

MORE THAN A SCHOOL OF THEOLOGY.

Because of our affiliation with Vanderbilt, our relations with other nearby colleges where our students can take courses without tuition, and the cooperation of the American Red Cross and other social agencies in the city, we prepare students for many types of Christian service.

For information write

WILLIAM JAMES CAMPBELL, *President,*
330 BUTTRICK HALL, VANDERBILT UNIVERSITY,
NASHVILLE, TENN.

THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

IN ESSENTIALS, UNITY. IN NON-ESSENTIALS, LIBERTY. IN ALL THINGS, CHARITY.

VOLUME LXXXVI. RICHMOND, VA., THURSDAY, OCTOBER 4, 1934. NUMBER 40.

THE SUN'S OBSERVATORY

Rev F C Lester 5-1-34
505 S Main St

Langley Field Base for Air Amada.—

On recommendation of the army general staff and with the approval of a special air corps investigation committee headed by former Secretary of War, Newton D. Baker, Langley Field, in Virginia, is to become headquarters for an air armada consisting of 900 combat planes. This new fighting unit will comprise planes at stations all over the nation. The army is still opposed to the relinquishing of its air force and the unifying of the entire air forces of the country under one head as advocated by the now retired Brigadier-General William Mitchell.

Broken Promises.—

"The wets have broken every promise they made to secure repeal. They promised that the saloon should not come back, but the saloon is back more hideous than before prohibition. They promised that repeal would provide the revenue to restore prosperity, but liquor revenues are insignificant compared to Federal expenditures. They promised to take liquor out of politics, but liquor is more strongly active in politics now than ever before in our history . They said that repeal would protect the young people, but today the influences luring young people to drink are more widespread, more dangerous than ever before. Because of their broken promises and the terrible results of repeal the people who were asleep before will awaken and fight to recover prohibition."—*F. Scott McBride.*

Ammunition for Pacifists.—

The *Literary Digest* gives the following ammunition which pacifists might use in their guns effectively: The world forces, including standing armies and trained reserves, were in 1913, 29,095,288, and the expenditures for their support amounted to $1,300,285,334. By 1934, the armed forces of the world had increased to 38,473,994, while expenditures had increased to $3,195,150,370. The total aircraft listed in the latter year numbered 12,275. Only one major nation, Germany, shows a decrease in armed forces, it amounting to 1,100,000. Russia increased her enrollment from 4,400,000 in 1913 to 16,210,000 or nearly two-fifths of the entire enrollment, by 1934. The increase by France was 1,652,213; Great Britain, 338,859; Italy, 3,115,535; United States, 231,216; Japan, 777,000.

Two Records Broken.—

The Virginia State Fair broke all records for twenty-nine years when attendance records for the first day went 20 per cent higher than for the same day last year, going well beyond the 30,000 mark. This record attendance must mean that conditions are improving. There was another record breaker reported at the same time: Richmond police arrested more people for law violation during September than for any month during the year, there having been an ever increasing number since last February. Not only is the record for the year broken, but a new all-time record has been established during the last thirty days. Of the 2,659 arrests, approximately one-fourth——643—were for drunkenness. Richmond might be proud of the first record—but what about the second?

Not Looking for Them!—

From the *Watchman-Examiner* comes the following: "We often hear criticisms of the salaries of Christian workers in our foreign fields. We often hear it said that these men are getting more than they could otherwise earn. Recently a Christian worker in China was laid off because of the reduced income of the society for which he worked. He loved China and hated to leave. While these matters were revolving in his mind a commercial firm in the Chinese city in which he had been working for years approached him and begged him to enter their employ. That he might be near his Chinese friends, he accepted the proffered position. He now receives *just double the amount* of salary that he formerly received, and he receives it because he is worth it. We wonder of the representatives of the Layman's Foreign Mission Inquiry met this man on their travels?" The *Methodist Protestant-Recorder,* which quoted the above in a recent issue, suggests that, "Maybe they were not looking for him."

Is This True of the Rest of the Country?—

Juvenile delinquency has increased 50 per cent in New York City in the past year, a contemporary informs us. The district attorneys of the city's five boroughs report that the increased number of juvenile arrests are startling, and that menace from street gangs is decidedly worse. Many boys between the ages of 14 and 19 are being used as "spotters" and gun carriers for criminals that are older. In this connection, Professor Corrigan, of the department of Sociology at Boston College, says: "We are raising a generation of young pagans with little moral sense and the vaguest ideas of religious responsibility. The result is a harvest of juvenile delinquency, of brazen standards of personal conduct and a religious let-down in the quality of youthful ideals. No religious training of youth is bad enough, but when to this is added the anti-religious training to which young men and women are subjected in many of our secular colleges and universities, the destruction of youthful ideals is complete."

A Strawbridge Returns to Sam's Creek.—

The Maryland tradition is that the Log Meeting House on Sam's Creek, Maryland, is the first Church erected by Methodists in America. Another tradition is that two children of Robert Strawbridge, Betty and Jane, were buried under the pulpit of the Log Meeting House. His pastorate there concluded in 1776, when, war coming, the English preachers retired and a free field was left to the Irish Evangelist. He then occupied a house near Towson, Maryland, from which as a center he served Bush Chapel and the Sam's Creek Church. This was in 1776 and continued to 1781, in which year he died and was buried under a Walnut Tree. For nearly eighty years his dust remained there till transferred to the Bishop's Lot in Mount Olivet Cemetery. Now a great great granddaughter of Robert Strawbridge comes from Ohio, to unveil the memorial to be placed upon the site of the original structure. This unveiling is planned in connection with the Methodist Sesqui-Centennial Celebration at Baltimore, October 10-14th, 1934.

How Is Business?—

Eugene R. Black, former governor of the Federal Reserve Board, recently said that "everything is set for recovery. All that is needed is a renewal of confidence or an exhibition and manifestation of courage." This exhibition or manifestation seems, however to be slow in coming about, and a representative of the National Association of Manufacturers, concedes that Mr. Black is correct, but asks when will the Administration provide this "renewal of confidence" by "abandoning its policy of competing with and dictating to private industry?" It is thought that "Vague and disturbing governmental policies continue to frighten investment capital. Recent addresses delivered by high officials of the Administration, in which they asserted there is no intention of trying to destroy the profit motive in business have failed to offset the actions of other federal bureaucrats who are issuing more and more regulations that confuse, confound and alarm industry and commerce." The New York *Times* Weekly Business Index showed a sharp decline to a new low the past week; Canada reported a heavy flow of American dollars into that country; exports of American cotton continues to be more than 50 per cent less than a year ago; car-loadings continue slow at a time when seasonal improvement usually gets under way. The brighter side of the picture shows a slight increase in department store sales during the past week; steel operations climbed slightly; building contracts for August show an increase of 13 per cent over the same month last year. Cigarette production continues strong, there having been a 9.2 per cent greater production for the first eight months of the present year than for the first eight months of 1933.

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

Rev. W. T. Scott, pastor of our United Church, Winston-Salem, is this week conducting the morning devotional services over radio station WSJS, beginning at 8:00 o'clock each day of this week.

The Western North Carolina Conference meets at 10 A. M., Wednesday, November 7th with Union Grove Church, Randolph Co. Rev. T. E. White, Sanford, N. C., is President. Mr. George T. Gunter, Ramseur, N. C., is Secretary.

The Eastern Va. Conference meets at 10 A. M., Wednesday, October 31st with Bethlehem Church, Nansemond County, Va. Dr. N. G. Newman, Holland, Va., is President, Dr. I. W. Johnson, Suffolk, Va., is Secretary.

The Eastern Virginia Woman's Missionary Conference is scheduled for Friday, October 5th, to be in annual session at Liberty Spring Christian Church. The theme of the great Conference this year is, "Going Forward In a Time Like This."

Our Haw River Christian Church is to observe Home-Coming Day, with an all-day service, third Sunday in October. All former pastors and members of the church are most cordially invited to be present and enjoy the worship and the fellowship of the day. A good program, including a bountiful dinner, is to be enjoyed.

The Congregational Conference of the Carolinas meets in regular session with the Church of Broad Fellowship, Rev. Rexford Raymond, pastor, Southern Pines, N. C., Thursday and Friday, October 11th and 12th. An inviting program is prepared and a profitable and pleasant session is anticipated.

The State Conference of the North Carolina Women will meet in its annual session with First Christian Church, Greensboro, Wednesday, October 18th. The feature of this Conference will be the presence and the addresses of Rev. J. J. Banninga, D. D., missionary on furlough from Madura Mission, India.

Our heartiest congratulations to Rev. and Mrs. W. T. Scott, of our Winston-Salem Church. The blessing is a beautiful life, Lois Cotten Scott, and going well in the happy household. And also our felicitations to Rev. S. E. Madren, Henderson, N. C., into whose home came, on the morning of September 28th, a rollicking, big boy and the household happy and all doing nicely.

We gratefully acknowledge the following and extend congratulations: "Mr. W. C. Warren requests the honor of your presence at the marriage of his daughter, Nell Kerran, to Mr. Alvin Virgil Wyrick on Saturday evening, October the sixth, nineteen hundred and thirty-four, at eight o'clock, Berea Christian Church, Altamahaw, North Carolina.

The Southeast Regional Committee of our Congregational-Christian Convention of the Southeast is meeting in Atlanta, Ga., October 9th-10th, Dr. E. C. Gillette, 117 West Forsyth St., Jacksonville, Fla., being the chairman. The principal addresses during the meeting will be delivered by Rev. John Scotford, New York, acting secretary of Commission on Missions, and Rev. Enoch Bell, 14 Beacon St., Boston, of the American Board.

It is noted with anxiety and deep concern that Dr. C. H. Rowland, pastor First Christian Church at Greensboro, is being threatened with ill health and has been advised to leave his work temporarily to seek complete rest and recovery. His physician advises that with quiet, proper diet and relaxation there should be recovery within a few weeks. Dr. Rowland left Greensboro, Saturday, the 29th, to seek treatment and recovery in a sanitarium. Many prayers will be offered that this faithful man of God may soon be restored to his full strength and renewed vigor for the great work he has been doing.

Three of our very promising ministerial students in Elon College are rendering valuable assistance these days as is indicated by the following from the Greensboro Daily News, September 29th: "William Andes, of Harrisonburg, Va., president of the student body will preach at the Greensboro First Christian Church, of which Dr. C. H. Rowland is pastor. Lanson Granger, of Norfolk, Va., will preach at the Graham Christian church, of which Dr. W. C. Wicker is pastor and Aubrey Todd, of Norfolk, Va., will speak at the Christian church in Reidsville. All three of the students will preach during the morning hour."

We learn with deep regret and sorrow of the death of Brother S. M. Rowland at his home in Wake County, N. C., Saturday, September 29. The funeral was conducted from Wentworth Church, Sunday P. M., September 30th, by the pastor, Rev. J. Lee Johnson, assisted by Rev. B. J. Howard and others. A large concourse of relatives and friends gathered to pay their tribute of respect to this good man. Brother Rowland had been a deacon in Plymouth Church and active and loyal in its membership for several years. A good man has gone to his reward. Our sympathy is with the good wife and family in their bereavement.

Dr. J. J. Banninga, one of our very esteemed and capable missionaries, going out from Wisconsin in 1901 to our Madura Missions, South India, and now at home on furlough, is to be in several of our pulpits and with groups of interested church people in Virginia and Carolina, October 13th-21st inclusive. Dr. Banninga will make his first appearance at 11:00 A. M., Sunday October 13th, Suffolk Christian Church, Dr. John G. Truitt, pastor, and with two or three services a day will conclude his itinerary with us at First Christian Church, Greensboro, October 21st. They will be fortunate, indeed, who hear him, since he comes to us out of years of rich and ripe experience in the foreign field with messages, according to Secretary Fred Field Godsell, "of inspiration and information."

Our Liberty (Vance) Church held a very interesting and timely all-day service, Sunday, September 30th. The idea was conceived and carried out by the Woman's Missionary Society who sponsored the program to give the church the opportunity of hearing and learning more about the various church enterprises. Through speakers of the day, five institutions of the church were represented, viz:—Missions, the College, Religious Education, The Christian Sun, the Orphanage. The addresses were not long but pointed, practical and certainly carried valuable information about our church enterprises and institutions. Would it not be a fine thing if many of our churches would adopt and use the same idea on fifth Sundays, giving an opportunity for the church and all the people of the church to learn more about the enterprises founded and fostered by the church?

Apples Chapel, Guilford County, North Carolina, is arranging to celebrate the 100th anniversary of its founding on Sunday, October 28th. Apples Chapel is not only noted for its long life and honorable service, but is still vigorous with the strength and activity of youth. Rev. James O'Kelly and others of our early ministers preached at Apples, and from this church have gone many ministers, two of the number being active in the ministry at present, viz: Rev. J. F. Apple, and Rev. L. L. Wyrick, Elon College, N. C. The present pastor of the church is Rev. H. E. Crutchfield. The third (or fourth) successive building now stands on the site of the original house, the present chapel being a modern brick building with Sunday school rooms and equipment. A great and good day is expected the fourth Sunday, October 28th, at the centennial celebration of this splendid church.

Rev. Jesse H. Dollar, LaGrange, Ga., is enthusiastic over his trip to the Holy Land the past summer. The traveler has been at home for a month now, busy with the affairs that had accumulated in his absence and too engaged to tell SUN readers at length as he had hoped to do of his travels in Palestine and impressions there. He does say of his journey:

"My health was good—I never missed a meal for any reason. My faith was increased, my vision enlarged, my consecration deepened. It was certainly a wonderful experience to see and study the "Land of The Book" and walk with the Master and visualize conditions under which he lived and taught and learning again the truths which fell from his lips.

"My work here was well cared for in my absence, thanks to the consecration and intelligent efforts of Rev. Robert M. Barksdale, now in his second year of Vanderbilt school of religion. He is a young man full of energy, highly intelligent and deeply spiritual. The church which secures him to lead them will indeed be fortunate."

Rev. R. A. Whitten, pastor First Church, Portsmouth, has issued an inviting program for Loyalty Week, October 1-7, and has written a personal letter of approach and appeal to every absentee member of his congregation. The exercises of the week, as revealed by the program, are most inviting, and we have no doubt but that the church is being greatly benefitted and greatly awakened by the splendid features of the program. All of his members were earnestly requested to prayerfully consider the following: Believing that the great need of the church of today—of MY church is a more consecrated constituency; and realizing that I, as a part of my church, share that need, I have prayerfully covenanted with my Lord, that: Trusting in Him for strength, I will from this day, endeavor to live a more consecrated Christian life. Any talent He has given is but mine in trust and is hereby re-dedicated as He shall call me into His service. All that I hold of possessions is but a gift from a loving Father's hand; therefore one-tenth of my income shall be returned to be used in His work. I hope, with His help, to be able to put into His treasury, through my church, for the coming year:

GREETINGS SESQUI-CENTENNIAL CELEBRATION AT SOUTH HILL, VA.

Brethren of the M. E. Church, South:

On behalf of Dr. Stanley C. Harrell, President of the Southern Christian Convention, and of Dr. L. E. Smith, President of Elon College, N. C., both of whom are unable to be here on this great occasion, I have been delegated to bring greetings from the Christian Church in the South, and to congratulate you on the great progress that the Methodist Episcopal Church in the South has made during the past 150 years, and to bid you Godspeed for your work in the future.

Your church began in a small way, no doubt, being started in America by the holy zeal of one woman, Barbary Heck. When she sailed in New York harbor on August 10th, 1760, she brought with her the burning coals of Methodism from the Methodist altars of County Limerick in old Ireland, and while for a short time it appeared that the spark or coal was about extinct, suddenly she arose and by her earnestness relighted the torch that has shone all over the United States since that day.

In 1772 Rev. Robert Williams, another emigrant came to Norfolk, Va., and preached his first sermon from the old Court House steps, and there planted the seed of Methodism in the Southeastern part of the state, and in the Northern part of North Carolina. From there he traveled far and wide in the state, and soon the seed of Methodism had been planted in this very section, by him and later by Rev. George Shadford, as has been so well brought out in your special edition of *The Richmond Christian Advocate,* of last week. In 1773 Rev. Robert Williams was stationed in Petersburg, and rode this section as a part of his circuit. He soon married, located between Suffolk and Norfolk and died September 26, 1775. Rev. Francis Asbury was at that time in the vicinity, preached his funeral and spoke well of him in his "Journal".

Years before this or in the middle 1600's, Nansemond County, Virginia had become an asylum for the Friends of Quakers, and in 1672, Rev. George Fox, the leader visited the state, and planted his churches which were successful in their day.

On June 14, 1715, Rev. Robert Norden, who had been ordained as a Baptist minister in England for work in Virginia had arrived and went to Prince George Court House where he subscribed to the oath required of a dissenting minister, and the same day the house of Matthew Marks, who lived on Ward's Creek was licensed as a public preaching place. (See Prince George Order Book No. 1, page 58.) It might be said in passing that what is now Brunswick, Lunenburg and Mecklenburg counties were then all included in Prince George County.

From these two small beginnings as the world would say, have grown two of the largest bodies of Protestants in the whole United States, there being in 1926, (the latest figures available) in the United States 8,033,957 Methodists, and 8,246,260 Baptists. In Virginia these two bodies have grown rapidly, by the same figures there were in Virginia in 1926, 297,975 Methodists, and 549,110 Baptists, the Methodists being more than one fourth of the church members in the state, while the Baptists were nearly one half of the 1,172,447 church members in the state. It might be said in passing that these two bodies constitute two of the strongest bulwarks of righteousness against the powers of evil which are so rampant in the state and nation today. In every time of trial they have always stood on the side of truth and righteousness, and may they ever continue.

But this section holds especial interest also for the Christian Church of the South. About 1720 there came to America an Irish emigrant whose name, tradition says, was William O'Kelly; and from the best data available he settled in what is now Mecklenburg County, Virginia. There his sons, William D., Thomas D., John, James, and Patrick were born. All except John had Revolutionary records.

James was living on the N. C.-Va. line when he joined the Methodist Society about 1775, and he son became an earnest preacher of Methodism. We know that he had been living in Mecklenburg County as a circuit rider, revivalist, and as a Presiding Elder for some years prior to June 8, 1789, for on that date his friend Tignal Jones and wife gave James O'Kelly and his wife Elizabeth a life interest in a tract of 40 acres of land upon which he was then living, and was known as the O'Kelly place. He was situated in this section for many years and from letters from people of this generation his reputation as a preacher still lives in the county. Therefore it might be said that the seeds of the Christian Church in the South were germinated in the old county of Mecklenburg, while Charlotte County was the center of the Christian Church in its early days according to both church and secular historians. So we look to this same section as being the birthplace of our church.

The first intimate meeting that we have seen of the two great elders, Rev. Francis Asbury and Rev. James O'Kelly, occurred at Cypress Chapel, Nansemond County, Virginia, on July 8, 1780, and Rev. Fransic Asbury made a note of the meeting in his "Journal" regarding him as follows: "He (Rev. James O'Kelly) appeared to be a warm hearted and good man, James O'Kelly and myself enjoyed and comforted each other. This dear man of God arose at midnight and prayed very devoutly for me and himself."

On August 23, 1802 we have in Vol. 3, page 76 of the same "Journal" an account of the last meeting on earth of Rev. James O'Kelly and Bishop Francis Asbury. It happened near Winchester, Va., and Mr. O'Kelly was very sick at the time, Bishop Asbury being in the neighborhood at the time, sent two of his brethren, Read and Walls, to ask if Rev. James O'Kelly would like for the Bishop to visit him. The reply was in the affirmative. He went and says as follows: "We met in peace and asked after each other's welfare, talked of persons and things indifferently, prayed and parted in peace. Not a word was said of the troubles of former times. Perhaps this is the last interview we shall have on earth."

Both of our churches have taken part in the greatest missionary undertaking in modern times, that of Christianizing the Southern negro. Bishop Asbury, as his "Journal" shows was alive to the situation, and paid special attention to the spiritual welfare of the negroes in the South. These creatures were brought from their native African wilds, with nothing but the basest fetish and pagan ideas, and the Southern master brought them in touch with civilization and the Christian religion. Being of a religious temperament or nature they accepted it from the white man and by the time Methodism was started in the South, they were ready for the harvest, and the Methodist circuit rider made good use of his opportunity in that field. Before 1860 the slaves attended divine service supervised by white ministers, or consecrated laymen, and the Methodists did their work well in this field.

After 1865 they counselled with the freed slaves in organizing that branch of the church in the

(Continued on page 11.)

PROGRAM.

Thirty-fourth Annual Session of the East Alabama Congregational-Christian Association, (formerly the Alabama Christian Conference) to be held at Rock Stand Church, October 17-18, 1934.

Wednesday—Morning Session.

10:00 Called to order by President..Rev G. H. Veazey
Devotionals .....Rev. C. C. Dollar
10:15 Welcome Address .....Rev. J. D. Dollar
10:25 Response .....Rev. A. W. Stone
10:30 Enrollment of ministers and delegates
11:00 Adoption of Program
11:10 Appointment of Special Committees
11:20 Report of Executive Committee
11:30 Annual Address .....Rev. G. H. Veazey
12:00 Adjourn for lunch

Wednesday—Afternoon Session.

1:30 Devotionals .....Rev. O. E. Sheppard
1:45 Reading Ministerial and Church Reports and reference to Committees.
2:30 Report of Committee on Superannuation Rev. W. T. Meacham
2:45 Report of Committee on Religious Literature Rev. J. D. Dollar
Address .....Mr. J. T. Kernodle
3:15 Miscellaneous
6:00 Picnic lunch and campfire discussions for Young People led by Miss Margurite Davis

Wednesday—Evening Session.

7:00 Devotionals .....Rev. Howard Meacham
7:15 Report of Committee on Moral Reform Rev. G. R. Walker
Address .....Rev. B. G. Gallagher
7:45 Report of Committee on S. S. and C. E. Rev. W. M. Stevens
Address .....Mrs. A. R. VanCleave
8:15 Our College. Its needs. Round Table discussions yed by Rev. G. D. Hunt.
Adjourned

Thursday—Morning Session.

9:00 Devotionals .....Rev. C. W. Carter
9:15 Reading Minutes of Wednesday's Session
9:30 Chart Lecture—Miss Davison or Dr. Ensminger
9:45 Report of Committee on Education Rev. J. H. Hughes
Address .....Rev. Ross Ensminger
10:30 Report of Home Mission Board Rev. G. H. Veazey
Address, Dr. J. O. Atkinson, Alternate Dr. F. P. Ensminger.
11:15 Annual Sermon—Speaker to be supplied
12:00 Adjourned for lunch

Thursday—Afternoon Session.

1:30 Devotionals .....Rev. A. R. VanCleave
1:45 Report of Committee on Nomination. Election of officers.
2:00 Report of Treaurer .....Mr. J. W. Payne
2:15 Report of Committee on Ministerial Monument Fund, D. W. Sheppard.
2:25 Our Orphanage....."Uncle" Charlie Johnston
2:45 Miscellaneous
3:00 Holy Communion ..Revs. J. H. Hughes and J. P. Bean.
3:30 Adjourned

Some murmur when their sky is clear,
And wholly bright in view,
If one small speck of dark appear
In their great heaven of blue;

And some with thankful love are filled
If but one streak of light,
One ray of God's mercy, gild
The darkness of the night.

—*R. C. Trench.*

E-D-I-T-O-R-I-A-L

EDITOR
J. O. ATKINSON, ELON COLLEGE, N. C.
ASSOCIATE EDITOR
E. C. GILLETTE
117 W. Forsyth Street, Jacksonville, Fla.
CONTRIBUTING EDITORS
I. W. JOHNSON ELISHA A. KING

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Holy Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and of Church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE MOST VICIOUS RACKET.

If one will get a dictionary and look up the full meaning of the word, "Racket," possibly one will somewhat realize the force of the word when General Smedley D. Butler declares that "war is a racket; possibly the oldest, easily the most profitable, surely the most vicious." General Butler ought to know, for he was the brave and brilliant commander of our Marines during the World War and has seen war in the fighting and studied its after-effects in time of peace.

But why say so much about war now? Why print so much about war in time of peace? Why have peace conferences now? Why read of them, of the horrors of war, when we are engaged in the pursuits of peace?

All these questions are convincingly answered by General Butler in an illuminating article in the September *Forum*. And some of these "illuminations" are almost blinding in the flood of light they bring. General Butler, who has been in the war game practically all his brilliant career, declares that war is purely an "inside" business, conducted solely "for the benefit of the very few at the expense of the masses. Out of war a few people make huge fortunes." Now war is not a conflict brought about to settle national and international questions but a racket gotten up and carried on by fortune hunters.

These fortune hunters are again on the war-path, busy at their game of propaganda and are preparing to make more huge fortunes. On this account, General Butler declares that the war clouds are gathering again surely, unmistakably, inevitably. He declares that the propagandists and the fortune hunters have already stimulated and are goading the nations in choosing sides. "They are choosing sides now. France and Russia meet and agree to stand side by side. Germany and Italy hurry to make a similar agreement. In the Orient, the maneuvering is more adroit," but under the surface equally as obvious. Powerful forces are at work to make Japan hate America and America spend millions in preparation for war against Japan, possibly in behalf of China or what-not. "Yes, they are getting ready for another war," continues General Butler. "War, like any other racket, pays high dividends to the very few, but what does it profit the masses? Take our nation. Until 1898, we owned no territory outside of the mainland of North America. At that time our national debt was a little more than a billion dollars. We went to war. At the close of the World War, as a direct result, our national debt jumped to over twenty-five billion dollars." But this is only the smaller cost of the war. Not the masses but the soldiers pay the biggest part of the war bill. "If you don't believe it, visit the American cemeteries on the battlefields abroad or visit any of the veteran's hospitals in the United States. On a tour of the country, in which I am engaged at the time of this writing, I have seen eighteen government hospitals for veterans. In them are a total of about 50,000 destroyed men. Seventeen years ago they were the pick of the nation. In the government hospital at Marion, Ohio, eighteen hundred wrecks are in pens. Five hundred are in a barrack, under nurses, with wires all around the buildings and enclosing the porches. All have been mentally destroyed. They don't even look like human beings. A careful study of their expressions is highly recommended as an aid to the understanding of the art of war. There are thousands and thousands of these cases, and more and more are coming in all the time. That is a part of the "bill" of war.

Is there any remedy? General Butler most emphatically declares that there is. He points out that our soldiers in the late war received a salary of $30.00 a month, and out of this had to pay life insurance and send half of the amount home to support their dependents till they had less than $9.00 a month left. Now General Butler declares that the racket of war can be stopped, not by disarmament conferences, nor by peace parleys at Geneva, nor by resolutions of well-meaning groups. "It can be effectually smashed only by taking the profit out of war."

Before conscripting the nation's manhood and sending them out to battle, conscript the nation's capital and give the capitalists thirty days to think it over before getting the boys to the front to kill and be killed. "Let the officers and directors of our armament factories, our gun builders, munitions makers and shipbuilders all be conscripted—to get $30.00 a month while the war lasts, the same wage to be paid to the lads in the trenches. Let all the workers in these plants get the same wage. All workers, all executives, all presidents, all directors, all managers—every one in the nation should be restricted to a total monthly income not to exceed that paid to the soldier in the trenches. Let all these kings and tycoons and masters of industry pay half of their monthly $30.00 wage to their families and pay insurance and buy government bonds just as the soldiers were required to do," and inquires General Butler, "Why shouldn't they? They aren't running the risk of being killed or having their bodies mangled or their minds shattered. The soldiers run that risk."

"Give capital thirty days to think it over," pleads General Butler, "and you will learn by that time that there will be no war. That will stop the racket."

Whether General Butler has pointed out the way to permanent peace or held up the hand that can stay war is to be seen. At any rate, there is logic in his reasoning and force in his conclusions.

It will be too late to stop the next war when the heat of patriotic (?) passion shall be kindled and burning. If war is to be prevented, the only time to prevent it is before it begins.

J. O. A.

NEGRO MOTHERS.

In the city of Miami there is a large settlement of colored people called "Colored Town." In that section there is a young man by the name of Jas. E. Scott. He is a graduate of Tuskegee and has marked qualities of leadership. He has been engaged in welfare work under the direction of our white welfare board and through the directing genius of our General Secretary much has been done for these colored people.

It has been my privilege to address large audiences of the negroes on many occasions but the most interesting experience was on Mother's Day, in May. I had the pleasure of talking to over a thousand mothers from local homes and from the surrounding country. Up to this point in my story everything is very commonplace, but the surprise came when the presiding officer read the *"Preamble to the International League of Negro Mothers."* I will quote it here:

> "For God and man we have banded ourselves together as mothers, to uphold and defend the sacredness of motherhood; to shoulder our responsibilities as mothers and inculcate a sense of individual obligations to our community, city, state and nation; to promote peace and good will in our community; to safeguard and transmit to posterity the principles of freedom, justice and democracy; to discourage and combat crime among the members of our race; to influence and train mothers to the end that they shall become more efficient and desirable work-women; to foster, encourage and promote home ownership and the maintainance of better homes; to sanctify and consecrate our association by our devotion to mutual helpfulness and to help make our country healthier, thriftier and happier for all mothers."

Each member of the League signs this preamble and agrees to carry out the principles enunciated. There are many small groups of mothers in the county working with these things in mind. Occasionally they all assemble for a great program, usually on Mother's Day. James E. Scott founded this league and is the director of its operations. His headquarters is 1230 N. W. Third Avenue, Miami.

This is an encouraging sign of progress in the right direction and the movement deserves to prosper and is worthy of support and sympathy on the part of socially minded Christian white people.

E. A. K.

A FINANCIAL FACT.

In every congregation there are members who never contribute a single penny toward the support of the church. When they attend church they may place a small coin on the plate, but their attendance is irregular and thus their giving is negligible. The church would close its doors tomorrow if it depended upon such members. Yet they believe in the church. They would not want

to live in a community without a church. When they call on the minister for a baptism, funeral or other pastoral service he gladly serves them, usually without a fee.

Now if this great body of non-contributing and irregularly attending members could be induced to make a pledge to the church amounting to the price of one movie a week many churches would have a large portion of their budgets raised. Almost anyone can take a package of envelopes and place some gift in an envelope and take it to the church every Sunday. The church needs the money and ought to have it. The member is under obligation to sustain the gospel by some reasonable gift. E. A. K.

SUMMER CONFERENCES IN THE SOUTHEAST.

By Edwin C. Gillette.

The past summer has been notable for the number and quality of our Summer Conferences for young people and for others in our southeast area. Thirteen such conferences were held, and possibly more, with a total attendance of around nine hundred. Our records cover North Carolina, Georgia, Florida, Kentucky, Tennessee, Alabama and Louisiana. This includes two conferences conducted by the colored churches, the first being at Kings Mountain, North Carolina, of which Rev. H. S. Barnwell of Atlanta was in charge and which had the attendance of 150; and the one at Kamp Knighton, New Iberia, Louisiana, of which Rev. E. H. Phillips of New Orleans, was in charge. 102 were registered in this conference. The next conference in the matter of attendance was the Leadership Training Conference at Blue Ridge, North Carolina, with 100 in attendance, of which Dr. Wm. A. Harper was Dean. Next in order came the Conference at Elon College, North Carolina, of which Rev. F. C. Lester was in charge, and the attendance was 84. These conferences were of a more or less general character, having many young people and also many pastors present. Each one of these conferences fill a very important place in our work and fellowship.

Other conferences reported include the Florida Young People's Conference at DeLeon Springs; the Georgia Conference at Piedmont College; the Alabama Leadership Conference at Wadley; also the Southeast Alabama Conference at Midland City. This conference is called "Sealacon," the name made up from the initials and syllables of the name (S. E. Ala. Con.).

Other conferences were: The Chattanooga Comrades at Grandview, Tennessee, the Conference of the Young People of the Friendship Parish in Georgia at St. Simons Island, Rev. Alan Jones being pastor of these churches; the Conference at Pleasant Hill, Tennessee, and two week-end conferences, one at Corbin, Kentucky and the other in the West Florida Larger Parish. Among these conferences probably the most representative of the southern area was the Conference at Blue Ridge, which is promoted under the auspices of the Southeast Convention and the Vanderbilt School of Religion. It attracts delegates from all states of the area and consequently tends to promote a general southeastern fellowship in a very fine, strong way. There were present, besides the young people, pastors from churches in the area, and the Pastors' Conference was a favorable part of the program. There also is the training school for the Student Summer Service workers in the southeast, 17 of whom were present at the Blue Ridge Conference and added greatly to the interest. Not only were there courses in religious education, missions, Bible, etc., but the Conference was privileged to have lectures also by Dr. Ralph Harlow of Smith College, well known lecturer before college groups on social and international subjects.

In a similar way, also, the Elon Conference ministered to both young people and the pastors, eleven ministers being present, daily discussions being held among them on ministerial and church problems. Probably the most vital aspect of this conference was the forum discussions among young people on the topic, "Christian Youth Building a New World." The findings of this group make interesting reading and show that the youth are facing the vital issues of our day. We quote a paragraph as follows:

"The new person will not tolerate the modern abuses of the profit system, but will seek a more equitable distribution of wealth. The right of employment to every man shall be accorded, and to share equitably in the profits of his labors. We have passed too far from the old order ever to return again."

Other conferences discussed problems of peace, world relations and race problems. The young people eagerly faced the problems of the present day, even discussing the NRA and organized labor, and wages, in some of the conferences. Another interesting report comes from the Wadley Conference and we quote the following:

"One of the interesting events of our Summer Leadership Training School at Wadley, Alabama, was the interracial program. After discussing race relations for two periods, the group decided to invite the choir of the near-by negro church to share an evening with them and to build the program around negro accomplishments. There were as many negroes present as white people and all seemed to enjoy the program. The colored minister who had been invited to speak to the group was away, but he sent two of his brethren to do the honors. This meeting was important because it was planned and executed by the southern young people. The leader of our discussion classes is an Alabama girl, teacher at Thorsby Institute, and a devoted worker for those principles brought out by the Social Relations Findings at the Oberlin meeting which she attended. Another young southerner who shared with her in the planning of the interracial meeting, is the chairman of the race relations committee at Elon College."

Also, at the Sealacon Conference, the discussion class was under the leadership of Miss Lillian McKee, teacher from Thorsby Institute and a native of Alabama. Miss McKee had attended the General Council at Oberlin and was deeply impressed with the Social Action undertaken there and the group under her leadership tackled definite problems with courage and earnestness.

At the Grandview, Tennessee, Conference there was special emphasis upon the Social Gospel, under the inspiring leadership of Rev. Abram Nightingale and Rev. A. L. DeJarnette, these two pastors who are doing so unusual and effective pieces of social work in the Tennessee mountains, especially connected with the Government program in this area. This was the first year of the conference.

It was also the first year of the Sealacon Conference at its new camp-ground. Here the accommodations were limited, but the young people were happy in the experience. We quote the following interesting propaganda from Miss Margaret Davison's report:

"We found two cabins built by the boys under the direction of Rev. N. A. Long, pastor of that group. They had built a swimming pool and a trough from the double spring under an overhanging bluff to feed it. It is remarkable to me to see the ability of these rural young folks in constructing something out of nothing, in meeting the practical needs of life in a practical, inexpensive way. The group that came to camp brought their own food with them and had plenty to last far longer than they stayed. Of course, we had to buy a few things, but the expense was very little. Conditions were not ideal, but what could you expect in your first camping expedition in a new place. Hogs ran over us at night, cows and mules tried to drink from our trough, and gnats persecuted us, but we were almost free from mosquitoes and flies. We gave thanks for the blessings we had and tried to forget those we had not. Classes were excellent and well attended. This year they were given for credit and quite a few received A level credit for their work. Since the camp lasts only five days, we thought they did well to get one or two credits. Everyone shared in the work of the camp and that made study time scarce."

The Conference of the Friendship Parish, held at St. Simons Island, is also one where the young people bring all their food from home and do all the cooking and general work of the camp. There were 53 in attendance at this conference from the four churches of this rural Georgia Larger Parish. It is a rich experience for these young people and a novel one also to most of them. Rev. Milo Sweet writes concerning this conference that it is "Making over the whole life of the four churches participating." Here, as elsewhere, many of the young people come from homes and churches where there is little opportunity for the expression of religion in terms of the problems of life. In many of them religion is interpreted in the old revivalistic fashion and does not adequately build itself into the growing life of youth. They discover the real meaning of religion for their own life and the life of the world about them. Religion has something to do with tennis rackets and bathing-suits and social life and the work to which youth looks forward, and for many this is a discovery and a very vital one.

The oldest summer conference holding annual sessions is that at Elon College, which began in 1922. The so-called Immokalee Conference in Florida began in 1926. This conference is interesting, not only because of its vivid program, but for the fact that the young people attending come from homes of wide areas, whereas in many of the conferences the young people and their parents, perhaps for generations, have lived in their communities. In Florida, out of the entire enrollment, only eighteen of the young people were born in the state, and twelve of those had parents born in other states. 24 of the 48 states of the Union were represented, with Massachusetts, New York and Ohio leading, and there were three foreign countries represented.

Probably the most effective phase of our modern church work is to be found in these summer conferences, mainly for young people. While this is a movement general over the country, in the southeast credit should be given to the late greatly beloved Dr. W. Knighton Bloom, for his fostering of the movement in this area and his enthusiastic devotion to the work of the conferences both for those of our white conferences and also for the two colored conferences, both of which have been most effective in their influence of the life of their churches. It should be said, also, that the Student Summer Service workers have been a great help in all of these summer conferences.

Jacksonville, Fla.

There is a simple test by which it is said we can tell good people from bad. If a smile improves a man's face he is a good man. If a smile disfigures his face he is a bad man.—*William Lyon Phelps.*

CONTRIBUTIONS

SUFFOLK LETTER.

Do people attend revival meetings as well as in former years? Do the congregations include many people who are not members of the church? Are church members greatly interested in these meetings? Are the ministers generally interested and enthusiastic in this part of their pastoral work?

Without attempting to answer any of these questions,—for no answer would be suitable and final in every locality,—another question is submitted: Does the church need a revival meeting as much as it needs a revival of the Lord's work? Certainly there are two revivals needed: a revival of religion, and a revival of christian work. The first transforms the heart. The revival of christian work calls for the consecration of the whole being to active service in the church.

In a protracted meeting held recently an appeal was made for the church members to re-consecrate themselves to God and the work of the church. Only a few people responded to this appeal. After the service a visitor said to the minister: "I think an appropriate song for this congregation is, "I Shall Not Be Moved." His impression was that the people in that church were not inclined to be moved by any appeals made from the pulpit. Many people resist all moving appeals. They dislike a sermon that stirs their feelings and moves them to make a definite decision. They are stationary. If they could become a steam engine they would not want to be a locomotive. A stationary engine stays where it is put. A locomotive moves with power and carries a load with it. The immovable people chill enthusiasm and hinder the progress of others. Emotionalism and feeling can overlook the weightier matters of the Gospel. Deep spiritual love is inseparably linked with spiritual feeling.

Many people today are hungry. They are out of work. Vainly they go from place to place looking for work and find none. They are discouraged. When a family sits down to a table with a scanty meal and the father has no job, it is difficult to be interested in theology and experimental religion. When a man is at the end of his resources he may seek the rescue mission, and find peace in the Gospel message. But the bread-line has a keener interest for him. The Gospel may restore him to a better way of life, but the bread-line brings him to hear the Gospel.

Work is the great restorer of mankind. It does something more than fill the dinner pail and provide something for the kitchen and dining room. It begets confidence, a spirit of independence and self-reliance. For several years there has been a demand for shorter working hours and more pay. Every movement in that direction has increased the cost of living. There is one field of work where the high cost of living is not increased by longer hours and more faithful service. The church offers work to all who will enlist under the banner of King Emmanuel. The financial pay is not always in evidence. Sometimes one will be called upon to pay one's expenses and work without pay. But the field is inviting. The harvest is plenteous. There is abundant work for every one. No one need be afraid of being unable to find something to do in the church. Certain positions may be over-crowded. But there is work enough for all who will come.

The church, today, needs to go to work in the church—and in the community. How many, in your church, are really at work for the kingdom? For the average church the answer will be less than one-half of the members are at work. What are the others doing? Are they happy christians? Are they models in character for others to follow? What is your answer? Go to work in your church. Indifference will be changed to enthusiasm, respondency to hope, and hate will be lost in love.

I. W. Johnson.

STUDENT LIFE AT ELON.

The average college in North Carolina has undergone striking changes in the last quarter of a century. Previous to that, higher education was almost completely classical. During this period, the elective system has been incorporated, making the curriculum more elastic and more practical. Twenty-five years ago, the course of study at Elon College was practically fixed. Every student knew what his course would be from beginning to end. It meant, usually, the study of English, History, Mathematics, and languages. We taught a little Chemistry. The Chemistry laboratory consisted of a single room in the administration building. Those interested had the opportunity of studying art and music. But these were the extent of our extra-curricular courses.

Now, we have a science building, erected at the cost of more than $100,000. The entire first floor of the building is given over to Physics and the second floor to Biology, neither of which were taught at Elon twenty-five years ago. The third floor is devoted exclusively to the teaching of Chemistry. This elaborate and adequately equipped department replaces the single room used for this scientific study years ago. Nearly one-half the third floor of Alamance building is devoted to Domestic Science. In this department, the girls are taught to prepare and serve meals, to cut out, fit, and make garments, and various other things necessary to the proper conduct of the modern home. A large part of the same floor of Alamance building is devoted to the study and teaching of Business Administration. In this department, adequate and thorough secretarial courses are given to both young men and young women. Also, the science and methods of business are taught, preparing young men and young women adequately for the business side of life. Our curriculum is so planned as to include pre-law and pre-medical courses, giving the student the first three years of his college preparation for these professions. In all probability, we will arrange to give pre-engineering courses beginning 1935-36. In addition to the above important additions to our curriculum, we have added a department of Religious Education, designed to prepare young men and young women for practical religious work. We graduate from this department students who are capable of serving as pastor's assistants, Sunday school workers, church officers, and religious education directors in the local church. One entire building on our campus is dedicated to this new department in our college life. This is an innovation in the accepted curriculum for a liberal arts college. Additional emphasis will be placed on this department of our work beginning 1935.

The student's first duty at Elon College is to do his college work and to do it thoroughly. Of course, there are many other things to be done must be kept clean, meals must be served, library work must be done, the campus must be kept in order, and numerous other jobs are to be done daily. Instead of employing non-college help to do these numerous jobs, Elon College has adopted the plan of employing students who need financial assistance. To date, we have an enrollment of 333 students. 89 of these are employed by the college. In addition to this number, there are 28 of our students who are given government jobs. These jobs, however, according to government requirement, were created for these students. They receive pay from the government which is, in turn, credited on their college expenses. The purpose of the government assistance to Elon College is not to help the college but to make it possible for ambitious students to have college privileges who otherwise could not enter. This, I think, is a most commendable act on the part of our government. Not only is the government providing jobs for these students, but, at the same time, it is preparing them for the higher and better things of life. We are grateful to the present administration for this consideration given to ambitious young men and young women of our country.

In addition to classroom work and work done for the college by assignment, the student must have some time for recreation. He can neither study nor work nor do both continuously. He needs and must have some freedom. Recreation is provided for both young men and young women in their respective gymnasiums. Tennis courts and the athletic field are open to them. The college furnishes directors for both sexes to guide them in their play. Various committees have been appointed by the students themselves to direct their attention along certain social and helpful lines. The social committee is working on a program that will help to care better for Saturday evenings. The committee on world friendship is seeking to direct the attention of the student body to the larger and more important things that confront the world today. The religious activities committee is seeking to guide the students in their devotional lives and to provide helpful programs on Sunday evenings for all who will avail themselves of the opportunity.

It is the purpose of the administration to see that the proper course of study is available for every individual student, of course in keeping with his ambition for life; also, to see that either the avenue for service or for play, or for both, is possible for everyone who enrolls at Elon College. In short, we are doing our best to safeguard the health and the character of every individual student while we provide for him adequate courses of study and direct him in the arts of study and of research; and, by so doing, we hope to lay the foundation for a useful life and to be of assistance in making men and women out of those who come to us for help.

L. E. Smith.

The longer I live, the more I feel the importance of adhering to the following rules, which I have laid down for myself in relation to such matters:

1. To hear as little as possible what is to the prejudice of others.
2. To believe nothing of the kind until I am absolutely forced to.
3. Never to drink in the spirit of one who circulates an ill report.
4. Always to moderate, so far as I can, the unkindness which is expressed toward others.
5. Always to believe that, if the other side were heard, very different accounts would be given of that matter.—*An Old Scotch Writer.*

INTEGRATION FOR THE MINISTER.

By RODNEY L. MCQUARY.

Our psychologists talk a great deal about the "integration of personality." Without looking it up in the dictionary we may define integration in lay terms as that quality or condition which enables the personality to function as an integer, or "whole number," as a unit, upon its life-situation.

I nmy opinion the average minister suffers greatly from the lack of this desirable quality, thereby becoming restless and unequal to the demands and opportunities of the pastoral office.

I. Lack of integration on the part of the minister is traceable to a number of causes.

First, the multiplicity and diversity of the duties which are expected of him. He is expected to preach acceptably to a critical age. He must be a shepherd of his people, knowing them as individuals and by families. As an administrator he must contrive somehow to keep his church's program running smoothly and to make it attractive to a sensation-ridden generation. In order to offset constant losses, as well as to satisfy a commendable ambition for growth, he must be the leader in recruiting new members for his church. He is loked to as the religious educator of his congregation. Beyond the boundaries of parish responsibilities, denominational projects and worthy community enterprises rely upon his loyalty and leadership. In addition to these there are a thousand and one unclassified assaults upon his time and good nature. Inclination pulls this way and that. Concentrated attention is seldom given to anything. Na matter what he starts out to do he frets himself with the haunting feeling that he should really be about something else. If he is calling he knows he should be in his study. If he takes up a book, especially if it be too interesting, the faces of neglected parishoners hover in midair before the page. To bring his multifarious life into happy unity, into "integration," requires self-control and self-discipline of a high order.

Second, financial worries. At the present moment financial problems are worrying ministers far more than is conductive to effectual spiritual leadership. Churches labor on under growing deficits. Gifts for missions and benevolences dwindle. Then there are the debts with which the "era of prosperity" has doubtfully blessed the churches, when so many building committees went Gothic and buried the future under a heap of stones. These problems keep the administrator awake o' nights and bring in a flood of money-raising schemes which compromise the church. Financial worries of a more personal sort are taking their toll of pastoral morale. Few have escaped drastic cuts in salary and even then payments may be months in arrears. Many a life-insurance policy has been thrown overboard in order to lighten the domestic craft. But there is seldom any disposition on the minister's part to complain of personal hardships when millions are suffering for the lack of the barest necessities of life. But in spite of this most preachers are bravely carrying on, and not a few are attaining to new heights of prophetic utterance and sacrificial living.

Another enemy of ministerial integration is mor[illegible] difficult to define. It is what the French call *"la maladie de l'ideal."* Amiel puts it: "The ideal poisons for me all imperfect possessions." This malady is not found except in the finest souls. Every minister worth his salt is some kind of an idealist. He is pulled onward by compelling ideals of personal character and social good. "The Kingdom of Got" is the phrase which defines the vision. He is a dreamer of kingdom dreams. But most deals are too fragile to make a landing upon tne stern coasts of this raw world. They are dashed to pieces upon the rocks of things as they are. At least so it often seems to the idealist. He may succumb to disillusionment which disintegrates his driving power, or he may take flight to day-dreaming, which banishes him at once from the praitiial affairs of men. While by ridiiule, perseiution or indifference every generation crucifies many of its choicest seers, the idealist himself may often be at fault in his inability to envision a more practical ideal and to develop a more seasoned faith.

(To be continued in next week's SUN.)

FROM RICHMOND.

On September 15th, the First Christian Church of Richmond sustained a great loss in the death of Bro. J. W. Price. He was the second oldest and the oldest active deacon of his church until April 9th. The fact that he was present at both Sunday School and Church on April 8th, the day before he was stricken with apoplexy shows his loyalty to his church. As long as he was able he was present at the mid-week prayer services. His church dues were paid in full until his death.

Brother Price was a charter member of the First Christian Church. He was a great lover of his family and home. Next to his family ties came his church and its activities. It is useless to try to eulogize him. Those who knew him best loved him most. The following tribute can be paid him. He was a christian gentleman, who lived long, laughed often, loved much, stood for the right, was faithful to duty until the end, endured as seeing Him who is invisible, believed in and preached self discipline.

As his pastor, I shall miss him.

JOSEPH E. MCCAULEY.

A truth to an age that has rejected and trampled on it is not a word of peace but a sword.—*Henry George.*

If you must reform someone begin with yourself. When that is done to your satisfaction, and to the satisfaction of other good people, the experience will be helpful when you attempt to reform someone else.—*Young People.*

OXFORD BIBLES *for* EVERY NEED

"The Oxford Bible is the Bible* par excellence *of the world"

THE HOME BIBLE

A Family Bible in Handy Size

An extra large type Oxford Text Bible, containing also, a family register and 12 beautifully colored maps. Size 9 x 5½ inches.

Specimen of Type

16 The LORD *is* King for ever and ever: the heathen are perished out

Nos.
01600 **Superior Cloth,** round corners and red edges ---------- $2.75
01603 **French Morocco,** limp, round corners, red under gold edges, headband, book-mark ---------- $4.75

The JUNIOR'S Bible

Self-Pronouncing

With 4,000 Questions and Answers, carefully selected "Aids to Bible Study," 16 beautifully colored and 15 black full-page illustrations, 6 colored maps and a presentation page. Children may readily pronounce correctly difficult Scripture names, as this Bible is self-pronouncing. Size 7 x 4⅞ x 1¼ inches.

Type in Junior's Bible

2 Take the sum of all the of the children of Is'ra-el, years old and upward, thro

No.
1815 **French Morocco** leather, overlapping cover, round corners, red under gold edges, headbands and book-mark. Make some child happy with one of these fine Bibles ---------- $2.95

Child's ILLUSTRATED Bible

The beautifully colored illustrations in this new Bible are a delight to the children. It has clear, readable type and yet it measures only 5⅛ x 3⅜ inches.

Specimen of Type

2 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.	10 Mercy and truth gether; righteousness kissed *each other.* 11 Truth shall sprin

No. 02112. **French Morocco** leather, overlapping cover, round corners, gold edges ---------- $2.50

Pocket REFERENCE Bible

Has over 50,000 center column references. Measures only 6¾ x 4⅝ inches. (A splendid gift for a young lady.)

Specimen of Type

9 Behold, "O God our shield, and look upon the face of thine anointed. 10 For a day in thy courts *is* better	a Gen. 15. 1. b Ps. 56. 1. & 57. 1. 2 or, *ait*

No. 07523x **French Morocco** leather, overlapping cover, round corners, red under gold edges---------- $3.25

Concordance Edition

Type and size as No. 07523x, but with a Concordance, subject index and dictionary of Scripture names. An excellent edition for students and Christian workers **No. 03272x**-- $5.00

OUR LEADER

Oxford Concordance Bible

Self-Pronouncing

This beautiful Oxford India paper edition is indeed the ideal Bible for the student, preacher and evangelist. Each proper name and difficult word is divided into syllables and accented, and though printed with large clear type, the volume measures only 8½ x 5½ x 15/16 inches.

Specimen of Type

8 ¶ [illegible] Jĕ-hŏ'-ă-chin *was* [illegible] years old when he began t

hear

No. 03671x. **Fine Grain Morocco** leather, overlapping cover, leather lined to edge, silk round corners, red under edges, silk

A UNIQUE GIFT BIBLE

With Basket Weave Binding

The Antique brown calf leather binding has a basket-weave grain, and button clasp. Has overlapping cover, art silk lined, with red under gold edges. With references. Printed on Oxford India paper. *Type as Pocket Reference Bible.* $5.50
No. 03255x--------

As No. 03255x, with concordance.
No. 03276x --------$6.50

Oxford TEACH[illegible]

Have over 50,000 center column [illegible], 300 double-column pages of up-to-date helps, veniently arranged in alphabetical order. Also 32 full-page illustrations, and an indexed atlas of the Bible with 15 beautifully colored maps of Bible lands.

Easy-to-Read-Edition

Size 7¼ x 5 x 1⅜ inches

Specimen of Type

14 Like sheep they are laid in grave; death shall feed on th

Nos.
04453. **French Morocco** leather, overlapping covers, round corners and red under gold edges. A durable and handsome Bible -------- $4.35

Oxford India Paper Edition

Only one inch thick.

0773x. **French Morocco** leather, overlapping covers, round corners, red under gold edges, headbands and book-mark. A beautiful gift edition ---------- $7.00

RED LETTER Edition

Same size and type as style No. 04453, with same references and helps, but with all the words of Jesus Christ printed in red. White paper edition **No. 05453.** **French Morocco** leather, overlapping cover, round corners, red under gold edges ---------- $5.00

The Oxford imprint in a Bible guarantees satisfaction

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary*

A MAN OF MANY DUTIES.

By MISS D. P. CUSHING, *News Editor.*

When Governor-General Farnk Murphy was appointed to the Phillippine Islands he stopped off en route at Kobe College where he was entertained by the American Association of Kobe. Later he wrote a letter of appreciation to the President of this association, which happened to be not the American representative of big business in the Orient, but Harold W. Hackett, Treasurer of the Japan Mission. This association includes Americans from all lines of activity with the Vice-President of a big chemical, a secretary from the American Consulate, and the treasurer from the National City Bank of New York.

"The very fact that a man is not tagged as a preacher often opens up to him contacts and avenues of influence that otherwise might be closed." Hackett speaks from experience and he believes firmly that the business side of a mission treasurer's work does not preclude an emphasis on the Christian message.

As treasurer, Mr. Hackett has multitudinous duties having to do with buying and selling, exchange and accounting, construction and upkeep of the property, correspondence and many other things incident to work in a country where the Board has nine stations and some 40 missionaries.

Mr. Hackett was born in North Freedom, Wisconsin and is a graduate of Berea College where he was an assistant treasurer for five years. He served for 15 months in the army and in 1920 went to Japan.

MISSIONARY OFFERINGS.

WEEK ENDING SEPTEMBER 29, 1934.

Sunday Schools.

Previously acknowledged since September 1, 1934	$ 156.49
Burlington, N. C.	31.71
Auburn, Raleigh, N. C.	2.25
Palmyra, Edinburg, Va.	1.04
Pleasant Ridge, Ramseur, N. C.	3.71
First Christian, Portsmouth, Va.	5.35
Ether, N. C.	1.00
Monticello, Brown Summit, N. C.	1.47
High Point, N. C.	2.00
First Christian, Richmond, Va.	3.10
Piney Plains, Raleigh, N. C.	1.00
Durham, N. C.	8.05
Union, Virgilina, Va.	3.95
Palm St., Greensboro, N. C.	4.88
Holy Neck, Holland, Va.	5.17
Haw River, N. C.	13.61
Windsor, Va.	1.20
Wentworth, Raleigh, N. C.	.72
Noon Day, Wedowee, Ala.	1.03
Dry Run, Seven Fountains, Va.	1.98
Total	$ 249.71

Individuals and Churches.

Previously acknowledged since September 1, 1934	$ 48.27
B. F. Branch, Raleigh, N. C.	2.00
Total	$ 50.27

Specials.

Previously acknowledged since September 1, 1934	$ 43.50
Ladies Aid Society, Circle 1, Eure Christian Church, Gates, N. C.	2.00
Mt. Hermon. Garner, N. C.	4.28
Total	$ 49.78

Coin Card Offering.

Previously acknowledged since September 1, 1934	$ 6.00
Adult Class, Union, S. S., Virgilina, Va.	1.00
Cypress Chapel S. S., Cypress Chapel, Va.	1.00
Total	$ 8.00

Summary.

Previously acknowledged since September 1, 1934	$ 254.26
Total offerings, week ending Sept. 29, 1934	103.50
Total to date	$ 357.76

J. O. ATKINSON, *Sec'y.*

NEWS ITEMS OF SOCIETIES.

The woman's missionary society has enjoyed a successful year under the leadership of Mrs. A. P. Beale, president. They observed the World Day of Prayer with an interesting public meeting inviting the societies of other denominations to join with them. They also conducted the mid-week prayer service on several occasions and at one of their meetings they were privileged to have as a guest speaker, Miss Eunice Thomas, missionary on furlough from China. They report a great meeting. They have completed their study book and have added five new members to their roll. Every missionary organization in the church has raised their apportionments. Mrs. Shirley T. Holland is the secretary of this faithful group of workers.

The woman's missionary society of Cypress Chapel Christian Church has met the requirements of the conference including the 2 per cent increase in funds. Mrs. C. Wesley Rountree is the president and she reports that the members are all working with a new zeal and enthusiasm for their Master. Each society in the church has raised its apportionment plus the 2 per cent.

PUTTING OUR POSSESSIONS TO WORK FOR GOD.

By JOHN JETER HURT.

A Japanese student stood before my congregation. For thirty minutes he had been giving a striking testimony to the power of the gospel in his life. A missionary had given it to him some years before. He guessed it had cost about twenty-five cents. He wished he might know now what American had contributed the twenty-five cents that had bought the New Testament, that had been given to him by the missionary, that had led him to Jesus. But listen to his own words:

"When I get to heaven I shall want to see my Saviour first of all, and fall prostrate at his feet in adoration and thanksgiving. Then I shall want to find the missionary who labored so faithfully in our district, and thank him as I have not heretofore. Then I shall go back to Jesus and beg that he tell me what American it was who gave the twenty-five cents that bought the New Testament that led me to salvation—and I shall want to thank this unknown friend with all my heart for making it possible for me to be a Christian."

Wouldn't you like to have been that American? Wouldn't you like to be such an American many times over? I would. You and I can be. That's the reason why I am writing these lines.

Responsibility for the right use of our Lord's money is inescapable. Jesus was severe in his dealing with the man who sought to evade this responsibility. "Cast ye the unprofitable servant into outer darkness," said he, concerning the one who hoarded instead of investing. Notice that the sin was that the unfaithful servant hadn't stolen, misappropriated, nor borrowed. He had done nothing. His sin was passive rather than active. But sin is failure to do one's best.

I tremble at the danger of our persistence in seeing what we have as things only. Every man who looks at the latest model automobile this year should ask himself the question, "Can God and I turn that automobile into a missionary?" A consecrated man told me that every time he saw a hundred-dollar bill he thought of a native evangelist in China. We talk about the equality of opportunity for every individual which is contemplated by our Declaration of Independence, and rejoice in it. The counterpart of this is the right of every individual dollar to prove what it may become when consecrated to the welfare of mankind, and transmuted by the divine favor into spiritual values. The mission of lumber is to provide life; of cotton to become character; of cereals to become sermons for the healing of the nations.

"Behold this dreamer!" should be the apt characterization of every man who bears in his arms the fruitage of God's favor and brings it to the altar. For every such man must dream of what such fruitage will become when the divine breath is put upon it. "I see an angel," said the sculptor, peering into a block of marble. "I see a new heaven and a new earth," said John on the lonely island. Livingstone could hear the croonings of a million black men redeemed from savagery when others heard in Africa nothing but the jargon of the monkey, the jackal and the tiger.

God changes things into personalities when we give him a chance. The business man may evangelize, and educate, and enlist through his money, if he will. That's what money is for. We miss the value of it if we have not seen this.

Jesus said to the rich young man, "Sell. . .distribute. . .and thou shalt have treasure in heaven." Paul said in substance, "I know my banker, and am persuaded that he is able to keep my deposit against that day." I was away down in Egypt. I had no money. I presented a slip of paper, and got all the money I needed. That was because I had placed my money properly on this side of the Atlantic. I shall need my possessions some day on the other side of the grave. That means I must place them properly on this side of the grave. —*From Stewardship Series.*

NOTICE.

The Alabama Missionary Conference will be held at Bethany Church, Saturday, October 13th. For several years we have held our Conference on the second Sunday in October, but the pastors could never attend and we are changing the date trusting that all of our pastors will attend.

MRS. G. L. STEVENS.

Spiritual ideas are not grasped and appropriated by intellectual action only. When intellectual activity in the realm of the religious idea is divorced from spiritual intentions there is always noticeable a curious emptiness and futility in the result. It is not by learning or by brilliance of intellect, but by spiritual reinforcement and by welcoming Christ in our hearts that we become "able to comprehend."—*G. A. Johnston Ross.*

IF I WERE A PREACHER.

(Note: A unique and interesting service was rendered at Glenlake Park Tabernacle, Suffolk, Virginia, R. F. D., September 9, 1934 at 3:30 P. M. Three ministers, Revs, Edgar Allen Potts, Luther Harrison and John G. Truitt, D. D., were invited to speak ten minutes each on the subject, "If I Were a Layman;" Judge James L. McClemore, I. C. Trotman and Dr. J. E. Rawls to speak on the topic, "If I Were a Preacher." The following is what Dr. Rawls had to say.)

Chiticism is easy in a field in which we have had no experience. We often say, "If I had a million dollars what I would do." The chances are that you would do as those who have millions do. We, more or less, speak ideally of a field in which we are practically ignorant. If you wish a child to be reared ideally ask an old bachelor or an old maid how to do it.

"If I Were A Preacher"—I would expect to be poor and the church to be poor financially. Practically all the preachers and churches that I have known for the past fifty years have been poor financially and since this has been a fact I accept it as the way it should be. It seems that financial poverty is and has been a fertile soil for greatness,—it is and has been a great asset in life. It is a blessing in disguise at times, especially if you have mental and spiritual riches. In the way of parenthesis, I would say, that we as individuals and as a nation are not suffering from financial poverty but spiritual poverty. So we will dismiss this phase of the preacher's life for your further meditation.

"If I Were A Preacher"—I would try to sell myself thoroughly to my text and to my sermon that I might be able to put it across to my hearers. It has been stated that "gospel is gospel" and the only thing that is necessary is to present it as such. We could say the same thing about beef steak or on old maid. "Beef steak is beef steak" and an "old maid is an old maid" but it makes a big difference how they are served. A knowledge of the art of cooking will make the steak more tender and palatable and the proper use of facial cosmetics will make the old maid more attractive. Thus the steak and old maid, by a little effort, will have a greater *"drawing power."* It has been stated that if you wish to *warm up* a church you must first build the *fire* behind the pulpit. We hear a good deal about the length of a sermon. If proper interest were created the length of the sermon would be negligible quantity and question.

"If I Were A Preacher"—I would try to preach in simple language and use every day or common illustrations that the child may understand. My children were once discussing enthusiastically the movies and the most recent productions which they desired to see. I asked them why were they so enthusiastic over the movies and did not tire of seeing them, and were not enthusiastic in going to church, and when they did, they were bored, and went to sleep? My twelve-year-old boy immediately and frankly replied—"Daddy, I don't understand what the preacher says." This is a distressing *indictment.* It is difficult for the average adult hearer to even get in twenty or thirty minutes what it took the preacher to get in a week, and at times it is a question whether or not the preacher is suffering with questionable mental indigestion or confusion.

"If I Were A Preacher"—I would attempt to preach an attractive gospel. A gospel—"My yoke is easy and my burden is light"—Christ's own words. A gospel to help you carry your burdens and to make this old world healthier and happier. Not a gospel of so much hardship and *sacrifice.* I believe a gospel of so much *sacrifice* places a premium on sin and drives many a soul from the church and from God. Sacrifice as I understand it is not primarily a material sacrifice but a spiritual sacrifice—a sacrifice of our will for the will of God—"Thy will be done." If we make our will sacrifice for God's, our material blessing and pleasures will be increased,—will be multiplied rather than be lessened or sacrificed. Seek God's will, "and all these things shall be added unto you." We speak of a mother's sacrifice for her child. Does a true mother consider what she does for her child a hardship or a sacrifice,—even though her hands and fingers have corns and blisters from washing, cooking and darning? No! It is a pleasure and gives her everlasting joy and happiness.

"If I Were A Preacher"—I would preach a gospel that "Thy Kingdom come, Thy will be done in earth as it is in heaven." Place the goal or emphasis of your efforts, as a Christian, here in this world to work and not hereafter in heaven to rest. Our mission is to make this old world better,—more heaven-like. Heaven is ideal, perfect, and fixed and this does not need our care and comment. I repeat our goal should be to make this world more heaven-like, a better place to live in, and not have as our goal to avoid hell in order to reach heaven when we die. The first goal is unselfish and active while the latter is selfish, inactive and dopey. Such a gospel of making this old world better would especially interest the energetic and ambitious young where interest is needed and vital. The ambitious young is naturally interested in this material world as it is their God-given mission to improve and propagate it. May we with Moore join the young in singing:

"The bee through many a garden roves,
And hums his layer of courtship o'er,
Until he finds the flower he loves,
And he settles there and hums no more."

Any gospel to help them on their mission to improve this old earth should be interesting and attractive. With the old, aged, and worn out it is different. Their material or physical existence has about come to an end, so following the law of perpetuation, they look forward to heaven as their goal and sing "happy meetings over yonder." As a preacher, I would not end my prayer in the usual way by saying "may we so live, that we may get to heaven when we die," but close by saying, "may we so live that it may be said that this old world has been made a better place to live in—more heaven-like, accomplishing 'Thy will be done on earth as it is in heaven,' by our lives, when we come to die." I repeat the first is selfish and dopey and the latter is unselfish and alive.

"If I Were A Preacher"—I would preach a gospel of "hell fire and damnation." Yes, a gospel of "hell fire and damnation" here in this world and not especially hereafter. I would preach that moral and spiritual laws were as accurate and as definite in their results as natural laws and if the moral and spiritual laws were broken, the breaker of such a law, would not have to necessarily die to reap his punishment. If you break a physical law of combustion by placing your hand on a hot stove you will receive punishment here. If a house, from its foundation up, is built according to mechanical laws you can predict or prophesy as to its end or destiny. I would preach a prophetic gospel of woe and of hope. The doctor's offices and the hospitals are great confessionals to see, hear and learn of the extreme physical, mental and spiritual torment, disaster, degradation and disease as a result of broken physical, mental, and spiritual laws. Judgment day! Yes, every day,—yes "hell fire and damnation here on earth."

"If I Were A Preacher"—I would try to live a consistent life,—live what I preached. All questionable amusements and habits I would avoid. Many a boy has been ruined through the habit of smoking, and as a preacher, I could not conscientiously advise this boy not to smoke, if I smoked, even though I knew it was ruining the boy's life. After all, the greatest sermon is one's every day life. Just a living epistle or sermon "known and read of all men."

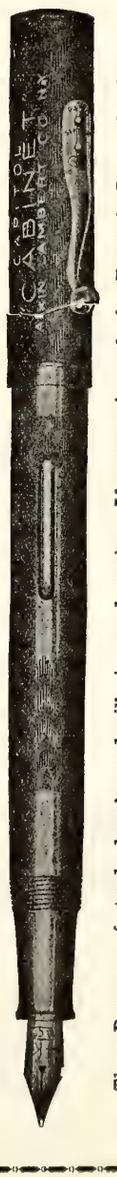
Amos, the prophet, says "seek good and not evil, that ye may live"—live here in this world as an individual and as a nation.

It has been stated that the greatest thing in the world is life and that the greatest thing in life is health and the greatest prescription for health, happiness and long life is righteousness, which prescription I would freely prescribe

"If I Were A Preacher!"

Suffolk, Va.

Christianity *can* be practiced, in spite of all assertions to the contrary. In his prayer Jesus said it was practiced in heaven. Presumably that is the reason the people there are so happy. Probably the theme of Jesus, during those forty days after the Resurrection that he spent with the Apostles, was just this. Christianity cannot succeed if it is not practiced. It cannot fail where it is practiced. If this world is to be saved in any real sense, our religion must be put into action.—*Matthew Kelly, Rosamond, Ill.*



SUBSCRIBERS TO THE CHRISTIAN SUN

These Pens are of standard make, and will give good service. If you are in need of a Fountain Pen, order from us. Postage paid and Pens guaranteed by the manufacturer.

MEN'S PENS—Capitol, $2.00; Mercantile, $2.50; Cardinal, $3.00.

LADIES' PENS, $2.00.

COMBINATION OFFER—To a new subscriber or for renewal, $2.50, either Gentleman's (Capitol) Pen or Ladies' Pen, with guarantee of manufacturer. And to "Sun" subscribers, not in arrears, any Pen at one-fourth off. Address:

THE CHRISTIAN SUN, - - 1536 EAST BROAD STREET, - - RICHMOND, VIRGINIA

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

Rev. F. C. Lester, *Editor*, 505 S. Main St., Norfolk, Va.

EASTERN VIRGINIA YOUNG PEOPLE AND MISSIONS.

The Young People's Missionary Conference of Eastern Virginia met in the Suffolk Christian church on Friday night of last week about five hundred strong. There was a well planned and executed program. The speeches of local young people were arranged into what was called a Three-Act Drama entitled, "America Versus Japan." The president, Miss Sarah Norfleet Daughtrey, of Holland, gave the proper setting in the Prologue. Japan was represented by Miss Martha Johnson and Miss Dolly Williams who told of "Youth's Inheritance" and "Youth's Future" respectively. Miss Frances Everette, speaking for America, told of "Youth's Opportunity." The third act, "The Melting Pot," was presented by Miss Virginia Jay who told of "Youth—The Samaritan," while two girls dressed in oriental costumes acted out the story of the Good Samaritan.

Statistics presented indicated that there are twenty-two missionary societies in the forty-six churches of the conference, and that something more than a thousand dollars was given or raised this year by these young people for the missionary enterprise.

As I listened to the reports I wondered why the young people in the other churches have not joined in this good work. Many of them are fine young people who want to work for the Master whom they love. They meet in Sunday school classes and go to church. Some of them attend Christian Endeavor. And yet there is no record that they give anything to the cause of sending Christian workers to non-Christian communities to tell of Christ. It was explained that the Missionary Committee of the Christian Endeavor may very well be the officers of the Missionary Society and have charge of the program of C. E. once each month. Some Sunday school classes pay the dues and give to missions. In this way the work can be carried on without another organization in the church.

But is does seem that someone should be responsible for getting the young people to work. Until all are enlisted in the world-wide mission of the Church, we should not be content. I do not like to add more organizations to our churches for it takes too much energy to keep the wheels going round, but I do think that all young people should find some way to cooperate in the service programs of the Church of Jesus. Why doesn't the Missionary Conference organize Missionary Societies, or Christian Endeavor see that young people give to missions, or the Youth Fellowship step in and see what can be done to line up the young people of this great Conference so they will share in the world fellowship? If the Church of tomorrow is to be missionary, it must be made that way while young people are forming their habits for life.

YOUTH LEADERS IN FLORIDA.

Congratulations to Pattie Lee Coghill and the youth leaders of Florida who met the past Monday in DeLeon Springs for their first annual meeting to discuss Fall plans, new material, and all the problems that face them. This plan surely should be a real help in cooperative work.

It is easy to get discouraged about our church work when we do not meet with others who are working along the same line, or do not continue to prepare ourselves for the task of leadership. When I hear people complain about the progress of the church work, I wonder how long it has been since they read a book, attended a conference of leaders, or in any other way made a serious effort to learn more about the work they are supposed to do.

When we "study to show ourselves approved unto God" there comes some inspiration that makes the impossible seem inevitable. When we consciously work with God and His people there comes an exaltation and joy that makes the days too short for us to do all that we wish to accomplish.

Let's have *bigger and better* conferences of leaders of all church groups! This is one road that leads to progress.

A HAPPY YOUNG LADY.

A year ago she was a graduate of High School and Business College with no job. She dreamed of college, and, maybe, the mission field. But faith was dim, and hope seemed to have little basis in fact. She was eager to work where work would count, even if it brought but little salary.

Then came a chance to work for the Board of Christian Education in my office. There could be but little pay, for the Board has but little money, but there was plenty of work. Day and night she has worked faithfully for a year. Most of the pay has come from something other than salary.

And there are other rewards for work. This is true of all who have a task that is worth doing.

Last Sunday she attended a Rally Day program at Liberty (Vance) in the Eastern North Carolina Conference and represented the Board of Christian Education on a program with the editor of this paper, a representative of the Orphanage and a representative of the College. It was a great experience for a High School graduate who just a year ago was wondering if all doors of opportunity were closed to young people. Today Miss Edna Fulcher has returned to the daily tasks in the office of the Board of Christian Education happy in heart because life looks larger, people are kindly, and there are ever-increasing opportunities for Christian service.

The offering which your church, Sunday school or Christian Endeavor society may make on Rally Day for the Board of Christian Education will bring joy and opportunities to many young people and Christian workers. Please do your very best, for the cause is worthy, and the calls for service are urgent.

ECONOMIC CONDITIONS TODAY: WHAT IS GOOD AND WHAT IS BAD IN THEM?

Christian Endeavor Topic for Oct. 14, 1934.

James 5:1-9.

Worship Program.

Instrumental Prelude: "This Is the Lord's Great Day."

Hymn: "Work for the Night Is Coming."

Prayer:

"Dear God: help me to remember that Thou art the unseen partner in all my dealings in life. May I remember that Your and mine and the interests of my brother are one. May I never stoop to coining gold from the tears and backaches of little children. May I always give good measure, pressed down, and running over. May I be able to say when I step over into my heavenly home 'No man has wept because of me.' "—*Amen.*

Scripture: James 5:1-9.

Hymn: "We Plough the Fields and Scatter."

Speaker: "Economic Conditions Today: What Is Good and Bad In Them?"

Discussion: Have a committee from your own group report at this time on the housing conditions in your town. Are there any slums?

Hymn: "Jesus, Saviour, Pilot Me."

"What is good and bad in our economic conditions today?" A year's study in a university could hardly answer such a question! But most of us who have felt the pinch of the last few years could answer glibly concerning a few of the things that are wrong. For example: 1. Unemployment. 2. Racketeering. 2. Child labor. 4. Lack of adequately organized banking system. 5. Bad housing with its evils of crime and ill health.

To balance the budget on the other side, we have these advantages: 1. Free competition which gives every man a chance to build up his own fortune. 2. Races and creeds given equal recognition. 3. Protection for the property of the individual. 4. Comparatively low taxes. 5. Free education for all. 6. Religious freedom, with separation of church and state.

While some of these advantages may not be strictly economic, they are so closely related to our economic welfare, as to stem off from the same root.

Why do we have unemployment?

What have we learned since 1929? This is the depression primer:

A. We need more planning and less greed in determining our manufacturing program. Too high pressure salesmanship defeats its own end.

B. Paper profits that are just . . . . paper.

C. We cannot disregard the rest of the world. We are forced to be our brother's keeper, economically.

D. Honest toil pays the best dividends . . . you can't cheat in the long run.

E. Child labor is not necessary or desirable.

F. Racketeering can be stopped if the average citizen wants it stopped.

G. Bad housing does not pay in dollars and cents to the community.

You can add your own X, Y, Z.

Is child labor desirable?

Bad housing—does it pay?

What makes an economic system bad or good? The answer is simple . . . the attitude of the citizens of this community or country. So long as individual greed is the basis of business, so long as each man places his own profit above the cries of his suffering brothers, just so long will any system have open sores of poverty, sin and crime.

Discussion Suggestions:

1. Are there any slums in your city or town? Go and visit them and report on conditions at your next meeting. (The topic for the next meeting will be "Christ and Economic Life.") What can you do about conditions?

2. Is there any child labor in your neighborhood? Has the NRA helped this situation? If not, how can pressure be brought to bear upon the employers of children? Is an amendment to our national constitution possible?

3. What is your attitude in business? Are you out for all you can get? Is it good business to "do" the other fellow? Is it Christian?

(Continued on page 11.)

Sunday School Lesson

By Rev. H. S. Hardcastle.

FELLOWSHIP WITH CHRIST.

Lesson I—October 7, 1934.

Golden Text: *Abide in me and I in you. .As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye except ye abide in me.*—John 15:1-16.

Lesson Text: John 15:1-16.

The Necessity for Fruit-Bearing.

The first part of the fifteenth chapter of John is beautiful language, but it is disturbing language. For any one who reads it soon feels that Jesus is talking about something that makes deep and exacting demands upon us. The figure which he uses shows that He is talking about something vital, something inner, something spiritual. It is quite evident that Jesus is getting at the heart of things.

For Jesus is saying that Christians are not only to be good; they are to be good for something. They are not only saved; they are saved to serve. And Jesus puts this in a way that was clearly understood by His hearers and that can be understood by us.

The Conditions of Fruit-Bearing.

Jesus says that just as the branch must abide in the vine, that is, just as it is joined in an intimate living relationship with the vine if it is to live and bear fruit, just so must the Christian live in an intimate fellowship with Christ. Christ's life must be his life. It is only as a Christian has the spirit of Christ that he can bear fruit. Apart from Him we can do nothing. Apart from Him our spiritual life becomes withered and dead.

The condition then, of fruit-bearing, is abiding in Christ. The condition of abiding in Christ is obedience to Christ. "If ye keep my commandments ye shall abide in my love." He who obeys Christ has Christ's spirit. He who has Christ's spirit will bear fruit. And Christ pictures the Father as carefully watching every plant which He had planted, tending it, pruning it, nurturing it to the end that is might bear fruit.

Growth in Fruit-Bearing.

Bear fruit, more fruit, much fruit—thus in ascending scale does Christ show not only the life of the spirit but growth in the spirit. The Christian life is not static. The life which is not growing but dying. Life is always an unfinished business. We are to grow in grace and we are to increase in fruitfulness.

The Rewards of Fruit-Bearing.

He who does what God says can depend upon God to do what He says. If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you. These are startling words. They are as if God gave us a blank check. Ask what ye will and it shall be done unto you—thus it seems to many. But Christ said if we abide in Him we can ask what we will and it shall be done unto us. It is difficult to abide in Christ but it pays. Only thus can we have abiding joy.

And as we bear fruit by abiding in Christ just so do we glorify God. Herein is my Father glorified that ye bear much fruit. So shall ye be my disciples. Fruit-bearing is a mark of discipleship. God has ordained us, that is He has sent us out into the world that we should bear fruit, fruit that should remain to his glory and to our joy.

Thus abiding brings also life's supreme privilege, friendship with Christ. Ye are my friends if ye do whatsoever I command you. But His commandment can be summed up in the words, "Love God" and "Love one another." He whose life is governed by the spirit of love, who has Christ's spirit in his life, will share an intimacy with Christ that is life's supreme privilege and joy. And he will be fruitful in the things that will glorify His loving Heavenly Father.

YOUTH FELLOWSHIP.

(Continued from page 10.)

Daily Readings.

Mon., Oct. 8.—Selfish trading. Prov. 20:14.
Tues., Oct. 9.—Exploiters of the poor. Ps. 10:1-11.
Wed., Oct. 10.—Unjust gain. Jer. 17:9-11.
Thurs., Oct. 11.—Gives employment. Eph. 4:28.
Fri., Oct. 12.—Labor union. Acts 19:24-28.
Sat., Oct. 13.—Labor troubles. Mark 12:1-9.

—*Adapted from C. E. World Quarterly.*

OBSERVE CHRISTIAN ENDEAVOR WEEK!

January 7 to February 3, 1935.

Special programs for societies and unions for the week, and for Christian Endeavor Day, February 3, 1935.

write to

International Society of Christian Endeavor.

41 Mt. Vernon St. Boston, Mass.

GREETINGS SESQUICENTENNIAL CELEBRATION AT SOUTH HILL, VA.

(Continued from page 3.)

South, and the latest records show how well they have succeeded.

But even before the last date the Virginia Methodist Episcopal Conference on November 1, 1832, sent Rev. Melville Cox as a missionary to Africa, he having sailed on the "Jupiter" from Murray's (now the A. C. L.) wharf in Portsmouth, Va.

The Christian Church followed the example on August 29, 1859, in the city of Raleigh, N. C., ordained Rev. Isaac Scott, a colored minister of good talents for work in Africa. Then when the war of 1861-65 was over, so far as known the first church body composed entirely of colored people in the United States was organized in Raleigh, N. C. in 1866 by the colored Christians of that state assisted by the white ministers of the Southern Christian Convention.

Thus we have grown to what we are today. Your schools are Duke University, Durham, N. C., and Randolph-Macon, Ashland, Va.; ours is Elon College, N. C. All are trying to give the youth education of the highest Christian type, and fit their leaders to be men of truth and their ministers to be men of faith who can point the people to the Lamb of God who taketh away the sin of the world.

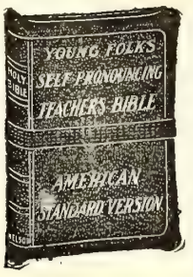
In this 150 years the Methodists of America, and especially those of the South have always taken the lead on all great moral issues that have arisen, and may they continue to do the same thing in the future, and the Christian Church of the South again bids you Godspeed in all of your undertakings for the uplift of humanity, and when the final chapter is written may it be said of us all: "Well done thou good and faithful servants, enter into the joy of Thy Lord."

W. E. MacClenny, *Convention Historian.*

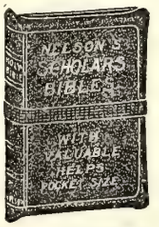
A man must seek happiness and inward peace from objects which cannot be taken away from him.—*W. von Humboldt.*

AMERICAN STANDARD BIBLES.

Authorized and Edited by American Revision Committee, and Published by Thomas Nelson & Sons.



These Bibles contain the Concise Bible Dictionary which forms the helps to these Teachers' Bibles. It supplies ,in the most condensed and convenient form, all the latest information about the Bible, its writers, its language, the various versions, complete chronology, life of Christ, with harmony of the Gospels, life and travels of St. Paul, etc. The illustrations are reproduced from recent photographs, and truly illustrate the articles. The Combined Concordance is entirely new, and has been made expressly for the American Standard Version. It combines with the Concordance, Subject-Index, Scripture Proper Names, etc. The 12 Maps have been carefully revised and are beautifully colored. In making orders. give the number and price.



135—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold. **$3.00**

India Paper Edition, Only 16-16 of an inch thick.

. 133X—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold, **$4.00**

SUNDAY SCHOOL SCHOLARS' BIBLE.

Especially made up for gift or reward Bibles for Sunday School scholars, containing a special series of very practical and useful helps and Bible Questions and Answers, etc. Printed on fine white Bible paper; ruby type; pocket size, 3¾x5⅜ inches, and 1 inch thick, with 31 full-page illustrations in sepia. All bindings are black.

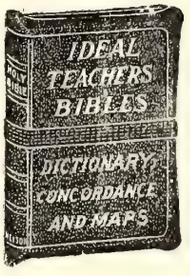
Ruby Type, Size 3¾x5⅜ Inches, and 1 Inch Thick.

65—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on side and back in pure gold; 6 colored maps $2.50

AUTHORIZED VERSION.

RED LETTER TEACHERS' BIBLES.

Brevier Type (8 vo.), Self-Pronouncing, Size 5⅜x8¼ Inches and 1⅜ Inches Thick.



Containing the Bible, with full references. The words of Christ in the New Testament are printed in red; other parts of the book are printed in black. With Concise Bible Dictionary, combined Concordance, and 12 indexed maps.

7852—Genuine Leather, Lavant grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold $4.75

RED-LETTER EDITION.

With All the Words of Christ in the New Testament Printed in Red.

1282—Genuine Leather, Morocco grain, divinity circuit round corners, red under gold edges, register and headbands; title stamped on side and back in pure gold $3.25

60—Bound in Cloth, stiff covers, square corners, red edges, Sunday School Scholars' Bible, stamped in pure gold on cover, no illustrations; special book for Sunday Schools 95c

Any of the above Bibles sent postpaid. Address

THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy

MONDAY.

HEARING THE VOICE OF GOD.

"Be still and know that I am God."—Ps. 46:10.
"Commune with your heart and be still."—Ps. 4:4.

"All day with anxious heart and wondering ear,
I listened to the city; heard the ground
Echo with human thunder, and the sound
Go reeling down the streets and disappear.
The headlong hours, in their wild career,
Shouted and sang until the word was drowned
With babel voices, each one more profound.
All day is surged,—but nothing could I hear.
"That night the country never seemed so still;
The trees and grasses spoke without a word
To stars that brushed them with their silver wings
Together with the moon I climbed the hill,
And, in the very heart of Silence, heard
The speech and music of immortal things."
—*Louis Untermeyer.*

Praayer—Dear Lord, we cannot hold Thee close enough. Thou hast made life, we fear too beautiful for us. May our souls enter into its beauties and where we hear Thy voice and be ever drawn to Thee.—*Amen.*

TUESDAY.

WINNEPESAUKEE.

"Their eyes shall see the king in his beauty; they shall behold a land that reaches afar."—Isa. 33:17.

"For he that hath mercy on them shell lead them: even by the springs of water shall he guide them."—Isa. 49:10.

"Their souls shall be as a watered garden."—Jer. 31:12.

Our title today is the name of a great lake nestled securely among the foot hills of the White Mountains of New Hampshire. The name is the Indian name for this lake and means "The Smile of the Great Spirit." Such it was to the Indians when they gave it its name and such it is to all who live and visit there this day. God gave it and God too must have named it. It is one of the most beautiful lakes in the United States if not in the world. Its glorious vistas of sparkling waters, islands, mountain peaks, and sunsets are unsurpassed anywhere. Mountains, hills, lake and sky unite to portray Nature's superior splendors. It holds the distinction of being the first summer resort in America. Governor John Wentworth in the 17th century started it.

Winnepesaukee attracts the eye and holds the heart of every traveller who visits there. Men and women, famous in the world of letters and art, have sung its praises for generations, and it is still being sung by thousands.

It is easy to think of God here, feel His Spirit toward man and worship. Here, far away from the bustle and noise of the city, beneath a glorious cloud-bedecked sky, midst the quiet of the hills and lapping waters, the charm of the silvered moon that sails the sky, fringes of ferns and roses that adorn the gardens and shores, and listening to the singing of the birds, we are conscious of a great Divine intelligence that has made all things lovely and good for man. Here we grasp, too, somewhat of Christ's meaning when he said, "Neither in this mountain, nor yet at Jerusalem . . . . but . . . . the true worshippers shall worship the Father in spirit and in truth."

Prayer—O Lord, the earth is Thine and the fullness thereof and all that therein is, and Thou hast founded it and established it for our good and Thy glory. Make us no longer strangers to these things, nor to Thee. It is our birth-right. Make it our home. Make it Thy home to us and we Thy children. We ask it in Jesus' name.—*Amen.*

WEDNESDAY.

AWARENESS.

A Prayer by Miriam Jiechner.

"God—let me be aware.
Let me not stumble blindly down the ways,
Just getting somehow safely through the days.
Not even groping for another hand,
Not even wondering why it all was planned,
Eyes to the ground unseeking for the light,
Soul never aching for a wild-winged flight.
Please keep me eager just to do my share.
God—let me be aware.

"God—let me be aware.
Stab my soul fiercely with other's pain,
Let me walk seeing horror and stain,
Let my hands, groping, find other hands
Give me the heart that divines, understands,
Give me courage, wounded, to fight,
Flood me with knowledge, drench me in light
Please—keep me eager just to do my share,
God—let me be aware.

THURSDAY.

A CLEAR PURPOSE.

"Work not for the food which perisheth, but for the food which abideth unto eternal life, which the son of man shall give you."—Jno. 6:27.

I must have a clear purpose;
To seize the thread of life,
Untangle it,
Grasp it firmly between thumb and finger
And with it make a pattern worthy
Of the Master-Weaver.
I must not be discouraged
If it seems a little figure
That I am making;
For if even my small strip should be awry
Or the colors wrong, there would be a blemish
In God's tapestry.

Prayer—Our Father, enable us to live a simple life of consecration. We would leave a trace of the good and the imperishable along our way. For Thy sake. In Christ's name we ask it.—*Amen.*

FRIDAY.

RACE POINT.

"Day unto day uttereth speech, and night unto night showeth knowledge."—Ps. 19:2.

Race Point is a Coast Guard Station on Cape Cod near Provincetown, Mass. It is the only point on the East Coast where one may look due West and watch the sun set in the Atlantic Ocean. It is a famous spot for tourists at Cape Cod. After supper they drive to this point just before sunset and in silence while waiting for the glorious God of day to settle behind the sea, watch the shifting scene of crimson and golden glory bespangling the sky. Every evening offers a different picture and every evening they go again to behold it. Artists have tried to paint these sunsets, but the shifting scenes from glory to glory transpire so rapidly that they find themselves unconsciously just looking. Man in all his greatness cannot paint a sunset.

"The lovely things are quiet things
Soft falling snow,
And feathers dropped from flying wings
Make no sound as they go.
A petal loosened from a rose
Quietly seeks the ground;
And love, if lovely when it goes,
Goes without a sound."
—*Anonymous.*

Clouds dissolve and float away. The most gorgeous sunset splendors vanish in a few moments. The artist's canvas crumbles and his creation fades. But work done for Christ endures forever.

Prayer—Say the Lord's Prayer.

SATURDAY.

WISDOM'S CRY.

"Doth not wisdom cry and understanding put forth her voice?"—Prov. 8:1-11.

The world is full of advertisers. We are beset with their calls at every turn. They are unwearied, impudent, desperate, and we get heartily sick of them.

But the best advertiser in the world is Wisdom. If we value good advertising, we shall listen eagerly to all she tells us. Her advertising is absolutely unselfish. She summons us to nothing that is not for our highest good. Wisdom calls us through the best books, through sermons, through conversation with the noblest friends, through the Bible, through prayer, through the blessed guidance of the Holy Spirit. Her advertisements are unexcelled.

Prayer—Divine Wisdom, Thou art divine Love as well. We will hear Thee with delight. We will heed Thee with care.—*Amen.*

AMOS R. WELLS.

SUNDAY.

ABIDING.

"God is love; and he that abideth in love abideth in God, and God abideth in him."—John 4:7-17.

The world is so full of change that it is no wonder that the apostle John, who had seen more than his share of it, should use "abide" as one of his favorite words.

We have almost forgotten the meaning of the good old word, "homestead." People that move every May Day can have no homestead, no home to be steady on.

But, whatever the necessities of modern life may decree, whoever knows the love of God has a homestead, a lasting, abiding place. "I go to prepare a place for you," said the Lord. We can not conceive of any delight that our place does not contain, for the Creator of all delights fashioned it for us.

Prayer—We would begin even now to abide in Thee, O Jesus, Lover of our souls!—*Amen.*

AMOS R. WELLS.

My soul, for love like this what canst thou say, what canst thou do? Such love asks and demands the strength and fulness of thy love.—*C. H. Spurgeon.*

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

THE ENTHUSIASTIC SAVIOUR.

By JOHN G. TRUITT.

"They said: He is beside himself."—Mark 3:21.

Our scripture lesson brings us a great picture today. I have named it enthusiasm. Enthusiastic multitudes. Enthusiastic kinsmen. Enthusiastic scribes. There is not an ounce of indifference in the whole field. There is enthusiasm. I am thinking mainly about Jesus,—*His* enthusiasm,—but when I come to meditate upon this lesson I find they were all enthusiastic.

I. Indifference is Deadening.

The multitudes thronged Jesus and the disciples so much that there was not time to eat. They were enthusiastic. And his friends and relatives seeing the situation rushed in to lay hold upon him. They surely were enthusiastic. And the scribes had come down all the way from Jerusalem to be there, and they took a very active part so we must conclude that they were enthusiastic. Indifference is not in the picture. Indifference is the devil's mightiest weapon at times. Just plain indifference can wreck a career, a life, a home, a church, or a business. Indifference is deadening.

The multitudes said he was miraculous; the kinsmen said he was mad; the scribes said he was mean,—their very language was enthusiastic. And if you get out here and do something worthwhile with your life somebody is likely to call you miraculous, or mad, or mean, or maybe you will be called all three; but you will have the satisfaction of knowing that you are not stagnant, nor indifferent.

The multitudes thronged him, the kinsmen restrained him, the scribes condemned him; but Jesus was not swayed either to the right or to the left by any of them. He kept his face set steadfastly toward his goal. The thronging multitudes may cause one to lose one's head; the kindly advise of cautious friends may cause one to lose one's enthusiasm; and the condemnation of one's enemies may cause one to lose one's course, but it did not so affect Jesus. He had an ageless faith in God, and an undying love for humanity. Day in, and day out he was about His Father's business. Call it miraculous if they will, or madness if they may, or mean if they must, Jesus, with an enthusiasm that was deep and abiding, pressed on into the very heart and hope of the world.

II. Enthusiasm Not Dampened.

"They said: He is beside himself." It is the same thing as saying he has lost his mind, or he is out of his head. But the wise old scribes and Pharisees did not think he was a madman. There was too much real attraction; too genuine authority about his words; too miraculous were his works. They were uneasy, and it was not an uneasiness that comes from the passing foolishness of one that is mad. They put their heads together and set their plan agoing. Here was something that would take their best wits, and their greatest determination. They followed Him, into the synagogue and out; by the seashore and onto the mountainside; they press upon his every step, they watch his every move, and learned to hate him with a bitter hatred. But it did not dampen his enthusiasm.

His own friends said to him, Why you are crazy. Rev. Roland Hill tells us that when he lifted his voice, and strained it in warning a group of people of impending physical danger he was applauded and praised; but when he lifted his voice to warn people of their spiritual danger his friends called him a fanatic and a fool. Why is it that we hesitate to show enthusiasm about the greatest thing in all of life? Why is it that we delight to weep in 'movies,' but dare not shed a tear in church?

I attended a movie in Dayton, Ohio, to see "Sonny Boy." Every showing hour that great theatre was packed. How Al Jolson sang! And *how* the people wept. You could hear actual sobs all over the house, and in the dark of the house you could see full many a handkerchief lifted to the face. They liked it. They went back for more. But so for as I could see that emotional enthusiasm was hitched to little if anything. It was lost because it was not harnessed on to some great endeavor. It was like firing a great locomotive just to see the escape valve in action. But the enthusiasm of Jesus was like opening the great throttle and seeing the locomotive carry its tremendous load. The enthusiasm of Jesus was not only not dampened, it was daringly hitched to the world's heaviest burdens,—the burdens of sin, sorrow, and want, and suffering!

III. Enthusiasm of His Followers.

There is one group standing in the edge of the picture, just a bit in the background that we have not noticed yet,—namely, the disciples. They had just been chosen. Everybody seemed to be showing enthusiasm of one kind or another but them. They are quiet. Perhaps awed, or overcome. The enthusiasm of Jesus, and the others has left little place for them. But their eyes are being opened, and their ears are being kindled, and their hearts are being lifted in love so that one day they will be willing to be counted fools for Christ's sake!

They were witnesses of the enthusiasm of Jesus in this picture when the crowds followed hard upon his heels, and when his friends and kindred sought to take him aside and calm him down,—but they saw greater enthusiasm yet than that! They saw him when the multitudes had dispersed, and friends had failed, and the enemies were doing their worst, and all the while his enthusiasm deepened. There had never been anything like, nor has there been, except as to whatever degree his own followers down across the centuries have caught his spirit and dared to show the same sort of enthusiasm.

Yes, the disciples were quiet that day, but not always. What a change came upon them in the months and brief years that followed! They caught the enthusiasm eventually of their Lord. And the Simon that was now a disciple only became a mighty preacher, so that with one sermon three thousand souls were converted. And when he began that sermon, there were those present who said he was drunk. Paul delivered a message with such enthusiasm that they said his much learning had driven him mad. Paul was willing to be counted a fool for Christ's sake.

That has been the kind of enthusiasm that has carried the message of the church down across the centuries. Whenever the church has gone forward on a wave of enthusiasm that has swept all with it. A man said the other day, "If you people believe the things you say you do, it seems to me you would be more enthusiastic about getting your message across to others." He was speaking of the church in general. Such mighty issues, according to him, were at stake, if the things were true which we claimed for the Gospel of Jesus Christ. Issues that were paramount. Issues that could not be sidestepped, and yet, your people seem to think it is something of very little concern whether others believe it or not. He was probably too severe in his judgments. But nevertheless, there was something to what he was saying.

We had an enthusiastic Saviour. They said that keep him from heading straight on toward his goal. Our church is coming now into the finest season of the year for the church to put in

(Continued to page 14.)

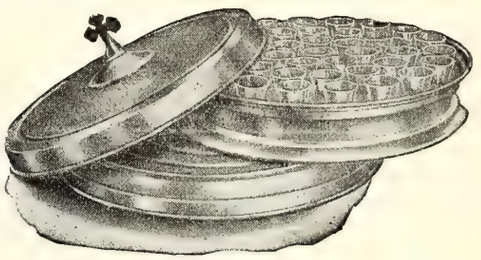
COMMUNION WARE.

Individual Service.

Made in best Silver Plate or Aluminum. Prices low; first-class workmanship and finish.

ALUMINUM.

Aluminum is light in weight, durable, and does not tarnish.



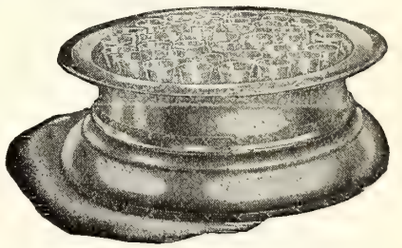
Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses	$7.00
Tray No. 6—Interlocking, with 35 plain glasses	6.75
Tray No. 10—Interlocking, with 30 plain glasses	6.50
Base No. 50-A—Fits Trays 2, 6, or 10.....	2.25
Cover No. 50-A—Fits Trays 2, 6, or 10.....	2.25
Bread Plate No. 1—Narrow rim.....	1.60

SILVER-PLATED.

The Silver-plated Ware is of the very highest grade and best finish; heavily plated on nickel base.

Tray No. 85—Interlocking only, with 36 glasses	$22.00
Base No. 1—Silver-plated; fits Silver Tray 85..	11.00
Cover No. 5—Silver-plated; fits Tray No. 85...	16.00



(For Silver Bread Plates, see under No. 90.)

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	$22.00
Base No. 2—Silver-plated; fits Silver Tray 90..	16.00
Cover No. 4—Silver-plated; fits Silver Tray 90.	14.00

Bread Plate No. 3—Narrow Rim.....	$ 9.00
Bread Plate No. 4—Broad Rim.....	9.00
Filler—Silver Lined.....	6.00

THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

A Story for the Children

THE THREE QUESTIONS.

Once upon a time there lived a king who believed that if he could be sure of three things, he would never make any more mistakes. These three things were: First, when is it the right time to begin to do a piece of work? Second, who are the people with whom to associate? Third, which particular piece of work is of the greatest value? The king considered the last question the most important. He made it known far and wide throughout his kingdom that he would give a rich reward to any one who would teach him these three things.

Hearing of this, wise men came from all parts of the country to give the king advice. Each one gave him a different answer to his questions. Some said that if he drew up a careful plan of work for every month and every day in the year, and kept strictly to it, he would always know which was the right time to begin each piece of work. Others told him that it was impossible to know beforehand what was the best thing to do at every hour, and that he must simply do whatever needed to be done at that particular time.

The answers to the second of the king's questions were just as varied. Some said that ministers and statesmen were the best people with whom to associate. Others declared that doctors were the most necessary, as it was their business to keep people healthy.

As all these answers were so different, the king was greatly puzzled. He did not know to whom to give the reward, and in the end decided to question an old hermit, who was noted for his wisdom.

The hermit lived in a tiny hut in the center of a forest. He never left this forest and only welcomed simple folk to his abode. So the king disguised himself as a common man in humble clothing. He left his escort at a distance and went alone to the hut of the aged hermit. When he found the hut he saw the hermit digging in his little garden. As the king came nearer, the hermit looked up and greeted him, then went on with his work. Being old and feeble, he was only able to turn up small clods of earth with his spade, and he soon became quite breathless.

The king went up to him and begged him for the answers to his three questions. The hermit listened to what the king had to say, but gave no reply; instead, he took up his spade again and continued to dig.

"You are tired," said the king, "give me the spade and let me help you."

"Thank you," replied the hermit, handing his spade to the king, then seating himself upon the ground to rest.

After the king had dug over two small beds, he stopped working and again put his three questions to the hermit. The holy man, however, made no reply, but merely stood up and held out his hand for the spade saying:

"Now it is your turn to rest a little; let me do the digging." But the king would not give up the spade and started to work again.

In this way an hour passed, then another, and finally the sun sank low behind the trees. The king then dug his spade into the ground and turning to the hermit, said:

"I came to you, wise man, to receive answers to my three questions. If you cannot answer them, please tell me, and I shall return home."

"See, here comes someone running toward us," said the hermit. "Let us see who it is and what he wants."

A bearded man came running out of the woods. His hands were pressed to his side, and blood was trickling between his fingers. He sank to the ground at the king's feet, closed his eyes and lay there moaning with pain. With the hermit's help the king undressed the man and bathed his wounds. After a time the man regained consciousness and complained of thirst, whereupon the king brought him some fresh water to drink. The sun had now set, and the air grew cold. The king and the hermit carried the wounded man carefully into the hut and laid him upon the wooden bed. The man lay still, with his eyes closed, and the king, who was wearied with his hard labor, sat down on the floor near him. Soon he fell into a deep sleep and slept through the short summer night. When he awoke in the early morning he could not at first remember where he was, nor who was the strange bearded man who gazed upon him with such curious bright eyes.

"Forgive me," said the wounded man after a while in a weak voice.

"I do not know you and have nothing to forgive," replied the king.

You may not know me," said the man, "but I was your enemy, and had sworn to revenge myself. I knew that you had gone into the forest alone to look for the hermit's hut, and I was going to kill you on my way back. But a whole day passed and you did not return, so I left my hiding place to go and look for you. Then I met some of your followers, who recognized me and attacked me. But I managed to escape from them, even though I was wounded. I had meant to kill you, but now instead, you have saved my life. From now onwards I will serve you as your most faithful vassal, and my sons shall do likewise. Forgive me, I pray you."

The king rejoiced at having won over an enemy to friendship, and not only forgave him, but promised him back his lands and to send his own physician to care for his wounds.

The king then went out into the garden to look for the hermit, so that he might ask his questions once again. He found the holy man planting corn in his garden. Going up to him, the king said:

"For the last time, O wise man, give me an answer to my questions."

"But you have already had your answer," said the hermit. "Listen! Did you not feel sympathy for me yesterday, poor man that I am, and dig my garden for me? Had you gone away alone and left me, this man would have fallen upon you, and then you would have been sorry that you had not remained here. Therefore, it was for you exactly the right time to dig my garden. Just then, I was the most important man for you, while the most important thing for you to do was to help me.

"Remember, then, that there is always only one important moment that a man need think about, and that moment is always the present. The most important person for us is he who meets us just at that moment. We can never know for certain whether we shall ever meet anyone else. The most important duty of all is to do good for that person. For this purpose alone have we been sent into the world."—*Leo Tolstoi from the World Library for Children.*

Mother told company that Rose May, aged nine could name all the Presidents in order. One of the guests, a middle-aged man, said he knew all the names of the Presidents when he was six years old. Rose May spoke up, "No wonder you could, there weren't hardly any then!"—*Monitor.*

HOLMAN SUPERIOR TEACHERS' BIBLES

Authorized Version—Self-Pronouncing — The Best Editions of the World's Best Book

For Adults, Teachers, Preachers, Students, and All Who Would Study the Word of God Intelligently

BOLD BLACK TYPE—COMPACT SIZE 4½x6¾ INCHES—WILL FIT THE COAT POCKET

Part page specimen of Holman Boldblack Type Bible

ST. MATTHEW, 5. *Christ's sermon on the mount.*

13 And leaving Năz'a-rĕth, he came and dwelt in Că-pĕr'na-ŭm, which is upon the sea coast, in the borders of Zăb'u-lon and Nĕph'tha-lim:
14 That it might be fulfilled

A.D. 31. CHAP. 4. n Isa. 9. 1, 2.

934 CHAPTER 5.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.

AND seeing the multitudes, a he went up into a moun-

THIS NEW HOLMAN TEACHERS' BIBLE, Pronouncing Text, Bold Black Type is a **PRONOUNCED SUCCESS.** The latest Bible with **NEW HELPS** that are quite comprehensive and consist of an Illustrated Bible Dictionary, Concordance and additional aids all under **ONE ALPHABETICAL INDEX.** Also Fine Maps on Coated Paper, and a specially prepared **BIBLE READING COURSE,** intended to stimulate and maintain interest in the Bible. Imported Bible paper is used to improve opacity and keep down bulk. By this means you get the benefit of full Biblical information without the physical discomfort of handling a heavy volume.

STYLES AND PRICES—BIBLE PAPER EDITION

4612. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges..... **$4.00**

4630. Same as 4612, with extra leather lined covers..... **4.75**

THIN INDIA PAPER EDITION

With Helps as described above. Size 4½x6¾ inches. One inch in thickness

630X. Egyptian Morocco, divinity circuit, leather linings, red under gold edges, silk head bands and silk marker..... **7.00**

633X. Algerian Morocco, divinity circuit, leather lining to edge, silk sewed, round corners, red under gold edges, extra quality binding..... **8.00**

EXTRA LARGE PRINT TEACHERS' BIBLES

Large 8 Vo. Size—8x5½ inches—1600 Pages, including 400 pages of Bible Study Helps

Part Page Specimen of Print

Extra spacing between words and lines makes this Bible very easy to read.

ST. MATTHEW, 5. *Christ's sermon on the mount.*

15 k The land of Zăb'u-lon, and the land of Nĕph'tha-lim, *by* the way of the sea, beyond Jôr'dan, Găl'i-lee of the Gĕn'tiles;

A. D. 31.

k Is. 9. 1, 2. l Is. 42. 7. Luke 2. 32. m Mark 1. 14.

2 And he opened his mouth, and taught them, saying,
3 b Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

CONTAINING COMPLETE HELPS TO BIBLE STUDY, INCLUDING ALL OF THE FOLLOWING FEATURES

A New Practical Course in Bible Reading, A Treasury of Biblical Information. The most carefully compiled, thorough and attractive form in which valuable Biblical information has ever been prepared. Illustrated Self-Pronouncing Bible Dictionary Containing 150 illustrations, concise definitions and textual references on nearly 50,000 subjects. A Practical Comparative Concordance, with nearly 50,000 references. Four Thousand Questions and Answers on the Old and New Testaments. A valuable Help to all Bible Readers.

STYLES AND PRICES

4712. **Divinity Circuit** (overlapping covers), French Seal Leather, red under gold edges, silk head bands, and silk marker.. **$5.00**

812RL. **Red Letter Teachers' Bible.** The Words of Christ in the New Testament, Old Testament Passages alluded to by Christ, various prophecies relating to Christ in the Old Testament, etc., all **PRINTED IN RED.** Binding same as described above on 4712 and same large Self-Pronouncing type..... **6.00**

733X. **Holman India Paper, Genuine Morocco,** leather lined, silk sewed, divinity circuit, round corners carmine under gold edges, silk head bands and silk marker, same type and helps as above..... **10.65**

All styles sent Postpaid at above prices—Thumb Index 50 cents extra

Christian Orphanage

CHAS. D. JOHNSTON, *Superintendent.*

Dear Friends:

The months of October, November and December are the three months set apart by the Southern Convention for special activities in behalf of the Christian Orphanage. These three months take in Thanksgiving, the time we try to raise nearly half of our income for the year. Our goal for 1934 is twenty thousand dollars. If you will notice our financial report for this week you will see that we have reached and passed the tenth rung in the ladder. We are just a little more than half way to the goal. We have three months to raise the ten thousand dollars. Can it be done? Yes! Provided each church and Sunday school will do its part. You have never failed in the past when we set a goal. Last year you pushed us up to the goal and three hundred dollars beyond. I know you will not fail me this year.

Won't you begin now to plan for the Thanksgiving offering in your church. Set your goal high enough to make you feel happy if you reach it and then try to reach it and go beyond it. Remember your orphanage has nearly 100 little children. Some things cost us one hundred per cent more this year than last. Lots of the things cost us from 25 to 50 per cent more than last year. So you can readily see that it is necessary to increase your offerings if we meet expenses. I want to appeal to you with all the earnestness of my heart to make some special effort in behalf of your institution that is taking little fatherless children and guiding them in their young and tender years so they will be good citizens when they reach maturity. May the kind Master guide you in your offerings from now till the end of the year.

CHAS. D. JOHNSTON, *Supt.*

REPORT FOR OCTOBER 4, 1934.

Brought forward		$ 9,987.40
Sunday School and Monthly Offerings.		
North Carolina and Virginia Conference:		
Union, Va.	$ 3.95	
Lebanon	1.30	
		5.25
Eastern North Carolina Conference:		
Wake Chapel	5.00	
Damascus	1.73	
Bethel (Wake)	1.87	
Henderson	3.33	
		11.93
Western North Carolina Conference:		
Smithwood	1.10	1.10
Eastern Virginia Conference:		
Windsor	3.38	
Bethlehem	4.35	
Union, Surry	6.00	
First Richmond	3.70	
		17.43
Valley Va. Central Conference:		
Mayland	1.00	
Linville	5.58	
		6.58
Alabama Conference:		
Noon Day	1.03	
Lowell	1.75	
		2.78
Special Offerings.		
F. C. Owen, gdn. for Jas. Brown..	12.50	
W. M. McQueen, support of children	10.00	
		22.50
Total for the week		67.57
Grand total		$10,054.97

MONTICELLO CHURCH CELEBRATION.

Monticello Christian Church celebrated its 25th Anniversary September 30, 1934. The day was a success in every way. At the Sunday School hour the young people presented a pageant "Reckoning" in which was presented the religious educational program. At 11 A. M., Rev. J. V. Knight, of Tarboro, the second pastor of the church, spoke on "The Mission of the Church." In the afternoon at two o'clock, Rev. J. H. Lightbourne of Burlington, gave an address on "Missions for the New Age." The Mt. Carmel M. E. Quartet was present for this service and sang several selections. In the evening the Young People presented a short historical pageant "The Challenge," which was followed by a candle light Communion Service. With the close of these services Monticello launches forth on her second twenty-five years of service. H. E. H.

THE SUN'S PULPIT.

(Continued from page 13.)

He was beside himself. But Jesus did not let its great licks. Please allow me to challenge every man, woman, and child of us to become enthusiastic about our church, about our religion, and about our Christ. We do believe the things we say we do. And believing them let us show to the world by our words and our work that we believe them. Hearts are hungry for a message of life and love delivered straight from the heart by friends to them about the Christian life. They want to know that people still care. And our Christ is counting on us to let them know. If the church is not crowded we are at fault. There are enough of us who are anxious to see it filled to fill it by our enthusiasm if we will. We had an enthusiastic Saviour, let us be enthusiastic Christians.

ELON COLLEGE

AN ACCREDITED COLLEGE

of the

CONGREGATIONAL CHRISTIAN CHURCHES OF THE SOUTHEAST

South Entrance to the Campus

ELON COLLEGE, founded by the Christian Church in 1889, has fully justified the faith and hope of its founders during its 42 years of operation. Its graduates from the four-year course leading to a bachelor's degree, number 980, now living, 122 of whom are in the Christian Ministry and full-time Christian service. The majority of these are members of our own denomination. In addition, 449 are in educational work and are an active influence in the lay leadership of the Christian Church.

THE CHRISTIAN EDUCATION BUILDING, and the definite religious atmosphere of the College, provide the very best facilities available for training for religious leadership, and offer the Church its finest opportunity to train the young people of the denomination to assume active leadership both in the ministry and laity of the local churches.

Address—

C. M. CANNON, *Registrar*

Elon College, - - - - - North Carolina

Home Atmosphere—Reasonable Rates—Clean Athletics—Christian Spirit

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational Christian Church.

BOARD OF EDITORS.

J. O. ATKINSON, D. D.....Editor
E. C GILLETTE, D D.....Associate
I. W. JOHNSON, D. D....Contributing
ELISHA A. KING, D. D...Contributing
J T. KERNODLE....Managing Editor

DEPARTMENTAL EDITORS.

H. S. HARDCASTLE...Sunday School
J. G. TRUITT, D. D.....Sermon
F. C. LESTER.....Young People
H. E. ROUNTREE..... .Altar

SUBSCRIPTION RATES

One Year $2.00
Six Months 1.00

Trial Subscriptions: Five or more new subscriptions sent in at one time by pastor or president of any church organization, three months for 40c each.

Published Every Thursday at Richmond, Virginia, by the Central Publishing Company, Inc.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Change of Address: Be sure to give both old and new address when asking that your address be changed.

All news matter and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsyth Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

Receipts: The change of label is your receipt for money paid. The label shows date of expiration, and change on label will appear the first or second issue of the month following renewal, provided it was received before the 25th. No other receipt will be sent unless requested. Please notify the Richmond Office if label is not changed as above.

OBITUARIES

MRS. C. D. JOHNSTON.

Mrs. Effie May Johnston, wife of C. D. Johnston, Superintendent of the Christian Orphanage at Elon College, died at the Johnston home Friday evening, September 21st, at 8:21 P. M. She is survived by her husband, Mr. C. D. Johnston, three children, and eight stepchildren.

Mrs. Johnston served a number of years as matron of the Christian Orphanage. On June 21, 1922, she was married to Mr. C. D. Johnston. Mrs. Johnston was a woman of rare gifts and of unusual energy. She possessed the ability to conduct her home so as to make all who came feel perfectly free and at ease. She meant more to the Christian Orphanage than the public will ever know. She loved the institution and lived for its success and for the happiness of her family and home. She was a faithful and devout member of the Elon College Christian Church. It is always a mysterious act of providence to remove from life one so much needed, so truly loved, and so greatly beneficial to all who knew her.

The services were conducted from the college chapel Sunday, September 23rd, at 3:00 P. M. by the writer, who is pastor of the church, assisted by her neighbors, Dr. J. O. Atkinson, and Rev. James L. Foster. Mr. J. M. Darden, of Suffolk, was present and spoke beautifully of the life of the deceased on behalf of the Board of Trustees of the Christian Orphanage. Music was furnished by the college quartet with Prof. Steere at the organ. The flowers were profuse and most beautiful. The auditorium was filled to capacity by members of the family, relatives and friends. The burial was in Magnolia Cemetery at Elon College.

May the promises of God and the presence of the Spirit be both comfort and strength to the bereaved.

L. E. SMITH.

FARRELL.

Mrs. Elizabeth Holt Farrell was born April 2, 1866, died September 5, 1934. Aged 68 years, 5 months and 3 days. The husband died a few years ago leaving her with a large family.

She joined Hank's Chapel Christian Church in early life and remained a faithful member to the end. She was a good woman and a beloved mother.

She leaves to mourn their loss the following children: Mrs. Bertha Riddle, Mrs. Mabel Whitaker, Eugene, Leonard, Ira, John, Wallace, Percy, Roland and Tommie and many relatives and friends.

The funeral was conducted in Hank's Chapel by the writer assisted by Rev. J. S. Carden of Durham and Rev. Mr. Barclay of Pittsboro. The remains were placed in the church cemetery.

May the Lord bless and comfort the bereaved ones.

J. FRANK APPLE.

BRITTLE.

Whereas Our Heavenly Father in His infinite love and wisdom has seen fit to call one of His fairest daughters from her earthly labors to her eternal reward, our friend and co-worker, Mrs. R. E. Brittle, wife of our beloved pastor, Rev. R. E. Brittle and since coming into our midst she had endeared herself to us by her faithfulness, loyalty and co-operative spirit in the work which seemed so dear to her heart.

Therefore, we the members of the Missionary and Ladies Aid Society of Bethlehem Christian Church hereby offer the following resolutions:

1. That we humbly submit to God's will, knowing that "He doeth all things well."

2. That we have been blessed by having her with us, and we will always cherish the memory of her personality and her willingness to serve.

3. That we extend to her husband and loved ones our deepest sympathy and point them to Him, who said, "I will not leave you comfortless."

4. That a copy of these resolutions be sent to her husband, a copy be placed on the records of our Society and a copy be sent to THE CHRISTIAN SUN for publication.

Respectfully submitted,
MRS. J. W. FOLK,
MRS. HORACE OLIVER,
MRS. O. D. KING.
Committee.

PIEDMONT COLLEGE

Located in

"The Blue Ridge Highlands"

An accredited college with an enviable reputation for superior classroom instruction, and wholesome student life.

Standard courses leading to the A. B. and B. S. degrees. Careful, scholarly instructors.

A refined Christian atmosphere. All of the cultural elements essential to a liberal education.

A minimum of expense. Tuition and board for the entire academic year only $273.50.

For information, write

GEORGE C. BELLINGRATH, *Dean,*
PIEDMONT COLLEGE,
DEMOREST, GEORGIA.

Southern Seminary Foundation

(*Successor to Atlanta Theological Seminary.*)

AFFILIATED WITH

Vanderbilt University

The Foundation and the other Foundations that are affiliated with Vanderbilt University School of Religion comprise the only Interdenominational Theological School in the South. Through this affiliation the students enjoy the rights and privileges of Vanderbilt University.

DEGREES.

Candidates for degrees are required to have completed their college courses.

The degree of Bachelor of Divinity is offered to qualified students who complete the required courses.

Vanderbilt University also offers the degrees of Master of Arts and Doctor of Philosophy, in accordance with the regulations established in its several departments.

MORE THAN A SCHOOL OF THEOLOGY.

Because of our affiliation with Vanderbilt, our relations with other nearby colleges where our students can take courses without tuition, and the cooperation of the American Red Cross and other social agencies in the city, we prepare students for many types of Christian service.

For information write

WILLIAM JAMES CAMPBELL, *President,*
330 BUTTRICK HALL, VANDERBILT UNIVERSITY,
NASHVILLE, TENN.

THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

IN ESSENTIALS, UNITY. IN NON-ESSENTIALS, LIBERTY. IN ALL THINGS, CHARITY.

VOLUME LXXXVI. RICHMOND, VA., THURSDAY, OCTOBER 11, 1934. NUMBER 41.

THE SUN'S OBSERVATORY

Mission Rooms
c/o J O Atkinson

AFOL Demands 30-Hour Week.—

The American Federation of Labor, which is convening in San Francisco this week went on record as favoring a five-day, thirty-hour week for all industry. Labor leaders point out that there are many industries at present in which it is impossible to obtain more than 30 hours a week, but that the proposal should be adopted in industries that are now employing for longer periods as a means of increasing employment in those industries. One cannot but wonder whether the farmer, in turn, will demand a week of four days and 29 hours?

Cotton Crop Falls Below "Quota."—

The crop reporting board estimated early this week that the cotton crop would fall some 1,017,251 bales less than the quota set in the Bankhead compulsory control act. The estimate for the first of October gave a production of 9,443,000 bales over the September 1 estimate, but was still 3,604,000 below last year's figures and was more than five million bales less than the average production for five years from 1928 to 1932. Only one smaller crop has been recorded since the beginning of the century, it being in 1921, when only 7,954,000 bales were produced.

A Modern Caesar.—

The "revival of the spirit of ancient Rome" goes merrily on in Italy. Premier Mussolini has followed up his militaristic speeches by a decree that all males, *eight years old and over,* are to be mobilized into a peace army. Boys from the time they are eight until they are called to arms at 21 will be prepared "spiritually, physically and militarily" by the civil organization of the Fascist Billila and by the Fascist Youths of Combat. The youth training is divided into two sections: first, 8 to 18; second, 18 to 21. So the war spirit is being fanned into a flame by one who likes to think of himself as a reincarnated Caesar reigning over a revived Roman Empire. But starting with boys of 8 is going just a little bit too strong.—*Methodist Protestant-Recorder.*

"The World Series."—

Football has practically taken all of the honors in college sports for several years past. Indeed, the other athletic teams are of very minor importance. Yet, in spite of all this, the world series between the two major professional baseball associations reminds us that baseball is still the "great American game." With six games played, the St. Louis Cardinals and the Detroit Aigers, were even all, and it required the seventh game to give the victory to the St. Louis team. The attendance at these games has averaged close to 50,000 people, and radio speakers have served an audience running into the millions. There is much to be said for and against professional athletics, but when all is said, our colleges might with benefit take a few lessons in sportsmanship from the big league baseball teams.

"Poor Fruitage for His Labor!"—

Overlooking the mighty Victoria Falls, in Southern Rhodesia, a statue to David Livingstone, the missionary and explorer, was recently unveiled in the presence of the largest crowd which ever assembled at the Falls. Premier H. U. Moffatt spoke in a broadcast which was relayed to Great Britain and the United States. He said in part: "While Lincoln freed four million slaves with a stroke of the pen, Livingstone struck at the roots of the evil thing by exposing to the world the horrors of trade in human beings." Livingstone was the man who was the only lad to join a little Scotish church during one long year. His pastor looked sadly upon what seemed to be only a poor fruitage for his faithful labors. But Blantyre rejoices today in being the place from which this great man of God went forth to his great service, proclaiming the Gospel of the shed blood of the Lord Jesus and his high abilities." —*The Presbyterian.*

Are You Afraid of Tuberculosis?—

If you are, you had better secure immediately a position as a college president or at least a professorship. Statistics furnished by the National Tuberculosis Association tell us that only 2.69 in every thousand of those so employed suffer from this dread disease. Among other professional men, lawyers, including judges and justices, show a rate of 7.89 per thousand; ministers run 10.33, and physicians and surgeons top the list with a rate of 10.69. Teachers were found to have a rate of 4.42, while social welfare workers nearly reach the minimum with 2.75. It seems that those working around horses are very susceptible to tuberculosis, as hostlers and stable hands showed a death rate of 36.22 per thousand employed. Operatives in harness and saddle factories followed with 30.55 deaths. The rate for aviators was unexpectedly high, being 28.73 against 17.28 for sailors. Generally speaking, unskilled labor paid the greatest toll to tuberculosis, but heart disease evened up the score by making its demands on the professional man.

Publication Resumed by "Allied Youth."—

Allied Youth, which suspended publication last March, has reappeared in a new garb and with greatly improved typography. It is the temperance organ of the Allied Youth Movement, standing for "the liberation through education of the individual and society from the handicaps of alcohol beverage." The paper is under the management of W. Roy Breg, who is well known to many of the younger leaders in church work. Dr. Daniel A. Poling is among the contributing editors, and in the September issue which has reached our desk he makes an urgent appeal for the support of the Allied Youth Movement: "America needs Allied Youth to keep her young men and young women 'free from handicaps,' as their platform promises. And as greatly as the nation needs this movement, Allied Youth needs your help." When writing this article, Dr. Poling had just returned from a two month's tour, covering 18,000 miles through fifteen countries. He says: "There is nothing like a long absence to give a man fresh vision. . . . with new eyes for seeing progress and new courage for meeting needs." And continues he there is need for this courage because, "Wherever we may have been during these summer months now past, we cannot have gone far enough to have escaped altogether an awareness of the regard alcohol is writing across our country. To the farthest port, the highest fastness, the most isolated community, has come some intimation of the disasters of the past ten months."

Our Poor Dying Churches.—

A favorite theme of journals, religious and secular, and of a good many ministers and laymen, as well as non-church members, is the general worthlessness of the churches. Those of us who visit the churches, large and small, know that they fall short of the ideal, but there is another side. Statements made at the meeting of the National Committee for Religious Welfare Recovery the other day have an optimistic trend. Dr. Weber, editor of the *Year Book of American Churches,* said: "More than 30,000,000 Americans attend services in Protestant and Catholic churches and Jewish synagogues every week. The churches are gaining members at the rate of 750,000 a year. Church buildings have increased sevenfold in number in the last 75 years. The last census showed 232,154 houses of worship in the country, and church debts amount to only 11 per cent of the value of church property." Dr. Kieffer, president of the Association of Statisticians of American Religious Bodies, asserted that, "Approximately one half of the population of the United States is definitely related to some church. While the population of the country increased 22-fold between 1800 and 1934, the church membership in the same period increased 80-fold." Another leader made this statement: "Religion is *not* dying. The churches of Protestant, Catholic and Jew are *not* losing their power to comfort and sustain and guide the people of America. It is *not* true that the strifes and hatreds and bitter hardships of these recent years have undermined the ancient faith."—*Advance.*

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

Dr. L. E. Smith, persident of Elon College, preached for Dr. C. H. Rowland, Greensboro First Church, Sunday, October 7th. It is reported that Dr. Rowland is resting well and improving at a mountain sanitarium in Western Carolina, to which he went some two weeks ago seeking rest and health.

Practically all the ministers of our Eastern Virginia Conference atttended the Woman's Missionary Conference at Liberty Spring, October 5th, and it is needless to say that the good ministers of the Conference did not lose the day but found in the meeting much food for thought and much meaning in the measures that were discussed and pursued by the women.

Dr. I. W. Johnson and his good people of Berea, (Nansemond) Church are rejoicing in the building of seven Sunday school rooms, a much needed addition to this beautiful church. When these rooms are completed, as they are soon to be, it will mean a very adequate church plant both for preaching and for various church and auxiliary activities. Our congratulations to the worthy pastor and his good people for this timely activity and achievement.

The State Conference of the North Carolina women meets in annual session First Church, Greensboro, Wednesday, October 18th. This includes the women's work in the North Carolina and Virginia, the Western North Carolina, and the Eastern North Carolina Conferences. A full day and a large gathering is anticipated. Mrs. C. H. Rowland of Greensboro, N. C., is president. One of the outstanding features of the day is to be an address by Rev. J. J. Banninga, D. D., missionary on furlough from India.

The Missionary Herald at Home and Abroad issued 50,000 additional copies of the October Number. Our Southern Convention missionary groups and churches were allowed 950 copies of the additional issue, and the Mission Secretary is seeking to distribute these mostly through the Women's Missionary Societies so that all who care may get acquainted with this vital and essential publication for our church life and activity. We advise every reader of THE SUN to subscribe to the Missionary Herald, the price for individual subscription being $1.25 the year; in clubs of five, $1.00 the year. The address is Harvey L. Meekin, Agent, 14 Beacon St., Boston, Mass.

Our Dover, Delaware, People's Church celebrated, through a series of services Friday of last week, the 25th anniversary of the founding of that church. The Delmarva Star of Wilmington, Dela., gives the interesting items of the program, from which we take the following facts worthy of permanent record in our columns: "People's Church was organized in 1908 as an Independent Church, Dr. A. W. Lightbourne being the founder and first pastor. For several months the congregation held services in the local theatre. Shortly after the organization, the congregation, learning of the Christian Denomination of the United States and Canada, voted unanimously to join the Christian Denomination, becoming identified with the Eastern Virginia Conference twenty-five years ago this month. Within the first year, ground was secured on Bradford Street, between Reed and Division Streets, and a church building was erected. From the founding of the church, the membership has included some of the most outstanding Christian leaders and substantial citizens of the community. Under the leadership of the founder, Dr. A. W. Lightbourne, who was a man of unusual scholarship and pulpit ability, the church grew rapidly and rendered a most worthy service to the community. In the fall of 1920, the present pastor, Dr. Roy C. Helfenstein, was called to the pastorate, he then being pastor of the First Christian Church of Urbana, Ill. . . . During the present pastorate the annual budget has been more than trebled. A beautiful new church and community building was erected and dedicated in 1924 causing the valuation of the church building, grounds and equipment to be increased from a valuation of $20,000.00 to a valuation of $260,000. In 1925 the old parsonage was sold and a new beautiful eleven-room parsonage was erected on a large lot in Highland Park at a cost of over twenty thousand dollars. The church now has one of the most modern church plants in the entire country.

REMITTANCES ON SUN SUBSCRIPTIONS.

We list below those who have made remittances on their subscriptions to THE CHRISTIAN SUN since our report in September. This list includes mail received up to Tuesday, October 9th. Those received after that date will be listed next month, at which time the label on their paper will also be changed.

We thank each and every one who has remitted the past month and hape that with improving conditions many others will remit.

Sincerely,
JOHN T. KERNODLE,
Managing Editor.

B. F. Ayscue, R. 6, Henderson, N. C.
R. H. Ayscue, R. 6, Henderson, N. C.
T. H. Crocker, 836 W. Market St., Greensboro, N. C.
A. I. Curling, 2521 Harrell Ave., Norfolk, Va.
Mrs. Geo. D. Estes, 921 Washington St., Portsmouth, Va.
C. O. Eaves, R. 6, Henderson, N. C.
Hermon Eldredge, 519 C. P. A. Bldg., Dayton, Ohio.
J. C. Ellis, R. 1, Box 248, Portsmouth, Va.
J. R. Foster, Burlington, N. C.
Mrs. W. T. Foushee, Liberty, N. C
Rev. R. T. Grisom, 905 6th St., Durham, N. C.
Dr. M. W. Hook, Elon College, N. C.
W. H. Hudson, Youngsville, N. C.
J. R. Lassiter. R. 1, Henderson, N. C.
Dr. J. H. Lightbourne, 401 Church St., Burlington, N. C.
A. H. Liskey, Bridgewater, Va.
H. M. Loy, Jacksonville, N. C.
Mrs. J. D. Luke, 347 N. Main St., Suffolk, Va.
Mrs. Geo. W. Macon, R. 1, Henderson, N. C.
R. W. Morton, 205 Ruffin St., Burlington, N. C.
H. B. Newman, R. 1, Henderson, N. C.
J. H. Newman, 4423 Cutshaw Ave., Richmond, Va.
Mrs. R. E. Parker, R. 1, Box 212, Suffolk, Va.
Mrs. Dora C. Pierce, 2230 Park Ave., Richmond, Va.
Mrs. H. E. Seymour, 1024 Seaboard Ave., So. Norfolk, Va.
Miss N. Alberta Smith, Protestant Hospital, Norfolk, Va.
J. F. Stainback, R. 6, Henderson, N. C.
L. L. Stainback, R. 6, Henderson, N. C.
Mrs. W. H. Trollinger, Burlington, N. C.
L. F. Troxler, Altamahaw, N. C.
Egbert Truitt, Glen Raven, N. C.
J. J. Williams, R. 1, Elon College, N. C.
R. G. Wynn, R. 1, Henderson, N. C.

MONTICELLO CHURCH.

Through the years Monticello Church has sought to point the community toward God and to teach Christian principles. Time has passed quickly and today we celebrate our twenty-fifth birthday as a church. In order that our memories might be refreshed and others may learn something of the past history of our church, we give a few items concerning its development. This is not a history but a few memoirs of the church through the twenty-five years as we recall them.

Monticello Church is located in the North Carolina and Virginia Christian Conference about twelve miles northeast of Greensboro on Highway No. 170.

It was organized by Rev. L. I. Cox, now deceased, on Sept. 30, 1909. At the time of organization there were 21 charter members. Their names are as follows: J. R. T. Caffey, Mrs. Mary Anne Caffey, R. F. Gordon, Mrs. R. F. Gordon, W. R. McKinney, Mrs. Tora Rudd McKinney, Misses Maude and Russell McKinney, J. H. Rudd, Mrs. Alice Jordan Rudd, Mrs. Lelia Rudd, Miss Myrtle Rudd, Clyde Rudd, W. G. Rudd, Mrs. Lelia McKinney Rudd, H. E. Rudd, A. O. Rudd, Mrs. Mary Sue Caffey Rudd, Edd E. Speegle, Mrs. Fannie Rudd Ware, and Mrs. Clara Rudd Vanhook. Of this number nine have already passed away. They are Mr. and Mrs. J. R. T. Caffey, Mr. and Mrs. R. F. Gordon, W. R. McKinney, Mrs. Alice Rudd, Mrs. Lelia Rudd, Clyde Rudd, and Edd E. Speegle. Each of these remained with the church until the time of his death, and of the remaining twelve only one has been transferred elsewhere.

The first services in the community prior to the organization of the church were held by Rev. C. C. Peele of Elon College. These services were held in what was then a one room school building, but is now the Primitive Baptist Church.

A Sunday school was organized about the same time under the superintendency of J. R. T. Caffey, who did much to arouse the interest and enthusiasm of the community in the work. Sunday school was held regularly each Sunday afternoon at 3:00 o'clock. Some of the teachers of this early school were Mrs. Lillie Gordon, Mrs. D. E. Michael, Mrs. Tora McKinney, J. R. T. Caffey and D. E. Michael.

The plot of ground on which the church is located was a gift to the church by Mr. and Mrs. A. O. Rudd.

The first church building was the result of a few of the charter members desiring a permanent place to worship. The lumber for this building, most of which was used in the rough, was given by Mr. Edd W. Walker, who was then operating a saw mill in the community. Revs. C. C. Peele and J. W. Holt appeared on the floor of Conference and made a plea for help which resulted in the appropriation of $50.00 from that body.

The first building consisted of only one room which has since been made into five Sunday school rooms. Rough slabs placed on wooden blocks were first used as seats. These were soon replaced, however, by those now being used. These were given by members and outsiders donating one or more.

At first the walls were only the rough inner side of the weather-boarding, but after a year or so these were plastered, which added much to the appearance and comfort of the interior.

During the second pastorate of Rev. L. I. Cox an addition was made. A building committee composed of W. R. McKinney, A. D. Gerringer, and J. H. Rudd, was appointed. The cost of this addition was between $1,500 and $2,000. Of this amount A. D. Gerringer gave $500 in cash

and the granite columns for the porch, J. H. Rudd gave $200 and the rough lumber was given by W. R. McKinney.

Prior to the dedication of the church the old part of the building was converted into Sunday school rooms and the main auditorium was painted.

Some outstanding events of the church are the laying of the cornerstone by Rev. L. I. Cox in the fall of 1909. A few years later the church entertained the North Carolina and Virginia S. S. Convention. Dr. J. O. Atkinson dedicated the church during the summer of 1929. In October of 1932 the N. C. and Va. Ladies' Missionary Conference was held.

Rev. L. I. Cox was pastor from Sept., 1909 until November, 1912. He later served the church for two years, beginning in the Fall of 1917. His first pastorate was followed by Rev. J. V. Knight, who came to the church in 1912 for three years.

After Mr. Knight, Rev. R. F. Brown was pastor for one year. Mr. Brown is now pastor of the Christian Church of Sanford. Rev. P. V. Harris followed R. F. Brown, but his pastorate lasted only a few months as he was called home by the death of his father, and succeeded his father as pastor of the church at Marion, Indiana. He is now pastor of the Congregational church at Holding, Mass.

Rev. W. C. Hook, who is now pastor of Ingram Memorial Congregational Church, Washington, D. C., came next for the greater part of the year, beginning in the Fall of 1916.

In the Fall of 1919, Mr. R. O. Smith of High Point, was called to become pastor, and he served for two years. He resigned to further his studies at Chapel Hill.

Rev. C. E. Gerringer of Wakefield, Va., came to the church in November of 1921 and remained for three years. It was during his ministry that a very active Christian Endeavor was organized.

In 1924 Rev. Jerry McCauley, who is now pastor of the Richmond Christian church, became pastor for one year. When Mr. McCauley resigned, Rev. R. A. Whitten, who is now serving the Portsmouth church, came for three years.

In 1928, Rev. M. T. Sorrell of Danville, Va., was pastor. Rev. J. L. Neese, who is now serving a group of churches near Greensboro was the next pastor. He served the church from the Fall of 1929 to 1932.

The present pastor, Rev. F. Erwin Hyde, came to the church from Toronto, Canada, in the Fall of 1932, and soon will have completed his second year.

At the present time the enrollment has reached 85. The total enrollment during the past 25 years has been 123.

For a quarter of a century this church has served the community faithfully. In the coming years may she continue to serve in an acceptable way. May she stand for love, service and sacrifice. HISTORIAN.

AN HISTORICAL EVENT.

Home-Coming Day at Barretts Church, Southampton County, Virginia, on September 30, was an event of unusual significance. The following from our historian, Mr. W. E. MacClenny, Suffolk, Va., is amazingly interesting:

"On September 30, 1934, the people of Old Barretts Church in Southampton County, Va., held a home coming day, when the enclosed program was carried out. Just before the service was over the pastor, Rev. C. E. Gerringer, asked all of the descendants of Rev. Burwell Barrett, the founder of the church, to stand up, and a good part of the congregation was found standing. There were in the audience three descendants of Rev. James O'Kelly, the organizer of the denomination.

"It was there decided to erect a memorial on the church lot which was given by Rev. Burwell Barrett to the memory of the founder and the great leaders that have come from that old church. Revs. Burwell Barrett, his son Mills Barrett, his grandson Rev. Mills B. Barrett and William B. Wellons, James W. Wellons, Robert E. Barrett and William J. Laine. A subscription was taken and a good sum was subscribed for the purpose and some of it was paid in cash. W. E. MacClenny was asked to act as treasurer, and should any one who was not there wish to make a donation the same can be sent to him at Suffolk, who will receipt for same.

"It is supposed that Rev. C. E. Gerringer will give a full report of the eventful day."

SPECIAL NOTICE.

We have received several requests for an extension of the Special Offer mailed to delinquent subscribers during August and expiring September 10th. It has been decided to extend this offer to October 31st, giving those who still wish to take advantage of it the opportunity to do so.

WHY WE MISSED.

For the first time in several years there was no representative from the First Christian Church, Richmond, Va., at the annual women's missionary conference of Eastern Va., which was held at Liberty Springs on October 5th. Plans were made for at least one car full. But on Wednesday, sickness developed in the home of the Vice-President of the society. On Thursday, the president of the local society had to go to bed with a severe cold. The secretary and treasurer has been incapacitated for several weeks. On Friday morning the pastor of the church who was to have been the chauffeur for these ladies woke up with a case of the grippe, at least it made him ache and feverish, so he could not get far from the bed.

We dreaded to miss because there is usually so many old friends to see, so much inspiration to receive and so much information concerning the work of missions in general. Then it is always a real treat to be at Liberty Spring church. The good people of that church know just how to make everyone feel happy and welcome.

We realize that we were the losers by not being able to be there but when nature speaks we have to obey. JOSEPH E. MCCAULEY.

CONFERENCES MEET.

The Eastern Virginia Conference meets with Bethlehem Christian Church, Nansemond County, Va., Wednesday, October 31, 1934. Dr. N. G. Newman, Holland, Va., president; Dr. I. W. Johnson, Suffolk, Va., secretary.

The Western North Carolina Conference meets at Union Grove Christian Church, near Asheboro, N. C., on wednesday, November 7, 1934. Rev. T. E. White, Elon College, N. C., is president; Mr. Gea. T. Gunter, Asheboro, N. C., secretary.

The North Carolina and Virginia Christian Conference meets at Berea Christian Church, Alamance County, N. C., Tuesday, November 13, 1934. Dr. C. H. Rowland, Greensboro, N. C., is president; Dr. Stanley C. Harrell, Durham, N. C., secretary.

The Eastern North Carolina Conference meets with the church at Piney Plain, Tuesday, November 20, 1934, at 10:00 A. M. Dr. W. C. Wicker, Elon College, is president; Rev. E. M. Carter, Youngsville, N. C., secretary.

FIFTH SUNDAY OFFERINGS.

The Sunday schools of the Convention are responding nicely to the needs of the college in their Fifth Sunday Offerings. A good number have already sent in their offerings. There are many more yet to come. We are happy to add a number of schools to our contributing list this time. The following Sunday schools have responded that did not make contributions last fifth Sunday:

N. C. and Va. Conference:	
New Lebanon	$ 5.00
W. N. C. Conference:	
Liberty	2.00
E. Va. Conference:	
Dendron	3.50
Union (Franklin)	1.40
Va. Valley Conference:	
Mt. Olivet (R)	.95
Whistlers Chapel	2.50
Newport	1.36
E. N. C. Conference:	
Moore Union	2.00
Total	$18.71

The following have sent in contributions this time that responded last fifth Sunday:

N. C. and Va. Conference:	
Lebanon	$ .66
Durham	11.96
Hines Chapel	2.69
Happy Home	3.63
Union Ridge	2.00
Total	$20.94
W. N. C. Conference:	
Pleasant Hill	2.54
Burlington	10.99
Total	13.53
E. Va. Conference:	
Holy Neck	5.57
Rosemont	12.72
Wakefield	1.38
Total	19.67
Va. Valley Conference:	
Winchester	1.35
Mayland	2.00
Timber Ridge	1.82
Total	5.17
E. N. C. Conference:	
Sanford	1.00
Liberty-Vance	5.00
Total	6.00
Grand Total	$65.31

Brother Pastor and Mr. Superintendent, will you please look over the above list? If your Sunday school does not appear, will you see that your offering is sent in as early as possible? If every Sunday school would join in this offering it would mean so much to the college and to the school as well.

A complete list will be published in next week's SUN. On behalf of the college, I wish to thank all who have contributed.

L. E. SMITH.

"If the tithing process were in operation it would give the churches of this country an income amounting to about $4,000,000,000 a year. The facts are that the church people of the country are giving less than one per cent of their income to the church and missionary work."—*Roger Babson.*

E-D-I-T-O-R-I-A-L

EDITOR
J. O. ATKINSON, Elon College, N. C.
ASSOCIATE EDITOR
E. C. Gillette
117 W. Forsyth Street, Jacksonville, Fla.
CONTRIBUTING EDITORS
I. W. Johnson Elisha A. King

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Holy Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and of Church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE EASTERN VIRGINIA WOMAN'S CONFERENCE.

It is always a joy, as well as an inspiration, to attend the Woman's Missionary Conference of Eastern Virginia. They have their program so well planned, their business so well in hand, their sessions so well ordered and directed. The 22nd annual session, Friday, October 5th, at Liberty Spring, Nansemond County, Virginia, was no exception. "Going Rorward In a Time Like This" was the theme of the day, for the minds of the three hundred and fifty women who gathered to take counsel together, and to get new strength for the new day. The women of the Societies, composing the Conference, had wrought faithfully through the year, and they were together in a love-feast to tell of the pursuits of the past year, but were more emphatically to pledge one another that they were ready to do more under God's help, to go forward in a time like this. The worship services were wholesome and refreshing, the songs appropriate and inspiring. The reports of district superintendents and of the departments were reassuring and full of hope and the spirit or optimism. That Conference is a wheel that rolls onward, gathering volume and momentum year by year, and it cannot be stopped. May it never be stopped while the years come and go. From a small beginning of a few delegates and a very few hundred dollars collected to report to their first annual session twenty-one years ago, they reached a delegation of more than three hundred with nearly $5,000.00 collected as they came to their 22nd annual session. Mrs. J. E. Cartwright, Christian Temple, Norfolk, Va., who presided over the meeting and illustrated her moving address, "Missionary Wheels of Progress" with a large wheel turning by virtue of the revolving pow of the small or individual wheel. If an organization is to move in great volume and vigor, it will do so by the power of the smaller wheel representing the individual, and for each cog of the wheel there is a virtue that must be maintained and made secure in order to keep the whole steadfast—the virtue of self-denial, of enthusiasm, of loyalty, of prayer. It was a very telling and timely address and one that will not be forgotten. One of the great events of the day was an address, "Believing in Missions in a Time Like This," by Dr. Hugh Bradley, a native of China. Dr. Bradley was born in the home of a medical missionary to China, and for years, before coming to America to be educated and to live, he lived in the home of his father, a missionary, and he knows whereof he speaks and gives first-hand information in talking about Missions. He made his audience realize that the greatest, the supreme task of the church, that for which the church itself was planted, is that of giving the whole gospel to the whole world. He quoted an authority, not a missionary but a business committion, in saying, "The best managed business organization on earth and the best directed, was that of the Foreign Mission Boards, doing a bigger business on less capital than any other organization known to mankind." Dr. Bradley gave incidents from individual observation and experience, which made his audience realize that Jesus Christ can save sinners, even though those sinners be worshippers of false gods and devotees at the shrine of pagan deities. He told them of an incident in which medical science did its best to cure a Chinaman of the opium habit, and when medical science failed the missionary directed the addict to the saving power of Jesus, and the man was saved and is now one of the most outstanding men of influence in business, and of Christian activity in all his town and community. There is power in the Blood of the Lamb to reach and redeem to the uttermost depths of human sin and degradation.

Mrs. D. E. Brown, of the Home Board of New York, was present and emphasized the need of literature in our Societies, especially calling attention to the Missionary Herald and the necessity of subscribing to the Herald that we may have intelligent information about our missionary work and workers.

The day closed with a fitting service of "Memoirs," ten members of various Societies of the Conference having passed into the land of light and love and life the past year. These ten lives were symbolized by ten lighted candles, and the speaker, Mrs. R. T. Bradford, conducting the service, declared that these lights had not gone out, but in sweet and sacred memory they were still lighting up our pathway, and as these, who have gone before, obtained a good report through faith, so we who are left, by obtaining a good report throug hfaith, may help to keep burning, even with more vigor and brilliance, these lights, God having provided this good thing for us that we, following the true light, may make these lights even more brilliant through the years.

Two of the very regrettable features of the day were that Mrs. W. L. Stagg, who has made such an efficient secretary through the years, felt that the time had come when she should not fill that position longer and that another should now take the pen, write the records and help to do the planning and the thinking for the Conference. The other was that Mrs. W. V. Leathers, who has acted with such painstaking accuracy and efficiency in keeping the accounts and passing on the funds as Treasurer, felt that these years had brought so much joy to her own heart and life that she should share that joy with others and thus lay down the work as treasurer for another to take up. Mrs. J. E. Cartwright, Norfolk, Va., was re-elected president; Mrs. Herbert Harrell, Driver, Va., was elected secretary; Mrs. J. M. Raby, Windsor, Va., treasurer.

The day was, indeed, a happy one, full of incidents which this paper cannot recount, but big with means and measures for the coming year in the missionary activity of the women of the Conference. Liberty Spring, of course, did the work of entertaining for the day in a most hospitable manner, though under the disadvantages of a very rainy day. J. O. A.

TITHING FOR A TIME.

If one is unwilling to tithe continuously or incessantly, why not try it for a time? No principle, or practice taught in the Bible as persistently as the tithe, can hurt anyone, since the teachings of the Bible never hurt but always help. As it may seem for a long time to sign or agree to tithe the year round we suggest that pastors present to their congregations a plea for tithers, say for thirteen weeks—one-fourth of a year. This would give the system a test, and put the principle to practice. We note that quite a few pastors are putting on such a campaign. It is worthy of emulation by all pastors. The results in some of the churches, trying the three months' tithing program, have been and are quite marvelous and exceedingly stimulating. Among many others, there are three food reasons and unanswerable arguments for tithing:

First. It was a practice pursued, and a principle taught, by many inspired writers of the Old and New Testaments. From Abraham, who paid tithes, to the Prophet Malachi, wha plead with all Israel to tithe, the law is stated over and over again. In the New Testament Jesus Himself emphasizes tithing and carries the thought to fulfillment; and the writer of the Hebrews reiterates and thus gives new emphasis to the history and law of the tithe as laid down in the Old Testament.

Second. It works. Those who practice tithing believe in it and enjoy it. They see and feel its effects and its rewards. They realize the value and the merit of it as a working principle of life, for among other things it helps one as nothing else can help one, to be a cheerful giver.

Third. It brings one into closer fellowship with God. When one fully realizes that one-tenth of his income is to go to the church, and through the church, to the cause of God's Kingdom one is grateful for the privilege of earning and for the joy of dividing, for there is a realization that one is in partnership with God. It thus brings home the sense of stewardship in a most practical and powerful way and makes one realize that he is in co-partnership with God in building the kingdom of heaven on earth.

Try tithing for a time and measure the results.
J. O. A.

EXTERIOR PATRIOTISM.

W. T. Bost, newspaper correspondent, Raleigh, N. C., who writes the Sunday sermons for the editorial page of the *Greensboro Daily News*, spoke a mouthful, or wrote a penful, to his October 7th congregation. This preacher, of the newspaper audiences, declares that much of our patriotism is mis-directed and is entirely too spectacular, and does too much fighting and too little figuring. A country's bitterest foes, and the ones most to be dreaded, are not from abroad but at

home; not from without but within. He is preaching the gospel truths when he asserts that:

"Our patriotism is entirely too exterior. The flag flies from the roof of every schoolhouse, and children taught to love their country and have a sort of superstitious passion for it. But that flag is taught to them as a symbol of something that may be attacked by enemies from abroad. As a matter of fact, the peril to this country from abroad is practically nothing; the only danger is from within, and that danger has its opportunity in the fact that so many Americans delegate their duties to other men. The ring, the boss, the lobbyist, the special interests, all have their origin in the failure of the great body of Americans to take an active interest in the political life of their country. We have at call any time a million, yes, ten million men, to defend their country from outside aggression. These yelling bullies who affect to see war against us on the other side do not seem to know that their country more needs a million men and women to devote themselves day and night to the purification of our local and national politics."

And so the deeper patriotism would stir in the mind and heart of our youth a passion for competency in public service, honest men in high places, capable officials in charge of social and public affairs. There are thousands who, according to the same writer, are teaching that democracy is an impossible dream, another word for extravagance, corruption, rings, machines, and inefficiency. If our Christian citizenship would prove that it is patriotic it would see to it that only men and women of honesty, virtue and integrity are entrusted with positions of power and prestige.

BEAUTIFUL BLUE MEDITERRANEAN.

I had read about the blue Mediterranean but felt a bit skeptical about it for travelers often tell you a lot of things you can hardly believe. I sailed the Mediterranean for nearly nine weeks and saw it with my own eyes. How can I ever describe it! At Gibraltar we anchored on the ocean side, but we could see glimpses of the inner sea even from there. It was not until our good ship sailed quietly along in the sea itself could we appreciate what blueness meant. Of course it is not so blue as the sea of Galilee, but it is wonderfully blue and during our entire cruise it was calm and smooth, just ripply. How many times it looked like glass, the only ruffling was the wake of the ship.

This sea has a charm quite indescribable. However, I must try to tell you what I saw and felt on the heights at Carthage. Carthage, you know, was once a rival to the city of Rome. It was once the seat of the North African Christian Church where Tertullian and Cyprian and Augustine held sway, a sway that influenced the whole of Christendom and still does. It is the city (or the site of the city) where the two lovely Christian women, Perpetua and Felicitas were martyred. The tourist sees the basilica of Cyprian on the shore of the sea and the amphitheatre where the Christians were executed on account of their faith during the persecutions. One sees the great cisterns built for the water supply of the ancient city. It is hard to believe that all of this unoccupied space was once covered by a great city, but it is true. It was here, in the midst of thoughts of ancient things that I really saw the mystic Mediterranean. We had our lunch in the Arab summer resort, Sidi Bou-Said, overlooking the sea. After lunch I stepped out upon a balcony and looked down upon a scene that I shall never forget. There before me was the shore all green with houses and gardens of flowers and stretching out into the great unknown was a blue expanse. The water was so clear that I could see swimmers' bodies beneath the surface, and little ships were sailing about. Off in the distance was our own great ship looking like a chip upon a painted ocean. But what engaged my soul was the mingling of the sky and the sea. One couldn't tell where the sky began so completely merged was the haze and the horizon and the bright warm sunshine poured down upon us flooding everything with a halo of light ineffable. I was lost to the world and all its material things. I floated, as it were, in spirit lifted above all earthly things into the very soul of the Infinite . I had read about being in tune with the Infinite and here it was, way down in Africa, in an Arab summer-house that I felt the mystic union with God.

But this is the kind of a spell the Mediterranean casts over a sensitive soul. I know of no more rewarding experience than a cruise of this ancient sea. We stopped at Algiers and Port Said and went down to Cairo where we saw the Pyramids and the Sphinx, but I don't mind saying that for me the Holy Land was the most interesting place of all. Palestine is full of history, romance and adventure. In addition to being the home of the Hebrews it is the land where Jesus lived, the land of the Christian religion. It is a land sacred to the three great world religions, Jewish, Mohammedan and Christian. It is really wonderful to walk on that earth, to see with your own eyes Bethlehem and Nazareth and Jerusalem. The two sights that thrilled me most, perhaps, was my first sight of the Sea of Galilee and the city of Jerusalem. I had read so much of the Galilean sea and heard it sung about so much as "Blue Galilee' that I wanted to look upon it. The tourist will have conflicting feelings all during his stay in Palestine for he has doubtless visualized how it ought to look. He has for so long thought of it in terms of religious poetry, of emotional description and idealism that he may be quite unprepared to see the barren hills, the rough country and the rocks and stones everywhere. For my own part, familiar as I have been with the literature of the country, I did not realize how hilly and barren the land itself is. In the Spring, I am told, it is more desirable, wild flowers bloom and there is grass, but I saw it in July. However, as we were driving along the roads in Galilee going up hill and down and in between I had a feeling of dread lest when I did behold the sea itself it would be drab and drear like the hills about me. But our car turned the eminence above Tiberius and I looked down! Behold! How wonderful and how beautiful it was. Oh, so blue. I have never seen such blue water. There was the beautiful Galilee where Jesus longed so much to be. Spread out before me a dream come true. And there was Tiberius with its white buildings just as it was in Jesus' day. And I ate a fish from that lake at lunch in the Tiberius hotel. Fishing boats were floating near the shore just as they did when Jesus and His disciples were there. The fishermen sang some of their songs and then they burst out in the song that I have just mentioned, viz: "Galilee, Blue Galilee." Every Christian, especially every young Christian should see this marvelous lake as I saw it and feel the thrill of it all. Two friends of mine who have been everywhere and have seen everything around the world many times saw it and burst into tears! What is it that stirs the emotions so? Well, perhaps it is this: you read about it in the New Testament, you sing about it in religious services, you study about it in connection with Jesus' life and you come to associate the sea with Jesus, and you cannot think of one without the other . Then, finally, you go to Palestine and look upon it as I did and find it there just where it ought to be and all at once in an overpowering fashion as it never has come to you before you are conscious that Jesus is real, a fact, a reality, One who actually lived there where you are. You are treading the same earth He walked on and the same sun shines on you that shone on Him and you become overpowered with the mystic influence of it all. Actually, you are moved as you never were moved before as if you were passing through a distinctive religious experience.

Now this is quite different in Jerusalem. There you will find an ancient city, to be sure, but Jerusalem has been destroyed and rebuilt so many times that what you see with your physical eyes is not ancient in the same way that the Sea of Galilee is ancient and real. When you visit Jerusalem it is not so much sight you need as insight. You see there what you take with you, that is, your background will make Jerusalem mean much or little. However, there is one place in that wonderful city that is absolutely genuine and sure. It is the dome of the rock. Mt. Moriah associated with Abraham and David and Solomon. It is the place where the sacred altar was set up, where Solomon's and Zerubbabel's and Herod's temples were built. Over it now is the Mosque of Omar, one of the most exquisitely beautiful buildings in the world.

But I saw Jerusalem from the Mount of Olives. This is what I longed to do. I wanted to see it as Jesus saw it the first time when He came up from Nazareth at the age of 12. We stepped from our automobile and looked over a wall and there was Jerusalem. Yes, it was there just where it ought to be! I suppose it looke dmuch the same to Jesus only when He saw it Herod's temple was there all white with the golden tower of the holy of holies scintilating the sunshine with a distinctive brilliance. Today, in its place one sees the blue dome of Omar. I looked upon the ancient, sacred city. The Mt. of Olives is a little higher than Jerusalem, but the city of David is 2,500 feet above the Mediterranean sea level. From nearly every point in Palestine (except the mountains of course) one goes up to Jerusalem. The Psalms fit the picture exactly. The land and the book harmonize. Things are there where one has a right to expect them, only, of course, the Holy Land has suffered terribly from the devastations of war, and from neglect. Those familiar with Old Testament history realize how shamefully the trees have been treated, and modern conquerors have done as much to mutilate the landscape. England, with its mandate, has made good roads and planted trees and the Zionists are improving the land also. Some day it may again be a land flowing with milk and honey, but not now.

A visitor to the Holy Land should guard himself against too easy acceptance of what guides say about the "sacred places." Just remember the age of the city and its modern history and you will have no trouble. The greatest value of a visit to this wonderland to me is the fact that it is there, the things I have read about and thought about and dreamed of are not fanciful but real. My faith in the great varieties of the Bible is strengthened. Especially is this true of Jesus and what He did and what He said. During my tour of the sacred land I read anew the New Testament and I found it to be almost a new book. One may read commentaries and look at pictures, but there is nothing like physical eyesight to make the pages of the old book live and speak.

ELISHA A. KING.

CONTRIBUTIONS

SUFFOLK LETTER.

The Eastern Virginia Woman's Missionary Conference met with Liberty Spring Christian Church, Friday, October 5th. Mrs. John Cartwright presided. About four hundred delegates and visitors attended the session. Mrs. John G. Truitt conducted the worship service. Reports were made by the District Superintendents as follows: Norfolk, Mrs. H. S. Hardcastle; Nansemond, Gates, Isle of Wight and Southampton, Mrs. B. D. Jones; Waverly, Mrs. E. T. Atkinson. Departmental Reports were read as follows: Young People, Mrs. Garland Spratley; Cradle Roll, Mrs. F. M. Nelson; Life Memberships and Memorials, Mrs. H. P. Harrell; Convention Editor, Mrs. W. M. Jay; Spiritual Life, Mrs. O. M. Cockes; Literature, Mrs. W. M. Jay.

The President delivered a very timely address on: "Missionary Wheels of Progress." The Report of the treasurer was read by Mrs. W. V. Leathers, the retiring treasurer. This report showed that during the year the following amounts were raised: Women's Societies, $3,308.95; Young People's Societies, $1,071.07; Juniors, $452.17; Cradle Rolls, $84.79. Grand Total, including Special Offerings, $4,963.46.

The following officers were elected for the ensuing year: Mrs. J. E. Cartwright, President; Mrs. Russell T. Bradford, 1st Vice-President; Mrs. J. G. Truitt, 2nd Vice-President; Mrs. H. P. Harrell, Secretary; Mrs. J. W. Raby, treasurer; Mrs. Garland Spratley, Superintendent of Young People; Mrs. F. M. Nelson, Superintendent of Cradle Roll; Mrs. O. M. Cockes, Superintendent of Spiritual Lift; Mrs. J. A. Williams, Superintendent of Life Memberships and Memorials; Mrs. W. M. Jay, Superintendent of Literature.

Dr. J. O. Atkinson delivered a forceful address on "What Price Progress." The speaker emphasized the thought that all progress is made at a great price. Progress in the commercial and industrial life of a nation is made at a price. The same idea prevails in the social, intellectual and spiritual realm. Spiritual progress always involves self-denial. "If any man will come after me, let him deny himself. . . . " The word sacrifice has no place in this phase of life. Self denial and sacrifice should not be confused in our thinking upon this subject.

Dr. Hugh Bradley, a former missionary of the Presbyterian Church in China, spoke on "Believing in Missions in a Time Like This." He said in part: "I believe in Foreign Missions because I was born in China. I believe in this work because the Bible teaches it; because there is a great need for this work in the whole world; because the church at home needs to do this work to save itself; bcause this work really produces results."

Mrs. D. E. Brown of New York City also gave a brief address on the general mission work of the women, and appealed to the women to restudy the purpose of the organization and seek to enlarge the field of work at home and abroad. The demands of this day are very great, the work is urgent and the fields are ripe for an abundant harvest.

The women of the Southern Convention organized their mission work twenty-two years ago. At the first the movement was confined to a small area. During this period more than $100,000.00 has been raised by the women for Home and Foreign Misions. In addition to the raising of this money, a new spiritual life has found its way into hundreds of lives. These annual missionary Conferences are largely attended, and the spirit of Jesus Christ is deeply manifested in the meetings.

At the close of the Conference, Mrs. Russell T. Bradford conducted a very impressive memorial service in honor of the ten women who have passed to their reward during the past year. Ten lighted candles on the altar represented the deceased members. The closing prayer was led by Dr. J. O. Atkinson. The next session of the Conference will be held in Christian Temple, Norfolk, Va.

I. W. JOHNSON.

THE BELMONT PLAN.

This is a new plan for the work of the church. I had not heard of it before this summer. In August, when I arrived at Massanetta Springs Bible Conference, people were talking about the Belmont Plan. On inquiry, I found that the reference was to Belmont Presbyterian Church in Roanoke, Virginia and the plan devised by its pastor to meet a crisis that had arisen in his church.

This particular congregation had previously erected a house of worship at the cost of $30,000. They were in debt $15,000. They found that they were not only unable to pay the debt to the satisfaction of the creditors but that they were unable to pay current expenses. The congregation became pessimistic and were ready to acknowledge defeat. The pastor, Rev. G. L. Whitely, was not ready yet to give up. He believed in his church and believed in their ability to meet the obligations that were theirs. He determined to ask them to turn to the scriptures for instruction and follow the teachings of the scriptures in the matter of giving.

The only plan offered by the scriptures was tithing. He was assured in his own mind and heart that, if his membership, though small and limited in resources, would tithe their actual income and give the tithe to the church, all bills could easily be met. They were behind $2,160 and were going behind financially at a rapid rate every week. His church had a total membership of 425. He figured that he had 352 active members. He investigated and found that, of this number, there were 137 who had definite incomes. The average weekly income of this number was $18.00. A further study showed that perhaps he could only depend upon 120 of the membership to join in the plan. He put the proposition up to the officers of the church that, if they would tithe their incomes for fifteen weeks and give the tithe to the church, he would, personally, interview the rest of the membership in an effort to secure their acquiescence and participation in the plan. 25 of the 27 officers of his church accepted his challenge. One of the remaining two was away from the city and the other was out of work. The plan was then taken to the congregation. 118 of the 120 wage earners of his church took the obligation. The church began to give on a Biblical basis. Previous to this undertaking, the average weekly offering was $50.00. The first Sunday that the tithe money came in the offering was $173.00. The next Sunday it jumped to $228.00. The largest offering during the fifteen weeks was $450.00. At the end of the fifteen weeks, the Belmont Church had paid its current bills and wiped out its deficit of $2,160.00.

For this congregation, God had fulfilled His promise that He would pour out a blessing such as there was not room enough to receive it. The pastor testifies that members of his church secured better jobs, some had wages increased, some who had no jobs found jobs, and that all received a great spiritual blessing. At a meeting of the congregation, opportunity was given for expressions on the part of those who had participated. It was a day of rejoicing and of great optimism. Following this experience, they made a canvass for the financial needs for the coming year. The entire budget of this small church was over-subscribed by $2,000.00.

I am writing about this rare and rich experience simply to remind ourselves that God still lives and that, if we, as His people, will give ourselves wholly and completely to Him and allow Him to direct our lives, there will be sufficient material resources to meet the financial demands of the church in all of its departments, and that there will come to those who participate rich spiritual blessings that cannot be valued in dollars and cents. If the churches of our Convention would adopt this or a similar plan, our financial needs for missions, ministerial relief, benevolences, education, and the local church would be met adequately and happily. The pastor of Belmont Church must have been guided by the Spirit. To tithe for the definite period and that not a long period is sufficient to convince the individual giver, himself, that the plan is scriptural, spiritual, safe and wise.

I wonder how many of our churches will be courageous enough to put this plan to a test from now until Christmas. Do you need money for your church? Do you need a spiritual awakening in your congregation? Call your officers together, and put this challenge before them: (1) To give one-tenth of their incomes to the local church for thirteen weeks, at the end of which time they may do as they like about following the plan further; (2) that the entire tithe is to be brought into the church for this period; (3) that the individual member, himself, will attend church, and, personally, present his offering; (4) that the current financial demands of the church will be met out of the total offering and the remainder will be pro-rated to denominational demands, or on local debts, as the financial committee may direct; (5) at the conclusion of the thirteen-week period, individuals will be given an opportunity to express themselves concerning the plan, and that within ten days the individual members will be given an opportunity to express themselves as to the continuance of the plan in the church.

Money is not the only thing that entrance into a church life means, but it is somewhat of an index to a man's faithfulness to his church and his relation to his God. It is impossible for a man who spends his money recklessly and squanders his income on the world to long remain a devout Christian. On the other hand, the individual who divides faithfully and conscientiously his living for the support of his church will be constantly growing in grace and increasing in the knowledge of the truth as it is in Christ Jesus.

"How hardly shall they that have riches enter into the Kingdom of Heaven? How hardly shall he who loves riches, though he be poor in this world's goods, enter into the Kingdom of Heaven? Thou shalt love the Lord, thy God, with all thy heart, with all thy soul, with all thy strength, and with all thy mind, and thy neighbor as thyself."

L. E. SMITH.

OUR PASTOR—AN APPRECIATION.

May I have this small space in THE SUN to say a few words about our beloved pastor, Rev. J. L. Neese, who is leaving us shortly to answer the call of another field?

Sometimes we wait too long to express our appreciation of those who have been a blessing to us. A few scattered flowers along life's highway lightens the load and makes the way seem brighter.

It was indeed a shock to Palm St. and Hines Chapel to learn of the contemplated departure of Brother Neese. They were looking forward to his being with them as their pastor for another year, but he felt that it was the Lord's will for him to answer the call to Reidsville. It is with sorrowful hearts that we give him up, but our loss is their gain.

The two churches have grown immensely under the leadership of Brother Neese. The membership of Palm Street has been more than doubled, and that of Hines Chapel vastly increased. There has been much improvement in the buildings; remodeling, adding Sunday school rooms, and painting; also the planting of shrubbery to beautify the grounds. The churches are stronger both materially and spiritually than they were at the coming of Brother Neese.

We are thankful that one day Jesus reached down, picked up Brother Neese and made a new man of him, and sent him our way. What he has been worth to our communities, churches, and individuals is not to be estimated in dollars and cents. He is no respecter of persons, but loved rich and poor alike. The burdens of his people were his burdens; he knows and loves every one of his flock. It is a blessing to be in his presence, not for any merit of his own, but because of the presence of the Holy Spirit in his heart and life.

Brother Neese always fed us on the bread of life,—he never preached anything but the plain gospel truths. We always looked forward to the preaching services with the expectation of being drawn a little closer to Jesus.

Brother Neese is only a man, but a man who is willing to sacrifice all for the service of the Master, willing to let God have the right of way in his life and willing to walk humbly in the footsteps of Jesus. Would to God we had more men of his type.

May God bless Brother Neese in his new field and prosper the work of his hands. Our prayer will follow him through the days to come.

A MEMBER.

BARRETT'S CHURCH HOME COMING.

The Home Coming at Barrett's Church, September 30th, was of the finest and most enjoyed programs that the church has presented during our ministry here.

From the Call to Worship by the Pastor at the eleven o'clock hour until the benediction was pronounced in the afternoon the program was of high spiritual order.

Probably the outstanding features of the day's program was the morning message by former Pastor, Rev. J. M. Roberts of Windsor, Va., on the subject of "Fruits of Salvation." I John 1:17. Special music by Dendron Female Quartette and Mrs. O. M. Cockes, Elberon, Va. The history of the church and address by Mr. W. E. MacClenny, Suffolk, and the starting of a fund for the erection of a marker to Rev. Burwell Marrett, who organized the church in 1803. A committee will continue to work on this.

Dinner was in abundance, fellowship great, crowd large and everyone seemed to enjoy being present for the day, and we were glad to have every one come.

C. E. GERRINGER.

PROGRAM.

NORTH CAROLINA WOMAN'S MISSIONARY CONFERENCE.

— Twenty-Second Annual Session. —

First Christian Church, Greensboro, N. C.
Thursday, October 18, 1934.

MRS. C. H. ROWLAND, *President*

MORNING SESSION—10 A. M.

Theme: "Growing Towards God."

Call to Order.

Roll Call of Districts:
- Halifax—Mrs. C. E. Newman.
- Guilford—Mrs. O. H. Paris.
- Alamance—Mrs. C. C. Fonville.
- Randolph—Mrs. Hugh R. York.
- Lee-Chatham—Mrs. R. L. Ross.
- Durham-Wake—Mrs. J. L. Harward.
- Vance-Warren—Miss Margaret Alston.

Morning Worship: "Gaining the Heights" Mrs. C. M. Cannon.

Departmental Reports:
- Young People—Mrs. D. O. Sander.
- Cradle Roll—Miss Faye Mulholland.
- Spiritual Life—Mrs. W. H. Carroll.
- Literature—Mrs. W. T. Scott.

Report of Hreasurer—Mrs. W. R. Sellars.

President's Message—"Steps to the Kingdom.'

Presentation of Visitors.

Appointment of Committees.

Message in Song.

Offering.

Address—Rev. J. J. Banninga, D. D., Missionary on furlough from Madura, India.

Adjournment for lunch.

AFTERNOON SESSION—2 P. M.

Call to Order.

Song Service.

Address—"The Needs of the Hour,"—Dr. J. O. Atkinson, Mis. Sec.

Presentation of Study Books and Programs.
- Orientals in American Life—Mrs. L. E. Smith.
- Foreign Study Books—Miss Priscilla Chase.

Reports of Committees.

Miscellaneous Business.

Adjournment.

OXFORD BIBLES *for* EVERY NEED

"The Oxford Bible is the Bible par excellence of the world"

THE HOME BIBLE

A Family Bible in Handy Size

An extra large type Oxford Text Bible, containing also, a family register and 12 beautifully colored maps. Size 9 x 5½ inches.

Specimen of Type

16 The LORD *is* King for ever and ever: the heathen are perished out

Nos.
01600 **Superior Cloth,** round corners and red edges ---------- $2.75
01603 **French Morocco,** limp, round corners, red under gold edges, headband, book-mark ---------- $4.75

The JUNIOR'S Bible

Self-Pronouncing

With 4,000 Questions and Answers, carefully selected "Aids to Bible Study," 16 beautifully colored and 15 black full-page illustrations, 6 colored maps and a presentation page. Children may readily pronounce correctly difficult Scripture names, as this Bible is self-pronouncing. Size 7 x 4⅞ x 1¼ inches.

Type in Junior's Bible

2 Take the sum of all the of the children of Is'ra-el, years old and upward, thro

No.
1815 **French Morocco** leather, overlapping cover, round corners, red under gold edges, headbands and book-mark. Make some child happy with one of these fine Bibles ---------- $2.95

Child's ILLUSTRATED Bible

The beautifully colored illustrations in this new Bible are a delight to the children. It has clear, readable type and yet it measures only 5⅛ x 3⅛ inches.

Specimen of Type

a My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.

10 Mercy and truth gether; righteousness kissed *each other.*
11 Truth shall sprin

No. 02112. **French Morocco** leather, overlapping cover, round corners, gold edges $2.50

Pocket REFERENCE Bible

Has over 50,000 center column references. Measures only 6¾ x 4⅝ inches. (A splendid gift for a young lady.)

Specimen of Type

9 Behold, °O God our shield, and look upon the face of thine anointed.
10 For a day in thy courts *is* better

a Gen. 15. 1.
b Ps. 56. 1.
& 57. 1.
z or, *as*

No. 07523x **French Morocco** leather, overlapping cover, round corners, red under gold edges---------- $3.25

Concordance Edition

Type and size as No. 07523x, but with a Concordance, subject index and dictionary of Scripture names. An excellent edition for students and Christian workers **No. 03272x**--- $5.00

OUR LEADER

Oxford Concordance Bible

Self-Pronouncing

This beautiful Oxford India paper edition is indeed the ideal Bible for the student, preacher and evangelist. Each proper name and difficult word is divided into syllables and accented, and though printed with large clear type, the volume measures only 8½ x 5½ x 15/16 inches.

Specimen of Type

8 ¶ 31 Jĕ-hôi'-ă-chĭn *was* years old when he began t

hear

No. 03671x. **Fine Grain Morocco** leather, overlapping cover, leather lined to edge, silk round corners, red uncedges, silk

A UNIQUE GIFT BIBLE

With Basket Weave Binding

The Antique brown calf leather binding has a basket-weave grain, and button clasp. Has overlapping cover, art silk lined, with red under gold edges. With references. Printed on Oxford India paper. *Type as Pocket Reference Bible.* $5.50
No. 03255x--------

As No. 03255x, with concordance.
No. 03276x -------- $6.50

Oxford TEACH

Have over 50,000 center column s, 300 double-column pages of up-to-date helps, veniently arranged in alphabetical order. Also 32 full-page illustrations, and an indexed atlas of the Bible with 15 beautifully colored maps of Bible lands.

Easy-to-Read-Edition

Size 7¼ x 5 x 1⅛ inches

Specimen of Type

14 Like sheep they are laid in grave; death shall feed on th

Nos.
04453. **French Morocco** leather, overlapping covers, round corners and red under gold edges. A durable and handsome Bible -------- $4.35

Oxford India Paper Edition

Only one inch thick.

0773x. **French Morocco** leather, overlapping covers, round corners, red under gold edges, headbands and book-mark. A beautiful gift edition ---------- $7.00

RED LETTER Edition

Same size and type as style No. 04453, with same references and helps, but with all the words of Jesus Christ printed in red. White paper edition **No. 05453.** French Morocco leather, overlapping cover, round corners, red under gold edges ---------- $5.00

The Oxford imprint in a Bible guarantees satisfaction

MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary*

DR. E. STANLEY JONES SENDS A MESSAGE.

One can but be amazed at the fresh, forceful, fruitful messages that come rolling like successive waves of the sea from the mind and heart of E. Stanley Jones. He is constantly talking and writing from the pulpit or the platform and thru the press, but he never seems to utter a superfluous word, write a fruitless line or give a meaningless message. This week, October 10th-14th, the Methodists of our country are holding a sesqui-centennial celebration in Baltimore, and, out of the heart of India, Dr. Jones sends, by way of the *New York Christian Advocate,* this message for the Baltimore celebration:

"As I stood in the pulpit of Wesley in the City Road Chapel in London, there came home to me the fact of the two contributions which the Wesleyan Movement gave to the world. One was the fact of Wesley's heart being 'strangely warmed' in the meeting house. The whole movement was founded upon a fact of inner experience of God which transformed and lighted up the whole of life. From that moment all else was secondary to one central thing—a radiant experience of God.

We must continue this line of the succession of the burning heart. The chief business of the Christian Church is to produce th estrange moral and spiritual miracle of conversion. When it has lost its power to do this, it has lost its right to live. If God has raised us up for anything, it is for the perpetuating of this miracle. Methodists of America, look to your marching orders, your commission from God—it includes this central fact. Confused and paralyzed men need this today as never before.

The second great contribution of Wesley was his saying: 'The world is my parish.' There was to be no territorial or racial limitation to his redemption movement.

These two things stand together. One is the experience and the other is the expression. The experience goes to the depths of the individual's need and extends to the need of the earth's last man. Cool either one, and you kill both.

We, your spiritual children across the seas, from many races and from many classes, ask you to hold to Wesley's vision and to re-affirm that the world is still your parish. But let me ask you to put within that word 'world' a deeper content—the world of economic relationships and the world of race and international relationships must be our parish. We must conquer it all for Christ.

If this Sesqui-Centennial means the rekindling of the human heart and the re-direction to its world task, then it will not be a celebration—but a revival."

Sitaphur, India.

IN FOREIGN MISSIONS.

The writer of this letter, a woman missionary in China of the second generation, expresses herself so frankly yet so sanely on conditions both here and there that her comments are passed on to others:

"I am just returning to China from a furlough during which I have had some slight contacts with the home churches. I stayed long enough to hear some of the discussions that have been raised concerning missions as a result of the publication of the Laymen's Report, and to feel a real sympathy for those who have been distressed over the many failures of foreign missions. I have felt my inadequacy day by day. I have felt that the missionaries as a group are inadequate to the work; that our Chinese co-workers are mediocre; that the Chinese Church is too slow in undertaking self-support, too lukewarm to be capable of effective witnessing.

"When I think in large numbers and in general terms I often wonder whether or not our methods are all wrong, and shouldn't be scrapped. But when I turn to my daily task, the many needs, the true loyal friends, the things the Lord has done for us in the days gone by, the countless victories won, the fight that is yet to be won, I feel that it has been of the Lord, and that we have done not what we would like to see done, but what we could do with our own limitations and the materials we had to build with.

"I have been associated in the organization of a women's Bible school and have felt many fears as to the wisdom of carrying on with the failing finances from America and the great financial needs of the students who apply to us. It is not a school which shows up well on the statistics, but we are committed to the cause of preparing women to take their places as Christians in the Church and the home, of teaching them a way of life, of building real Christian character, and I feel we must go on at all costs. During my absence the Chinese teachers have gone through a real period of testing. At a cost to themselves they have taken responsibility, carried on the work, and sacrificed a great deal so that the school might go on. . .

"I feel sure that if you knew how hard it has been for many of the students to come—the persecutions they have suffered at home, the problems of their future when they break with heathendom and take a stand for Christ—you would want the work carried on. Wil you pray for us? The problems are too great for us to solve, but we can go ahead day by day, and trust to our Master to lead us in the right way and establish the work of our hands."—*Presbyterian Banner.*

MISSIONARY OFFERINGS.

WEEK ENDING OCTOBER 6, 1934.

Sunday Schools.

Previously acknowledged since September 1, 1934	$ 249.71
Pleasant Hill, iberty, N. C.	1.70
First Christian, Greensboro, N. C.	12.11
Class No. 7, Shallow Ford, Elon College, N. C.	1.45
Liberty, N. C.	1.00
Damascus, Corapeake, N. C.	1.40
Antioch, Harrisonburg, Va.	8.75
Lanett S. S. Class, Lanett, Ala.	1.00
Sanford, N. C.	1.00
Flint Hill, Star, N. C.	.22
Bethlehem, Suffolk, Va.	3.81
Elk Spur, Fancy Gap, Va.	2.50
Rocky Ford, Fancy Gap, Va.	1.05
Bertie Johnson S. S. Class, Liberty Spring, Suffolk, Va.	3.00
Timber Ridge, High View, W. Va.	2.03
Wakefield, Va.	2.48
Dendron, Va.	5.30
Ramseur, N. C.	3.70
Damascus, Chapel Hill, N. C.	1.00
Spring Hill, Waverly, Va.	.98
Fuller's Chapel, Henderson, N. C.	3.87
Fuller's Chapel, Henderson, N. C.	3.60
Total	311.66

Individuals and Churches.

Previously acknowledged since September 1, 1934	50.27
Liberty (Vance), Henderson, N. C.	3.50
Mrs. R. W. Isley, McLeansville, N. C.	3.00
Total	56.77

Specials.

Previously acknowledged since September 1, 1934	49.78
Pleasant Hill C. E. Society, Liberty, N. C.	.75
Franklinton, N. C.	26.00
Total	76.53

Coin Card Offering.

Previously acknowledged since September 1, 1934	8.00
Liberty (Vance) S. S. Classes, Henderson, N. C.	2.00
Fullers Chapel S. S., Henderson, N. C.	3.10
Total	13.10

Summary.

Previously acknowledged since September 1, 1934	357.76
Total offerings, week ending Oct. 6, 1934	100.30
Total to date	$ 458.06

J. O. Atkinson, *Sec'y.*

A BRIDGE BUILDER.

By Miss D. P. Cushing, *News Editor.*

"Sometimes those of us who are in educational work are tempted to feel that teaching is pretty much a matter of routine, of drilling in tenses and number, in articles and punctuation, but when you can return after your summer vacation to nearly nine hundred smiling, active girls, you are thankful that you have been placed where you can help mold lives and can do your bit toward building the bridge of international understanding and friendship," says Miss Edith Curtis, teacher in Baika Jr. College, Osaka, Japan.

Helping build the bridge of international understanding and friendship is a particularly needy work in these days and through her duties as a teacher, Miss Curtis comes very close to the youth of Japan, which she states, has an awakening interest in social problems. There is a new attitude shown which a recent graduate of Baika Junior College expresses in the statement, "In the old days students would do what they were told without question, now when they are told to do something they ask why and if the teacher does not answer, they ask why again."

Coming from a family in which the missionary spirit has been strong for many generations, Miss Curtis, who was born in Alabama, is the daughter and granddaughter of missionaries. Her grandfather was a home missionary in Wisconsin and two uncles were missionaries among the negroes of the South. Three Curtises have been missionaries of the American Board in Japan and Mexico. Miss Curtis was taken to Japan when only a few months old, and lived in Sendai and Sopporo. She came home to America for her higher education, living in Oberlin, Ohio, while attending the high school and later the college. She also studied for one year each at the Oberlin Conservatory of Music and Lake Erie Conservatory.

In 1911 Miss Curtis went to Japan under the American Board to do evangelistic work in Niigata. For many years now she has been stationed in Osaka and has taught in the Baika Girls' School, which is a private Christian school with which the mission cooperates by giving the services of two teachers. She has extra curricula activities in Y. W. C. A., C. E. and Sunday School.

A Story for the Children

A BAG OF SALT.

Stanton was late getting home from school. There were so many interesting things to see that he forgot the days were getting shorter and he must hurry. There was the little flock of birds feeding in a sheltered spot where he had scattered grain on the way to school. There was the gray squirrel whose home he had beeen trying to discover for weeks. Only an hour ago he had found it in the old walnut tree.

Suddenly Stanton remembered that Sister Anne had promised to make coconut fudge after supper, and he started for the house on the run.

Anne met him at the kitchen door. "Did you bring the salt, Stanton?" she asked. "We're going to have baked potatoes for supper, but there isn't any salt to eat on them."

Stanton hung his head. "Oh, I forgot to stop at the store," he faltered. "And mother said she'd need the salt early in the morning for her butter, too. I'm sorry. I'll run over to Jimmy's and borrow a bit."

"Not until after supper," answered Anne. "It's all ready, so we'll have to get along without the salt."

There was orange shortcake for supper, and Stanton liked orange shortcake, so he didn't hurry about leaving the table. When he did get up, he noticed that it would soon be dark. Hurrying into the pantry, he picked up the first bag he saw and five minutes later he was running across the back lawn.

The snow that had fallen early in the week had melted a little, then frozen, and Stanton's shoes made a loud, crunchy noise as he hurried down the lane, across the bridge over Mile Brook, then up the long hill to Jimmy's house.

Jimmy had a new puzzle, and Stanton stopped to try his luck at putting it together. When he finally started for home it was really dark except for the stars shining overhead. Stanton wished that he had remembered to get the salt at the store in town instead of having to borrow it of Jimmy's mother.

"I guess I'll go through the south pasture then I won't have to cross the brook again," Stanton said to himself. "It'll take longer but I don't like to go past all those juniper trees at night." So he climbed the fence into the south pasture. Soon his shoes were again making that crunchy noise on the crusted snow.

Suddenly Stanton stopped stockstill and listened. What was that noise behind him? Some one must be following him. He could hear feet on the snow. Perhaps it would be safer to run.

So Stanton started to run, but the snow was slippery in places, and he came very near falling flat on his back. He couldn't hear the feet so plainly now, but he didn't dare look behind him to see whose feet they were. And he didn't want to call for Jimmy to help, for Jimmy would think he was a "fraid cat."

Three minutes passed. Then a sudden thought caused Stanton to stop in the middle of the pasture. Why, Jimmy might have forgotten something important he wanted to tell him and be trying to overtake him now. He would think he was running away from him. He guessed he'd better call back to him, after all.

So Stanton put his hands to his mouth and shouted, "Whoo-oo! Who--oo! Jimmy, are you there?" But no one answered, so Stanton trudged on for five minutes more. Then came the sound of feet on the snow, louder than ever this time. What should he do?

Stanton wanted to scream, but he didn't. Instead, he thought of the little song his class had sung so many times, "God will take care of you through the night." It was night now, and up from Stanton's heart went a little prayer that God would take care of him. Then he noticed that the stars looked friendly and he felt better. He was almost at the end of the pasture. If only the feet making that crunchy noise on the snow didn't come too near! If he only dared look around and see whose feet they were! Why, he did dare. He would look right now.

And Stanton looked. A moment later he broke into a merry laugh; for there, only a dozen rods away from him, were Snowball and Molly and Trude and Wooly, Jimmy's father's sheep. All at once Stanton realized that his bag of salt had grown very light, and, feeling of it, he found a small hole. The salt had gone slowly through this, and the sheep had smelled it and followed him.

But how did they get into the south pasture? Did he leave the gate to anything open? It was bad enough to make father and mother and Anne eat their baked potatoes without salt without being to blame for this too. And how was he going to get the sheep home? Was there enough salt left to tempt them?

Stanton had sometimes helped Jimmy salt the sheep, so now he scraped what salt he could from the bag and started back. "Co'day! Co'day! Co'day!" he called, and Snowball and Molly and Trude and Wooly followed him. Halfway across the south pasture Jimmy came hurrying to meet him.

"Oh, Stanton, you're a good friend to bring the sheep home," he exclaimed. "We turned them into the long shed just before supper, and I forgot to fasten the gate. I was scared for fear they'd get into the road. Thanks a lot. But how did you ever do it?"

"With the little bit of salt that was left in my bag," answered Stanton. Then he went on to explain about the hole. "I guess I'll have to borrow a little more salt for the butter," he said soberly. "Next time I'll remember a lot of things I forgot tonight."

"Guess I'll remember some things too," returned Jimmy. "I'm thankful the sheep are all safe."—*Alice Annette Larkin in Zion's Herald.*

NEWS ITEMS OF SOCIETIES.

The Young People's Missionary Society of Cypress Chapel have ended a most successful year under the leadership of Mr. B. B. Franklin. Ten new members were enrolled during the year which shows a society of growth. They held regular meetings each month and gave two lawn parties. At the October meeting the new officers will be installed with appropriate exercises and the work for the new year will be planned. One of their plans is to divide the society into two groups in a special drive or contest for new members.

The Junior Missionary Society of the Bethlehem church has met all the requirements of the Conference this year. The year began with Mrs. R. E. Brittle as superintendent and under her leadership the society grew in numbers and interest. She loved the work but God in His infinite wisdom saw fit to call her home on July 10, and her husband, the Rev. R. E. Brittle took up the work where she left off and continued with them to the end of the year. The mission study book, "The African Bush" was studied and the increase in membership and gifts was made. This society is known as a very active and important factor in the church life of Bethlehem. They hold their meetings each second Sunday during the Sunday School hour.

The Junior Missionary Society at Liberty Springs has had a good year under the leadership of Mrs. J. L. Byrd, Superintendent.

They used the mission study book on Africa; held several socials which helped them to reach their apportionment and have had a gain in membership and gifts.

Their plans are already laid for bigger and better things next year. MRS. W. M. JAY.

MISSION BOOKS.

For our Women's Missionary Societies, Mrs. W. H. Carroll recommends the following book for the devotional study for this year: "The Ministering Master." This book presents studies in the Gospel of Mark. It was prepared by a Committee of three women. It may be purchased from the Committee on Woman's Work, Henry Grady Building, Atlanta, Georgia, for twenty-five cents.

It is very important that the devotional leader's book be chosen with much care as the devotional program is a very vital part of the missionary program of our societies. Mrs. Carroll is kind enough to give her time to the selection of a book and all of our ladies will do well to profit by her experience in Bible study in the selection of this wonderful little book.

JEWELL T. VANCLEAVE.

SUBSCRIBERS TO THE CHRISTIAN SUN

These Pens are of standard make, and will give good service. If you are in need of a Fountain Pen, order from us. Postage paid and Pens guaranteed by the manufacturer.

MEN'S PENS—Capitol, $2.00; Mercantile, $2.50; Cardinal, $3.00. LADIES' PENS, $2.00.

COMBINATION OFFER—To a new subscriber or for renewal, $2.50, either Gentleman's (Capitol) Pen or Ladies' Pen, with guarantee of manufacturer. And to "Sun" subscribers, not in arrears, any Pen at one-fourth off. Address:

THE CHRISTIAN SUN, - - 1536 EAST BROAD STREET, - - RICHMOND, VIRGINIA

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

Rev. F. C. Lester, *Editor*, 505 S. Main St., Norfolk, Va.

"THE GREEN PASTURES."

A hope of years was realized recently when I saw "The Green Pastures." For six hundred and forty consecutive times this 1930 Pulitzer prize play of Marc Connelly's was presented in New York City. It ran one hundred and sixty times in Chicago. Recently it was in Norfolk two days.

It is an unusual production, but artistically done. Several things jar one's sedate sense of propriety, but there is so much reverence and beauty that one feels elated. Most of us have never thought of God "the Lawd" having an office in heaven, and walking on earth as a human being. It is quite shocking to see a man walk on the stage and be called "the Lawd." We never think of Heaven having a Sunday school picnic, or of "the Lawd" smoking a "ten-cent ceegar."

The plot is quite simple. A poorly educated negro Sunday school superintendent is teaching a group of pickaninnies of the deep South concerning the mysteries of Genesis. He tells some things, but most of the stories from the creation to Jesus are acted on the stage.

God tries an experiment in making the earth and man. All goes well except man. Adam eats forbidden fruit; Cain kills his brother; the land of Nod goes wild and everybody does so badly that God decides to destroy the whole group except Noah and his family who find refuge in the Ark. Even Noah argues for his liquor and gets drunk.

Down in Egypt God hears the cry of Israel and sends Moses to deliver them. It is dramatic and beautiful to see Moses outwit Pharoah, and lead Israel towards the land of promise. When the army moves across the Jordan where the old leader could not go, God put his arm around Moses and led him into the hill from which he never returned.

The Babylonian scene is pathetic. Israel has lost God and does not know it. For four hundred years He does not come down to earth. Then the people call, and call, and call until "the Lawd" says, "Well, I will come down, but I ain't promising nothing."

The closing scene shows "the Lawd" greatly depressed. The Prophet Hosea has learned love and sacrifice through his personal experiences with an unfaithful wife. The wickedness of the world lies heavily on the heart of God. The angels try to cheer Him, but can find no way to do it. Then off stage is heard voices. One says, "That cross is too heavy for one to carry." "The Lawd" rises, listens, and smiles as he says, "Yes, it is too heavy for one to carry." Here the story ends as God finds His happiness in helping man carry his cross.

In "The Green Pastures" God is a bit too human, but we make Him too remote, too far from human experience. In the simple experiences He should be our friend and helper. The shepherd Psalmist evidently thought of Him as near when he said, "He maketh me to lie down in green pastures."

A YOUNG PEOPLE'S INSTITUTE.

The Youth Fellowship of Eastern Virginia is planning an Institute for young people and their leaders to be held at Suffolk, Virginia, on Sunday afternoon, October 21st.

The meeting will open at 2 o'clock with a worship service led by a young person. Mr. Robert Speight, president of the Fellowship, will give a short talk on the purpose of young people's work. This will be followed by presentation of young people's work by department superintendents, which in turn, will be followed by a discussion period. The closing service will be led by Dr. John G. Truitt, and the meeting will adjourn at 5 o'clock.

Miss Dora Martin of South Norfolk, superintendent of devotional life, will present information concerning the "Morning Watch," quiet hour and daily devotions, as well as material for public worship services. Miss Louise Pittman of Wakefield, superintendent of service (Missions), will give information concerning missionary work in Sunday School classes, Christian Endeavor societies and missionary societies and will also present misionary materials and materials for stewardship.

The superintendent of moral standards, Miss Lillye Holland of Holland, will give information concerning Christian ideals, citizenship, temperance, and such like. Information concerning training schools, the Elon Summer School, study classes, correspondence courses and such like will be presented by Miss Lottie Mae Cross of Suffolk, who is superintendent of leadership training. Miss Evelyn Richardson of Waverly, superintendent of publications is now in Florida but the work of her department will be presented by someone else who will tell of the literature available for all phases of young people's work.

The young people's missionary conference is to be represented and information concerning the work of that conference presented. Mrs. W. B. Williams, secretary for Christian Endeavor in the Eastern Virginia Conference is expected to present Christian Endeavor information.

All pastors, superintendents of Sunday schools, superintendents of young people's departments, teachers of young people's classes, officers of Christian Endeavor and missionary societies, and all others interested in young people's work are cordially invited and urged to be present for this institute work which is intended to aid workers in their tasks during the coming year.

HOW MAY WE HELP PUT THE SPIRIT OF CHRIST INTO ECONOMIC LIFE?

Christian Endeavor Topic for Oct. 21, 1934.

Worship Program.

Instrumental Prelude: "Where Cross the Crowded Ways of Life."

Hymn: "God of the Earth, the Sea, the Sky."

Prayer:

"Jesus, thou divine Companion,
By thy lowly human birth
Thou hast come to join the workers,
Burden bearers of the earth.
Thou, the Carpenter of Nazareth,
Toiling for thy daily food,
By thy patience and thy courage,
Thou hast taught us toil is good.

"Every task, however simple,
Sets the soul that does it free;
Every deed of love and kindness
Done to man is done to thee.
Jesus, thou divine Companion,
Help us all to work our best;
Bless us in our daily labor,
Lead us to our Sabbath rest."

Henry Van Dyke. (Cprt. Chas. Scribner's Sons.)

Scripture: Matt. 20:25-28.

Hymn: "Lead On, O King Eternal."

Reader: "The Man With the Hoe." (Written by Edwin Markham after seeing Millet's painting.)

Speaker: "How May We Help Put the Spirit of Christ Into Economic Life?"

Hymn: "All Hail the Power of Jesus' Name."

Discussion.

"What would Jesus do?" This is the measuring rod by which the Christian must approach the problem of bettering our economic life. "Oh, but Jesus' way is not practical! It would never work in our modern life!" says someone. Has Jesus' way ever been tried? Certainly not in its entirety; yet it is curious, looking back over history, to see how often the ideals of Christ have worked out to be entirely practical. For evample, take the matter of honesty. In the early days of barter and trade, the buyer was told to "Beware!" and the business man who could put over a shrewd deal was looked upon as a coming leader. But today a reputable business concern leans over backward in giving the public the full advertised measure, in making its goods exactly as announced. Why? Because honesty in business means getting the confidence of the buying public . . . which is good business.

Maybe sometime we will find out too that Jesus' policy of looking out for the other fellow as well as ourselves, of showing mercy to the weak and poor is also good business! But that is not the reason that Jesus advocated kindness to all peoples. Kindness works both ways; it helps the other fellow, and it helps us too. For what you are inside is the measure of your happiness and success in living.

The golden rule in business. Development of a code of ethics which is not all "grab"—grabbing for me and my son John and for my company or my country—is the first necessity of a Christian economic system. Without this background, no system of business control can be socially successful.

Bible helps in building a code of business ethics. The Bible is a wise book. It holds within its covers the accumulated wisdom of many men who have lived and suffered, even as we do. Let us look to see what advice these men of God can give us:

A spirit of mercy. Luke 6:36.
A spirit of fairness. Prov. 24:29.
A spirit of sympathy. Deut. 24:15.
A spirit of brotherliness. Col. 3:12-14.
A spirit of service. Matt. 23:11.
A spirit of honesty. Ps. 24:1-5.

1. Can a man make a million dollars legitimately? How large a profit can a Christian make with a clean conscience? When a man has made his million has he any right to a larger profit, or should future profits be shared? If so, by whom? By his employees? By the buying public? Should his children be allowed to inherit over $1,000,000?

2. Do employers, as a class, keep the golden rule? Do working men, i. e. unions? Do either the employers or laborers take the good of the community at large into consideration? What is the Christian attitude toward labor troubles? Can one be a Christian business man or woman under the present economic set-up?

3. Have we any concern with the welfare of Germany, England, China? How may the misfortunes of these countries injure us? What has the world war to do with the unemployment situation in America today?

Adapted from "Christian Endeavor World."

Sunday School Lesson

By Rev. H. S. Hardcastle.

THE CHRISTIAN AND HIS BIBLE.

Lesson II—October 14, 1934.

Golden Text: *"Oh, how I love Thy law! It is my meditation all the day."*—Ps. 119:97.

Lesson Text: Acts 8:26-39. Also Psalms 119:41-48..

The lesson is designed to teach the Christian something about his Bible. It also teaches the importance of personal work. Both of these lessons are greatly needed in our day, when there is so little devotional work study of the Bible, and so little consistent personal work done by professing Christians.

The Voice of God.

"And the angel of the Lord spake unto Phillip." God speaks through common-sense, through judgment, through circumstances, through conscience, through the advice of others, in a hundred ways. But God also speaks directly to men by His Spirit. There come those inner promptings, those definite impressions, those "hunches" if they may be called that, that are nothing less than the voice of God speaking directly to the soul of man. Angels in the sense of messengers still speak to men today. And woe unto the man whose soul is so hardened that he does not hear, or whose will is so stubborn that he does not obey.

The Value of the Individual.

"Go toward the south . . . . which is the desert." Philip was in the midst of a great revival. Great things were taking place in Samaria and God was working mightily on the hearts of men and women. In the midst of this comes the command to leave it all and to go down to the "sticks," to the place which was desert. It seemed like a wild-goose chase. And what was worse Philip was not told what he would find there, or whether he would find anything there. He was simply told to go and he went.

The Vindication of Faith.

"And he went; and behold, a man of Ethiopia, an eunuch of great authority under Candace, queen of the Ethiopians, who had charge of all her treasure." God does not send men on fool's errands or up blind alleys. In this most unexpected, out-of-the-way place Philip found a man whose mind and heart were already prepared for him, although neither of the men involved knew it. If God speaks to us and tells us to do something, no matter how foolish or mystic it seems, we had better do it. And whenever and wherever we obey by faith He will vindicate our faith.

Taking Religion Seriously.

"And had come to Jerusalem to worship." It was a long, expensive, troublesome, even tiresome trip, from Ethiopia to Jerusalem. But this man of high authority had taken the time and the trouble to go all the way to Jerusalem to worship. He took his religion seriously. He felt that worship meant something in life. He felt that it had a claim upon his busy time and his influential life. This man is a rebuke to so many people today, professing Christians who do not take the trouble even to walk across the street to go to services of worship, or who do not put themselves to any trouble to go to church. Nor do they seem to care whether their children go to Sunday school—to say nothing of church. Our nation needs a genuine revival of church-going. Churches would take on new life if the members took their vows seriously and went to services of worship.

Seeking—Finding—Obeying.

The man had not only gone to worship; he had kept the high mood of worship as he returned. All too often we return from a service of worship to the Sunday newspaper, to gossip, some of it malicious, at the dinner table, or at an afternoon of worldly amusement and all the value of the morning worship is lost or dissipated. How much richer the lives of men and women would be if they would spend Sunday wisely.

The man was using his spare time. He might have idled away his time on the long journey homeward, but instead he read his Bible. People say that they do not have time to read their Bibles in these busy days. As a matter of fact the average person wastes enough time to read large sections of the Bible. If men and women and young people would use their spare moments they could gain a mastery of the Bible. A great educator has inspired thousands to get a sound knowledge of the world's great classics by his system of reading "Fifteen Minutes A Day."

The man had an open mind and a sincere heart. He had some light but he wanted more light. And because he followed the light that he had he had more light. Because he obeyed what he knew he came to know more. Because he put himself in harmony with the Book that centers in Christ he came eventually to know and to have Christ.

At That Same Scripture and Preached Christ.

Philip began where the man was and led him to Christ. The Scripture centers in Christ. He gives it its complete meaning. Prophecy found its fulfillment in Christ. He is its inspiration and its fulfillment.

If Thou Believest With All Thine Heart.

There is a place in Chrisitanity for the head. Jesus did not put a premium on ignorance. Indeed Jesus has been the Great Emancipator of the human mind, and His gospel has always tried to strike the shackles of ignorance from the mind of man. But there is a place for the heart in Christianity. It is something more than correct and calculating intellectual belief. It is a matter of the loving heart as well as the believing head. It is primarily a matter of trusting Someone rather than believing something. Let knowledge grow from more to more, said the poet, but let reverence also have its place, and simple trust, and loving obedience.

On His Way Rejoicing.

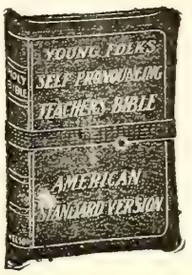
The words could refer to Philip. To have led someone into a personal experience of Christ—there is no joy that compares with that. Or to find Christ, to come into a personal experience of Him that is life's highest joy, and the eunuch had this as he went his way.

Life goes and comes not; so I thought and said
Joy ebbs, but flows not; how shall I secure
The joy that never ebbs, the life that ne'er
Departs, abiding like the constant sky
Or everlasting hills? I must be filled
Out of a fountain which is always full;
So shall my life be life indeed, my joy
Be deep and tideless. Poor, I knit myself
To the eternal treasure; weak, I bind myself
To the eternal strength; imperfect, I
Put on Divine perfection; steeped in evil,
I clasp the eternal goodness; sad and empty,
I claim the fulness and the joy which from
The heaven of heavens have visited this earth,
That men might be as God, and earth as heaven.

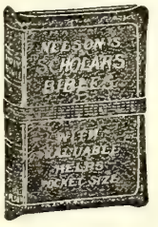
—*Horatius Bonar.*

AMERICAN STANDARD BIBLES.

Authorized and Edited by American Revision Committee, and Published by Thomas Nelson & Sons.



These Bibles contain the Concise Bible Dictionary which forms the helps to these Teachers' Bibles. It supplies ,in the most condensed and convenient form, all the latest information about the Bible, its writers, its language, the various versions, complete chronology, life of Christ, with harmony of the Gospels, life and travels of St. Paul, etc. The illustrations are reproduced from recent photographs, and truly illustrate the articles. The Combined Concordance is entirely new, and has been made expressly for the American Standard Version. It combines with the Concordance, Subject-Index, Scripture Proper Names, etc. The 12 Maps have been carefully revised and are beautifully colored. In making orders, give the number and price.



135—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold. $3.00

India Paper Edition, Only 16-16 of an inch thick.

. 133X—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold, $4.00

SUNDAY SCHOOL SCHOLARS' BIBLE.

Especially made up for gift or reward Bibles for Sunday School scholars, containing a special series of very practical and useful helps and Bible Questions and Answers, etc. Printed on fine white Bible paper; ruby type; pocket size, 3¾x5⅜ inches, and 1 inch thick, with 31 full-page illustrations in sepia. All bindings are black.

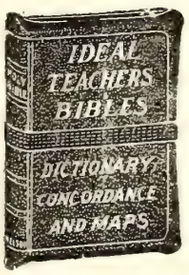
Ruby Type, Size 3¾x5⅜ Inches, and 1 Inch Thick.

65—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on side and back in pure gold; 6 colored maps $2.50

AUTHORIZED VERSION.

RED LETTER TEACHERS' BIBLES.

Brevier Type (8 vo.), Self-Pronouncing, Size 5⅜x8½ Inches and 1⅜ Inches Thick.



Containing the Bible, with full references. The words of Christ in the New Testament are printed in red; other parts of the book are printed in black. With Concise Bible Dictionary, combined Concordance, and 12 indexed maps.

7852—Genuine Leather, Lavant grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold $4.75

RED-LETTER EDITION.

With All the Words of Christ in the New Testament Printed in Red.

1282—Genuine Leather, Morocco grain, divinity circuit round corners, red under gold edges, register and headbands; title stamped on side and back in pure gold $3.25

60—Bound in Cloth, stiff covers, square corners, red edges, Sunday School Scholars' Bible, stamped in pure gold on cover, no illustrations; special book for Sunday Schools 95c

Any of the above Bibles sent postpaid. Address

THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

FAMILY ALTAR

Conducted by H. E. Rountree
One of our Chaplains in the U. S. Navy

MONDAY.

Self-denial Prerequisite to Christian Living.

"If any man would come after me, let him deny himself and take up his cross and follow me."—Mark 8:34.

He who is not self-denying is selfish, and the gratification of his own desires is the constant objective of the selfish. He who lives this way loses his soul, for soulfulness is always looking out for the good of others. "What doth it profit a man if he gain the whole world and lose his own soul?"

So Jesus tells us that denying one's self is the only secret of knowing the riches of life. He tells us that forgiveness and redemption is perfected only through self-sacrifice, and through a willingness to take up one's own crosses and go on.

What Jesus tells us is a mere statement of truth. Everything works on the same principle. One cannot accomplish anything without a lot of self-denial and the willingness to bear the brunt of hardships which may be necessary to bear in order to achieve the goal.

To Jesus, self-sacrifice was never a penalty for anything. It was a path to glory and to a greater life. He called men to sacrifice, not to discipline them but to free them and to set in motion the love powers of humanity. He had no pleasure in reducing one to a miserable remnant, but He sought to lead them into the larger conceptions of life and a deeper enjoyment of their possibilities. "He that loseth his life shall find it."

Prayer—Our Father, we would forget ourselves and follow Thee literally. Make us witnesses for Thee to men, and make us ministers of thine for others.—*Amen.*

TUESDAY.

The Lord's Kindness.

"The mountains shall depart, and the hills be removed, but my kingdom shall not depart from thee."—Isa. 54:10.

The Lord hath assured us that heaven and earth may pass away but His word shall not pass away.

We are in the habit of thinking of God in terms more meaningful than mere kindness. However, this is one angle of Him that humanizes Him in a way that makes Christian living possible and His personality a reality.

As seen in His Son, our Saviour, He is tender hearted and forgiving; helping the weak and giving unto them that ask; going about doing good; restoring those at fault; bearing the burdens of His children; loving enemies; and the love of kindness always on His tongue.

We are assured that if this injunction is obeyed, "our record shall be great, and we shall be sons of the most high; for He is kind toward even the unthankful and the evil."—Luke 6:35.

Prayer—Our Father, rise Thou, today, in our lives as the sun of righteousness and give healings to our souls, and lead us in a way that is diligent in service, wherein we may show ourselves approved of Thee a workman that needeth not to be ashamed. This we ask for Jesus' sake. —*Amen.*

WEDNESDAY.

Truth.

"The truth shall make you free."—Jno. 8:32.

The desire for truth is the beginning of the upward spiritual climb. We might also call it the end of that climb. It is something which leads us in the true road. It is the excellence of the Lord which He said could be had for the "hungering and thirsting" for it. It is the condition of seeing and doing the kingdom. It is something which is revealed to all those who strain for it. Heavenly aspirations, earnest desires for goodness, the lift of the soul toward Christ, the desire to know the best way and live the best way, willingness to obey our best thoughts, the cheerful resolution to do that which seems kindest, truest, justest, purest, noblest—that is the life which opens the eyes as truth is sought, for God assuredly reveals truth to each in due time; that is the life which catches the light, and that is the man who finds perfect freedom.

Prayer—

"Truth, be more precious to me than the eyes
Of happy love; burn hotter in my throat
Then passion; and possess me like my pride;
More sweet than Freedom; more desired than joy
More sacred than the passing of a friend."

Amen.

THURSDAY.

Victory in Defeat.

"All things work together for good to them that love God."—Rom. 8:28.

"Whom the Lord loveth he chasteneth. And scourgeth every son whom he receiveth."—Heb. 12:6.

"Defeat may serve as well as victory
To shake the soul and let the glory out.
When the great oak is straining in the wind,
The boughs drink in new beauty, and the trunk
Sends down a deeper root on the window side.
Only the soul that knows the mighty grief
Can know the mighty rapture. Sorrows come
To stretch out spaces in the heart for joy."

Edwin Markham.

Prayer—Unto Thee, O Lord, do we lift up our souls in penitence for all our complaining. Be Thou in us the courage of our lives that good may come of evil in our days. In Christ's name we ask it.—*Amen.*

FRIDAY.

He Is My Father.

"When ye pray, say, "Our Father.' "—Matt. 6:9.

Christ taught us to call God "Father." This elevates the whole idea of prayer. It quickens and purifies all our entreaties and resolutions. It transcends all blessings of heaven. It brings God to our level wherein He communicates His own life in fulness to us, and He gives unto His children His own contentment and repose of soul.

Prayer—

Be thou the well, Lord, by which I die and rest;
Be thou my tree of life, my garden ground;
Be thou my home, my fire, my chamber blest,
My book of wisdom loved of all the best;
Oh, be my friend, each day still never found,
As the eternal days and nights go round.
Nay, nay—Thou art my God, in whom all loves are bound.—*Amen.*

Geo. MacDonald.

SATURDAY.

What Ears Are For.

"He that hath an ear, let him hear what the spirit saith to the churches."—Rev. 2:18-29.

This refrain in the Book of Revelation is worth our most careful consideration. We count it a disgrace when it is said of us that we have "no ear for music"; but what if it is truthfully said of us that have no ear for the voice of the Spirit of God? In Boston it is regarded almost as an act of religion to attend one of the superb Symphony concerts; but what if the great choir of angels around the Throne is singing, and we will not listen to it?

The Spirit has glorious things to say to the churches all the time—things more wonderful than we can imagine, words of exhaustless power, of surpassing charm, of exquisite beauty. Shall we be deaf to them all? Shall the churches, so far as we are concerned, have no ear for it all? Shall we, who should be the churches of God, turn away from the Voice of the Spirit?

Prayer—Speak to us, Lord, and teach us. Comfort us and guide us. Command us and warn us. Speak to Thy church, O God, and we will hear.—*Amen.*

Amos R. Wells.

SUNDAY.

Whatsoever.

"Whatsoever a man soweth, that shall he also reap."—Gal. 6:1-10.

The Bible "whatsoevers" are an arresting and varied group of sentences, and prominent among them is this "whatsoever" of sowing and reaping.

We are slow to think that it means just what it says and all that it says. We make exceptions. As to most sins, the sins that do not specially tempt us, that are repulsive to us, that do not particularly appeal to our natures, we readily agree that such sowing of bad seeds means a harvest of evil. But when we like the seed-sowing, we take it for granted, in a blind obstinate way, that we shall be pleased with the harvest.

But God's "whatsoevers" admit of no exception. Bad seed means invariably a crop of weeds. They may please the eye—what is more beautiful than a field of thistles in full bloom?—but the end is ruin to the field of our soul. There is no joy in such a harvest.

Prayer—Save us, O God, from our self-chosen dooms. May we enter, O God, into the glad wisdom of Thy whatsoevers. May we remember that Thy plan for Thy children is for eternity.—*Amen.*

Amos R. Wells.

A PRAYER FOR COURAGE.

"God make me brave for life,
Oh, braver than this!
Let me straighten after pain
As a tree straightens after rain,
Shining and lovely again."

"God make me brave for life.
Much braver than this!
As the blown grass lifts let me rise
From sorrow with quiet eyes,
Knowing thy way is wise.

"God make me brave. Life brings
Such blinding things,
Help me to keep my sight,
Help me to see aright
That out of the dark comes light." *Amen.*

Grace Hall Crowell.

THE CHRISTIAN SUN'S PULPIT

Rev. John G. Truitt, D. D., *Pastor.*

THE POWERFUL CHURCH.

By John G. Truitt.

"And Jesus entered into the temple of God."—Matt. 21:12.

This morning I talked to you about the powerful Saviour. This evening I shall talk about the powerful church. We need a powerful church, just as we saw this morning that we need a powerful Saviour. We need a church that will tower above, like a lighthouse, the tempest, large or small that may beat about it. We need a great church into which we may come for life-giving, problem solving contact with the infinite God. As we wish our pastor to be in the very finest sense a priest of God for the people, we wish our church to be in the very finest sense an altar of God for the community.

By a powerful church it is not necessarily meant that it must be a rich church so far as material values go; nor a church great in political power; nor prominent in social circles. I cannot believe, however, that simply because a church is beautiful, spacious, and well-equipped that it is wicked any more than a fertile valley or a beautiful sunset is damned. A church is not necessarily a powerful church because it has a large and cultured membership. These things are incidental, and are not in themselves a hinderance. Properly consecrated and devoted to God they are a help,—a mighty help.

A church without Jesus is weak. Let us look at our scripture lesson, and see what we find. I remember when in college a class in geology. The professor was giving a test, and his one question was, having previously laid a stone in each of our hands, What do you see? You have fifty minutes to write it down. How often I find myself turning to that same method when I look at a bit of scripture. Let us look at our lesson.

1. *I see a temple without Jesus.* There on that lofty Jerusalem hill is the magnificent temple, with all its marvelous history, and its matchless furnishings, but inside is no Saviour. The prophets of the soul. They look for things with which to fill their earthly coffers, rather than values with which to fill their heavenly treasuries.

2. *I see a temple without prayer.* Oh! I am aware that there were ever humble people who walked into that great old temple for proper purposes, and there are exceptions of course, but Jesus himself said: It is written, My house shall be called the house of prayer; but you have made it a den of thieves. So then before Jesus came, prayer had gone. Is it a church—a powerful church? Is it a praying church? Not only is it a praying church, but is its altar an altar to which men, women and youths delight to come in the hour of triumph as well as trial?

3. *I see a temple without 'wonderful works.'* After Jesus came into the temple the "chief priests and scribes saw the wonderful things which he did." But before Jesus entered the temple nothing wonderful, or unusual was going on. It was the same old service, as uninviting as could possibly be imagined. A powerful church will certainly have something miraculous going on within it. Great changes will come to pass in the depths of men's souls. Lives will be changed. Personalities will be enriched. Visions will be enlarged. Inspiration will be caught. Goodness will get a hold on folks like a bright sunshine of love. Something happens. A church without Jesus is lifeless, and lacking in mighty works.

4. *I see a temple without children.* On this rainy Sunday night I thank God for the children in this congregation. Something is lacking in a church into which children do not delight to come. Men are too absorbed with the sale, rather than the soul. The minister may be thinking too much about the sermon he has to offer, rather than the salvation God has to offer in Christ Jesus! Children love Jesus. Let the minister present him, and the parents be willing, yea, anxious, for their children to keep his company and something will happen in the church. How the children followed Jesus into the temple! When he had pushed open its great doors the children rushed in around him. When the priests and scribes condemned and abused him they sang his hosannas! The temple without children was a temple without song! I do not read in this lesson anything about any singing until Jesus and the children filled that old temple floor!

The powerful church will be a church which gives its children and youth a central place in its program. What thousands of dollars you have spent in this great old church for the sake of your children! You are giving them first place in your gifts, give them first place in your prayers and your practices,—your daily thinking and living,—in your homes, in your work, in your play, in your plans. A man cannot be mean, and little and really honor and love his children. A Sunday school teacher cannot be derelict of his, or her duty, and really respect the folks that attend the class. A powerful church must have a powerful love for its children.

5. *I see a temple without the lame, and blind.* And this completes its emptiness. It would be mighty fine to have no lame, and blind in a church if there were no lame, and blind in the community; but as long as the lame and blind are in the community something is wrong with the reach of the church if they are not in the church. It pierces my soul to see members of good, and well-equipped churches, turning into humble store-rooms on back streets, and other improvised places of worship seeking God. God can be found in the humblest places,—and that is just the point,—may He grant that ours may be an humble place, although well equipped and well appointed. I glory in those institutions which make it their program to go out into the highways, and byways, and bring them in. They have their mission, and please God, a mighty one; but I do not wish anyone, however poor, or blind, or lame, or lost, to feel that when the doors of this great old church swing open that they do not swing open for them. "Jesus entered into the temple of God . . . and the blind, and the lame came to him in the temple, and he healed them." And it is the united prayer of the people who worship here that Jesus may ever enter, and that in here he may have the opportunity to minister to the poor and the needy, the lame and the blind, the lost and forgotten man, just as long as there are such to be found.

A church into which Jesus enters is strong. On the selfsame lofty heights in Jerusalem I see a temple in which Jesus is. And that temple is a temple out of which evil is driven. Evil practices, and unrighteous oppression fall back before the strong hand of Jesus, as death-germs are driven back by the bright and burning sun. How they fall back before Jesus. That is a powerful church that can bring a searchlight to beat upon the sinning souls of men, and cause them to touch the hem of the garment of God and be healed! Such was the Jerusalem temple with Jesus in it. Such is the church anywhere with Jesus in it.

How we all need that sort of a strong church! We all recognize our sinfulness, our unworthiness; we all come into the presence of God for renewal, for healing, for cleansing, and for strengthening for the duties and opportunities of life. There are individuals here concerned about sons and daughters, fathers here concerned about the problems of life for the whole family, mothers concerned about the spiritual welfare of the children, wives concerned about husbands, and husbands concerned about their wives. If we could only lift the curtain and look deep, deep back into the silent, unseen depths of things just as they are we would find how greatly we need a powerful church that can lift people into the very life-giving presence of God!

God does enter into his temples. He still has the power. And our hearts never cease their hungerings until they come to know him. May we be helped, and blessed for a real purpose, namely, to open the church to the Christ, and the hopes and hearts of the multitudes!

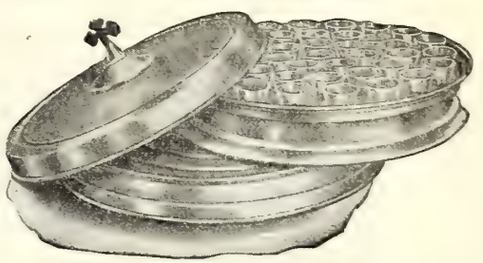
COMMUNION WARE.

Individual Service.

Made in best Silver Plate or Aluminum. Prices low; first-class workmanship and finish.

ALUMINUM.

Aluminum is light in weight, durable, and does not tarnish.



Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses	$7.00
Tray No. 6—Interlocking, with 35 plain glasses	6.75
Tray No. 10—Interlocking, with 30 plain glasses	6.50
Base No. 50-A—Fits Trays 2, 6, or 10	2.25
Cover No. 50-A—Fits Trays 2, 6, or 10	2.25
Bread Plate No. 1—Narrow rim	1.60

SILVER-PLATED.

The Silver-plated Ware is of the very highest grade and best finish; heavily plated on nickel base.

Tray No. 85—Interlocking only, with 36 glasses	$22.00
Base No. 1—Silver-plated; fits Silver Tray 85	11.00
Cover No. 5—Silver-plated; fits Tray No. 85	16.00

(For Silver Bread Plates, see under No. 90.)

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	$22.00
Base No. 2—Silver-plated; fits Silver Tray 90	16.00
Cover No. 4—Silver-plated; fits Silver Tray 90	14.00

Bread Plate No. 3—Narrow Rim	$ 9.00
Bread Plate No. 4—Broad Rim	9.00
Filler—Silver Lined	6.00

THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

INTEGRATION FOR THE MINISTER.

By RODNEY L. MCQUARY.

(Continued from last week's SUN.)

Another cause which makes it difficult for the minister to live an integrated life is the uncertainty which dogs his faith in the validity of the church for the life of today. No one can be censored for having this chilling doubt creep upon him at times. Faith burns fitfully like a candle in the wind. Protestants of a free sort must pay the price when they depart from the church which carries institutional authority and long continuity as elements of its essence. But where can the socially-minded spirit invest itself to better advantage than in the church? What agency among men is doing more for the coming of the order of better things? When seen at her best as the beloved community the church stands on the highest tableland of idealistic purpose, and conscientious leaders in the church today are grappling fearlessly with the problem of bringing religion down into the practical concerns of everyday living. Imperfect as she may be, the church is still the only institution which envisions for herself the fully-rounded ideal of personal and social welfare. The fact remains that many ministers are not at peace because they have lost something of their pristine faith in the validity of the church's missions. Others—and of these there are not a few—fall short of integration because they are torn by a conflict between conscience and conduct. They think they see "the way out." They recognize the demands which the Christ-spirit makes upon all Christians if we are to come into a better day, but they have not the courage nor the sacrificial spirit to walk in that way. Thus there is a "warfare in their members" and they cannot be at peace. Still others are simply confused, thus demonstrating their kinship of ignorance with the great mapority of the human family.

II. But enough of diagnosis—are there any cures, or even any helpful remedies? I should like to suggest some practical expedients, realizing that they may seem dulled by deadly familiarity.

First is the simple expedient of having some time-plan or schedule by which to work. Frequently the minister's restlessness of spirit grows out of the feeling that he is getting nothing done—a victim of his days rather than their master. Following impulses and whims, he nibbles away at his task, here a little and there a little, without logical order or sequence in his doings. Other men are not so. Business executives plan their days. Ministers who are marked by conspicuous success set aside certain periods for study and writing, for correspondence and administration, for visitation and personal interviews, for devotion and for relaxation. It takes backbone to adhere to any time-plan, for emergencies will come and interruptions will often cut a day into bits. But interruptions can be cut to the minimum and guarded against, and when unavoidable, may be yielded to without resentment, thus causing the least psychological havoc. Year in and year out the pastor who is orderly in his employment of time will enjoy a peace of mind which comes from seeing many undertakings rounded out to a planned completion.

In the seconl place, the minister should endeavor to maintain the affirmative and appreciative attitude toward every member of his congregation and toward the opportunity of the church itself. The new pastor always begins his work hopefully and enthusiastically. He sees every member of his church with an appreciative eye and the future of his church seems bathed in roseate light. You may say that he is not acquainted with the realities of the situation and walks in the bliss of ignorance. But he is also at his own best psychologically, and difficulties have a way of yielding before him. Later the air may grow dank with suspicion and distrust. Complaints arise on both sides. Many times this could have been avoided had the minister been able to keep up his appreciation and patience "in spite of"; and had he recognized the necessity of using the materials at hand, never losing faith and hope.

Next, I should name relaxation and recreation, preferably in the out-of-doors. Like the cowboy, the busy pastor needs to "drop the rein" occasionally in order that he may restore poise and strength. One "day off" out of each week puts more poise and efficiency into the other six days. The democratization of golf is a boon to ministers. A hobby is a good corrector of perspective. In season God is still to be met in a garden, and in winter a woodshop in the basement may prove a means of grace.

In the last place, integration of soul is encouraged if the minister can learn to view his own lifework from the long perspective of the divine purpose for mankind. This will put sweep and courage into the life. Every great servant of God down through the ages has had this. A devout reading of the Scriptures will help to promote it. When the minister reads his Bible for the good of his own soul, not "gunning for sermons," he quickly comes into the company of spiritual pioneers. And the Scriptures can be supplemented and brought down to date by acquaintance with the lives of the saints, ancient and modern. By thought and imagination marching in the procession of all those who kept facing toward the City of God, the minister cannot escape the conviction that God was, and is, in it all, and that God is calling him also. History, also, when studied with discrimination, lifts the horizons of the spirit and quickens the imagination for the practical affairs of life. Church history warns against the vagaries and pitfalls of the past, but it also begets courage and faith by revealing how many storms and calms the old ship of the church has weathered. The sense of the divine fellowship is furthered by the discipline of prayer. In his book, *Living Creatively,* Kirby Page urges the value of withdrawing for several moments each day from the business of life into the sanctuary of meditation and prayer. Nothing else so integrates the soul, for prayer attracts the elements of the personality upward into wholeness and draws the life out into consistency by impulsion toward an ultimate goal.

CALL TO UNITED PRAYER AND FELLOWSHIP.

The Cooperative Council asks that all related to the work of visiting church officers, church by church, this fall, enter into a special fellowship of prayer for one another.

We can be sure that our work will be fruitful not by might of planning, nor by power of tongue or pen, but by the Spirit of God at work in and through us.

In order that all may know who are engaged in this work and where they are at work, the following information is given in summary form. Unfortunately it is not as complete as we could wish. It has been impossible to include all the names of the representatives of State Conferences who will be at work but we shall remember them.

COMMISSION ON MISSIONS.

HOLMAN SUPERIOR TEACHERS' BIBLES

Authorized Version—Self-Pronouncing — The Best Editions of the World's Best Book

For Adults, Teachers, Preachers, Students, and All Who Would Study the Word of God Intelligently

BOLD BLACK TYPE—COMPACT SIZE 4½x6¾ INCHES—WILL FIT THE COAT POCKET

Part page specimen of Holman Boldblack Type Bible

ST. MATTHEW, 5. *Christ's sermon on the mount.*

13 And leaving Năz'a-rĕth, he came and dwelt in Că-pĕr'na-ŭm, which is upon the sea coast, in the borders of Zăb'u-lon and Nĕph'tha-lim:
14 That it might be fulfilled

A.D. 31. CHAP. 4. n Isa. 9. 1, 2.

934 CHAPTER 5.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.

AND seeing the multitudes, a he went up into a moun-

THIS NEW HOLMAN TEACHERS' BIBLE, Pronouncing Text, Bold Black Type is a **PRONOUNCED SUCCESS.** The latest Bible with **NEW HELPS** that are quite comprehensive and consist of an Illustrated Bible Dictionary, Concordance and additional aids all under **ONE ALPHABETICAL INDEX.** Also Fine Maps on Coated Paper, and a specially prepared **BIBLE READING COURSE,** intended to stimulate and maintain interest in the Bible. Imported Bible paper is used to improve opacity and keep down bulk. By this means you get the benefit of full Bible information without the physical discomfort of handling a heavy volume.

STYLES AND PRICES—BIBLE PAPER EDITION

4612. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges..... $4.00
4630. Same as 4612, with extra leather lined covers..... 4.75

THIN INDIA PAPER EDITION

With Helps as described above. Size 4½x6¾ inches. One inch in thickness

630X. Egyptian Morocco, divinity circuit, leather linings, red under gold edges, silk head bands and silk marker..... 7.00
633X. Algerian Morocco, divinity circuit, leather lining to edge, silk sewed, round corners, red under gold edges, extra quality binding..... 8.00

EXTRA LARGE PRINT TEACHERS' BIBLES

Large 8 Vo. Size—8x5½ inches—1600 Pages, including 400 pages of Bible Study Helps

Part Page Specimen of Print

Extra spacing between words and lines makes this Bible very easy to read.

ST. MATTHEW, 5. *Christ's sermon on the mount.*

15 k The land of Zăb'u-lon, and the land of Nĕph'tha-lim, *by* the way of the sea, beyond Jôr'dan, Găl'i-lee of the Gĕn'tiles;

A. D. 31. k Is. 9. 1, 2. l Is. 42. 7. Luke 2. 32. m Mark 1. 14.

2 And he opened his mouth, and taught them, saying,
3 b Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

CONTAINING COMPLETE HELPS TO BIBLE STUDY, INCLUDING ALL OF THE FOLLOWING FEATURES

A New Practical Course in Bible Reading. A Treasury of Biblical Information. The most carefully compiled, thorough and attractive form in which valuable Biblical information has ever been prepared. Illustrated Self-Pronouncing Bible Dictionary Containing 150 illustrations, concise definitions and textual references on nearly 50,000 subjects. A Practical Comparative Concordance, with nearly 50,000 references. Four Thousand Questions and Answers on the Old and New Testaments. A valuable Help to all Bible Readers.

STYLES AND PRICES

4712. Divinity Circuit (overlapping covers), French Seal Leather, red under gold edges, silk head bands, and silk marker.. $5.00
812RL. Red Letter Teachers' Bible. The Words of Christ in the New Testament, Old Testament Passages alluded to by Christ, various prophecies relating to Christ in the Old Testament, etc., all PRINTED IN RED. Binding same as described above on 4712 and same large Self-Pronouncing type..... 6.00
733X. Holman India Paper, Genuine Morocco, leather lined, silk sewed, divinity circuit, round corners carmine under gold edges, silk head bands and silk marker, same type and helps as above..... 10.65

All styles sent Postpaid at above prices—Thumb Index 50 cents extra

Christian Orphanage

CHAS. D. JOHNSTON, *Superintendent.*

Dear Friends:

Winter months at an orphanage always bring many needs to get the children prepared to cope with the cold, chilly winds with the rain and snow. Let us just have a little heart to heart talk about some of our needs—needs that just have to be supplied and no help for it. And we are entirely dependent on you to supply them. We will start off with ninety pairs of shoes and two pairs of socks or stockings each. Price them at the store and see if you can sympathize with me. Fifty sweaters for boys and underclothing for winter besides shorts and other articles of clothing. Then think of Sunday coats for the girls and forty-one sweaters for them to wear to school besides other clothing to make them comfortable for the winter. Then to top if all off with three cars of coal will give you some idea as to some of our needs this winter. How would you like to face the task? That is the reason that we are asking you to help us reach our goal of twenty thousand dollars this year. I know you are going to do your best to do it and if your church will do its part then we will reach and pass it. Just stop and think for a moment and ask yourself these two questions. What have I done to help the little fatherless children in the Christian Orphanage this year?

Second: How much have I contributed out of my earnings to help meet their expenses this year? "Inasmuch as ye have done it unto one of the least of these, ye have done it also unto me." What have you done for one of these in His name?

Begin to think about this matter seriously and make plans to raise a large offering in your church this year.

CHARLES D. JOHNSTON, *Supt.*

REPORT FOR OCTOBER 11, 1934.

Brought forward		$10,054.97
Sunday School and Monthly Offerings.		
North Carolina and Virginia Conference:		
Greensboro, First	$ 9.50	
Mt. Zion	1.00	
Concord	1.00	
		11.50
Eastern North Carolina Conference:		
Fullers Chapel, Apr. May & June, $2.23; July, Aug., & Sept. $3.60	4.13	
Sanford	1.00	
		5.13
Western North Carolina Conference:		
Biscoe	11.00	
Liberty	1.37	
		12.37
Eastern Virginia Conference:		
Dendron	4.75	4.75
Valley Va. Central Conference:		
Mt. Lebanon	1.00	
Timber Ridge	1.84	
Antioch	8.81	
		11.65
Alabama Conference:		
New Hope	1.59	1.59
Special Offerings.		
Mrs. Thelma Hines, support of children	10.00	
A. J. Morgan, gdn. for Morgan girls	20.00	
Miss Ruth Gunter, Greensboro, N. C.	5.00	
Biscoe Christian Church, special collection for singing class	7.87	
Flint Hill Christian Church, special collection for sing class	7.40	
Class No. 1, Lanett Sunday School, Lanett, Ala.	1.00	
Friendship Class, Oakland Christian Church, Suffolk, Va.	3.00	
J. W. Morris, support of son	10.00	
Womans Missionary Society, Liberty Vance Church, Henderson, N. C.	3.50	
Mrs. Hayes, support of son	12.00	
Miss Aylmer Goodwin, Columbus, Ga.	5.00	
		84.77
Total for the week		$ 131.76
Grand total		$10,186.73

"There is no need for sad despair,
When God is shining everywhere."

IS IT NOTHING TO YOU?

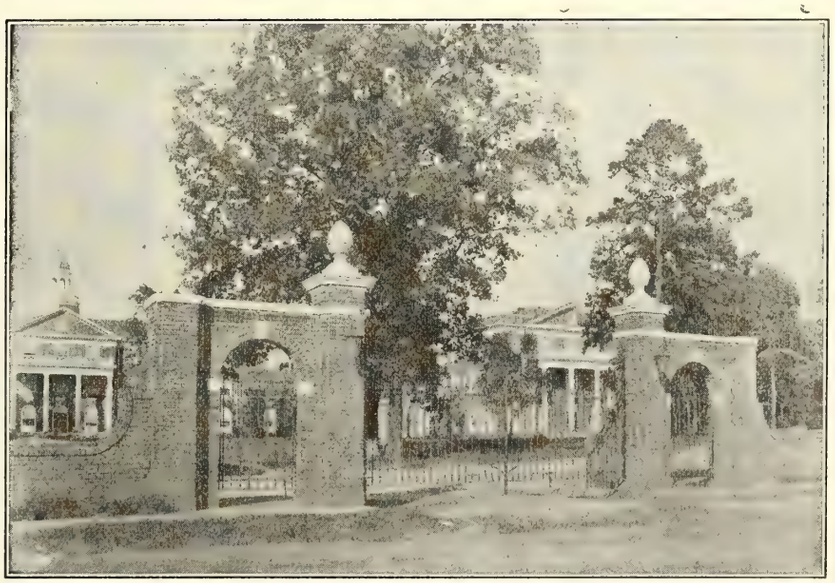
Oh woman with the furs! is it nothing to you?
The agony suffered the long night through
The broken foot, and the burning thirst;
The terror that smites in that trap accurst
The frantic struggles of a little dumb brother,
Or mayhap, a furry little mother
Tortured and murdered, as she sought food
For her precious, hungry little brood?

The starving young, as they waited in vain,
The mother who would never come again,
That mother slain by a greedy human
To deck a heartless or thoughtless woman.
Oh, the torture, the terror, the gaining thirst,
The struggle and strain in that trap accurst!
The agony watches the long night through,
Oh! woman with the furs, is it nothing to you?

—David Lee Wharton.

ELON COLLEGE

AN ACCREDITED COLLEGE
of the
CONGREGATIONAL CHRISTIAN CHURCHES OF THE SOUTHEAST



South Entrance to the Campus

ELON COLLEGE, founded by the Christian Church in 1889, has fully justified the faith and hope of its founders during its 42 years of operation. Its graduates from the four-year course leading to a bachelor's degree, number 980, now living, 122 of whom are in the Christian Ministry and full-time Christian service. The majority of these are members of our own denomination. In addition, 449 are in educational work and are an active influence in the lay leadership of the Christian Church.

THE CHRISTIAN EDUCATION BUILDING, and the definite religious atmosphere of the College, provide the very best facilities available for training for religious leadership, and offer the Church its finest opportunity to train the young people of the denomination to assume active leadership both in the ministry and laity of the local churches.

Address—

C. M. CANNON, *Registrar*
Elon College, - - - - North Carolina

Home Atmosphere—Reasonable Rates—Clean Athletics—Christian Spirit

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational Christian Church.

BOARD OF EDITORS.

J. O. ATKINSON, D. D.....Editor
E. C GILLETTE, D D.....Associate
I. W. JOHNSON, D. D....Contributing
ELISHA A. KING, D. D...Contributing
J T. KERNODLE....Managing Editor

DEPARTMENTAL EDITORS.

H. S. HARDCASTLE...Sunday School
J. G. TRUITT, D. D.....Sermon
F. C. LESTER.....Young People
H. E. ROUNTREE.....Altar

SUBSCRIPTION RATES

One Year $2.00
Six Months 1.00

Trial Subscriptions: Five or more new subscriptions sent in at one time by pastor or president of any church organization, three months for 40c each.

Published Every Thursday at Richmond, Virginia, by the Central Publishing Company, Inc.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Change of Address: Be sure to give both old and new address when asking that your address be changed.

All news matter and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsyth Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

Receipts: The change of label is your receipt for money paid. The label shows date of expiration, and change on label will appear the first or second issue of the month following renewal, provided it was received before the 25th. No other receipt will be sent unless requested. Please notify the Richmond Office if label is not changed as above.

OBITUARIES

JOHNSTON.

Whereas, Mrs. C. D. Johnston, devoted wife of our beloved superintendent, was claimed by death at her home in Elon College on the evening of September 21; and, whereas, during twenty years of her residence at Elon College she had been so thoroughly identified with our Orphanage, on her own account, as well as that of her husband; and, whereas, she served our institution, as she did her own family, with unstinted devotion, boundless sympathy, greatest efficiency and marked wisdom at all times, BE IT RESOLVED, by the Board of Trustees:

FIRST, That in our experience with and supervision of the Christian Orphanage, we have come in contact with no friend of the institution whose services at any and all times were more circumspect, commendable and praiseworthy than those so wisely and lovingly rendered by Mrs. Johnston.

SECOND, That we feel and record our deepest gratitude for the gracious hospitality that we severally enjoyed within the precincts of her home and the words of wise counsel from her rich and mature experience which aided so much in our work with and for our Christian Orphanage.

THIRD, That we record our gratitude for the loving esteem and beautiful devotion in which she was held by matrons and children of the entire Orphanage family, realizing that this esteem and devotion were merited and deserved by her unselfish and helpful interest in the institution and its welfare.

FOURTH, That we express our deepest sympathy for our Superintendent and his family, assuring them that we share with them to the fullest extent the sadness and the sorrow of her going away; but realizing, since it was the way of wisdom in the sight of God, Whom the deceased loved and honored and served so faithfully, that it is all for the best and that some day we will understand.

The Board of Trustees, Christian Orphanage—
By special committee,
L. R. JONES,
VITUS HOLT,
J. M. DARDEN.

SMITH.

On last Thursday, the spirit of Mrs. Ed Smith took its flight. Her many friends and loved ones were grieved to know that she was gone. Although she had been living in Clayton only three years, she had made many friends during that time, for to know her was to love her. She was a consecrated Christian, being a member of Amelia Christian Church. She had been in ill health for several months, gradually growing weaker each day.

Mrs. Smith leaves seven children to mourn their loss, Misses Ida and Anna Smith, Mrs. Eunice Adams and Mrs. Fred Poole, of Clayton; also three sons, Milton Smith, of Clayton, Paul Smith, of Richmond, and Walter Smith, of Raleigh; eleven grandchildren and one sister, Mrs. J. W. Smith.

The funeral services were conducted at Amelia Friday afternoon at 3 o'clock by Rev. B. J. Howard, of Chapel Hill, assisted by Rev. Lee House, of Newport News, Va., both her former pastors.

She was laid to rest beside the grave of her husband, who died some years ago. The flowers were many and beautiful.

May God bless and comfort the loved ones left behind, is the wish of—A Friend.

KNIGHT.

Robert Knight of Lanett, Ala., son of Ben and Sally Knight, aged 10 years, came to his death by coming in contact with a live wire. He was severely burned about the feet and lower limbs; so much so that the doctors amputated both of his feet, thinking that they might be able to save his life.

He was a bright little boy and had many friends. He was conscious to the end and just before he died he called his sister, Mary, to him and embraced her and offered a little prayer to Jesus and fell peacefully to sleep in Him. God bless the bereaved father and mother, brothers and sisters. It is such a comfort to find rest in Him who said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

Funeral by Revs. G. G. Hunt and Olin Parr.

PIEDMONT COLLEGE

Located in

"The Blue Ridge Highlands"

An accredited college with an enviable reputation for superior classroom instruction, and wholesome student life.

Standard courses leading to the A. B. and B. S. degrees. Careful, scholarly instructors.

A refined Christian atmosphere. All of the cultural elements essential to a liberal education.

A minimum of expense. Tuition and board for the entire academic year only $273.50.

For information, write

GEORGE C. BELLINGRATH, *Dean,*
PIEDMONT COLLEGE,
DEMOREST, GEORGIA.

Southern Seminary Foundation

(*Successor to Atlanta Theological Seminary.*)

AFFILIATED WITH

Vanderbilt University

The Foundation and the other Foundations that are affiliated with Vanderbilt University School of Religion comprise the only Interdenominational Theological School in the South. Through this affiliation the students enjoy the rights and privileges of Vanderbilt University.

DEGREES.

Candidates for degrees are required to have completed their college courses.

The degree of Bachelor of Divinity is offered to qualified students who complete the required courses.

Vanderbilt University also offers the degrees of Master of Arts and Doctor of Philosophy, in accordance with the regulations established in its several departments.

MORE THAN A SCHOOL OF THEOLOGY.

Because of our affiliation with Vanderbilt, our relations with other nearby colleges where our students can take courses without tuition, and the cooperation of the American Red Cross and other social agencies in the city, we prepare students for many types of Christian service.

For information write

WILLIAM JAMES CAMPBELL, *President,*
330 BUTTRICK HALL, VANDERBILT UNIVERSITY.
NASHVILLE, TENN.

THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

IN ESSENTIALS, UNITY. IN NON-ESSENTIALS, LIBERTY. IN ALL THINGS, CHARITY.

VOLUME LXXXVI. RICHMOND, VA., THURSDAY, OCTOBER 18, 1934. NUMBER 42.

THE SUN'S OBSERVATORY

Education Versus Crime.—

The *United Presbyterian* calls attention to the fact that while the large sum of $2,000,000,000 is spent in the United States annually for educating our youth, this sum is dwarfed by comparison with the cost of crime, which annually exceeds $13,000,000,000. "The crime bill of the nation," it says, "is more than six times as much as our public schools cost us, and yet we are reducing the salaries and the number of teachers in our public schools."

The Panama Canal.—

This year, the Panama Canal celebrates its twentieth anniversary. During the period which it has been open 80,122 ships in transit have paid $339,287,000 in tolls and have carried through it 336,670,000 tons of cargo. Ships of the United States and Great Britain registry have carried a fraction more than three-fourths of the toll charges and have carried slightly less than three-fourths of the total tonnage which has passed through the canal's locks.

Guessed Wrong Once.—

The first reaction in Washington in 1914 was to accept as "one more Balkan affair" the Sarajevo assassination. That proved a huge mistake. The recent assassination of Yugoslavia's King Alexander and France's Foreign Minister, M. Barthou, has started the talk of probably war in the Balkans, and the bad guess made at the capital in the former instance has caused it to be unusually sensitive to "affairs" happening in southeastern Europe's tinder box. Though there is no immediate crisis seen in Washington, there are many things that can yet happen which can start the demons of war. Level heads are needed in dealing with the situation in Belgrade.

Suicide Strike Is Off.—

During the past week many have watched with interest and concern the results of the "suicide strike" being waged by twelve hundred Hungarian coal miners. The miners had refused to come to the surface of the mine or to treat with the owners or the government except on their terms. None too soon were these terms accepted, for, of those self-imprisoned men, more than a hundred were semi-conscious and suffering from gas poisoning when finally brought to the surface after 110 hours in the pits. Even the most robust were haggard. All were said to be joyful, for they are to receive a bonus equivalent to $3.00 each and, instead of an 8 per cent wage cut, will receive another bonus of like amount before Christmas. There were no fatalities from the strike, if police reports can be credited. There is a vast difference in the conditions existing among the laboring class in America and in other countries, and the laboring man in our own country enjoys privileges and benefits which are denied to even the higher classes in many foreign countries.

The Arms and Munitions Investigation.—

The Rev. Dr. Albert W. Beaven, president of the Federal Council of Churches, has been instructed by the Council's executive committee to write letters to President Roosevelt, Secretary of State Hull and Senator Nye, expressing opposition to all efforts to discontinue or make secret the Senate's investigation of the arms and munitions industry. Dr. Beaven's letter urges that the investigation be continued "until all of the pertinent facts relevant to the manufacture and sale of war materials by American firms are made a matter of official record." He protests against the suggestion that "these hearings, if continued, be continued under the cloak of secrecy."—*Methodist Protestant-Recorder.*

Commodity Prices Drop Slightly.—

For the first time since last January, wholesale commodity prices have taken a drop worth noticing. They reached their peak in September, and by the last of that month had turned downward. This has been caused by several influences, probably that bearing greatest was the political disturbances abroad, which together with distress of foreign purchasers, caused a lessening in the demand for many of our commodities. Grain prices dropped heavily last week in spite of the 42c tariff protection given it. Surprise offerings from France and the Argentine were the major causes for this. Canadian wheat also had its effect, as American prices hinge somewhat on those of Canada, and Canada is dependent upon a foreign market. Notwithstanding the small crop, cotton has drifted downward to the government loan figure of 12c. Sugar has also dropped in price. A quarter-million tons were recently offered at the low price of 2.18½c, and only found takers for 145,000 tons. These are some of the major items in the commodity list, there being 784 items in making up the average.

The German Church Defies Hitler.—

Only recently, sixteen thousand Protestant ministers openly defied the Hitlerized German State Church, and called upon their congregations to uphold them in their stand. *Advance* thinks that "the resistance of the Churches of Germany to the demands of Adolf Hitler is reassuring." It says: "It serves to mark the path which all churches must take when the rulers of states presume to dictate. It took courage of high order for the pastors of Germany, a thousand strong, to read the words of resistance to their congregations. 'We assert with all positiveness,' was their statement, 'that the past activity of the Reich Church government holds out no promise of its ability to bring peace to the church, that we have no faith in its words and will not bow to its authority.' The contest between church and state will assume increasing importance with the inevitable increase in governmental control. If there is to be increased regimentation of our economic and political and social life—and the signs of the times all point in that general direction—the church must be eternally alert to preserve those basic liberties without which there can be neither peace nor prosperity: freedom to worship as conscience dictates; the freedom of the press, the pulpit and the school; the rights of minorities to speak and organize and agitate. With all her faults, America still clings to these freedoms. May she never relinquish them. May the churches always stand for them."

The 30-Hour Week.—

The fight for a 30-hour week law is likely to become militant and perhaps will smother other labor legislation in the coming session of Congress. Notwithstanding the declaration of the A. F. of L. for such legislation, the Administration is said to be against it. In this it will be supported by business in general, as more and more it is being accepted that America's path to recovery lies through the stimulation of private enterprise and capital, and not through such radical panaceas. The New York *World Telegram,* one of Mr. Roosevelt's and the New Deal's staunchest supporters asks the question: "What good is a shorter week or higher wages if the factory shuts down?" The editorial says: "On the basis of last year's experience it seems fair to assume that there will be no major sustained recovery until private capital goes back to work, until the vast credit reservoir is turned into productive channels. No amount of government spending can take the place of private investment as long as this is a capitalistic system. To call this condition a capital strike is to miss the point. The barrier is not spite . . . . . It is uncertainty. People who have money and credit are not buying and are not borrowing because they do not know what the value of money is to be, what the rules of the game are to be. . . . . And that uncertainty —rightly or wrongly—is feeding the fear of the future, which helps to block recovery." If Congress shows itself to be conservative by the bills that it passes and by action taken in its next session, there is ground for expecting a brightening of the skies soon after its next session. Radical measures, on the other hand, will hold the country in depression's grip.

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

Reach up as far as you can, and God will reach down all the rest of the way.—*J. H. Vincent, D. D.*

The Georgia State Conference of Congregational-Christian Churches is to be held at Vanceville, near Tifton, Ga., October 30th-31st.

Rev. G. C. Crutchfield acknowledges with gratitude the favor of a good, hard pounding of generous proportions from Bethlehem Church recently. He and his family were made happy by this generosity. Brother Crutchfield has accepted the work at Bethlehem indefinitely.

Rev. J. L. Neese expresses with deep gratitude the reception given at Reidsville Thursday night, October 4th. In addition to the formal reception to their new pastor, a very generous outpouring of gifts for the family larder was made, all of which made the incoming pastor's heart rejoice.

Rev. L. L. Wyrick, pastor of Mt. Pleasant Church, Hoke County, N. C., reports a most happy and successful revival at his church last week. He was assisted in the services by Rev. G. C. Crutchfield. The church was much revived. There were many professions of faith in Christ and eleven united with the church at the close of the services.

It is learned with deep interest and some concern that M. J. W. White and family, our missionaries in the Phillipines have been granted a furlough, effective early in 1935; and while Dr. White's work has been very satisfactory, Mission Boards are still having to curtail because of limited income, and the fear is expressed that the Board will not be in a position to return the doctor and his family to the Phillipines for sometime. It is devoutly hoped that work in the Phillipines or a satisfactory field for missionary service will be made available to Dr. and Mrs. White.

OLD ZION HOLDS REVIVAL.

From October 1st to 12th, I had the honor of being in a series of meetings with the Old Zion Christian Church, Norfolk, Va. It was a great privilege to be with this fine old church and to meet, and come to know better these splendid people. The pastor, Rev. W. H. Garman, and Mrs. Garman were perfectly lovely to me and I am so glad for the blessing they were to me. Their kindness to me will never be forgotten.

Then, too, Old Zion has some mighty fine people. It was our privilege to be in a number of their homes, and I have never been in lovlier homes in my life.

I found a beautiful loyalty on the part of the young people, men and women, to their church and to their pastor. It was great to observe their loyalty to their pastor, who has been with them these many years.

The meetings were very good. Fifteen had united with the church when I closed my work with them on the night of the twelfth and others were expected to unite on Sunday, the 14th, the closing day of the meeting.

Old Zion has a future filled with great opportunities, and may the Lord richly bless these dear people, as they go forward in their work in the interest of the Kingdom.

J. F. MORGAN.

EASTERN VIRGINIA CONFERENCE.

Program of the One Hundredth and Fourteenth Annual Session of the Eastern Virginia Conference to be held at Bethlehem Christian Church, Suffolk, Virginia, from October 31st to November 2, 1934.

FIRST DAY—WEDNESDAY.

Morning Session.

10:00 Call to order by Dr. Newman, President.
Song Service conducted by Rev. J. F. Morgan.
Devotional service conducted by Dr. Elwood W. Jones.
10:30 Enrollment of ministers and delegates.
Welcome, Rev. R. E. Brittle.
Response, by Rev. T. Fred Wright.
Reception of visitors.
Report of Executive Committee.
Appointment of Special Committees.
11:00 Report of Committee on Home Missions by Col. J. E. West, Chairman.
Address, Rev. Robert Lee House.
General discussion and vote on report.
Announcements.
12:00 Address, by Dr. N. G. Newman, President.
Communion conducted by Rev. H. S. Hardcastle.
Adjournment for lunch.

Afternoon Session.

2:00 Devotional service conducted by Rev. S. W. Phillips.
Digest of Church and Ministerial Reports by Dr. I. W. Johnson, Secretary.
Report of Mr. W. E. MacClenny, Treasurer.
2:30 Report of Committee on Stewardship by Dr. W. M. Jay, Chairman.
Address.
3:00 Report of Woman's Missionary Conference by Mrs. J. E. Cartwright, President.
3:15 Report of Committee on Foreign Missions by Rev. J. F. Morgan, Chairman.
Address, Dr. E. C. Fry.
Round Table Discussion, led by Rev. J. F. Morgan.
Announcements by Committee on Entertainment.
4:30 Adjournment.
Benediction.

Evening Session.

7:30 Song Service conducted by Mr. W. H. Baker.
Sermon, by Rev. Jno. G. Truitt, D. D.

SECOND DAY—THURSDAY.

Morning Session.

9:30 Call to order. Song Service conducted by Rev. O. D. Poythress.
Devotional Service, by Rev. Joe French.
10:00 Report of Committee on Religious Literature, Dr. Charles Eldred Shelton, Chairman.
Address, by Dr. Charles Eldred Shelton.
Discussion and vote on Report.
The Christian Sun, by Mr. J. T. Kernodle, Managing Editor.
General Discussion.
10:50 Report of Historian, Mr. W. E. MacClenny.
11:00 Report of Committee on Education, Dr. I. W. Johnson, Chairman.
Address, by Dr. L. E. Smith, President of Elon College.
General Discussion and vote on Report.
12:00 Address by Dr. W. R. Kedzie.
Adjournment for lunch.

Afternoon Session.

2:00 Call to order. Devotional Service conducted by Rev. R. A. Whitten.
2:10 Report of Committee on Ministerial Ethics, by Dr. J. G. Truitt, Chairman.
Address by Chairman.
2:30 Report of Committee on Temperance and Moral Reform, by Rev. H. S. Hardcastle.
Address.
General Discussion and vote on Report.
3:10 Report of Committee on Nominations.
Report of Committee on Christian Education, by Rev. J. E. McCauley, Chairman.
Discussion led by Chairman.
4:30 Adjournment with benediction.

Evening Session.

7:30 Song Service conducted by Mr. W. H. Baker.
Address on The Christian Orphanage by Mr. Chas. D. Johnston, Superintendent.
Sermon by Dr. E. C. Fry.

THIRD DAY—FRIDAY.

Morning Session.

9:30 Call to order. Devotional Service by Rev. J. M. Roberts.
Reading of Minutes.
9:50 Report of Collectors. By Mr. R. C. Norfleet.
Report of Christian Missionary Association by Rev. Robert Lee House.
10:10 Report of Committee on Evangelism by Rev. O. D. Poythress, Chairman.
Address and General Discussion.
Report of Committee on Memoirs, by Mr. W. E. MacClenny, Chairman.
Report of Committee on Superannuation by Dr. L. E. Smith, Chairman.
Report of Committee on Apportionments, by Mr. A. L. Jolly, Chairman.
12:00 Devotional period by Rev. F. C. Lester.
Adjournment for lunch.

Afternoon Session.

2:00 Call to order. Devotional service by Rev. C. E. Gerringer.
Report of Committee on Place for Next Session, by Mrs. J. A. Williams, Chairman.
Report of Committee on Finance.
Report of Committee on Resolutions.
Announcement of Standing Committees.
Unfinished business.
Reading minutes.
Brief devotional closing service.
Adjournment.

CONFERENCES MEET.

The Eastern Virginia Conference meets with Bethlehem Christian Church, Nansemond County, Va., Wednesday, October 31, 1934. Dr. N. G. Newman, Holland, Va., president; Dr. I. W. Johnson, Suffolk, Va., secretary.

The Western North Carolina Conference meets at Union Grove Christian Church, near Asheboro, N. C., on wednesday, November 7, 1934. Rev. T. E. White, Elon College, N. C., is president; Mr. Geo. T. Gunter, Asheboro, N. C., secretary.

The North Carolina and Virginia Christian Conference meets at Berea Christian Church, Alamance County, N. C., Tuesday, November 13, 1934. Dr. C. H. Rowland, Greensboro, N. C., is president; Dr. Stanley C. Harrell, Durham, N. C., secretary.

The Eastern North Carolina Conference meets with the church at Piney Plain, Tuesday, November 20, 1934, at 10:00 A. M. Dr. W. C. Wicker, Elon College, is president; Rev. E. M. Carter, Youngsville, N. C., secretary.

SPECIAL NOTICE.

We have received several requests for an extension of the Special Offer mailed to delinquent subscribers during August and expiring September 10th. It has been decided to extend this offer to October 31st, giving those who still wish to take advantage of it the opportunity to do so.

FIFTH SUNDAY OFFERINGS.

The Christian Church has a number of loyal spirits. It also has a number of local churches that are loyal to every interest and enterprise of the church and can be depended upon to do their part in every undertaking that is authorized by the Convention. A large number of our Sunday schools have already sent in their fifth Sunday offerings that did not respond to the call for the previous fifth Sunday offering. We are grateful for these new schools. There are also a number of our schools that responded to the previous call with their offerings from whom we have not heard in response to the recent call.

SUNDAY SCHOOLS CONTRIBUTING TO BOTH THE RECENT CALLS.

Eastern North Carolina:	
Liberty (Vance)	$ 5.00
Morrisville	.48
Mt. Auburn	5.00
Sanford	1.00
Wake Chapel	4.52
Youngsville	1.00
Total	17.00
Eastern Virginia:	
First, Richmond	5.75
Holland	5.50
Holy Neck	5.57
Rosemont	12.72
Wakefield	1.38
Waverly	3.80
Total	34.72
North Carolina & Virginia:	
Durham	11.96
Happy Home	3.63
Hine's Chapel	2.69
Lebanon	.66
Mt. Bethel	1.85
Union Ridge	2.00
Total	22.79
Virginia Valley:	
Linville	4.51
Mayland	2.00
Timber Ridge	1.82
Winchester	1.35
Total	9.68
Western North Carolina:	
Burlington	10.99
Pleasant Hill	2.54
Total	13.53
Grand Total	$ 97.72

SUNDAY SCHOOLS THAT JOINED THE RANKS IN RESPONSE TO THE SEPTEMBER CALL.

Eastern Virginia:	
Dendron	3.50
Liberty Springs	6.00
Union, Southampton	1.40
Total	10.90
Virginia Valley:	
Antioch	2.75
Mt. Olivet (R)	.95
Newport	1.36
Whistler's Chapel	2.50
Total	7.56
North Carolina & Virginia:	
Belews Creek	.80
New Lebanon	5.00
Total	5.80
Eastern North Carolina:	
Moore Union	$ 2.00
Western North Carolina:	
Hanks Chapel	1.77
Liberty	2.00
Total	3.77
Grand Total	30.13

SCHOOLS THAT RESPONDED TO THE JULY CALL FROM WHICH WE HAVEN'T YET HEARD.

(Won't you please let us hear from you?)

Eastern North Carolina:
Catawba Springs, Turner's Chapel.
Eastern Virginia:
Barrett's, Christian Temple (Norfolk), Mt. Carmel, Newport News First, Portsmouth First, Suffolk.
North Carolina and Virginia:
Apple's Chapel, Elon College, Greensboro First, Lynchburg United, Ingram.
Virginia Valley:
Bethlehem, Leaksville, Wood's Chapel.
Western North Carolina:
Antioch (R), Big Oak, Graham Providence Memorial, Seagrove.

Surely there are many other schools who are not only willing but who will join with others in encouraging and supporting our college.

L. E. Smith.

WHAT PRICE MOVIE THRILLS?

By Wm. H. Short, *Director Motion Picture Research Council.*

Every adult has vivid recollections of certain dramatic experiences of his childhood. If he were to live to be a thousand years old, he remarks, he could never forget them. Through the movies the child of today has a thousand experiences as vivid as were these infrequent thrills of the older generations.

One who doubts the exactness of this statement is referred to the proofs heaped up by the twenty psychologists and sociologists of the Payne Fund in their four-fear study of the exposure of children to the movies, under the auspices of the Motion Picture Research Council; and to the supplementary proofs by Dr. T. P. Homan. The proofs are found in the records of emotional stresses, disturbed sleep and accelerated heartbeat, all of which they were able to measure by means of delicate electrical devices; and in the corroborating testimony of the children themselves.

Measurement of emotional stresses by the galvanometer showed fear reactions of children to be as much as eight times as severe as those of the average adult, and their erotic reactions twice as great.

As to sleep disturbances—"Parents who allow their children to go to a movie should do so with the knowledge that the experience is about as disturbing to sleep patterns as sitting up until midnight or—the drinking of two cups of coffee in the evening." Restlessness of boys was increased 26 per cent on the average and of girls 14 per cent. On this account alone, frequent attendance was considered to be "detrimental to sound health and growth."

The rate of heartbeat, which is normally from 70 to 80 a minute, ran up under the influence of the average movie to 125 and 140, and of a mild thriller to as high as 154.

As long as three days are usually required for a child to regain his normal composure after movie attendance, and sometimes even weeks or months. "In the case of some individuals fear or fright becomes fixed and lasts for a long time," says Dr. W. W. Charters, research director for the Payne Fund. The eminent neurologist, Dr. Frederick Peterson, comments: "The sensational, criminal, and vulgar suggestions of so many pictures are bound to produce a harvest of nervous disorders and moral disintegration."

Of course the emotional reactions of children to a given stimulus differ at different ages. Children from six to twelve years are most disturbed by scenes of danger, conflict or tragedy, and least by the erotic. Children from twelve to eighteen react less to the danger-horror scenes, and most to the erotic. By the latter, youth from sixteen to eighteen are more disturbed than at any other time of life. The whole complex of emotion grows greater with increasing age and reaches its climax at about eighteen. In all these matters boys and girls are alike.

The facts here recited are far too grave and startling to be dismissed with a wave of the hand. It is well known by neurologists that there are differences in the effects of emotional stimulations. Emotions of love, friendship, hope, security, and the like calm, strengthen and build up both body and mind. Emotions of lust, fear, anger, horror, and the like, in the words of Dr. Peterson, "are sowing the seeds in the system for future neuroses and psychoses—nervous disorders." To play up the one and play down the other surely is not beyond our power.

The present writer believes that the motion picture, while often a curse is potentially a godsend to the child and that he should see more rather than fewer; but that they should be adapted to his needs by skilled educators and psychologists. Dr. Charters, in the same vein, concludes that "the problem of the movies and the children is so important and critical that parents, producers, and public must willingly and intelligently cooperate to reach some happy solution"; that a way must be found "of making the motion picture a beautiful, fascinating, and kindly servant of childhood."

OTHERS.

Lord, help me live from day to day,
In such a self-forgetful way,
That even when I kneel to pray,
My prayer shall be for—Others.

Help me in all the work I do
To ever be sincere and true,
And know that all I'd do for you
Must needs be done for—Others.

Let "self" be crucified and slain
And buried deep: and all in vain
May efforts be to rise again,
Unless to live for—Others.

And when my work on earth is done,
And my new work in heaven's begun,
May I forget the crown I've won
While thinking still of—Others.

Others, Lord, yes—Others,
Let this my motto be;
Help me to live for—Others,
That I may live like Thee.

Matt. 25:31-46.
—*Unknown.*

CONFERENCE NOTICE.

Any delegate or visitor who expects to attend the Eastern Virginia Christian Conference, which meets at Bethlehem Church, two miles from Suffolk, October 31st-November 2nd, coming by train or bus, and who wants to be met and taken out to the Conference, please notify the undersigned giving the hour your train or bus will arrive.

R. E. Brittle,
Suffolk, Va.

E-D-I-T-O-R-I-A-L

EDITOR
J. O. ATKINSON, Elon College, N. C.
ASSOCIATE EDITOR
E. C. Gillette
117 W. Forsyth Street, Jacksonville, Fla.
CONTRIBUTING EDITORS
I. W. Johnson Elisha A. King

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

AT SOUTHERN PINES.

The Church of "Wide Fellowship" of our Congregational-Christian constituency, Southern Pines, N. C., is certainly well built and equipped, if not well named. It is a great plant, adequate, spacious, glorious in architectural design and lovely in its setting among the pines. The defect, if any, in the name is that the fellowship seems to be deep and cordial as well as wide and far-reaching. One can worship in that building in the absence of preacher, choir or congregation. The church was on October 11th and 12th entertaining the Annual Conference of the Congregational Churches of the Carolinas, now a constituent part of our Southern Convention. Our warm-hearted and cordial friend, Rev. C. Rexford Raymond, pastor, was acting as host to the Conference, with the aid of his co-workers, and Dr. J. Edward Kirbye was presiding over the sessions. The attendance was not large but was attentive and absorbed. The program was powerful and persistent. Dr. John Brittan Clark, pastor of our Tryon Church, opened each session with a period of worship that was restful to the mind and restoring to the soul. Dr. Enoch F. Bell, editor, Missionary Herald, Boston, Mass., was there laying upon the mind and meditation of the Conference the message, the meaning, the might of modern Missions, how promoted and how administered through the churches. For Dr. Bell, there is no note is Missions that must be struck as often and as incessantly as that of the power of Christ to reach, redeem and save both the individual and the social order in the spiritual as well as in the geographical areas of life and the world. All our methods of promotion and administration, and preaching and practice must keep in the forefront the fact that the gospel of Jesus Christ is the one power adequate to reach and to save mankind. Dr. John R. Scotford, associate editor of the Herald, of New York, was there telling the Conference in terms and tones that cannot be forgotten, of the tides and currents of idealism that had swept out from the Boards and the churches in the past over the unreached areas in our homeland. First, these waves of idealism rolled out over geographical frontiers as the West was settled and hitherto unreached territory was taken in. Then of how the idealism of high standards for interracial relationships and understanding went out in wave after wave of fervor and enthusiasm for the education and elevation of the Negro race after the war between the States. Then of the idealism that still visions spiritual areas to be reached and of how all the economic, industrial and racial areas of our thinking and attitude must be spiritualized. Both Dr. Bell and Dr. Scotford made invaluable contributions to the Conference. Rev. James H. Lightbourne of our Burlington Church gave a timely and fitting sermon and conducted a very solemn and reverential communion service at the evening hour of Thursday, the 11th. A day of courageous pronouncements and a forward-looking program was thus fittingly climaxed and closed.

The second day of the Conference brought us face to face with the spirit and trend of the General Council at Oberlin as interpreted by Rev. George N. Edwards of Charleston, S. C., and Dr. Edwin C. Gillette of Florida, followed by illuminating interpretations of our deepening fellowship within the bounds of our Southern Convention of Congregational and Christian Churches. Rev. Stanley C. Harrell, D. D., president of the Convention and assistant moderator of the General Council, interpreted quite accurately the spirit and action of our Convention at Suffolk. Dr. Fred P. Ensminger of Birmingham, Ala., gave a timely historic significance to the features of our "Old New Fellowship." J. O. Atkinson, mission secretary, told of how we shall merge completely here in the South, by unitedly shouldering the responsibility and the burdens of our several interests, enterprises and institutions. In the afternoon of the same day, Mrs. W. R. Sellars, president of the Woman's Missionary Convention, told the Conference of the growth and development of Missions among the women and urged the women of the Conference to come along and be eyes for them as unitedly we seek the wilderness way to the better day of promise and power.

Nor was youth forgotten in the Conference deliberations and pronouncements. Supt. C. D. Johnston, of our Orphanage, told of the care of the unfortunate youth. President L. E. Smith of Elon College told of the necessity of educating our youth religiously, and pastor John R. Chapman of our Asheville Church fittingly closed the program on youth by discussing inspiringly the religion of youth, or better still the youth of religion.

The climax of the great Conference was reached in the installation of the new pastor of the church, Rev. C. Rexford Raymond, D. D., After the Church Council had been held and recommended the installation of the pastor, the following order for the service, beginning at 7:30 P. M., was followed and concluded a glorious Conference of courageous program and pronouncements:

Organ Prelude.

Processional Hymn—No. 19: "Holy, Holy, Holy."

The Moderator's Statement.

The Minutes of the Council—by the Scribe.

The Prayer of Invocation—by the Rev. Dr. John Brittan Clark, of Tryon, N. C.

The Lord's Prayer (in unison).

Scripture Reading—by the Rev. Milo J. Sweet, Supt. of the Conference of the Congregational Churches of the Carolinas.

Anthem.

Sermon—by the Dev. Dr. H. Shelton Smith, or Duke University.

The Installing Prayer—by the Rev. Dr. John R. Scotford of New York City.

Hymn—No. 336: "O Master, Let Me Walk With Thee."

The Charge to the Pastor—by the Rev. Edwin C. Gillette, Supt. of the Florida Congregational Conference.

The Right Hand of Fellowship—by the Rev. Dr. J. Edward Kirbye of Raleigh, N. C.

The Welcome to the Southern Convention—by the Rev. Dr. L. E. Smith, Pres. of Elon College.

The Charge to the People—by the Rev. Dr. Fred P. Ensminger of Birmingham, Ala., Asso. Supt. of the Southeast Dist.

Recessional Hymn—No. 442: "The Church's One Foundation."

The Benediction—By the newly installed minister.

Organ Postlude.

It was indeed good to be in the first session of this Conference functioning as an integral part of our Southern Convention of Congregational-Christian Churches. J. O. A.

IT WORKS.

That is a fine testimony that comes from the experience of a convert to Christianity in a certain town of China. The Standard Oil Company wanted a representative in that town and went to a white man from the States, a missionary, whom he knew, for a recommendation for one of his townsmen to handle the Standard's business in that town. The missionary recommended a recent convert and the business man called upon him immediately and offered him the job. The newly converted man was overjoyed at the prospect of such a job, but to his sorrow discovered, before the contract was signed, that the place of business which he was to supervise must be kept open seven days a week. On that account the job was declined and another than the one recommended was appointed. The one appointed did not prove satisfactory, nor did his successor. The Standard Oil's Representative, in some doubt and desperation, again offered the job to the first man the missionary had recommended, with the understanding that the business would be closed on Sunday, as an experiment for a year. The newly converted man took the job for a year on those conditions. Several years have passed since then and this man is still on the job, having many times, and annutlly, increased the profits to the business, as he himself has been prompted and is an outstanding business man and leading citizen, as well as a devout Christion, who still holds to the faith that God knew best for us when He said that man should rest one day in seven. It would be well if those of us who have been converted to Christianity many years had the courage and conviction of this Chinaman who was converted to Christianity and who put his faith and his God to the test with happy results, materially and spiritually.

One would not think that the restaurant business, engaged in feeding people three times a day, seven days a week, could be made to pay if it closed up one day in seven. Well, it so happens that the writer of this editorial is acquainted with a very prosperous chain of restaurants whose

management and owners entered into an agreement before opening their first restaurant that on the Sabbath day their feeding houses, whether small or great, two or twenty, should be closed up and their cooks and waitresses and all the rest should have one day in seven in which to rest, to worship God and to pursue privileges in things divine. That is a prosperous chain of restaurants, making profits and growing in favor and popularity. Yet, verily, our God and good Father knows what was best for us when He said, "Remember the Sabbath Day to keep it holy." But man will not remember and will not keep it hold —to his own hurt and undoing.

J. O. A.

WHEN AND WHERE THE CHRISTIAN SUN BEGAN.

The Men's Bible Class of our Burlington S. S., Mr. V. C. Holt, president, decided some months ago to sponsor the placing of a suitable marker and memorial on the spot where THE CHRISTIAN SUN began. Rev. Daniel W. Kerr was the founder, first editor and publisher. He lived on a farm about six miles north of Mebane and some twelve or fifteen miles north of Hillsboro. The editorial office was at the home of the editor and the printery owned by a man by the name of Heartt, was at Hillsboro, N. C. The first issue of THE CHRISTIAN SUN was in January, 1844. Rev. Mr. Kerr was a school teacher of considerable prestige, and not far from the office in which he edited the SUN he owned and operated Junto Academy, which, besides a school building, had several dormitories for boarders. In the school, besides mathematics and literature, four or five languages were taught by Mr. Kerr and those who assisted him. He was also a preacher of prominence and power. In all three lines of activity—publisher, preacher, educator—he was a sizable man and made a real contribution to his day and to succeeding generations. No marker thus far has designated the place where THE CHRISTIAN SUN, one of the chief enterprises of our church, had its origin, began. The Bible Class of our Burlington School is certainly to be commended for its most worthy effort.

On Sunday afternoon, October 14, 1934, this Bible Class, with invited guests and interested persons to the number of 100 or more, met at the house in which Mr. Kerr lived and on the spot on which the first editorial office was built. The program was of a historic character and deeply interesting. Mr. V. C. Holt called the meeting to order and presided. Dr. L. E. Smith led in prayer. J. O. Atkinson, the present editor of THE CHRISTIAN SUN, exhibited a facsimile copy of the first issue of the paper and related briefly the history of the paper from its founding to the present. Rev. J. H. Lightbourne, D. D., pastor of the church, whose class sponsors the movement for the marker, called attention to other markers and memorials that had been established to our historical leaders and founders and that the only one of our great pioneers not thus memorialized was Daniel W. Kerr. Dr. G. O. Lankford, who was pastor of the church at the time the Bible Class began the project, was present and assured the audience of his deep interest and desire that the project be consummated. Dr. W. C. Wicker gave historic sketches showing how Mr. Kerr, as teacher, had begun with an Academy at Wake Forest in Wake County, near the place where Wake Forest College now exists, and of how the teachers went out from Junto Academy, settling at Graham and thus pioneering for Elon College, and of one of Mr. Kerr's pupils and teachers who settled in Randolph County later teaching at the beginning of Trinity College. Mr. Carl Goerch, editor of *The State,* Raleigh, N. C., gave a most interesting and impressive talk relating to historic incidents and developments in North Carolina and commending the present movement to make the marker permanent, showing the place of this great historic incident. Subscriptions were taken for the movement amounting to $75.00. It is estimated that it will require $250.00 to establish a suitable and permanent memorial. Any one wishing to make a contribution to the same may address Mr. C. V. Holt, Burlington, N. C. It was an afternoon of historical reminiscences and inspiration. It is a movement in the right direction.

J. O. A.

WHAT IS CHRISTIANITY?

If you, reader, were asked to write down a definition of Christianity what would be your answer? Doubtless many answers would be in terms of doctrine. It would be quite a difficult task for anyone to write in a few sentences a satisfactory description of our religion.

Some time ago, two sisters met after many years of separation. One of the sisters was concerned much about religion; the other was irritable and selfish. Now it so happened that this latter sister visited in the home of the former for several weeks. When she was about to say good bye the older sister said, "Well, I want to tell you something, sister. I do not understand your kind of religion but whatever it is, it makes you much easier to live with."

After all, isn't that a pretty good test of any religion? Some years ago I came across the following statement of Christianity. It is not doctrinal, not theological, but it does express how a Christian should think and act, I submit it because it is something easy to comprehend and decidedly practical:

In the home—it is kindness.
In business—it is honesty.
In society—it is courtesy.
In work—it is fairness.
Toward the unfortunate—it is pity.
Toward the weak—it is help.
Toward wickedness—it is resistance.
Toward the strong—it is trust.
Toward the penitent—it is forgiveness.
Toward the fortunate—it is congratulation.
Toward God—it is reverence and love.

E. A. K.

THE LITTLE GOSPEL.

Probably every Christian can tell you what "John three:sixteen" means. It may be a question as to how many can quote it correctly. Many Sunday school pupils know it, and ministers and Sunday school teachers do, and it is a most comprehensive statement of the gospel—the good news of God's love.

Some years ago Dr. W. W. White had occasion to look up several chapters of the Bible and ran on to a remarkable series of texts almost by accident. He made a list of them. All but one, the first, are 3:16s, the first being 3:15. It is sufficiently interesting to Bible readers and students to read these passages, one after the other at one sitting. I am pleased to share these with the readers of the CHRISTIAN SUN. Here they are:

Gen. 3:15; Exod. 3:16; Num. 3:16; Josh. 3:16; 2 Kings 3:16; Prov. 3:16; Jer. 3:16; Dan. 3:16; Joel 3:16; Zeph. 3:16; Mal. 3:16; Matt. 3:16; Luke 3:16; John 3:16; Acts 3:16; I Cor. 3:16; Gal. 3:16; Eph. 3:16; Phil. 3:16; Phil. 3:16; Col. 3:16; 2 Thess. 3:16; I Tim. 3:16; 2 Tim. 3:16; Rev. 3:16.

E. A. K.

EARTH'S HEAVEN.

"The heavens declare the glory of God, and the firmament showeth his handiwork. In them He hath set a tabernacle for the sun, . . . His going forth is from the ends of the heavens and his circuit unto the ends of it."—Psalms 10:1-6.

The writer is sitting on the deck of his ship which is anchored in the little bay of Gonaives, Haiti. It is only a few minutes of sunset and the ship's band is standing by to play the Star Spangled Banner, as the United States flag is hauled down as a token of good night to the disappearing god of the day. The entire bowl of the sky is a panorama of grandeur and charm. The sun is setting in a solid glow the reflex of which paints its most gorgeous colors in the clouds of the horizon. The entire rim of the horizon, as far as eye can see, is one glorious panorama of rugged mountains ornamented with a thousand clouds of gold, and purple, and dark blue; thunder-heads, billowy clouds, stream clouds and dream clouds of a thousand differen formations. Midst them all, are great and small rifts everywhere through which distant flaming vistas flashed from the golden sun in the western sea shining from the distant deeps of the sky. What a world we live in! How close it brings us to the Great Eternal!

We had been down below all day trying to prepare a sermon. It had been laborious. The notes were rugged and cold and the brain was weary and worn, but as we emerged from our den to the deck, there was our sermon in picture hung out in the skies. The soul is immediately uplifted from the earth, the mind leaps to a freshness that is a joy, and the heart pulsates with an inspiration seldom known. Would God that everybody could always be as happy as we now feel.

This experience reminds us of a little child returning home from its first visit to a Sunday school weeping as if his heart would break. He had passed five summers, was in the day school and now was beginning the Sunday school, and they put him with the babies in the sand-box. He begged to go up to the next class where his school mates were. But it was not allowed, and he said, "Mother, how in the world can I learn about God and the other people in a sand-box? Boo! Hoo!

To learn about God, get in a godly atmosphere. If you would know God, live with Him. If you are in an environment that keeps you from it, you are in a sand-box. Get out of it if possible.

Prayer—Dear Lord, let the words of my mouth and the meditations of my heart be be acceptable unto Thee. I lift up mine eyes unto the hills, from whence cometh my help. My help cometh from Thee who made the heavens and the earth. We know that we are on the earth, Lord, but there is a lot of it that is heaven, and if humanity can see it that way, so it shall be. Make it so to us. —*Amen.*

H. E. ROUNTREE.

LIFE'S MELODY.

Seek to make life, henceforth, a consecrated thing; that so, when the sunset is nearing, with its murky vapors and lowering skies, the very clouds of sorrow may be fringed with golden light. Thus will the song in the house of your pilgrimage be always the truest harmony. It will be composed of no jarring, discordant notes; but with all its varied tones will form one sustained life-long melody; dropped for a moment in death, only to be resumed with the angels, and blended with the everlasting cadences of your Father's house.—*J. R. MacDuff.*

CONTRIBUTIONS

SUFFOLK LETTER.

Perhaps the most largely attended funeral in the history of the church was conducted at Oakland Church, on Saturday, October 13th. The large congregation assembled at 2:30 P. M. to pay tribute to the life and labor of Captain Stephen Lewis Saunders of Everett's, Nansemond Co., Virginia. The deceased was the son of the late Stephen and Bettie Lewis Saunders, and was born in Henrico County, near Ashland, Virginia, December 1, 1863. At the age of seventeen he desired to visit some relatives living in Nansemond County. Being without funds, he sold a musket for $2.00 and spent $1.00 of this amount to pay his fare to Norfolk. He spent fifty cents to pay his way to Suffolk. With fifty cents left in his pocket he went to Chuckatuck District in search of his relatives. He found them and secured a job for himself. He took up his work as a helper on a sail boat. Later he went in business for himself, and for several years was owner and Captain of a freight boat running from Everett's Bridge to Norfolk and return.

He was twice married. His first wife was Miss Mary Catherine Gayle, who died November 14, 1924. Six children survive this union: Dudley Lewis Saunders of Nansemond County; Miss Beatrice Saunders of Suffolk; Dannie F. Saunders of Newport News; Mrs Marion Gordon of Suffolk; Mrs. Bertie Taylor of Suffolk; and William Saunders, a student in V. P. I., Blacksburg, Va. He is also survived by eleven grandchildren, three brothers and threee sisters: James Saunders of Missouri; Archie Saunders of Ocean Park, Va; Mrs. Lizzie Sears of Newport News; Mrs. Mollie Melton of Richmond; and Mrs. Cora Jones of Warwick County, Virginia. April 17, 1926 he married Mrs. Sallie F. Martin who survives him.

He was a member of Chuckatuck Lodge No. 77 A. F. and A. M. In the lodge he was greatly respected and honored by his brothers. For more than forty years he was an honored member of Oakland Christian Church. For several years he held the office of Superintendent of the Sunday school and was elected to the office of Deacon which he filled with credit to himself and the church.

The death of Captain Saunders was a shock to his family and friends. He appeared to be in good health, and was bright and cheerful Thursday morning, October 11th, when he arose at 5 o'clock. His wife asked him to bring in some onions to be cooked for breakfast. Failing to return to the kitchen in a reasonable time, she went out in the garden to look for him and found him dead about 5:45 A. M. The doctor was called in and decided that death was due to apoplexy.

The funeral was conducted by the writer, assisted by Drs. N. G. Newman and John G. Truitt. The choir sang "Sometime We'll Understand" and "Abide With Me." He was laid to rest in the church cemetery beneath a profusion of flowers sent as a tribute to his life and memory.

The deceased was a man of strong convictions. For many years he had been opposed to the manufacture, sale and use of intoxicating liquors. He was an ardent supporter of the prohibition movement, and was active in his efforts to defeat the return of the legalized liquor traffic. He was successful in business until he retired several years ago. Since his retirement he devoted himself to the care of his farm. He had helped people in many ways. His brothers in the Lodge and the members of the Church will miss his counsel, fellowship and support. The workers die but the work must continue. Friends depart but friendship abides. Every occasion such as this is a challenge to others to be faithful in life and be loyal until the Lord shall call the workers home.

I. W. Johnson.

A CHURCH HAS A BIRTHDAY.

Some years ago, there was a feeling on the part of many that there should be a Christian Church in the city of Winston-Salem, North Carolina. The Mission Board of the Southern Convention, under the direction of Dr. J. O. Atkinson, Secretary, made a survey of the city in an effort to locate members and friends of the Christian Church located there. Later, the Congregational Church joined with the Mission Board of the Southern Convention, through Dr. W. Knighton Bloom, now deceased. And, finally, meetings were held with all who were in sympathy with the movement to establish a church in Winston. Later, Rev. William T. Scott, then pastor of the Salisbury church, was called as pastor, and the permanent church organization was formed.

For a while, they met in the Methodist church, a building abandoned by the congregation for a new and handsome structure which they had erected. It was evident that, with the proper leadership and assistance, they could have a substantial church organization in Winston-Salem. All who were interested felt that there should be a permanent location. A lot was selected and purchased. A very neatly appearing and substantial building was erected. The church has grown under the leadership of its pastor, the Rev. Wm. T. Scott.

October 9th, at 6:00 P. M., the second anniversary of the organization of the church was observed. The ladies of the church served a delicious birthday dinner. A very delightful program was planned for the occasion, which included songs, testimonials, and addresses. Hon. Harry W. Riddle, of Winston, who is a teacher in the Sunday school, spoke on the topic: "Our Church Goes Forward.' Mr. Riddle is a very capable man and gave a helpful and inspiring address. Prof. Chas. H. Higgins, a member of the faculty of Salem College, who is also a teacher in the Sunday school, spoke on the topic, "This Church as a Spiritual Asset." He brought a helpful message on a most vital theme. This young church is most fortunate in being able to attract and secure the services of these capable leaders. Through this new organization, these two well-trained and experienced men are making a most valuable contribution to the religious life of their city and to the Christian order as a whole.

The writer was invited to deliver an address on this occasion. The occasion naturally made me a bit reminiscent. There were many things about the church and the people that reminded me of the beginning of my work with the church in Norfolk. Mr. Scott was my assistant at the Temple for one year. Mr. and Mrs. M. R. Ivey, two of the most active members of the Winston church, were members of the Temple. Shortly after uniting with the Temple, however, they moved to Winston-Salem. I was most happy to see them again and to find them making their usual contributions to the church through this new organization at Winston-Salem.

The church has a Sunday school that numbers about a hundred and a church membership of fifty. It is well located, and its future is most promising. This church is not only interested in itself, but is interested in the larger work of the Kingdom. It was the first church to join the Dollar-a-Month Club as a church. In different ways they have manifested their interest in the college. "Bill" is doing a good work there. With the cooperation of the Mission Boards of the United Church and others outside of Winston, I am confident that he and his parishoners will go steadily forward in the great work that they are doing.

It was a pleasure to be with them on this accasion, and I wish for them constant and substantial growth from year to year.

L. E. Smith.

FOLLOWING IN JESUS' APPOINTED WAY.

Self-denial, separation from the world, cross-bearing, are Jesus' terms of discipleship. "He that taketh not his cross and followeth after me, is not worthy of me." If any man will come after me, let him deny himself, and take up his cross and follow me. Christ went to the cross and suffered death for you and me. He took upon Himself your sins and mine. The agony in Gethsemane's garden, the scourging, the mocking, pierced, wounded, bleeding, forsaken, hanging upon the cruel cross, the sins of the world hanging upon Him who was dying for you, for me. Oh, my Jesus, all this for me, for me! Taking all my guilt upon Thyself, yet I refuse to take the cross which Thou wouldst lay upon me, that I may follow after Thee!

We want to follow, but we want our own way. We want to follow in the popular way, the way which will not cause us to give up anything to follow Him who gave up all the glory He had with the Father, who gave His life a ransom for you and for me, do we not? It looks sometimes as though our sincerity was not very deep. Would a close examination of our hearts show a sincere desire to follow Jesus at any cost? The disciples had more thought of personal glory than sacrifice. Jesus, however, taught the way of the cross is the way to the throne. It would be a grand, happy day for the cause of Christ if men and women could be free from the desire to rule and be filled, instead, with the ambition to serve.

Nothing but the power of the Holy Spirit could change the ambitions of the disciples and cure their jealousies. There is no other power today than the Spirit's power, which can free men from envy and dissentions, and give them courage to stand true to God and His word, seeking to please Him rather than men. Work undertaken in any way except in the Spirit of God will in the end fail. Those who serve in His fear will feel the weight of the cross heavy upon them. The ambitious will heap reproaches, envy, persecutions, false accusations, everything which grieved and still grieves the heart of Jesus, upon them. Therefore, if we do not feel the weight of the cross, it is evident we are not following Jesus very closely.

Notice how often the phrase, "Cannot be my disciple," is repeated. His would-be follower must think less of his own kindred, the ties of kindred must be broken, there must be separation from family, home, friends, all we hold dear, if the Lord so wills, or "he cannot be my disciple." He must count his life as nothing or "he cannot be my disciple." He must forsake all that he hath, or "he cannot be my disciple." If Jesus had said it once, it ought to be enough, for when Jesus said anything, He meant just that. But again and again He repeats the statement, "He cannot be my disciple," unless the terms are complied with. Disobedience is just as fatal today as when Jesus laid down the terms of disciple-

ship. The terms have never been changed by the Master, nor has anyone else the right to change them.

"Whosoever doth not bear his cross, and come after me, cannot be my disciple." The cross and discipleship are inseparable. No cross, no discipleship. To reject the Cross is to be rejected by the Saviour who died upon the Cross. "If any man will come after me," any man may if he will pay the price, but no man may who is not willing to meet all the requirements of the Master. Self-denial is required. Self-pleasing, self-righteousness, and self-satisfaction are all contrary to God and holiness. Self must be dethroned. The "old man" must be crucified. The will of God must become the supreme law of the mind.

The heaviest cross Jesus ever carried was the cross composed of the envy and reproaches, the false accusations and persecutions of those who hated Him without a cause. That same cross awaits those who follow closest to Him. Those things are unpleasant; we do not like them, we would rather escape them, but we remember His "ye cannot be my disciple," and we remember the promised way of escape if the trial becomes so severe we cannot longer bear it, so we follow on, "looking unto Jesus."

The cross is a symbol of pain, and it sounds gloomy to talk of daily cross-bearing in order to be counted by Jesus as one of His disciples. It is true the true follower of Christ suffers with Him. He is often grieved by that which in others seems to cause no concern. But within is a joy, a peace, a deep, rich, and full joy, which those who are seeking an easier road to travel than that marked out by Jesus, do not experience. Accepting all He sends, following where He leads, means a life of victory. Others may not see it that way. They will probably see only seeming defeat. They know nothing of the victory which the all-sufficient supply of His grace is constantly giving.

Will we take the cross He offers us, and follow Him all the way, even though it leads through the garden?

" 'Take up thy cross,' the Saviour said,
If thou wouldst my disciple be;
Deny thyself, the world forsake,
And humbly follow me.
Take up thy cross, and follow Christ,
Nor think to lay it down;
For only he who bears the cross
May hope to wear the glorious crown."

MINNIE LOHR.

Mt. Vernon, Ohio.

AFTER TWENTY YEARS.

Last Sunday, it was the delightful privilege of the writer to go back to the little Church on the Corner, Monticello, and try to give the Twenty-fifth Anniversary sermon to that congregation, and the purpose of this note is to give impressions.

Much water has gone under the bridge since we took up the pastorate of that little church in the fall of 1913, and remained there until the fall of '15. To say things have changed does not quite express it. Everything has changed since then, and many of the faces always seen at the services there have gone on to other fields and to their rewards. People have changed—this preacher has changed, and that work has changed—the whole denomination has changed, but we must not forget that: "When we are through changing, we are through."

Mrs. Knight and I made the trip there through one of the most beautiful sections of the state—traveling as we did via Rocky Mount, Nashville, Louisburg, Henderson, Oxford, Roxboro, Yanceyville and Reidsville—thru the hills and winding roads so beautiful, reaching the home of Mr. and Mrs. A. O. Rudd at Brown Summit about noon Saturday, where we were most comfortably cared for during our stay.

That home has changed. I first knew it as a home with several fine children, but now, five young men and women have gone out into life to make a name for themselves and sweetest of all, all of them are interested in and working with the Church, taking a leading part in the work of the Church, and that means that the leadership of the work has fallen into worthy hands, for they, with the other young people of the Church led the way in the day's service.

It was a pleasure to meet and mingle with the old friends and particularly with the Rev. Mr. Hyde who is doing a wonderful work in that community. It's great to see the kind of work they are doing there and it is fine for Monticello to keep a young man like that and help him get his work of preparation done at Duke University.

But, before this grows too long, let me say that there has been a wonderful amount of progress made in that community during these twenty years since we first knew it and the work is really just beginning. It is unusual to find that only one charter member has left that church since its beginning. Several have been moved by death, but only one has left the community otherwise. Long live the little Church by the side of the road and may God add a full Century of blessings to it and through it bless every soul the community possesses.

J. VINCENT KNIGHT.

Tarboro, N. C.

SPECIAL NOTICE.

We are expecting a great spiritual uplift at the Georgia State Conference which meets with the Vanceville church near Tifton, October 30th-31st. All who come are welcome. If you expect free entertainment, please send me your name beforehand. Any who prefer to stay at the Hotel, may get lodging at the Ponciana for the special rate for delegates of fifty cents.

W. C. CARPENTER.

Tifton, Ga., Route 5.

OXFORD BIBLES *for* EVERY NEED

"The Oxford Bible is the Bible par excellence *of the world"*

THE HOME BIBLE

A Family Bible in Handy Size

An extra large type Oxford Text Bible, containing also, a family register and 12 beautifully colored maps. Size 9 x 5½ inches.

Specimen of Type

16 The LORD *is* King for ever and ever: the heathen are perished out

Nos.
01600 **Superior Cloth,** round corners and red edges $2.75
01603 **French Morocco,** limp, round corners, red under gold edges, headband, book-mark $4.75

The JUNIOR'S Bible

Self-Pronouncing

With 4,000 Questions and Answers, carefully selected "Aids to Bible Study," 16 beautifully colored and 15 black full-page illustrations, 6 colored maps and a presentation page. Children may readily pronounce correctly difficult Scripture names, as this Bible is self-pronouncing. Size 7 x 4⅞ x 1¼ inches.

Type in Junior's Bible

2 Take the sum of all the of the children of Is'ra-el, years old and upward, thro

No.
1815 **French Morocco** leather, overlapping cover, round corners, red under gold edges, headbands and book-mark. Make some child happy with one of these fine Bibles $2.95

Child's ILLUSTRATED Bible

The beautifully colored illustrations in this new Bible are a delight to the children. It has clear, readable type and yet it measures only 5⅞ x 3⅜ inches.

Specimen of Type

2 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.

10 Mercy and truth gether; righteousness kissed *each other.*
11 Truth shall sprin

No. 02112. French Morocco leather, overlapping cover, round corners, gold edges $2.50

Pocket REFERENCE Bible

Has over 50,000 center column references. Measures only 6¾ x 4⅝ inches. (A splendid gift for a young lady.)

Specimen of Type

9 Behold, [a]O God our shield, and look upon the face of thine anointed.
10 For a day in thy courts *is* better

[a] Gen. 15. 1. [b] Ps. 56. 1. & 57. 1. [2] or, *all*

No. 07523x French Morocco leather, overlapping cover, round corners, red under gold edges $3.25

Concordance Edition

Type and size as No. 07523x, but with a Concordance, subject index and dictionary of Scripture names. An excellent edition for students and Christian workers **No. 03272x** $5.00

OUR LEADER

Oxford Concordance Bible

Self-Pronouncing

This beautiful Oxford India paper edition is indeed the ideal Bible for the student, preacher and evangelist. Each proper name and difficult word is divided into syllables and accented, and though printed with large clear type, the volume measures only 8½ x 5½ x 15/16 inches.

Specimen of Type

8 ¶ [3]Jĕ-hō'-ă-chĭn *was* (years old when he began t

No. 03671x. Fine Grain Morocco leather, overlapping cover, leather lined to edge, silk round corners, red un- edges, silk

hear

A UNIQUE GIFT BIBLE

With Basket Weave Binding

The Antique brown calf leather binding has a basket-weave grain, and button clasp. Has overlapping cover, art silk lined, with red under gold edges. With references. Printed on Oxford India paper. *Type as Pocket Reference Bible.* $5.50
No. 03255x

As No. 03255x, with concordance.
No. 03276x $6.50

Oxford TEACH

Have over 50,000 center column r s, 300 double-column pages of up-to-date helps, veniently arranged in alphabetical order. Also 32 full-page illustrations, and an indexed atlas of the Bible with 15 beautifully colored maps of Bible lands.

Easy-to-Read-Edition

Size 7¼ x 5 x 1⅜ inches

Specimen of Type

14 Like sheep they are laid in grave; death shall feed on th

Nos.
04453. **French Morocco** leather, overlapping covers, round corners and red under gold edges. A durable and handsome Bible $4.35

Oxford India Paper Edition

Only one inch thick.

0773x. French Morocco leather, overlapping covers, round corners, red under gold edges, headbands and book-mark. A beautiful gift edition $7.00

RED LETTER Edition

Same size and type as style No. 04453, with same references and helps, but with all the words of Jesus Christ printed in red. White paper edition
No. 05453. French Morocco leather, overlapping cover, round corners, red under gold edges $5.00

The Oxford imprint in a Bible guarantees satisfaction

MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary*

THE CHALLENGE OF ALL LANDS.

The Garden of Eden is said to have been located in the Euphrates valley. In that region the ancient empires of Assyria and Babylon held sway. But from that time onward the center of the world's interest has moved steadily westward to Egypt, to Greece, to Rome. For centuries the Mediterranean was the center of world activity. Then it shifted northward and westward through Europe to England. Later it spanned the Atlantic and for a century and a half has been located in our own America. As our country has grown, the center of population, of industry, and even of political interest, has been constantly moving westward across the continent. More recently, the center of interest seems to have leaped across the Pacific to Japan, Manchuria, China, India. Having spanned the globe, it is back almost to its original starting point. The Church of Christ must recognize this fact and make supreme effort to carry the Gospel message and extend its influence to these strategic points of world interest.

A few years ago Tokyo, Shanghai, Singaport, Bombay, were practically unknown places to most of us. At best they were but vaguely known as existing somewhere out in the Orient. If we had a taste for things geographic it may be that we remembered their relative positions on the map. Today, however, we can no longer live apart in comparative isolation. We cannot pick up a newspaper without seeing frequent mention of these very places. International radio broadcasts bring them to our homes and firesides. Airplanes, fast steamship lines make these formerly remote places easily accessible. Greatly reduced fares make it possible to visit these places without undue expense.

From Japan to New York via Suez, a distance of about 17,000 nautical miles, it was our privilege to touch at fifteen ports en route. Naturally our observations were hasty and superficial, but certain definite impressions remained.

We were surprised to find these cities exceedingly cosmopolitan. They are not particularly distinctive or representative of the countries in which they are located. Many nationalities are in evidence; various languages are spoken.

It is wonderfully inspiring to find a Christian church in the places. Sometimes it is of Gothic architecture, with its spire pointing heavenward, and upon its tip that sacred symbol of salvation, the Cross.

Modern business has made every possible effort to occupy these world markets. Railways and motor highways lead out into the interior. The remote places are brought nearer. Hundreds of automobiles (almost entirely of American make) can be seen on every side. Movies are shown in nearly every town of any size. (They are often of American production and much to our discredit, we must sorrowfully admit.) It is not an uncommon sight to see a radio antenna swinging over the thatched roof of a tropical hut. Tobacco companies make their boast that they have placed cigarettes in millions of mouths in the Orient. We have been told that there are some sections of the mountain highlands inaccessible by motor roads. Upon the backs of coolies automobiles are carried, part by part, over the mountains for great distances to some of these plateau districts. There they are reassembled and used locally. Such are the extremes to which big business will go.

These things furnish food for serious thought to those of us who are interested in the extension of the Kingdom of Christ. Big business takes its products to the ends of the earth and sells them. Cannot the Church of Christ take the gospel unto all peoples and give it to them? The Gospel is free, yet it brings with it the greatest blessing that can come to mankind! Is it possible that the Church is lagging behind business corporations in zeal? God forbid!

It is imperative that we proclaim the Gospel unto all men because our Lord Jesus Christ has commanded us to do so. It is imperative that we proclaim it because only so can the world be saved. Only so can peace and good-will be established throughout the world. International conferences, diplomatic negotiations, national reconstruction programs will fail unless they are founded upon and permeated with the spirit of Christ. It is the responsibility of the Church to proclaim this Gospel. Will the Church fail in this charge?—*By Rev. Paul F. Warner in M. P.-Recorder.*

MISSIONARY OFFERINGS.

WEEK ENDING OCTOBER 13, 1934.

Sunday Schools.

Previously acknowledged since September 1, 1934	$ 311.66
Mt. Bethel, Stokesdale, N. C.	1.55
Big Oak, Biscoe, N. C.	.35
Third Avenue, Danville, Va.	6.95
Zion, Sanford, N. C.	3.15
Hank's Chapel, Pitsboro, N. C.	2.42
Holland, Va.	5.90
Newport, Stanley, Va.	1.27
Parks Cross Roads, Ramseur, N. C.	8.50
Ocean View, Va.	5.00
Turner's Chapel, Sanford, N. C.	1.63
Antioch, Harrisonburg, Va.	2.63
Winchester, Va.	5.30
Linville, Va.	6.45
Total	362.76

Individuals and Churches.

Previously acknowledged since September 1, 1934	56.77
Pleasant Hill, Benson, N. C.	2.50
Union (South), Franklin, Va.	3.15
Total	62.42

Coin Card Offering.

Previously acknowledged since September 1, 1934	13.10
Hebron Sunday School, Virgilina, Va.	3.00
Liberty (Vance), S. S., Henderson, N. C.	5.00
Total	21.10

Summary.

Previously acknowledged since September 1, 1934	458.06
Total offerings, week ending Oct. 13, 1934.	64.75
Total to date	$ 522.81

J. O. Atkinson, *Sec'y.*

THE LIEUTENANT FOOLED HIM.

Sitting on a roll of abaca hemp in the store of a Chinese merchant at Idong, Phillipine Islands, Rev. Walter C. Tong saw the barrio lieutenant of this little Bogobo village approach with an interpreter. "He wants to pare down the fees for the pupils in the new mission school," thought Mr. Tong, from past experience. But the Lieutenant, an ignorant Bogobo with big holes in his ear lobes for ornaments, asked Mr. Tong to start a *Sunday School!* This village had repeatedly, and unsuccessfully petitioned the Government for a school. Then they asked the Mission and were told it could be done only if they were willing to pay monthly fees for the education of their children. They agreed, secured a building, built benches and opened with a celebration. Later Mr. Tong learned that this same Lieutenant had urged his people to make every sacrifice that the children might have a chance at education.

RELIGIOUS OBSTRUCTIONISTS.

India's religions are at the bottom of all her troubles, declared Dr. E. Stanley Jones on his recent visit to America. Comes word from India that the thousands of violations of the Sarda Act, whereby the marriage of boys under 16 and girls under 14 is prohibited, are creating a public demand, fed by the press, to put teeth into the bill through an amendment. The most powerful force toward making the Sarda Act a farce is the Sanatanists, an orthodox Hindu group. They have been performing marriages outside British India, in Native states or in French and Portuguese India. Border line towns have been doing a land office business. It is this same group also, that has been making life miserable for Mr. Gandhi in his Harijan out-castes campaign. They greet him with black flags, lie before his auto, throw eggs of uncertain age in his assemblies and, some whisper, attempted to bomb his train.

STRANGE BUT TRUE.

Not for ten years, so far as Dr. Roderick Scott, Dean of Fukien Christian University, Foochow, can remember has a Chinese speaker, talking in Chinese, actually praised the missionaries *in public.* Just recently, however, the Provincial Chief Justice startled everyone by a most able address, (politicians mostly mouth platitudes, says Dean Scott) and the statement that if the Chinese student would serve his country he must imitate the sacrificial spirit of the missionaries! This does not mean that many Chinese would not say "amen" to this sentiment in the past but, asserts Dean Scott, they would "watch their step" before doing so *publicly.*

THE GOLD POUND.

A faithful member of the Protestant church in Marash, Turkey, left that city, his home for nearly 70 years, to go to Aleppo, Syria. When he went he gave a gold pound to Mrs. J. K. Lyman stating that it was a "gift of gratitude" to the American Board for all they had done for him and his family. This thank offering, which would amount to about $5.00, was given in spite of the fact that Mr. Vahanian had been earning for six or seven months only 10 Turkish liras per month, approximately $7.50 or $8.00, on which his family of four had lived. And the chances of his securing a job in Aleppo are nil.

It was a Jew who brought the Gospel to Rome; a Roman who took it to France; a Frenchman who took it to Scandinavia; a Scandinavian who took it to Scotland; a Scotsman who evangelized Ireland, and an Irishman in turn made missionary conquest of Scotland. No people have ever received the Gospel except at the hands of an alien.—*Southern Christian Advocate.*

THE CHRISTIAN SUN'S PULPIT

Rev. John G. Truitt, D. D., *Pastor.*

INSTALLATION ADDRESS.

The Church of Wide Fellowship,
Southern Pines, N. C., October 12, 1934.

By C. Rexford Raymond, D. D.

Mr. Moderator and Members of the Council:

When an installation council is called by a church, the candidate for installation is expected to give the members of the council such a detailed account of his religious experience and belief as may enable the council to determine whether or not he may be properly installed as the pastor of the church. In accordance with this custom, I relate my

Religious Experience.

My religious experience is older than my recollection, for I was reared in a Christian home. I do not remember learning to pray or beginning my going to church. As the oldest in a family of five, I can remember that my mother took the younger children to church while they were babes in arms. My father was a deacon in the church and never found that his duties as a doctor of medicine prevented him from regularly attending worship. Some of the phrases which he habitually used in family worship still linger in my memory as a liturgy of gracious beauty. When I finally after much struggle decided to become a minister, my mother told me that before I was born she had prayed that her child might become a minister of the gospel. She had been too wise to let me know that fact until after my own decision. My uniting with the church in the little village of Angola, N. Y., in my early teens was not the result of any emotional change, though it did register a triumph over the natural timidity of a village boy in a community where most of his boy friends were not church members. Fortunately, there was only one church in the village, a true community church. Like the Church of Wide Fellowship, it was affiliated with the Congregational churches of the state and nation. As my own forbears had been connected with such churches since their arrival in Massachusetts in 1630, I have always easily found myself at home in this type of union churches.

Yielding to what I considered my duty, I went to Oberlin to fit myself for the Christian ministry. My college and seminary training was at Oberlin with the exception of one year at Andover Seminary and a summer quarter in Columbia University. I was ordained at Oberlin in the Second Congregational Church, in the language of the call for a Council, "with a view to Christian work in Berea College."

This initial service at Berea College, in Kentucky, was followed after a lapse of years in pastorates in Ohio and New York by a return to Berea to be Dean of Religious Education and Vice President. In all, I served about ten years in that splendid unsectarian college in the edge of the Kentucky mountains where I deepened my early convictions that the best Christian work can be done where sectarian differences are ignored. My more recent service as pastor in Chattanooga, Tenn., for six years and my association with our theological seminary foundation at Vanderbilt University makes my total service in the South slightly exceed seventeen years. As a transplanted Northerner, with ancestral roots in colonial New England, and with my service in unsectarian Christian fields, I seem to have been providentially fitted for ministry in the Church of Wide Fellowship in this beautiful cosmopolitan community of Southern Pines.

Statement of Christian Belief.

If I were asked to state my creed in a single sentence, it would be this: "I believe in Jesus Christ and accept Him as my Lord and Saviour." In the terms of this faith, I will try to define my opinions about God, Man, and the Social Order.

I. My Christian Belief in God.

My ideas about God are chiefly based upon the fact of Christ. The supreme value of the Bible is the light which it sheds upon the life of Jesus. The Old Testament gives glimpses of a progressive religious experience in the life of Israel as a preparation for God's supreme revelation in the Person of Jesus. The abiding value of the New Testament which makes it easily the most precious literature in the world is that it acquaints us with the Jesus of history. The varying ideas of God expressed in the Bible are always to be tested by the filial consciousness of Jesus who is Himself properly called the Word of God.

The life of Jesus convinces me that God is a personal loving Spirit whose relation to man is best described by the word Father. Because I come to this belief in a loving God through his revelation in the life of Jesus, I express this fact by calling Jesus the Son of God. The holy purpose of God became incarnate in Jesus. When I repeat the expression, "The Word of God became flesh," I mean that he perfectly fulfilled and eternally reveals the will of his Father. He is the first-born among many brethren and saves us, his brethren, by leading us to share in his experience of God.

I also apply the Jewish title, Messiah, or its equivalent the Greek title, Christ, to Jesus, meaning by this his Lordship among men. That is, I believe that the purpose of the life of Jesus is identical with the purpose of the life of God, so far as that life can be shared by men. In our growing discovery of God, Jesus is our teacher. In his character we see the character of God. He is thus forever the Word of God, revealing the purpose which is the very substance of God. When I say that I believe in the Deity of Jesus, I am saying that God is like Jesus. To know Jesus is to know God. He is the Way, the Truth, and the Life. We come to the Father when we abide in Christ.

I find God in Christ not merely through his teachings and life in Palestine but also in the effects of his continuing life in the Church, which Paul calls His Body. I do not think of Him as living in his earthly body on a remote throne in heaven. He is our living risen Lord. As his disciples have worshipped him for nineteen centuries, there has come from his Spirit an outpouring of the divine life which has been the power of the Church. He is today, for every man who believeth, the power of God unto salvation.

Because of this belief in Christ's abiding presence, the apocalyptic speculations about his second coming do not interest me. There is evidence in the New Testament that the Jewish apocalyptic writings colored the thought of a part of the early Church. During his earthly ministry his disciples seem to have hoped for a messianic deliverance from their Roman rulers in accordance with their apocalyptic hopes and dreams. They were mistaken before his death, and we have no reason to suppose that their mistaken ideas about the manner and the time of the coming of the Kingdom of God were all corrected immediately after the event of his death. The Church has often indulged in these apocalyptic dreams, especially in times of war and distress. Instead of preaching about a spectacular second coming in some far-off or near-by time, I prefer teaching about his presence described in the farewell conversation reported in the Fourth Gospel. I believe the comforting assurance that he is now here, working through his Body, the Church, bringing the kingdom of good will nearer day by day. As a Christian believer in God, I hope for an eternal fellowship with the Spirit of Christ, in a never-ending discovery of God, in which His Son, our Elder Brother, will ever be the way to Him whom to know is eternal life. I thus disagree entirely with the Humanists who assert that they do not believe in an objective reality called God; but I entirely agree with those who emphasize the truth that it is in Man's inner experience that we are to get our assurance about the goodness and truth which undergird the universe.

This vital, personal faith has enabled the liberal scholars of the modern church to keep their Christian religion in an age of scientific and philosophical transition. The scholars of today have come into a new world of thought in a movement as radical and startling as that of the Renaissance. In our search for spiritual certainty in a universe described in terms of unimaginable immensity, materialism has become incredible with our analysis of visible matter into invisible molecules, of molecules into atoms, and of atoms into electrical charges calle delectrons and protons. When matter may be defined as energy in motion, materialism is dead. And when the psychologist tells us that "Nobody is anybody until he joins himself to somebody," it becomes impossible for the most modern saint to unite with the ancient Saint Augustine in declaring that "Thou God hast made us for Thyself, and our hearts are restless until they find rest in Thee." Thus the modern saint declares that religious certainty rests not on the authority of the Church, the Bible or the scientist, but on the experience of communion with God into which Christ brings his disciples.

Believing thus in God as a personal Spirit of Love, we see how the belief in evolution is not atheistic but is a distinct aid to faith. Ie describes the past in terms of processes now at work and gives a scientific reason for our hope for progress. It also sheds some light upon the problem of evil.

The Problem of Evil.

This problem arises for religion when we face human sorrow and think of God's imminence. If God is everywhere, why is evil everywhere? Belief in God's imminence often obscures the fact of his transcendence. But as any person is always greater than his present acts and cannot be wholly revealed in any or all of his deeds, so God always transcends His creation. But as a person always *is* where he acts, so God is eternally in an immediate relation to his universe. That is, God is both imminent and transcendent, and neither fact should be forgotten when we face the facts of evil and suffering. Christ reveals God as a loving Father not only in spite of sin and sorrow but in the light of Calvary. God's loving purpose is expressed in a world of free spirits. Man as the goal of creation has as his chief glory the attainment of character. To attain real character he must be free. This real freedom involves the possibility of wrong choices. The re-

(Continued on page 13.)

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

Rev. F. C. Lester, *Editor*, 505 S. Main St., Norfolk, Va.

TWO LITTLE BOOKS THAT INSPIRE.

Last week two little books came to my desk that demanded attention and were an inspiration when I read them. They were printed years ago, but they were new to me.

"The Charm of the Impossible" by Margaret Slattery is the kind of thing many of us need to read when we get discouraged. She begins the book with the poem below which tells of the "voice as bad as conscience" which constantly urges one to go beyond the hills in search of something lost, and waiting to be found. She tells as only Margaret Slattery can of numbers of people who have gone beyond the line where most people stop, set their stakes, and stay. As one reads these thrilling lines the Voice seems to call from beyond the usual and regular and dare one to undertake the seemingly impossible. The Church of Jesus always gives such a challenge.

The other book, by R. W. Conwell, is entitled "He Goeth Before You." This is a charmingly told tradition of how Jesus, after the resurrection, went before the disciples from Jerusalem to Galilee. Along the way he found people in need, gave his blessing of peace and courage, then put something in the path of the disciples that would make them find the needy, and passed on to await his friends by the sea of Galilee.

The day following the disciples went the way Jesus had gone. When they dined with Him at breakfast by the sea of beautiful Galilee that bright spring morning they were glad to know that He had prepared the way for them and that they had done the things He expected them to do.

If you would like to read either or both of these books, or any other in my library of something like a thousand volumes, you may do so by making known your desire with the promise of returning them when read.

ISN'T THIS FUNNY?

The Board of Christian Education is the only board or institution of the Southern Convention that puts back into the churches directly all of the money it received. It is the only one that without solicitation supports all the institutions of the Convention and seeks to aid them in their financial campaigns.

It has the smallest budget of all of our church enterprises, and, in my humble judgment, gives more for every dollar invested. Young People's work and leadership training are left to this board for guidance and promotion.

But it seems to be difficult to get contributions for this Board. The Convention limits us to one special offering annually from our Sunday schools though the college has four and the orphanage and missions have twelve each. Many of our schools feel that they cannot afford the one offering annually because they give the other twenty-eight even though they may receive all of this one offering back in the form of service to the school. Isn't that funny?

But you have noticed that all editors of our church paper carefully refrain from mentioning the Board of Christian Education even at the time of the annual offering? Isn't it funny? And do you ever hear speakers representing the enterprises of the church ever say anything about the Board? Think about it sometime. It makes an interesting study. I think it is funny. By that I mean strange, peculiar.

But I can't understand everything anyway. When I get to the insane asylum, I shall have plenty of time to discover "what makes people do like they do do." So now I shall take life as it comes, sing, be happy, and keep on being grateful for all kind favors for myself and the Board of Christian Education which I represent as its unworthy chairman.

MANY THANKS.

Some of our Sunday schools have heard the call of the Board of Christian Education and have made an offering to aid in the work. Union (Southampton), Franklin, Virginia, Liberty, (Vance), and High Point, North Carolina, Sunday schools sent the money to me. Others have sent, or will send shortly, an offering to the treasurer of the Board, Mr. C. H. Stephenson, 121 Fayetville, Street, Raleigh, North Carolina.

We are deeply grateful for all contributions. Our gratitude will be expressed not only in words, but will be put back into our churches in the form of service. Those who give to this work are really helping themselves, for all of the money goes into our conventions, young people's work, and churches in the form of helpful service.

YOUTH PRAYED.

By Dora Byrons.

"Oh God," I cried, "I cannot see
The pathway leading up to Thee.
The doubts of youth have hid the way
As blackest night obscures the day.
God send a spark of faith so true
That it will light the path to you."

"Oh God," I cried, "I cannot hear
Thy voice that is to some so clear.
The jeers of men have rocked my soul
As ships in dangerous oceans roll.
God, speak to me from sea or land
And give me faith to understand."

"Oh God," I cried, "I cannot feel
Thy presence and Thy care are real.
The years of life I glimpse ahead
As hearts that beat when love is dead.
God, give me just one sign, that I
May know, through faith, that Thou art nigh."

And then, it seemed, from out the night
Of doubt there shown a path of light,
Where stood the Youth of Galilee.
I felt His presence near to me.
I heard Him speaking low and sweet,
And bowed in Worship at His feet.

"I am the Way, the Truth," the voice
Said, "Trust. Make Me thy choice.
I am the living Christ, the sign
That God has given for all time."
With faith I closed my eyes in prayer
I knew youth found its answer there.

GOD HEARS PRAYER.

If radio's slim fingers can pluck a melody
From night—and toss it over a continent or sea;
If the petaled white notes of a violin
Are blown across the mountains or the city's din;
If songs, like crimson roses, are culled from thin, blue air—
Why should mortals wonder if God hears prayer?

—*Ethel Romig Fuller.*

MISSIONARY HEROES OF TODAY.

Christian Endeavor Topic for Oct. 28, 1934.
Acts 1:8.

Daily Readings.

Men of faith. I Cor. 3:1-9.
Men of courage. II Cor. 11:21-33.
Men of vision. Acts 2:16-21.
Men of compassion. Acts 16:9 10.
Men of unselfish zeal. 2 Cor. 12:14-21.
Brotherly men. Acts 20:17-35.

Worship Service.

Prelude: "Fling Out the Banner, Let it Float."
Poem: "Hearing the Call."

"Hearing the call, they go
To unknown lands far off across the seas
And leave behind them homes and friends and ease,
To hold aloft the torch, that men may know
The light of love that brightens every woe.

"Hearing the call, they go
Where stretch the weary miles of desert sands,
Where gleam the minarets of Moslem lands
Where rolls the turbid Ganges on its way
And muezzins call at dawn for men to pray.

"Hearing the call, they go
Though long the road, though hard and rough the way:
And we secure at home our part to pray
That God may keep them in His tender care;
To pray to give, this surely is our share."

—In *Christian Endeavor World.*
—From *The Recorder* (*Church of Scotland.*)

Prayer.
Hymn: "Christ For the World We Sing."

Leader—"The missionaries of the world are the leaders who have changed the history of the world. Carey in India, Morrison in China, Jackson in Alaska, Livingstone in Africa, and just to name the missionaries of the Cross in every land is to recite the roll call of the heroes of faith who have wrought righteousness and braved the dangers of sea and land and the jungle and wild men and triumphed gloriously in their splendid leadership.

Japan stood in hermit seclusion for centuries and now, because of missionary leadership, in fifty years has become a great and mighty nation.

China has changed more in the last fifty years than it changed before in a thousand years and just because the work of missionaries has begun to shape that mighty nation of four million souls.

India has her face to the light and is not the nation which Carey found before it knew that missionary leader and his Christ. On the heels of the missionary have come education and liberty for womanhood and childhood and a new vision and a new life to millions because these mission ary leaders of the Cross have gone to serve and not to be served.

Discussion.

You will want new and interesting stories of our missionaries today. If you can secure a copy of "The Missionary Herald" (At home and abroad) you will have a wealth of material for this meeting. (It would prove beneficial to have a copy of "The Missionary Herald" in your society. Order from Harvey L. Meekin, 14 Beacon Street, Boston, Mass. Price $1.25 a year. Monthly publications.)

Information relative to the following missionaries and their work can easily be found: (Board of Christian Education, 505 S. Main St., Norfolk, Va., will gladly aid you in preparing this program.)

E. Stanley Jones—Missionary in India.

Albert Schweitzer—Medical Missionary in Africa.

Wilfred T. Grenfell—Missionary on the Labrador Coast.

Walter H. Judd—Medical missionary in Fukien Province, China.

How can we cooperate with these "soldiers of the cross?" E. F.

Sunday School Lesson

By Rev. H. S. Hardcastle.

THE CHRISTIAN AT PRAYER.

Lesson III—October 21, 1934.

Golden Text: *"Continuing steadfastly in prayer."*—Romans 12:12.

Lesson Text: Matthew 6:5-15; Ephesians 3: 14:21.

Time: A. D. 28, at the time of the Sermon on the mount; Paul wrote to the Ephesians, A. D. 61 or 62.

Place: The Sermon on the Mount was delivered from the Horns of Hattin, a Hill, west of the Sea of Galilee; Paul wrote from prison in Rome.

Glenn Clark says: "The value of Walter Camp's 'daily dozen' is that after the fifteen minutes' exercise in the morning, you find you are breathing a little deeper *all day*. We should expect the same result from our fifteen minutes of prayer every morning. We should be living in the Kingdom of God a little more vitally all day."

Prayer is of universal acceptance and practice. It comes perfectly natural to man to pray to Something that is higher than himself. Prayer has prostrated man since the beginning of time before this Something that is outside of himself, that towers above him. Now Jesus knew this inward urge in man, but he also knew that there was a certain amount of selfishness and presumption and pride, that tended to make hypocrites of us all. So he tells us not to pray "as the hypocrites, in the corners of the streets, that they may be seen of men," but to "enter into thine inner chamber, and pray to thy Father who is in secret." S. D. Gordon says: "You can pray anywhere, on the street, in the store, travelling, measuring dry goods, hands in dishwater—where not? But you are not likely to unless you have been off in some quiet place shut in with God."

Jesus does not mean to tell us that we should not carry our prayer life through the day and into the public places where we go. He only tells us that if we pray as the Pharisees of his day prayed, only to be observed of men, then we, like them, have received our reward. It is when we pray in earnestness, with a true desire for God's aid, and in secret anguish it may be, our "Father who seeth in secret, shall recompense thee."

There is another thing about prayer. Many people make prayers which, if granted, would not only prove disappointments to them but would be harmful to them and to others. Then there are those who "think that they shall be heard for their much speaking." It is the quality of the prayer, not the quantity, that is essential. "O, God, be merciful to me, a sinner," truly prayed, will avail more than many a lengthy prayer. Then Jesus condemns vain repetitions. Note the worshippers of Baal at Mt. Carmel; the worshippers of Diana in Ephesus; the Moslems, who hourly call on Allah, using the same words time and again; or the Buddhists, who write their prayers on a "prayer wheel" and *repeat* the prayer by turning the wheel. Jesus gives us a model prayer, and says: "After this manner, therefore, pray ye." "The Lord's Prayer is a model for us who are the children of God. It is not long or labored but sincere and sufficient. . . It asks that his will be done perfectly in this world as it is done in heaven, and for the things necessary to our strength of body and soul to serve him in spirit and truth." Would one ask more?

Probably no better exemplifications of the prayer life is given in the Bible than in the life of the Apostle Paul. Even when a prisoner in Rome, Paul considered himself a "prisoner of Jesus Christ," not of the Roman government. And being a prisoner of Jesus brought peace and happiness in a time of danger and distress. In his letter to the Ephesians he tells them that he is praying earnestly for them that they may come to know his love and be "filled unto all the fulness of God." Paul's prayers were always for the other person first and for himself last, yet Paul received the reward that comes to everyone who prays as Jesus would have them pray. Dr. Snowden says: "Paul rises on the wings of his soul to heavenly heights. His prayer is a rose window in the Cathedral of Christianity and is all-glorious with Celestial light and grace and beauty." Is there any wonder that Christ commands that the Christian pray?

A Story for the Children

COOKIE AND PEANUT.

By Mary Elizabeth Bouck.

"Cookie" and "Peanut" are two lively little chipmunks that live in Mr. Storekeeper's woodshed. When Teddy went to Heceta Beach, Oregon, to spend his vacation, Mr. Storekeeper told him about them. Of course Teddy was very much interested, and the next morning, right after breakfast, he took some crackers and nuts and rushed out to feed them.

He called and called, "Here, Cookie; here Peanut," but not a sign of them did he see. He was so disappointed that he was just ready to leave and go to the sand dunes to play when Mr. Storekeeper came out to get some wood.

"They haven't come, because they don't know you, son," he explained kindly. "They're probably hiding around here somewhere so they can watch you. They'll be out by-and-by."

With that, Mr. Storekeeper took a piece of Teddy's cracker in his hand and began to make a queer little sort of chirping sound. In just a minute the cutest little chipmunk appeared as if by magic on the top of the woodpile. Teddy started to shout "Whoopee!" Then he clapped his hand over his mouth quickly lest he frighten the little creature. It scampered along the top of the woodpile, took the cracker from Mr. Storekeeper's hand, sat up and ate it. Just then another little chipmunk flashed over the top of the woodpile, snatched a nut from the bag that was resting on a stump, and scampered away to store it for the winter.

"Now they're coming, son," said Mr. Storekeeper. "Just be careful not to frighten them," and he went back to the store.

Teddy was delighted. He spread out some nuts in a row which led right up to him. Then he kept very still, and sure enough, Cookie and Peanut followed the trail of the nuts taking them one by one till they ate right out of Teddy's hand. He even coaxed them up on his knee while his mother took a picture.

And such antics as they performed! How they scolded each other, and chased each other around the yard, and up and down over the woodpile while Teddy laughed with delight! When all the nuts and crackers were gone the little chipmunks vanished. Teddy got up from the ground with a sigh. "Mother," he said earnestly, "I'm going to feed Cookie and Peanut every day while we're here at the beach."

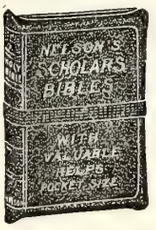
And he did.

—*Our Dumb Animals.*

AMERICAN STANDARD BIBLES.

Authorized and Edited by American Revision Committee, and Published by Thomas Nelson & Sons.

These Bibles contain the Concise Bible Dictionary which forms the helps to these Teachers' Bibles. It supplies ,in the most condensed and convenient form, all the latest information about the Bible, its writers, its language, the various versions, complete chronology, life of Christ, with harmony of the Gospels, life and travels of St. Paul, etc. The illustrations are reproduced from recent photographs, and truly illustrate the articles. The Combined Concordance is entirely new, and has been made expressly for the American Standard Version. It combines with the Concordance, Subject-Index, Scripture Proper Names, etc. The 12 Maps have been carefully revised and are beautifully colored. In making orders, give the number and price.



135—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold. **$3.00**

India Paper Edition, Only 16-16 of an inch thick.

. 133X—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold, **$4.00**

SUNDAY SCHOOL SCHOLARS' BIBLE.

Especially made up for gift or reward Bibles for Sunday School scholars, containing a special series of very practical and useful helps and Bible Questions and Answers, etc. Printed on fine white Bible paper; ruby type; pocket size, 3¾x5⅜ inches, and 1 inch thick, with 31 full-page illustrations in sepia. All bindings are black.

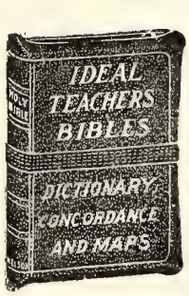
Ruby Type, Size 3¾x5⅜ Inches, and 1 Inch Thick.

65—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on side and back in pure gold; 6 colored maps **$2.50**

AUTHORIZED VERSION.

RED LETTER TEACHERS' BIBLES.

Brevier Type (8 vo.), Self-Pronouncing, Size 5⅜x8½ Inches and 1⅜ Inches Thick.



Containing the Bible, with full references. The words of Christ in the New Testament are printed in red; other parts of the book are printed in black. With Concise Bible Dictionary, combined Concordance, and 12 indexed maps.

7852—Genuine Leather, Lavant grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold **$4.75**

RED-LETTER EDITION.

With All the Words of Christ in the New Testament Printed in Red.

1282—Genuine Leather, Morocco grain, divinity circuit round corners, red under gold edges, register and headbands; title stamped on side and back in pure gold **$3.25**

60—Bound in Cloth, stiff covers, square corners, red edges, Sunday School Scholars' Bible, stamped in pure gold on cover, no illustrations; special book for Sunday Schools **95c**

Any of the above Bibles sent postpaid. Address

THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

FAMILY ALTAR

Conducted by H. E. Rountree
One of our Chaplains in the U. S. Navy

MONDAY.

Religion in Youth.

"Remember now thy creator in the days of thy youth."—Eccl. 12:1.

We have seen a garden of roses in September, some bushes of which were bearing roses beautifully and profusely, long after their season. Others around them were bare. We were told that those bearing roses so beautifully now are those that were clipped low in the early spring. The cutting had hindered their sprouts and their growth, and now they were taking advantage of themselves in the late season, blossoming with greater fulness and beauty than they could possibly have done had they not been clipped.

Youth needs to be curbed in its younger years, —curbed from the vicious excresences to which that age is subject. Youth needs a godly jealousy instilled into their hearts, lest corrupt nature which, without restraining grace, will have a vent later and break forth in reduced years with "nothing but leaves."

Prayer—Our dear Heavenly Father: grant to us parents and guardians a vision of youth and its relation to eternity, and give unto us the will and the power to train them for glory like a gardener trains the roses for their greatest usefulness. In the name of Christ we ask it.—*Amen.*

TUESDAY.

Christ and the Little Children.

"Suffer the little children to come unto me and forbid them not for of such is the kingdom of God."—Mark 10:13-16.

"Perhaps no other fact in the life of Jesus has appealed to the imagination of mankind more than his own human birth and childhood, and His irrepressible love for folks. This fact has sanctified motherhood and the family life. It has given importance to childhood, so that kindness to children and a willingness to conform to the ideal character of childhood are marks of a real Christian."—*Anon.*

Prayer—Our Father, whatever about us are marks of a real Christian, we will follow the marks. Help Thou our weakness that we may not fail.—*Amen.*

WEDNESDAY.

What A Promise!

"Obey my voice and I will be your God and ye shall be my people."—Jer. 7:23.

This Scripture represents salvation. It is a condition followed by a certainty.

Do you know God? If so, your soul is saying "Amen," to this text, for you know. If not, do you want to know Him? If so, all you have to do is to make it a rule of your life to obey His voice.

Of course, in order to obey His voice, we must know His voice; we must also understand His language. What are these? The answer is found in His human voice, and it is heard in the story of His life in Galilee; it is heard in the voice of His resurrection; it is heard in the voice of conscience, that something in thy soul that is a light which guides, which sits upon the throne in all thy acts judging between right and wrong; it is heard in the voices that we hear in our own ears, enabling in us earthly sounds to distinguish between modes of action. In all these we hear the voice of God. It is the voice of hope and victory. It is the voice of claim between right and wrong. It has been called "The perceptible guidance of the Holy Spirit." To obey these voices is to obey God's voice, and it means that we shall find God everywhere present and active in life, nature, and human affairs. Let us all praise God.

Prayer—Our Father, we confess our faults and shortcomings. We are so far from Thee and so far from being what we ought to be. Dear God, draw nigh unto us. Make Thyself real to us. Make our ears and eyes sensitive to Thee and Thy voice. Make us Thine forever.—*Amen.*

THURSDAY.

Hearing God's Voice.

"After the fire, a still, small voice."—*I* Kings 19:12.

"I hear it often in the dark,
I hear it in the light,—
Where is the voice that comes to me
With such a quiet might?
It seems but echo to my thought,
And yet beyond the stars!
It seems a heart-beat in a hush,
And yet the planet jars.

"O may it be that far within
My inmost soul there lies
A spirit-sky that opens with
Those voices of surprise.
Thy heaven is mine—my very soul!
Thy words are sweet and strong;
They fill my inward silences
With music and with song."

"They send me challenges to right,
And land rebuke my ill;
They ring my bells of victory;
They breathe my "peace be still!"
They ever seem to say, 'My child,
Why seek me so all day?
Now journey inward to thyself,
And listen by the way.' "

Caroline Stephens.

Prayer—O Lord, give us an immediate presence of Thine which points the way and completes our lives. Lead us gently step by step to the right or to the left as right may be, and when we have crossed the other side of the gulf which separates the seen from the unseen, may we understand that all that matters is faithfulness to his voice. This we ask for Jesus' sake.—*Amen.*

FRIDAY.

Acknowledgement and Direction.

"In all thy ways acknowledge him and he shall direct thy path."—Prov. 3:6.

This Scripture is another simple secret in salvation. First of all Jesus Himself is our example of acknowledging the Lord. Whenever He was about to do something, He looked to the Father, first thanking Him for His watchcare and guidance, second acknowledging His love and power, and then asking for what He wanted. In it all He cast His all upon the Father, and the Father was a perpetual reality to Him.

To be sure, the Father's way for His son was sometimes a bitter way,—it was a way of the cross, and that was no pleasure vacation to Him; it was often the way of bitterness, but that bitterness brought love and saving grace. It has ever been thus, even in the experience of humanity.

It is a very simple thing to acknowledge God, and Jesus the Saviour, in all His ways; and that is laid down as the simple condition of having His guidance throughout our lives. But it is not so easy a thing to do. We are afraid of what others will think. We do not wish to be disagreeable to our company. The fact is that God is more acceptable to the company than we are apt to feel. But still and all, to be acknowledging God in every event and every affair of life is hard. But it can be done, and it is easier than we think. It takes vision of God, an understanding of His purpose for us, a consciousness of His presence, a feeling of certainty of the fulfillment of His promises, and an unreserved consecration to the cause.

Prayer—Dear God, give us courage to love Thee and serve Thee, and acknowledge Thee in our ways.—*Amen.*

SATURDAY.

Divine Difficulties.

"There is nothing too hard for thee."—Jeremiah 32:16-25.

The Chaldeans were laying terrible siege to Jerusalem, and yet the Lord bade Jeremiah buy an ancestral field far beyond the gates of the beleaguered city. It seemed impossible that the prophet should ever see the field. He seemed to be throwing his money away. Nevertheless he bought the field at the word of the Lord, for, as he said in his prayer to God, "There is nothing too hard for Thee." Jehovah could drive the Chaldeans away, and Jehovah did.

But there are some things which God cannot do. God, for instance, could not have compelled Jeremiah to obey him and buy that field. The act was an act of faith, and faith cannot be forced. God cannot break his own laws, be false to His own nature. Such things are too hard for God, and we are glad that they are. But nothing that is for man's good is too hard for Him that created man.

Prayer—So we listen for Thy commands. So we believe Thy promises. So we trust Thine omnipotence, O our God. So we give our lives into Thy keeping.—*Amen.*

Amos R. Wells.

SUNDAY.

We Want To Be Tempted!

"It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God."—Mark 10:17-31.

Do we really believe Christ in this matter of the perils of riches? Do we not all in our hearts wish to be wealthy? Do any of us shrink from the idea of great possessions? Do we not rather long for them?

Christ taught us to pray, "Lead us not into temptation," and all the wise and holy men who have followed Him agree that riches constitute one of the most severe temptations of the soul. Nevertheless the heart prayer of most men, even of Christians, is, "Lead us into this temptation; and the more of it, the better." A kind fortune may refuse wealth to us, but bitter discontent fills our souls.

No wonder Christ cannot trust us with great possessions, when He sees how they would possess us, how deeply the very thought of them possesses us!

Prayer—Lord, help us to fix our affections on things above, not on the things of earth; on the enduring things and not on the trivialities of time. —*Amen.*

Amos R. Wells.

THE SUN'S PULPIT.

(Continued from page 9.)

sults of such wrong choices have brought evil. The evil is not therefore the direct purpose of God but is because of his loving purpose to develop character in free spirits. He has not made his children unmoral, unable to sin, for such creatures would also be unable to make right choices. Right and wrong, good and evil, have no moral meaning for machines. Our morality and our immorality are alike possible because we are made in God's image, free to choose good or evil. Paul, in the face of all the horrors of his own age, sums up the answer of Christian faith to the problem of evil when he says: "We know that to them who love God all things work together for good."

II. My Christian Belief About Man.

My belief about man is defined by my belief in Christ as "the first-born among many brethren." The sinner is a lost son in a far country. In the world as we see it, we see man at the head of the scale of creatures, the goal of creation, with the power to perceive obligation and conscious of failure and sin. This perception of obligation and consciousness of failure imply the freedom of the will. We ought because we can. We can because we ought.

The attitude of God to man is revealed by Jesus. God's purpose is as yet defeated, but He is still the loving Father, though the son may be lost in a far country. He ever seeks to reclaim his lost sons. When they return to the Father's house he gladly receives them. The supreme means of this recovery and reconciliation is the atoning life of Christ.

The way in which this atoning work of Christ becomes effective has been much debated. The New Testament has no definite philosophical theory of the Atonement. That "God was in Christ reconciling men unto himself," is a fact of experience, whatever the explanation. It is attested by every Christian and abundantly witnessed to by the New Testament. The fact is important rather than its explanation. Men have been thus reconciled to God whose theories about salvation have widely differed. None of the historic theories of the Atonement seem to me to be adequate to explain the fact that coming face to face with Christ can work the miracle of grace. Christ's death did not, as it seems to me, satisfy the claims of the devil, nor render a satisfaction for the sake of God's honor, or pay a debt due to the holiness and law of God, or serve as a penal example that the government of God should not be discredited, though all of these explanations have been accepted in the past ages of church history. Nor is it enough to say that the moral character of Christ as an example of obedience moves men to be good. This is of course true; but more than this is true. Christ's death, in the light of His life, helps us to realize the meaning of sin and the love of God so that we repent and turn to God. Only such a turning away from sin to God which Christ thus effects can fulfill the purpose of God. When we share in Christ's experience on the Cross, we most completely share in his experience of God. My best understanding of the atoning work of Christ is given in the words of Paul: "We all, with unveiled face, beholding as in a mirror the glory of the Lord, are transformed into the same image (from character to character) from glory to glory."—II Cor. 3:18.

III. My Christian Beliefs About the Social Order.

Not only do I affirm the Lordship of Jesus as the one who brings his disciples into right relations with God as individuals, but I believe that he takes away the sin of the world by his influence on the social order. He taught his disciples to pray that the Kingdom of God might come on earth. The Fatherhood of God means the Brotherhood of Man. Throughout the centuries this faith has found expression in missions to the ends of the earth. With a modified emphasis, due to our growing knowledge of what brotherhood means, this missionary program must go forward. Though as a Congregationalist I believe that each church is properly independent in its own community, I also believe that each Church is a part of the Universal Christian Church, and I therefore affirm the obligations of fellowship in the great world-wide enterprises of the Kingdom. I do not understand how any believer in Christ can refuse to share in his program for all the people of the earth.

But the modern sense of the meaning of the Brotherhood of Man makes us face new problems in the midst of our own community, our own state, our own nation; problems that are present in every civilized land under the sun. Our new social consciousness and our new means of communication make the old Roman saying that "we count nothing alien that is human" true in a sense that Terence never dreamed. The radio and the airship have scrapped all our old ideas about isolation. Chinese walls between nations are impossible. The problems of our common humanity are all our problems. War, disease, poverty, race hatred,—such are the enemies of our common humanity which are to be overcome by the Gospel of Christ. Sin is today something more than individual impiety. The sociology of Christian brotherhood is as much a part of the Gospel as the psychology of conversion. We must dedicate ourselves in a crusade for a Christ-like control of society.

The clamor against social control in the name of liberty is futile. Complete individual liberty under the laissez-faire theory of government is as dead as the dodo. The freedom of the individual possible for Robinson Crusoe before the man Friday invaded the solitude of his lonely island is nowhere possible today. Every man for himself and unrestrained free competition would mean immediate chaos. Just as motoring in a congested city area is possible only when controlled and planned with traffic lights and officers to direct drivers, so business and industry in modern life will be safe for individuals and for society only when planned and controlled. The famous question of Cain, "Am I my brother's keeper?" is not possible for a Christian. The only questions for us to ask about social control are as to the nature of our planned society.

It is the business of the followers of Jesus to insist that our social planning shall safeguard the freedom of the whole family. Are our brothers free? In this connection we recall the famous remark that my freedom to use my fist ends at another man's nose. Our world today is so complex that one man's unwise act may injure thousands. Our liberties depend upon and are limited by our social necessities. To safeguard the freedom of all of us means limiting the liberty of each of us. Any religion which ignores the meaning of the prayer that the Kingdom of God may come on earth and tries to solace the disinherited by the hopes of comfort in a future heaven deserves the scornful title, "the opiate of the people." But make no mistake in this matter of social planning. To remake or re-think the world in the spirit of Jesus means the facing of ingrained prejudices.

There are at least four areas of social strain and peril which give deep concern today. International discord with the peril of war threatens the foundations of civilization. Interracial antagonisms breed hatreds and contempt which foment all manner of conflicts. Industrial revolution in methods of production, with a resultant antagonism between capital and labor, and its perils of injustice, plunges the nation into intermittent civil war. Agriculture which is at the basis of all our living has so far failed to insure

(Continued on page 15.)

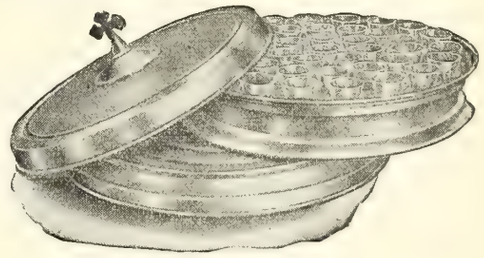
COMMUNION WARE.

Individual Service.

Made in best Silver Plate or Aluminum. Prices low; first-class workmanship and finish.

ALUMINUM.

Aluminum is light in weight, durable, and does not tarnish.

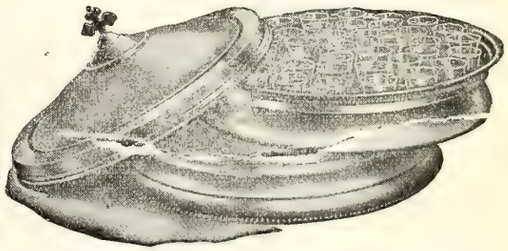


Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses	$7.00
Tray No. 6—Interlocking, with 35 plain glasses	6.75
Tray No. 10—Interlocking, with 30 plain glasses	6.50
Base No. 50-A—Fits Trays 2, 6, or 10.....	2.25
Cover No. 50-A—Fits Trays 2, 6, or 10.....	2.25
Bread Plate No. 1—Narrow rim.....	1.60

SILVER-PLATED.

The Silver-plated Ware is of the very highest grade and best finish; heavily plated on nickel base.



Tray No. 85—Interlocking only, with 36 glasses	$22.00
Base No. 1—Silver-plated; fits Silver Tray 85..	11.00
Cover No. 5—Silver-plated; fits Tray No. 85...	16.00

(For Silver Bread Plates, see under No. 90.)

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	$22.00
Base No. 2—Silver-plated; fits Silver Tray 90..	16.00
Cover No. 4—Silver-plated; fits Silver Tray 90.	14.00

Bread Plate No. 3—Narrow Rim.....	$ 9.00
Bread Plate No. 4—Broad Rim.....	9.00
Filler—Silver Lined.....	6.00

THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

Christian Orphanage

CHAS. D. JOHNSTON, *Superintendent.*

Dear Friends:

Thanksgiving will soon be here. I am wondering if you are planning to raise a large Thanksgiving offering this year in your church? If you will come and visit the Orphanage and see these bright little children just wishing for an opportunity to make good in life you will go back to your church and be a booster for the Orphanage and you will do your best to raise the largest offering ever raised in your church.

Who should be interested in making this offering large this year?

Every father should be interested because these little boys here are some father's child.

Every mother should be interested because every little girl here is some mother's child. If you should be taken from your little boys and girls and it became necessary to send them to the Orphanage don't you think if it were possible for you to know it in the other world, it would make you a little happier if you knew that somebody made it possible for your child to have a home training, and a chance in life.

Then every boy and girl in our entire denomination should be interested because these are boys and girls who have been unfortunate.

Now if we can get all the fathers and mothers, all the boys and girls, to take a part in this undertaking we will raise the ten thousand dollars.

Be a booster for the Orphanage for October, November and December and boost and work till I tell you we have reached the goal.

If any of the good women, old or young, have good second-hand dresses or coats you don't need, send them to us. We do need them. We will appreciate them.

A young lady sent us a beautiful coat a few days ago. She wanted a new coat and sent this one to us. Just as nice as new and one of our girls was happy to get it. It saved us buying a new one.

CHARLES D. JOHNSTON, *Supt.*

REPORT FOR OCTOBER 18, 1934.

Brought forward		$10,186.73
Sunday School and Monthly Offerings.		
North Carolina and Virginia Conference:		
Mt. Bethel	$ 2.80	
Happy Home	3.84	
Lebanon	.75	
Third Ave., Danville	6.94	
Durham	15.73	
High Point	5.00	
		35.06
Eastern North Carolina Conference:		
Catawba Springs	14.00	
Oak Level	1.00	
Turners Chapel	1.47	
Plymouth	5.00	
Turners Chapel	1.10	
		22.57
Western North Carolina Conference:		
Biscoe	1.09	
Ramseur	5.00	
Parks Cross Roads	8.50	
Flint Hill	.36	
Union Grove	3.00	
Big Oak	.55	
Burlington	36.47	
		54.97
Valley Va. Central Conference:		
Whistlers Chapel		.80
Eastern Virginia Conference:		
Rosemont	11.95	
Union, Southampton	3.15	
Liberty Spring	7.00	
		22.10
Special Offerings.		
Sarah and Fannie Ellison, Asheboro, N. C.	2.00	
Mrs. Dalton, support of children	12.50	
W. P. Perry, support of Billy Perry.	10.00	
		24.50
Thanksgiving Offerings.		
Willie T. Holden, Louisburg, N. C..		10.00
Total for the week		170.00
Grand total		$10,356.73

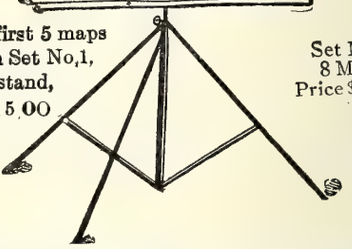
BEYOND THE RANGES.

"'There's no sense in going further—it's the end of cultivation,'
So they said, and I believed it—broke my land and sowed my crops—
Built my barns and strung my fences in the little border station
Tucked away below the foothills where the trails run out and stop.

"Till a Voice as bad as Conscience rang interminable changes,
On one everlasting Whisper, day and night, repeated—so:
'Something hidden. Go and find it. Go and look behind the Ranges.
Something lost behind the Ranges. Lost and waiting for you. Go!'"

Eilers Sunday School Maps.

On a Revolving Adjustable Steel Stand



The first 5 maps are in Set No.1, with stand, Price $15.00

Set No. 2 8 Maps. Price $2.00

Fine large Maps, In 6 Colors 36x57, on linen finished Cloth. Mounted on a folding steel stand, which can be regulated, so that Maps may be seen to the best advantage. This set contains data for thorough Bible Study. Its large print and Cheerful Colors makes this set very instructive and attractive. Contains the five thoroughly up to date Maps necessary to the study of Bible History.

New Testament Palestine, — Old Testament Palestine, — Roman empire and Bible Lands, showing Pauls Travels by Colored lines. — Lands of the Old Testament, from the Great Sea, to the Persian Gulf.—The Exodus, Egypt, showing by Colored lines the wanderings of the Israelites the

THE CHRISTIAN SUN.

1536 E. Broad St. Richmond, Va.

HOLMAN SUPERIOR TEACHERS' BIBLES

Authorized Version—Self-Pronouncing The Best Editions of the World's Best Book

For Adults, Teachers, Preachers, Students, and All Who Would Study the Word of God Intelligently

BOLD BLACK TYPE—COMPACT SIZE 4½x6¾ INCHES—WILL FIT THE COAT POCKET

Part page specimen of Holman Boldblack Type Bible

ST. MATTHEW, 5. *Christ's sermon on the mount.*

13 And leaving Năz'a-rĕth, he came and dwelt in Că-pĕr'na-ŭm, which is upon the sea coast, in the borders of Zăb'u-lon and Nĕph'tha-lim:
14 That it might be fulfilled

A.D. 31.

CHAP. 4.

n Isa. 9. 1, 2.

934 CHAPTER 5.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.

AND seeing the multitudes, a he went up into a moun-

THIS NEW HOLMAN TEACHERS' BIBLE, Pronouncing Text, Bold Black Type is a **PRONOUNCED SUCCESS.** The latest Bible with **NEW HELPS** that are quite comprehensive and consist of an Illustrated Bible Dictionary, Concordance and additional aids all under **ONE ALPHABETICAL INDEX.** Also Fine Maps on Coated Paper, and a specially prepared **BIBLE READING COURSE,** intended to stimulate and maintain interest in the Bible. Imported Bible paper is used to improve opacity and keep down bulk. By this means you get the benefit of full Biblical information without the physical discomfort of handling a heavy volume.

STYLES AND PRICES—BIBLE PAPER EDITION

4612. **French Morocco Leather,** divinity circuit, overlapping covers, round corners, red under gold edges..... **$4.00**

4630. Same as 4612, with extra leather lined covers..... **4.75**

THIN INDIA PAPER EDITION

With Helps as described above. Size 4½x6¾ inches. One inch in thickness

630X. **Egyptian Morocco,** divinity circuit, leather linings, red under gold edges, silk head bands and silk marker..... **7.00**

633X. **Algerian Morocco,** divinity circuit, leather lining to edge, silk sewed, round corners, red under gold edges, extra quality binding..... **8.00**

EXTRA LARGE PRINT TEACHERS' BIBLES

Large 8 Vo. Size—8x5½ inches—1600 Pages, including 400 pages of Bible Study Helps

Part Page Specimen of Print

Extra spacing between words and lines makes this Bible very easy to read.

ST. MATTHEW, 5. *Christ's sermon on the mount.*

15 k The land of Zăb'u-lon, and the land of Nĕph'tha-lim, *by* the way of the sea, beyond Jor'dan, Găl'i-lee of the Gĕn'tiles;

A. D. 31.

k Is. 9. 1, 2.
l Is. 42. 7. Luke 2. 32.
m Mark 1. 14.

2 And he opened his mouth, and taught them, saying,
3 b Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

CONTAINING COMPLETE HELPS TO BIBLE STUDY, INCLUDING ALL OF THE FOLLOWING FEATURES

A New Practical Course in Bible Reading, A Treasury of Biblical Information. The most carefully compiled, thorough and attractive form in which valuable Biblical information has ever been prepared. Illustrated Self-Pronouncing Bible Dictionary Containing 150 illustrations, concise definitions and textual references on nearly 50,000 subjects. **A Practical Comparative Concordance,** with nearly 50,000 references. **Four Thousand Questions and Answers** on the Old and New Testaments. A valuable Help to all Bible Readers.

STYLES AND PRICES

4712. **Divinity Circuit** (overlapping covers), French Seal Leather, red under gold edges, silk head bands, and silk marker.. **$5.00**

812RL. **Red Letter Teachers' Bible.** The Words of Christ in the New Testament, Old Testament Passages alluded to by Christ, various prophecies relating to Christ in the Old Testament, etc., all **PRINTED IN RED.** Binding same as described above on 4712 and same large Self-Pronouncing type..... **6.00**

733X. **Holman India Paper, Genuine Morocco,** leather lined, silk sewed, divinity circuit, round corners carmine under gold edges, silk head bands and silk marker, same type and helps as above..... **10.65**

All styles sent Postpaid at above prices—Thumb Index 50 cents extra

THE SUN'S PULPIT.

(Continued from page 13.)

the producers of food of a living that all that the best minds have been able to suggest is that the farmers be paid for destroying their crops and their cattle. Thus, in the midst of unexampled plenty, our failure to make a fair distribution of the products of our farms and factories has plunged us all into one of the worst depressions in history. For all our common sin in these four fields of the nation's life, let us confess our faults and seek a better way.

It is not the business of the preacher or the church to write the laws which shall correct these abuses in these four fields of life; but, whenever, and wherever the attitude and institutions of society are unbrotherly, it is the duty of a disciple of Christ to proclaim the message of Jesus and to work for the coming of the Kingdom of God, the realm of good will. Those who prove by social iniquity and those who are blinded by racial and international prejudices will call us Reds and Bolshevists and declare that the Church should stick to the "simple gospel" and leave matters of public policy alone. Such objectors do not know the meaning of the Gospel, which is simply the good news that God is our Father and that all men are brothers. He who says that the Sermon on the Mount is not practical is a heretic. As slavery and piracy were banished by the growing power of Christianity, so must war, industrial strife, and the whole brood of vampires which prey upon the vitals of the race be destroyed by the intelligent and brave application of the teachings of Jesus. These evils are not an abiding part of the plan of God for his children. We are to believe in Christ as the Lamb of God who is taking away the sin of the world. To neglect or obscure the social teachings of Jesus in this crisis would be fatal to the church.

The great commission of our Lord to go into all the world and preach the good news of God's love, teaching men everywhere to do all that Christ had commanded rings also with a promise. He said: "Lo, I am with you always, even unto the consummation of the age." Therefore I believe that Christ is now with his Church, leading in the social development of this bewildering age. We have many revelations of his presence, many apocalypses—one Parousia. As we teach His precepts of brotherhood, we are not alone. His Spirit is with us and the Kingdom cometh in the power of His Presence. It is the radiant power of this truth that is at the bottom of all that is good in the Oxford movement. As we share our vision of His Presence and commit our lives to the leadership of His Spirit we shall be able not only to be changed in our own inner lives,—we shall be able to change this corrupt social order into the Christian way of life.

But the Brotherhood of the children of God is not limited to this earth. We are to pray that God's will may be done on earth as it is in heaven. The risen life of Christ brings us into such an assurance of the reality of our communion with God that we are no longer under bondage to the fear of death. Nothing can separate us from this eternal fellowship. We share in the glorified triumphant life of our risen Lord who brings life and immortality to light in the Gospel, the glad good news of the love of our Father, God.

This then is my message. God is our Father and we are all brothers. The possibility of friendship with God is the good news which I am commissioned to preach. All men can enter this redemptive comradeship with Jesus in bringing in the realm of good will. The redemptive, renewing power of the friendship of Jesus is the greatest fact in the universe. To bring men face to face with Jesus Christ that they may know him and the power of his risen glorified life is the deepest personal joy that a man can know and the largest social service that he can render. To this faith in God, Man, and the Coming Kingdom of good will I come through Jesus Christ, who at the close of his earthly ministry described his relations with his disciples by the name of friendship, saying, "Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends."

INGERSOLL AND ALCOHOL.

I believe that every man who makes whiskey is demoralized. I believe to a certain degree it demoralizes those who make it, those who sell it, and those who drink it. I believe from the time it issues from the coiled and poisonous worm of the distillery until it empties into the hell of crime, dishonor and death that it demoralizes everybody that it touches. I do not believe anybody can contemplate the subject without becoming prejudiced against this liquor crime. All we have to do is to think of the wrecks upon either bank of the stream of death—of the suicides, of the insanity, of the poverty, of the ignorance, of the distress, of the children tugging at the faded dresses of weeping and despairing wives, asking for bread; of the men of genius it has wrecked; the millions struggling with imaginary serpents produced by this devilish thing. And when you think of the jails, of the almshouses, of the asylums, of the prisons, of the scaffolds upon either bank, I do not wonder that every thoughtful man is prejudiced against the damned stuff called alcohol.—*Robert Ingersoll.*

ELON COLLEGE

AN ACCREDITED COLLEGE

of the

CONGREGATIONAL CHRISTIAN CHURCHES OF THE SOUTHEAST

South Entrance to the Campus

ELON COLLEGE, founded by the Christian Church in 1889, has fully justified the faith and hope of its founders during its 42 years of operation. Its graduates from the four-year course leading to a bachelor's degree, number 980, now living, 122 of whom are in the Christian Ministry and full-time Christian service. The majority of these are members of our own denomination. In addition, 449 are in educational work and are an active influence in the lay leadership of the Christian Church.

THE CHRISTIAN EDUCATION BUILDING, and the definite religious atmosphere of the College, provide the very best facilities available for training for religious leadership, and offer the Church its finest opportunity to train the young people of the denomination to assume active leadership both in the ministry and laity of the local churches.

Address—

C. M. CANNON, *Registrar*

Elon College, - - - - North Carolina

Home Atmosphere—Reasonable Rates—Clean Athletics—Christian Spirit

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational Christian Church.

BOARD OF EDITORS.

J. O. ATKINSON, D. D.....Editor
E. C GILLETTE, D D.....Associate
I. W. JOHNSON, D. D....Contributing
ELISHA A. KING, D. D...Contributing
J T. KERNODLE....Managing Editor

DEPARTMENTAL EDITORS.

H. S. HARDCASTLE...Sunday School
J. G. TRUITT, D. D.....Sermon
F. C. LESTER.....Young People
H. E. ROUNTREE.....Altar

SUBSCRIPTION RATES

One Year $2.00
Six Months 1.00

Trial Subscriptions: Five or more new subscriptions sent in at one time by pastor or president of any church organization, three months for 40c each.

Published Every Thursday at Richmond, Virginia, by the Central Publishing Company, Inc.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Change of Address: Be sure to give both old and new address when asking that your address be changed.

All news matter and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsyth Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

Receipts: The change of label is your receipt for money paid. The label shows date of expiration, and change on label will appear the first or second issue of the month following renewal, provided it was received before the 25th. No other receipt will be sent unless requested. Please notify the Richmond Office if label is not changed as above.

OBITUARIES

ALDRIDGE.

Mr. Edward Lee Aldridge was born July 29, 1864 and departed this life September 17, 1934 at the age of 70 years, 1 month and 19 days. He was a native of Caswell County, N. C.

Twice he was married; first to Miss Alice Smith who lived only a short while. His second marriage was to Miss Mamie Anderson. To this latter union were born five children; William Thatch, Edward Glenn, Roger Anderson, Quinten Anderson and Miss Annie Elizabeth Aldridge. Besides his devoted wife and children who survive, there are three brothers and one sister and two grandchildren. A number of relatives and a host of friends mourn his death.

Bro. Aldridge was an industrious farmer, a clever citizen and an excellent neighbor, being highly esteemed by all who knew him. He professed faith in Christ in 1887 and joined Concord Christian Church where he was a useful member until death.

In 1914 he was chosen Treasurer by his church which position he held continuously and faithfully to the end. In October, 1922 he was elected to the office of a deacon and ordained by his pastor. He was faithful to attend all church meetings. Also he was a loyal member of Jr. O. U. A. M., which organization conducted a service at the grave.

The floral offering was very generous and a large crowd was in attendance. Funeral service was in charge of the pastor.

He will be greatly missed. May the Lord promote his ideals and influence. The Lord comfort the loved ones is our sincere prayer.

L. L. WYRICK.

ELLIXSON.

Cornelius Spencer Ellixson, son of Joseph and Adelia Ellixson, was born in Granville County, N. C., December 2, 1862 and died at his home near Virgilina, Va., September 27, 1934. Age seventy-one years, nine months and twenty-five days.

On March 2, 1902, he married Miss Nellie Kidd of Virgilina, Va., who survives him together with eight children, five sons and three daughters; one brother, Walter H. Ellixson, of Kentucky.

Bro. Ellixson professed religion and joined Union Christian Church during the Easter meeting in 1922. He was a mechanic and of inventive genius. When the mining business was booming in this section he was connected with the same. For several years he had been an invalid and a great sufferer till some two years ago he began to rally and was able to put by his crutches and do light work on his farm. It was during his years of affliction that he grew more spiritually minded and at times his cup of joy overflowed and he would shout his praise for what God had done in relieving his suffering and blessing his soul. The funeral was at Union Christian Church, conducted by the writer and Rev. E. R. Harris of the Baptist Church and his body was laid to rest in the town cemetery. He was a devoted husband and father and a kind neighbor, especially in sickness.

C. E. NEWMAN.

PAYNE.

Coy Payne was born near Wedowee, Alabama on April 3, 1904; was married to Miss Annie Joe French April 1, 1923. To this union were born three children.

He departed this life on August 1, 1934. His burial was at Noonday Christian Church in which he had held his membership since boyhood. On August 2nd the funeral was conducted by this writer in the presence of about one thousand people.

Coy was the youngest son of Mr. and Mrs. J. W. Payne of Wedowee, Ala. He was a faithful son, a devoted husband, a loving father, a good citizen, a Christian man and was loved by all who knew him. He leaves to mourn his death his widow, two children, his father and mother, five brothers, two sisters and a host of relatives and friends. May God bless each of them.

J. D. DOLLAR.

Sow love, and taste its fruitage pure;
Sow peace, and reap its harvest bright.
Sow sunbeams on the rock and moor,
And find a harvest-home of light.
—Anonymous.

PIEDMONT COLLEGE

Located in

"The Blue Ridge Highlands"

An accredited college with an enviable reputation for superior classroom instruction, and wholesome student life.

Standard courses leading to the A. B. and B. S. degrees. Careful, scholarly instructors.

A refined Christian atmosphere. All of the cultural elements essential to a liberal education.

A minimum of expense. Tuition and board for the entire academic year only $273.50.

For information, write

GEORGE C. BELLINGRATH, *Dean,*
PIEDMONT COLLEGE,
DEMOREST, GEORGIA.

Southern Seminary Foundation

(*Successor to Atlanta Theological Seminary.*)

AFFILIATED WITH

Vanderbilt University

The Foundation and the other Foundations that are affiliated with Vanderbilt University School of Religion comprise the only Interdenominational Theological School in the South. Through this affiliation the students enjoy the rights and privileges of Vanderbilt University.

DEGREES.

Candidates for degrees are required to have completed their college courses.

The degree of Bachelor of Divinity is offered to qualified students who complete the required courses.

Vanderbilt University also offers the degrees of Master of Arts and Doctor of Philosophy, in accordance with the regulations established in its several departments.

MORE THAN A SCHOOL OF THEOLOGY.

Because of our affiliation with Vanderbilt, our relations with other nearby colleges where our students can take courses without tuition, and the cooperation of the American Red Cross and other social agencies in the city, we prepare students for many types of Christian service.

For information write

WILLIAM JAMES CAMPBELL, *President,*
330 BUTTRICK HALL, VANDERBILT UNIVERSITY,
NASHVILLE, TENN.

THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

IN ESSENTIALS, UNITY. IN NON-ESSENTIALS, LIBERTY. IN ALL THINGS, CHARITY.

VOLUME LXXXVI. RICHMOND, VA., THURSDAY, OCTOBER 25, 1934. NUMBER 43.

THE SUN'S OBSERVATORY

Religious Census At Penn. University.—

What is believed to be the first religious census ever taken of the University of Pennsylvania's entire student body, undergraduate and graduate, is now being conducted in connection with the fall enrollment, according to the Rev. W. Brooke Stabler, University Chaplain and Boardman Lecturer on Christian Ethics. The census is designed to facilitate the program of religious activities on the campus. The information obtained will be made available to the university chaplain and to those who are conducting religious work among the Roman Catholic, Jewish and Protestant students.—*Methodist Protestant-Recorder.*

Around the World in Eighty Days.—

What schoolboy or schoolgirl of years gone by has not read and been thrilled by Jules Vernes' "Around the World in Eighty Days"? Even by the stretch of imagination it seemed almost an impossibility, but it was done *in fiction.* Yet on Tuesday of this week, headlines in the daily press announced that aviators had won a prize of $50,000.00 by going half-around the world in "two days, 22 hours, and 25 minutes." Two Englishmen, C. W. A. Scott and Campbell Black, by name, landed in Melbourne, Australia at 3:34 P. M. Australian time, after flying from London, a distance of 11,300 miles, in less than three days. Again the adage proves true that truth is stranger than fiction. What if Jules Verne could been among the 30,000 waiters that greeted these men upon their arrival.

Organized Labor Seeks Farm Workers.—

Plans of the American Federation of Labor to bring agricultural regions within the scope of strikes and conflict which have disturbed industrial centers in recent years were revealed in the report of the Executive Council to the Federation's convention in San Francisco last week. "The entire agricultural labor population has so far been left without protection in regard to wages, hours, organizations, or in dealing with employers," the report said. "Some extension of the National Recovery Act to the field of agricultural labor should be made, either through a broadening of the act now in existence, or a supplementary act pertaining to agricultural labor." The Federation made its first move toward farm labor in the Wagner Labor Board bill last session of Congress, but again agricultural communities were eliminated as they had been in the past. This new maneuver would seek specific legislation opening these fields to dues-paying members of the Federation.—*Ex.*

Bishop Blames "Lustful Generation".—

In the "Bishop's Pastoral," read in closing the fifty-first triennial session of the General Episcopal Convention, Rt. Rev. Bishop James E. Freeman of Washington, D. C., appealed to youth to check the "evil and lustful ways" of a "wicked and adulterous generation" which has "sapped the strength, impaired the confidence, exhausted the reserves and reduced to a low plane of importance this nation . . . " Calling for a militant discipleship to "take a firm stand against the evils that threaten the very security of church and state," the pastoral continued: "Ethical and moral standards have suffered grave impairment in this postwar age and it is our conviction that this departure from ways and practices that are clean and wholesome is a primary contributing cause of the long-continued depression. We have had the conceit that America, with its vast estate and its incomparable ingenuity, could survive misfortune and disaster. . . . We have poured out of our treasure in prodigal measure. . . . We have invoked the cooperative influence of commerce and industry, we have appealed to the patience and loyalty of our people, but we still linger in the shadow of a disillusioned and distracted world."

The American Legion and the Bonus.—

The American Legion is meeting this week at Miami, Florida, and when the Legion meets, the Bonus question arises. When this issue of THE SUN goes to press, there will have been no definite action taken, but indications are that there will be a strong effort made to have the Legion ask for its immediate payment. On the other hand, there are those who are prominent in the Legion, who think that it would be a serious mistake for them to make any demands for immediate settlement of the certificates which mature in 1945. Among these are Senator Frederick Steiwer of Oregon and Past National Commander Louis Johnson of West Virginia. Senator Steiwer, addressing the convention on Monday said: "The legion can, with the utmost propriety, stand for a program of justice to its disabled comrades, but . . . I am doubtful of the ethics of ablebodied men making a demand for immediate cash payment of claims not yet due." But he added that payment could be made without "neglect of those in distress and with definite benefit to the people of the entire nation." President Rooseevlt, in an address at Roanoke, Va., last week, implied that the payment of the bonus at this time would seriously hamper relief work.

AAA and Cotton Control.—

The AAA has practically announced that there will be a continuation of the cotton control program during the coming year. The control program of this year, together with the further curtailment caused by drought, will bring the total of the domestic crop down to less than 10,000,000 bales. Under normal conditions a crop of this size would be the cause for higher prices, but there are two very important factors that are holding the price down. The first is that the government has virtually pegged the price by setting the federal loan figure at 12 cents. The other and more formidable factor is the fact that for the first time since the War between the States, the foreign-grown cotton crop has exceeded the American crop. This year it is estimated that the total cotton crop produced outside of the United States will exceed 13,000,000. This means that the world is establishing its independence of the South for its supply of cotton. It seems that regardless of the reduction of the American crop, there will be sufficient cotton raised. The question will ultimately be who will raise the cotton? It will mean that the American farmer must ultimately be satisfied with a tariff-protected local market, or that he must raise more cotton, more cheaply than the rest of the world can do it. The logical remedy will be, not increase in price, not curtailment of crop, but more efficient means of production.

Marked Payrolls.—

Sometime ago the Burgess Battery Co., of Freeport, Ill., decided by means of a "marked payroll" to emphasize to everyone its important position in its home town. Next it was the Standard Oil Company of Ohio which decided to try the experiment. On certain pay days during the latter part of the summer, no checks or greenbacks went to local employees, but weighty bags of silver dollars. It was not an attempt to popularize silver, but it was explained as a "Flow of Money Test." Nine Ohio towns were selected for this test, ranging in size from Marion's 31,000 to Toledo's 290,000. The results of the test are given in the current issue of *Business Week,* and prove interesting: "Figures from eight of the nine communities show that, on an average, nearly 23% of the test payroll went for food. Rent was next highest with 15.1%, followed by 14.7% for insurance, savings, building and loan, and finance company payments. Department stores came in for a 10.1% slice, utilities and fuel 7.4%, and automobile supplies and accessories 7%. Furniture got a 3.5% portion, doctors and dairies 2.5% each, drug stores 1.5% and theatres 1% There were wide variations, however. In Mansfield only 18% of the purse went for food, while the Portsmouth (with a difference in population of only 9,000) proportion was 27%. Rent ranged from 9.5% in Marion to 20.5% in Portsmouth; department store expenditures varied from 8% to 16%. Contrary to expectations, expenses in the larger cities were not greater than in the smaller ones." In explaining the use of silver dollars for the test, it was said that they "were used because they were easily traced, being about as common in Ohio as ostrich farms."

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

Rev. Hermon Eldredge, Dayton, Ohio, is this week conducting a series of meetings at Elon College, N. C. Mr. Eldredge knows and appeals to young people especially in a very fetching manner.

We are glad to report that Dr. C. H. Rowland, Greensboro, who has been away in a sanatorium some weeks, is very much improved and hopes to return to his church work and home next week.

Miss Pattie Lee Coghill has been participating in programs observing Religious Education Week, speaking especially at St. Petersburg and Melbourne and also has prepared radio addresses on the subject.

Sunday, October 28th is to be observed as Home Coming Day at Apples Chapel, Guilford County, N. C. With all-day services, this historic church will on that day celebrate the 100th Anniversary of its founding.

THE CHRISTIAN SUN with deep regret notes the passing of Rev. Joseph F. McCulloch, D. D., who was for many years editor of the *Methodist Protestant Herald.* Dr. McCulloch died on the first of this month, at the age of fifty-nine, having been born June 24, 1865.

We welcome back to North Carolina and his native heath, Rev. B. J. Earp and family from the Valley of Virginia, where he has served several churches acceptably the past several years. He comes to Greensboro as pastor of Palm St. and Hines Chapel churches.

The Eastern Virginia Conference meeting next week at Bethlehem Church, near Suffolk, is to be favored with visits from two able and distinguished guests, both of whom are to speak to the Conference; Rev. E. C. Fry, missionary on furlough from Japan and Dr. W. R. Kedzie, Educational Secretary from Chicago.

"The Ministering Master, Studies in the Gospel of Mark," is the book the women are using this year in the devotional part of their Missionary Society programs. The price is 25c the copy, and may be ordered of the Mission Secretary, Elon College, N. C., or direct from the publishers, "Committee on Women's Work," Henry Grady Building, Atlanta, Ga.

Elon College has recently been highly favored with visits from Dr. W. R. Kedzie, Chicago, Sec. of Educational Institutions, and Rev. J. J. Banninga, D. D., missionary on furlough from India, both of whom spoke at College chapel services, and Dr. E. C. Gillette, of Jacksonville, Fla., and Dr. Enoch F. Bell, Editor *Missionary Herald,* Boston, Mass.

Dr. Clarence A. Vincent, formerly pastor of the church at Winter Park, Florida, is serving as pastor during the winter season at the Community Church at Miami Shores. This church was organized a few years ago by Rev. A. J. Patterson. Mr. Patterson will continue to live in Miami Shores and will attend to his personal business interests in Miami.

Rev. Wm. T. Scott, of our Winston-Salem, N. C., church, writes personally of an interesting event: "On Tuesday night, October 9th, we observed our second birthday, the church having been organized in 1932, October 9th, in a 'Birthday Dinner' at the church. Seventy-five plates were served and Dr. L. E. Smith was the speaker for the occasion. We feel that this event was a real boost to our church, and we used for the first time kitchen and dining room equipment which the women of our Woman's Association have purchased and provided. There seems to be a definite advance of our cause here and personally, I am the most hopeful of a great future work that I have been."

The SUN's Editor has received and gone over with deep interest a program of the Mid-West Regional Meeting of Congregational and Christian Churches in the First Congregational Church, Grinnell College, Grinnell, Iowa, October 23rd-25th. This Mid-West Regional meeting is under the auspices of the Commission on Missions of the General Council and is of a nature of the regional meeting of the Southeast to be held in United Church, Raleigh, N. C., April 30th-May 2, 1935. Here is hoping that our program committee—Rev. F. C. Lester, Chairman—will be able to build a program as attractive and as inviting as the one our Mid-Western constituency are putting on in Iowa this week. The topics covered are of vital interest and the speakers chosen to present the topics are men and women of peculiar fitness and qualification for the task assigned to them.

Our good friend and brother, John C. Dean, of Whistler's Chapel, Quicksburg, Va., writes a note on his own behalf and that of his church and community, that their pastor, Rev. B. J. Earp, is leaving them to accept another field: "Bro. Earp has served our church for some over six years, and we feel very sad that he is leaving us. In his years of service he missed only one appointment and that on account of illness. It was never too cold or the weather too severe or disagreeable for him to find his place in the pulpit. He has done a great work here, and especially has he worked well with and for our young people. Many tear-dimmed eyes of our congregation showed how deeply we regretted to see him leave as he bade us farewell last Sunday night preparatory to his moving to Greensboro, N. C., Monday the 15th. Our hope is that he will do as good work in his field in North Carolina as he did here, for we realize that our loss is Greensboro's gain."

WHO GOES THERE?

We are the ghosts of a valliant war,
Who goes there in the night,
Across the storm-swept plain?
A million murdered men.

Who goes there at the dawn,
Across the sun-swept plain?
We are the hosts of those who swear
It shall not be again.

ALABAMA STATE CONFERENCE.

All parties expecting to attend the Alabama State Conference of Congregational and Christian Churches and desiring entertainment, should notify Rev. G. D. Hunt, Lanett, Alabama, immediately. The Conference is to be held with the Lanett Church, beginning November 13th, at 7 P. M. Be sure that you do not fail to do this.

G. D. HUNT, *Pastor.*

FLOWERS' WORK AT LUCAMA, NORTH CAROLINA.

Brethren and sisters of the Freewill Baptist Church who attended the Annual Conference of the Third District of the Freewill Baptist of North Carolina recently gave a fine report of the work that Rev. A. R. Flowers has done at Newsome's Chapel, Lucama, N. C., during the spring and summer. These good Freewill Baptists have been regular attendants at the services held by Brother Flowers and they say it is remarkable how he gets hold on the children and those in the teen ages who attend his services. It has been my privilege to work much with Brother Flowers even from the early years of his ministry and Sunday school work until I retired from active pastoral service.

Brother Flowers is one of the most sincere men in my knowledge in his work for the uplift of humanity; and he has an unusual way of inspiring youth to greater visions.

J. K. RUFFIN, *Retired Minister Freewill Bapt. Chr.*

THESE FORTY YEARS.

(D. L. MOODY STILL SPEAKETH.)

By REV. NORMAN H. CAMP.

Forty years of sowing the precious seed! Forty years of blessing and trusting! Forty years of proving the faithfulness of God! Forty years of fruitful ministry!

Such is the record of The Bible Institute Colportage Association of Chicago, founded by D. L. Moody, which celebrates its fortieth anniversary on November 15th.

It was forty years ago, during his great evangelistic campaigns that Mr. Moody discovered the need of wholesome Christian literature, thoroughly evangelical, yet inexpensive, which could be safely placed in the hands of young converts and those inquiring the way of life. Such literature was notably lacking in the average bookstore of his day, and is even more so today.

After much prayer for guidance, and counsel with Christian workers, Mr. Moody was led to establish The Bible Institute Colportage Association in November of 1894, for the purpose of publishing and disseminating dependable, evangelical books and booklets, Scripture portions, and gospel tracts.

The work was begun in a small way in a basement on La Salle Street, a little north of Chicago Avenue, near to the Bible training school which Mr. Moody had previously founded. A few books of sermons by Spurgeon, Moody, Whittle, and others were published at first, and these became the foundation of that well-known series, the Moody Colportage Library, with over one hundred fifty titles; and of these 10,308,613 copies have been distributed in every state of the Union and in many foreign countries, according to the latest report of the Association. Over 3,000,000 copies of this number, with twenty-five titles, were written in whole or in part by Mr. Moody himself, so that his ministry still continues, and "he being dead yet speaketh."

As the work has grown and the demand for such literature has increased, other cloth bound books, together with the Evangel Booklet series, New Testaments, Gospels, Scripture Portions (including the Pocket Treasury), and gospel tracts have been published from time to time, so that today there are nearly four hundred titles of books and booklets, and over two hundred and fifty titles of tracts issued by the Association; and of these, during the forty years, a grand total of 52,692,350 copies have been distributed. "What will the harvest be?"

Annual Se... ence to be held at ... Suffolk, Virginia, from October ... to November 2, 1934.

FIRST DAY—WEDNESDAY.

Morning Session.

10:00 Call to order by Dr. Newman, President.
Song Service conducted by Rev. J. F. Morgan.
Devotional service conducted by Dr. Elwood W. Jones.
10:30 Enrollment of ministers and delegates.
Welcome, Rev. R. E. Brittle.
Response, by Rev. T. Fred Wright.
Reception of visitors.
Report of Executive Committee.
Appointment of Special Committees.
11:00 Report of Committee on Home Missions by Col. J. E. West, Chairman.
Address, Rev. Robert Lee House.
General discussion and vote on report.
Announcements.
12:00 Address, by Dr. N. G. Newman, President.
Communion conducted by Rev. H. S. Hardcastle.
Adjournment for lunch.

Afternoon Session.

2:00 Devotional service conducted by Rev. S. W. Phillips.
Digest of Church and Ministerial Reports by Dr. I. W. Johnson, Secretary.
Report of Mr. W. E. MacClenny, Treasurer.
2:30 Report of Committee on Stewardship by Dr. W. M. Jay, Chairman.
Address.
3:00 Report of Woman's Missionary Conference by Mrs. J. E. Cartwright, President.
3:15 Report of Committee on Foreign Missions by Rev. J. F. Morgan, Chairman.
Address, Dr. E. C. Fry.
Round Table Discussion, led by Rev. J. F. Morgan.
Announcements by Committee on Entertainment.
Adjournment.
Benediction.

Evening Session.

Song Service conducted by Mr. W. H. Baker.
Sermon, by Rev. Jno. G. Truitt, D. D.

SECOND DAY—THURSDAY.

Morning Session.

9:00 Call to order. Song Service conducted by Rev. O. D. Poythress.
Devotional Service, by Rev. Joe French.
9:30 Report of Committee on Religious Literature, Dr. Charles Eldred Shelton, Chairman.
Address, by Dr. Charles Eldred Shelton.
Discussion and vote on Report.
The Christian Sun, by Mr. J. T. Kernodle, Managing Editor.
General Discussion.
Report of Historian, Mr. W. E. MacClenny.
Report of Committee on Education, Dr. I. W. Johnson, Chairman.
Address, by Dr. L. E. Smith, President of Elon College.
General Discussion and vote on Report.
Address by Dr. W. R. Kedzie.
Adjournment for lunch.

Afternoon Session.

Call to order. Devotional Service conducted by Rev. R. A. Whitten.
Report of Committee on Ministerial Ethics, by Dr. J. G. Truitt, Chairman.
Address by Chairman.
Report of Committee on Temperance and Moral Reform, by Rev. H. S. Hardcastle.
Address.
General Discussion and vote on Report.
Report of Committee on Nominations.
Report of Committee on Christian Education, by Rev. J. E. McCauley, Chairman.
Discussion led by Chairman.
4:30 Adjournment with benediction.

Evening Session.

7:30 Song Service conducted by Mr. W. H. Baker.
Address on The Christian Orphanage by Mr. Chas. D. Johnston, Superintendent.
Sermon by Dr. E. C. Fry.

THIRD DAY—FRIDAY.

Morning Session.

9:30 Call to order. Devotional Service by Rev. J. M. Roberts.
Reading of Minutes.
9:50 Report of Collectors. By Mr. R. C. Norfleet.
Report of Christian Missionary Association by Rev. Robert Lee House.
10:10 Report of Committee on Evangelism by Rev. O. D. Poythress, Chairman.
Address and General Discussion.
Report of Committee on Memoirs, by Mr. W. E. MacClenny, Chairman.
Report of Committee on Superannuation by Dr. L. E. Smith, Chairman.
Report of Committee on Apportionments, by Mr. A. L. Jolly, Chairman.
12:00 Devotional period by Rev. F. C. Lester.
Adjournment for lunch.

Afternoon Session.

2:00 Call to order. Devotional service by Rev. C. E. Gerringer.
Report of Committee on Place for Next Session, by Mrs. J. A. Williams, Chairman.
Report of Committee on Finance.
Report of Committee on Resolutions.
Announcement of Standing Committees.
Unfinished business.
Reading minutes.
Brief devotional closing service.
Adjournment.

CONFERENCES MEET.

The Eastern Virginia Conference meets with Bethlehem Christian Church, Nansemond County, Va., Wednesday, October 31, 1934. Dr. N. G. Newman, Holland, Va., president; Dr. I. W. Johnson, Suffolk, Va., secretary.

The Western North Carolina Conference meets at Union Grove Christian Church, near Asheboro, N. C., on Wednesday, November 7, 1934. Rev. T. E. White, Elon College, N. C., is president; Mr. Geo. T. Gunter, Asheboro, N. C., secretary.

The North Carolina and Virginia Christian Conference meets at Berea Christian Church, Alamance County, N. C., Tuesday, November 13, 1934. Dr. C. H. Rowland, Greensboro, N. C., is president; Dr. Stanley C. Harrell, Durham, N. C., secretary.

The Eastern North Carolina Conference meets with the church at Piney Plain, Tuesday, November 20, 1934, at 10:00 A. M. Dr. W. C. Wicker, Elon College, is president; Rev. E. M. Carter, Youngsville, N. C., secretary.

CONFERENCE NOTICE.

Any delegate or visitor who expects to attend the Eastern Virginia Christian Conference, which meets at Bethlehem Church, two miles from Suffolk, October 31st-November 2nd, coming by train or bus, and who wants to be met and taken out to the Conference, please notify the undersigned giving the hour your train or bus will arrive.

R. E. Brittle,
Suffolk, Va.

SPECIAL NOTICE.

We are expecting a great spiritual uplift at the Georgia State Conference which meets with the Vanceville church near Tifton, October 30th-31st. All who come are welcome. If you expect free entertainment, please send me your name beforehand. Any who prefer to stay at the Hotel, may get lodging at the Ponciana for the special rate for delegates of fifty cents.

W. C. Carpenter.
Tifton, Ga., Route 5.

E-D-I-T-O-R-I-A-L

EDITOR
J. O. ATKINSON, ELON COLLEGE, N. C.
ASSOCIATE EDITOR
E. C. GILLETTE
117 W. Forsyth Street, Jacksonville, Fla.
CONTRIBUTING EDITORS
I. W. JOHNSON ELISHA A. KING

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Holy Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and of Church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

NORTH CAROLINA WOMAN'S MISSIONARY CONFERENCE.

The Conference met in First Christian Church, Greensboro, 10 A. M., October 18th. Approximately 250 delegates, the best attendance on record, were present from Missionary Societies in Christian and Congregational Churches throughout the State, some two or three Societies in Halifax County, Va., being represented also. It was a glorious October day and the Conference was in full accord with all that the good day had to offer. Mrs. C. H. Rowland, Greensboro, was president, Mrs. W. P. Lawrence was secretarry and Mrs. W. R. Sellars was treasurer for the Conference. One of the very salient and vital features of the program was the reports from the District Superintendents, seven in number, telling of the work done the past year in the various Societies of their Districts. These District meetings are held in the spring of each year and prepare the way for the Societies as they head toward the annual State meetings in the fall. So the women have seven (District) Conferences in the Spring, in which all local Societies are represented, and the one State Conference in the fall in which all the Districts are represented and take counsel together for the year's work. The theme of the Conference was "Growing Towards God" and Mrs. C. M. Connon who conducted the impressive worship period had as her topic "Gaining the Heights." We gain the heights as we go upwards and grow towards God.

In reporting for the Department of Spiritual Life, Mrs. W. H. Carroll of the Burlington Society gave an interesting paper on the Book of Mark, which book is to be used by the women in connection with the devotional period of their programs.

Mrs. W. R. Sellars, treasurer, reported that the financial goal for the past year was $4,000.00, and the amount thus far coming into her hands for the year was $3,548.69. The women have th faith to try again and so set as their goal for thi year $4,000.00. Here is hoping and believin they will reach it and go over the top also.

During the next year, Mrs. Stanley C. Harrel of Durham, will serve as president, succeedin Mrs. C. H. Rowland, of Greensboro, who ha served for the past six years. Mrs. W. P. Law rence, of Elon College, was named vice president Mrs. C. H. Stephenson of Raleigh, treasurer, an Mrs. M. R. Ivie of Winston-Salem, secretary.

It was decided that the 23rd annual session o the conference would be held at the Southern Pine Congregational Church next October.

The principal feature of the meeting was th address during the morning of Dr. J. J. Banning missionary to India, who is now on furlough. D Banninga stressed particularly the need for lea ers and workers, and dwelt at length upon the co ditions in India. He also described the influen exerted upon the people of India by Mahatm Gandhi and pointed out the weak as well as strong points of this influence.

Dr. W. R. Kedzie, education secretary of General Council was another feature of the p gram, speaking briefly, but pointedly and pra cally, at the morning, also at the afternoon sion. Dr. Kedzie is not only acquainted with problems of our educational institutions, but the missionary problems and programs of churches, which problems he discusses with gr clarity and efficiency.

Another very interesting feature of the progra was the discussion of the study book, "Orienta in American Life, by Albert W. Palmer," the di cussion being led by Mrs. L. E. Smith who an nounced that the prespect was bright for havin Dr. Palmer come to us at a date to be fixed f this winter, to teach his book at an all-day se sion of a called Conference. The Conferen voted to arrange for such a meeting, possibly i January, 1935.

The women of the church served a bountif luncheon for 25 cents the plate in the spacio dining room of the Masonic Temple. It was hour of feasting and good fellowship. It w indeed a great and good day and Conference.

J. O. A.

SUNDAY SCHOOL TEACHERS RECOGNIZE

Winston-Salem, N. C., Sunday schools of various denominations made a real event of N tional Recognition Day for Sunday School Tea ers, Sunday, October 7th, under the auspices the Ministerial Association, the services be held in the afternoon at the Reynolds Memo Auditorium. Our own pastor, Rev. W. T. S had an active part in arranging and directing program in which practically every church in city was represented. It was found that teachers had served for twenty years and o long as fifty-seven years, quite a few being fortieth year bracket. Dr. Charles E. pastor, Memorial Presbyterian Church, wh sided, declared, truly, that "the teachers w backbone of the church." The principal a ress of the occasion was by Dr. H. Shelton Smith of the School of Religion, Duke University, who was introduced to the great audience by Dr. Raymond Smith, director of Religious Education at Centenary Methodist Church. Dr. Shelton Smith used as his theme for the occasion, "Toward a Christian Commonwealth," and, according to the report in the *Winston-Salem Daily*, which car-

[redacted]

most of the
ntage of the world's
pay saying "Our Father."

The pagan religions of the world do not have as god or gods those who, in their worship, they think of or pray to as 'Father." Most of the gods that people bow down to are anything else than a father, cruel, cunnng, stealthy, threatening, far-off, un-approachalle. Jesus' conception of God is wholly differen For Him, God is Father, kind, compassionae, forgiving, tender, inviting, loving. Not only so, but He is "our

Father," yours and mine; Father of the widow and the fatherless, the strong and the weak, the saved and the sinning, the Christian and the pagan, our Father. The implication is dynamic and tremendous.

Something happens in a person's life, something in the world's life, when one can truly say and pray, "Our Father." When General Booth went into the dens and dives of sin, shame and squalor of London, and made that sin his sin, that shame his shame, though in himself he was guiltless, and there with those erring and fallen ones prayed, "Our Father," something began to happen in London and in the world. When David Livingstone went into Africa, the "open sore" of the world, making the disease and death of that continent his disease and death, and began there to pray, "Our Father," something began to happen in Africa and in the world. "Thy kingdom come." Yea, verily, God's kingdom does begin to come into this world when one who has attained identifies himself with one who has not attained and begins to pray "Our Father." When the strong identify themselves, in heart, in sympathy, in love, with the weak, and say "Our Father," the virtue goes out from the strong, and the weak are lifted and made whole.

When Christians everywhere realize that the paganism and idolatry of the world is their paganism and idolatry and can say when they pray, "Our Father," the kingdom of heaven will be very near indeed to the kingdom of this earth.

J. O. A.

GOOD ADVICE.

How easy it is to blame the driver of an automobile for the accidents that are taking place every day. Every six minutes someone is killed by some accident. Ten are killed every hour, two hundred and forty every day. So far as accidental deaths due to automobile hazards are concerned, they increased from 29,196 in 1932 to 29,900 in 1933. Since June, 1933, such deaths have increased. Not all accidents are due to automobiles but vast nuumbers are. Think of it, more than seven thousand people are killed every year in railroad accidents. I have heard it stated that not less than twenty-four thousand people are killed every year by accidents that occur in their homes. These facts and figures are staggering, sure enough. It is not pleasant to contemplate such facts, but we might as well face them as they are.

Many of these accidents might have been prevented, and so long as that is so we ought to do something to try to prevent them. All over the country groups of socially minded people are trying to help prevent accidents. We might give drivers of automobiles some suggestions, but this article is written primarily for the pedestrian. If we could make up our minds not to hurry it would prevent many accidents. Drivers should observe all signal lights and stop signs, of course, but those who walk along the sidewalks and cross the streets should cooperate with drivers in being careful.

One should stop, look and listen before crossing a street, or a railway track. Yesterday in our city, a man walked deliberately into a moving train and was killed. Later it was found that he was deaf. It is dangerous for such a man to cross streets or tracks alone. Where there are no sidewalks and walking on the street is necessary, walk on the left facing traffic. It pays to wait a moment before venturing out among moving cars. Be cautious, be thoughtful, and one may save a life.

Recently we have been trying to teach the children in our Sunday schools lessons of this kind. Children seem to get the worst of these accidents. In a recent statement made by an insurance company, from 5 years of age through 14 years of age, accidents kill more boys than do all the communicable diseases combined, including influenza, pneumonia and tuberculosis. This is two and one half times greater than deaths of girls from similar accidents. Let us instruct the children to be careful.

E. A. K.

BARRETTS CHURCH AND OUR HISTORY.

A part of the address delivered at Barrett's Church Sunday September 30, 1934 at the Home Coming of the church, by W. E. MacClenny, Church Historian, Suffolk, Va. After tracing the history of the origin of the Christian Church in the South, telling of the invitation of the brethren in a section known as below (which he believes was Eastern Virginia), to the early Christians in session at the Manakin Town, Va., in 1793, and of sending of the two ministers to instruct those who were interested in the new organization, and of their marvelous success, an account of the Conference in Surry County, Va., was given when the principles of the Christian Church were adopted, and of the meetings that were held from time to time by the new organization, and then an outline of the early Christian History in Eastern Virginia up to 1818, the speaker then took up the history of the local church and the leaders that it has furnished the church as follows:

We come now to what this local church, Old Barretts, has done for the denomination. The history of the local church was published in detail in *The Wakefield Enterprise,* June 21, 1917, over the signature of Miss Iola Hedgepeth, now Mrs. Meredith of Fancy Gap, Virginia. This gives more of the facts about the local history than I could hope to give. From it we learn that the first house was erected on the farm of Rev. Burwell Barrett, that he and his wife gave the deed in 1823 for the lot on which the church had been built many years before. The church was well established before 1808, and was visited by Rev. Joseph Thomas on his preaching tours in Eastern Virginia. It may have been the very first Christian Church that was built in this section. Rev. Burwell Barrett was the pastor on Sunday, and like many others of the primitive churches it was used in the week as a school-house and the pastor was the teacher. The early members were the pastor and his family, Polly Harnes and her mother, the Travises, Wellonses, Cokers, Stephensons and others. The preaching Sunday was the 4th Sunday in each month, and has been so most of the time of the church's existence. As was the custom the larger girls kept the church and school-house in order and took great pride in doing it. The larger boys kept the fires in the winter time. In 1888 the present building was erected. The records of the church for the most of its life have not been found.

The history of the local church, and its customs were similar to those of other churches in this section. A great many of the people walked to the church, and in the summer time carried their shoes and stockings in their hands until they were near the church and then put them on, and when they had arrived at the same place returning they were taken off and carried back home in their hands. There were two sections in the old church, one for the masters and the other for their slaves. This latter custom continued until after 1865, when the colored people met under a willow tree in the church yard and organized them a separate organization. At first many of the vehicles were ox carts according to Mrs. Meredith, and then came a few stick gigs, later a few buggies and finally the automobiles came as we have them today.

The Eastern Virginia Christian Conference has met at Old Barrett's five times; 1820, 1830, 1838, 1878 and 1917. 1933 membership 75. This church is the mother of Mars Hill which was of short duration, and of Oak Level that later fell into the hands of the Methodist Episcopal Church and then became extinct. Burton's Grove, another daughter, is still in good condition, with a membership in 1933 of 51.

While this church has a peculiar location it has done more to furnish leadership for the Christian Church in this section of Virginia than any other church. It might be truthfully said that our greatest leaders have been the products of this church. Rev. Burwell Barrett, the organizer and builder, was one of the first ministers in this section to cast his lot with the Christians, and to go to work to build up the cause in this community and section. He was not only a minister, but he was a public spirited man. A man whom his friends and enighbors could trust to atend to any business for them. In my research work along other than church lines the name of Burwell Barrett has bee noften found holding the confidence of his fellow men. He often went to Petersburg and Richmond on state business for his neighbors to sign for Land Bounty Warrants given to the soldiers of the Revolution. In your marriage register in your County Clerk's Office, he appears as the marrying parson of this section. He preached to the local churches on Sundays and taught school in the week, and his influence continued to grow. In his conference work he was a leader, present at the organization of the Eastern Virginia Christian Conference in 1818, and at the first session of 1819. In 1822 he was President of the Conference and again in 1826, 1827, 1830 and 1834, the year before his death. So closely associated was the name "Barrett" and the Christian Church in Virginia in the early days that in some places the Christians were called "The Barrett Society." See deed for Spring Hill Church lot.

Not only did he become a leader of other men, but he looked well after his own household, and lived to see his son, Rev. Mills Barrett become the leader of his church. It is said of Rev. Burwell Barrett that he was a plain, practical preacher and lived the gospel he professed. He possessed great influence, which was never exerted except for the general good. Energetic, talented, determined, and zealous, he was conscientious in the discharge of his duty, whether with few or with many. For many years before his death, he was looked upon as authority in matters pertaining to the church and his denomination. As a leader, Rev. Burwell Barrett was followed by his son, Rev. Mills Barrett, born December 15, 1788. Converted in 1809 under the preaching of Rev. Joseph Thomas at his father's house. Began to preach as the companion of Rev. Joseph Thomas the white pilgrim. He traveled in 1810 and preached through Warren, Greenville, Orange and Caswell counties, North Carolina. He crossed over the Dan river into Halifax County, Va., and then returned through Caswell, Rockingham and Guilford and Orange Counties. He became a powerful revivalist. He was a regular attendant on the general meetings of the church, was present in 1810, when the division took place. He was at and preached to the general meeting of 1811. When the Eastern Virginia Christian Conference was organized in 1819, he was the first president at Cypress Chapel; he served again at Republican Chapel in 1819 and served again in

Continued on page 9.)

CONTRIBUTIONS

SUFFOLK LETTER.

As the Conference season in the Southern Convention requires the preparation of annual reports by ministers and churches, one easily thinks of the place of a minister in modern life. The work of a minister is more complex and more difficult than in former years. Of course the people in the country districts have better roads, and the automobile has taken the place of the saddle horse and the buggy ride. Methods of travel are much easier than they were thirty or forty years ago.

But the advance of public education has changed the ideas and ideals of the people in the country and city. The daily newspaper has made its contribution to general information, and the extension of postal facilities has increased the contacts of distant people and communities. This has affected the country minister more than the city pastor. The country preacher can no longer depend upon the Lord and the inspiration of the moment for a sermon. He must be trained. And he must read and study. In many sections the country churches require a minister to be well trained and qualified to equal the city pastor in his pulpit work.

After serving for more than thirty years as a member of the Committee on Education, it is interesting to recall and meditate upon the experiences of these years. Many types of people seek admission into the ranks of the ministry. One day a young man came into a meeting of this Committee when Dr. Staley was Chairman. He was given an oportunity to state his experience and call to the ministry. During this recital he was moved with emotion. Tears ran down his cheeks as he told of his great desire to go out and preach the Gospel. Dr. Staley listened attentively to this testimony. Then in a quiet way Dr. Staley asked him: "What do you want us to do?" The candidate replied: "I want to be licensed to preach." "What are your educational qualifications, and how much have you been to school?" "Are you a High School graduate?" "No." "Are you prepared to go to College?" "No." "Do you plan to enter College," the Dr. continued, "if we admit you into the Biblical Class?" "No, I want to preach."

Then Dr. Staley, in his own inimitable way, proceeded to give this brother a friendly talk about his plans and work. He said among other things: "When God calls a man to preach, he usually calls a man with a good heart, a good character and a good mind. If a man is not willing to be consecrated and fully prepare himself for his work, it is useless to begin. You will probably make a good layman; but you will be a poor preacher. At first you may cry over your experience, and enjoy it. If you fail to prepare yourself, and then fail as a minister, someone will cry over you. It is better to be a good layman than a poor preacher." The man did not come back.

The church needs ministers. There is a great work to be done by real prophets of God. There are probably an adequate number of men to supply the pulpits in this country. But it is not a matter of having someone to conduct a service and preach a second-rate sermon. The people need the Gospel. The more intelligent and educated they become the greater their spiritual needs. And they need more than a sermon; they are hungry for a spiritual personality and a consecrated fellowship. How can a man of God be satisfied with lecturing on political and economic questions before a congregation of people who are hungry for the Word of God and the Spirit of God?

It is a great privilege to be a minister of the Gospel. And it is a greater privilege to have access to human hearts, and extend sympathy and spiritual fellowship in an hour of great distress. No financial compensation can be compared to this high and holy privilege. The man who would consider some other profession or occupation on the basis of increased financial remuneration is not worthy of being a minister. A minister should be so loyal to his call to preach that no other field of service is inviting to him, unless he is unable to secure work. I. W. JOHNSON.

THE CITIZEN OF TOMORROW

The citizen of tomorrow will live in a different world to that of the citizen of yesterday. If he is to cope with the conditions of the world of tomorrow, he, of necessity, must have the qualifications that differ from those of the citizen of yesterday. Heredity plays its part in the making of men and women, but environment also makes its contribution. The citizen of tomorrow will be rather definitely the product of the schools of today. Training has much to do with the influence and power of the individual in his relations in life. If a man is to lead a professional career successfully, he must be adequately trained for that particular profession. One who spends his days of preparation in the field of mathematics could hardly be expected to be effecient in the field of medicine.

More and more, the schools and colleges are specializing in their training. It is the duty of the school to discover, if possible, the dominating talents of an individual and guide him into the field of activity most suited to his abilities. The average college today offers thorough courses in Education, Philosophy, Science, Mathematics, Languages, etc. The college curriculum for this day is far broader and infinitely more elastic than in previous days. This much should be said to the credit of those who have been the guiding spirits in determining present-day curricula for schools and colleges. Whatever profession a young man or a young woman wishes to be prepared for today, there will be offered somewhere in some college a course designed to fit him for his particular responsibility.

More and more, I think, the world will be looking to the products of a college campus to do its work and solve its problems. Dishonesty in business, crookedness in politics, discrimination in society, and narrowness in religion will not be corrected by statute laws, political pronouncements, or public utterances, but will be corrected by education. For instance, sectional feelings resulting from previous conflicts are not likely to disappear by the favor of the author, but will be corrected by bringing together on a college campus young people from these different sections of the country, where they study together, play together, work together, and socialize. Under such conditions, they understand each other and find that they are not essentially different. The light begins to dawn and prejudices to disappear; and they find that, after all, they are members of a great race and citizens of a great country. If racial injustices are to be corrected, they will be corrected by education and not by the making or annulling of laws. If religious inconsistencies are to disappear from our daily practices, they will be banished, not by theological pronouncement or doctrinal conformity, but by intimate fellowship in the preparation for the challenging tasks of the church and of society. The college campus plainly becomes the training ground for the broad and efficient citizen of tomorrow's world.

At Elon College, we have set up a program and issued a challenge to the adventurous youth of this day to come and put themselves on this program to be trained and fitted for the demands of an enlarging civilization. Prejudices of yesterday, as well as narrow inefficiencies, must give away to the broader and more aggressive conceptions of citizenship and of life.

To Elon they have come in larger numbers than in recent years. From the registrar comes the report that, to date 351 have matriculated at Elon College. Only three years in the history of the institution has the enrollment exceeded this number as of even date. And, a very fine group of young people they are. They represent practically every section of our country, coming from thirteen different states in the union. They have a variety of religious backgrounds—Jew, Catholic, and practically every brand of protestantism in this country. They mingle together, they work together, they play together, they worship together; and out of this atmosphere, there is bound to come a better understanding and a better citizen.

The citizen of tomorrow, if successful, must have a better understanding of God and of His will. The atmosphere of Elon College is calculated to eliminate radical and criminal acts from society. The spiritual force and religious atmosphere here are calculated to remake living and to give to the individual an ambition for goodness and benevolences, and to make his life tell in the things that are worthwhile. Elon College's curriculum is built for this purpose. The instruction of classroom and the spirit of the chapel are calculated to point the way to the highest and best in life.

The citizen of tomorrow must, to be the type of citizen that he should, not only know himself and his fellowman but must know his God as well. The college that does not give to its students a clear revelation of the truth of God as it is in Christ has failed in its most telling contribution to the young man and young woman of its campus. L. E. SMITH.

"AS LITTLE CHILDREN."

The evangelist who had been engaged to preach during the revival services had arrived and was presenting the Gospel of Jesus Christ in simple, straightforward messages, but with no special flourish of words or gestures. Very few seemed to know that he was known in many lands through his writings in a religious paper which had a large circulation, and was eagerly read by Bible students. Comparatively few attended the services and the remark was made that he was a preacher for children and not for grown people. When the remark came to our ears we thought of the words of Jesus: "Except ye be converted and become as little children ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as a little child, the same is greatest in the kingdom of heaven."

Jesus preached in a simple manner using everyday illustrations and the common people heard Him gladly. We are glad that there are ministers of the Gospel who follow the Lord Jesus in their method of preaching, for we want the story of the Gospel told as simply to us as a little child. The big words and flowery phrases do not

have the same effect that earnest words spoken simply have upon the heart. And we are glad that there are those who take the title to themselves that John the beloved, and loving, uses in his first epistle as he writes to the children of God. It seems almost like a pet name as we read in his epistle: "Little children, let no man deceive you." He must have heard the words from the lips of Jesus more times than he has recorded in his Gospel, and their echo remained in his heart to be used by him in his epistle. How much we need to be like little children and pattern after their innocent ways; following close to our blessed Lord; listening closely for His every word, afraid we may miss something; pressing ever closer to His wounded side and caressing the wounds that were made for our salvation.

John teaches us so clearly the relationship of God as our heavenly Father and we as His little children whose sins have been washed away thru faith in the precious blood of Jesus. He first tells us of the fellowship which we may have with God as our Father and with Jesus Christ as our Elder Brother and then he goes on to tell us of the power of the Blood which can keep us from sinning in this present evil world. Jesus prayed for this in His great high-priestly prayer which John records in his Gospel. John also tells us how we, as God's children, should treat our fellow men whether they be brethren in the Lord or enemies. Love is the dominating theme of the Gospel of John and also of his epistles and he gives it as the basic truth of all Christian character and conduct. How much we need to have this divine love exemplified in our hearts and lives that we may show forth more and more the praises of Jesus who hath called us out of darkness into His marvelous light. As little children we accept the whole Word of God and our faith takes it all in even though we may not understand the supernatural things which show the divinity of Jesus Christ and the triune Godhead. "And we know that the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ."

We love the endearing title which the apostle John has given us and we want to continue to be little children of our Lord ever learning more and more; He chooses our teachers for us among those whom He has called to preach His Gospel, and we need to keep on learning until the time comes when He will call us to the throne room to receive our degrees—the crown of righteousness which He shall give to all them that love His appearing, the crown of glory that fadeth not away.

W.

CONFERENCE OF THE CAROLINAS.

A special meeting of the Conference of the Congregational Churches of the Carolinas was held at the Church of Wide Fellowship, Southern Pines, N. C., October 11th-12th. This meeting was significant as being the last meeting of the Conference as an independent state organization, as the Conference now becomes a member of the Southern Convention, coordinate with the other conferences of that body. The program especially featured this transfer of relationship and among members of the Southern Convention present and participating in the program were Dr. J. O. Atkinson, Dr. Stanley C. Harrell, President of the Southern Convention, Mr. C. D. Johnston of the Orphanage, President L. E. Smith of Elon College and Mrs. W. R. Sellars. Dr. James H. Lightbourne of Burlington preached the sermon. Dr. John Britton Clark was the Conference Chaplain.

Dr. Enoch Bell, Editor of the Missionary Herald at Home and Abroad, spoke on "Modern Missions and Evangelism," and Dr. John R. Scotford spoke on "The Great Callings of our Homeland." Mrs. D. E. Brown of the Commission on Missions spoke concerning the work of the women. Among others participating in the program were Rev. George N. Edwards of Charleston and Dr. Edwin C. Gillette, both of whom spoke on the General Council. Dr. Fred P. Ensminger, formerly Superintendent in the Carolinas, was welcomed back among old friends and spoke on features of "Old New Fellowship." Rev. John Ray Chapman of Asheville, N. C., spoke on "The Religion of Youth."

The Church of Wide Fellowship and its pastor, Dr. C. Rexford Raymond entertained the Conference most hospitably. Dr. J. Edward Kirbye, as Moderator, presided in a happy manner.

MT. PLEASANT.

The revival meeting began here Ocotber 7th and closed October 11th. Good attendance was noted each service and a splendid cooperative spirit was in evidence throughout the meeting.

Rev. G. C. Crutchfield, Burlington, N. C., was with us from the beginning and did the preaching to great acceptance. His messages were highly instructive and delivered with spiritual fervence for lost souls. Brother Crutchfield greatly endeared himself to this congregation by his candid and sincere method of presenting the Gospel message and his strong appeal for a deeper and richer soul-experience.

He is one of our active and wide-awake pastors. May the Lord bless his labors in the field. We appreciate his good work in our congregation.

Many said it was the best meeting held at this place in years. There were many conversions, twenty-five or more professions of faith in Christ, and eleven additions to the church. All praise and thanksgiving to the Lord of Heaven through our Lord Jesus for all benefits obtained and all blessings enjoyed.

L. L. WYRICK.

Communion with Christ is the best proof of Christ's existence and Christ's love. These are the two remedies for doubt—activity and prayer. —*F. W. Robertson.*

OXFORD BIBLES *for* EVERY NEED

"The Oxford Bible is the Bible par excellence *of the world"*

THE HOME BIBLE

A Family Bible in Handy Size

An extra large type Oxford Text Bible, containing also, a family register and 12 beautifully colored maps. Size 9 x 5½ inches.

Specimen of Type

16 The LORD *is* King for ever and ever: the heathen are perished out

Nos.
01600 **Superior Cloth,** round corners and red edges $2.75
01603 **French Morocco,** limp, round corners, red under gold edges, headband, book-mark $4.75

The JUNIOR'S Bible

Self-Pronouncing

With 4,000 Questions and Answers, carefully selected "Aids to Bible Study," 16 beautifully colored and 15 black full-page illustrations, 6 colored maps and a presentation page. Children may readily pronounce correctly difficult Scripture names, as this Bible is self-pronouncing. Size 7 x 4⅞ x 1¼ inches.

Type in Junior's Bible

2 Take the sum of all the of the children of Is'ra-el, years old and upward, thro

No.
1815 **French Morocco** leather, overlapping cover, round corners, red under gold edges, headbands and book-mark. Make some child happy with one of these fine Bibles $2.95

Child's ILLUSTRATED Bible

The beautifully colored illustrations in this new Bible are a delight to the children. It has clear, readable type and yet it measures only 5⅛ x 3⅜ inches.

Specimen of Type

2 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.
10 Mercy and truth gether; righteousness kissed *each other.*
11 Truth shall sprin

No. 02112. French Morocco leather, overlapping cover, round corners, gold edges $2.50

Pocket REFERENCE Bible

Has over 50,000 center column references. Measures only 6¾ x 4⅝ inches. (A splendid gift for a young lady.)

Specimen of Type

9 Behold, "O God our shield, and look upon the face of thine anointed.
10 For a day in thy courts *is* better
a Gen. 15. 1. b Ps. 56. 1. & 57. 1. 2 or, *all*

No. 07523x French Morocco leather, overlapping cover, round corners, red under gold edges $3.25

Concordance Edition

Type and size as No. 07523x, but with a Concordance, subject index and dictionary of Scripture names. An excellent edition for students and Christian workers **No. 03272x** $5.00

OUR LEADER

Oxford Concordance Bible

Self-Pronouncing

This beautiful Oxford India paper edition is indeed the ideal Bible for the student, preacher and evangelist. Each proper name and difficult word is divided into syllables and accented, and though printed with large clear type, the volume measures only 8½ x 5½ x 15/16 inches.

Specimen of Type

8 ¶ 25 Jĕ-hôi'-ă-chin *was* years old when he began t

No. 03671x. Fine Grain Morocco leather, overlapping cover, leather lined to edge, silk round corners, red unedges, silk

hea

A UNIQUE GIFT BIBLE

With Basket Weave Binding

The Antique brown calf leather binding has a basket-weave grain, and button clasp. Has overlapping cover, art silk lined, with red under gold edges. With references. Printed on Oxford India paper. *Type as Pocket Reference Bible.* $5.50
No. 03255x .....

As No. 03255x, with concordance.
No. 03276x $6.50

Oxford TEACH

Have over 50,000 center column
300 double-column pages of up-to-date helps, veniently arranged in alphabetical order. Also 32 full-page illustrations, and an indexed atlas of the Bible with 15 beautifully colored maps of Bible lands.

Easy-to-Read-Edition

Size 7¼ x 5 x 1⅜ inches

Specimen of Type

14 Like sheep they are laid in grave; death shall feed on th

Nos.
04453. **French Morocco** leather, overlapping covers, round corners and red under gold edges. A durable and handsome Bible $4.35

Oxford India Paper Edition

Only one inch thick.

0773x. French Morocco leather, overlapping covers, round corners, red under gold edges, headbands and book-mark. A beautiful gift edition $7.00

RED LETTER Edition

Same size and type as style No. 04453, with same references and helps, but with all the words of Jesus Christ printed in red. White paper edition **No. 05453.** French Morocco leather, overlapping cover, round corners, red under gold edges $5.00

The Oxford imprint in a Bible guarantees satisfaction

MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary*

MEN AND MISSIONS SUNDAY.

November 18, 1934, has been designated by the Laymen's Missionary Movement and various Cooperating Communions as "Men and Missions Sunday." The program calls for Men's Missionary Dinners on November 15th, and it is estimated that more than 1,000 church groups and communities will observe this event and sit down together at a dinner, during which the great subject of Missions will be discussed. Both the program of the Thursday dinners on the 15th and Men and Missions Sunday on the 18th are designed to be educational and inspirational. At the morning church service, November 18th, every pastor is asked to preach a sermon suitable to the purpose of the observance, and where the order of service will permit it is urged that some layman make a four-minute address at the morning service, also at the Sunday school assembly and in the Men's Bible Class. Suitable programs have been issued entitled "The Hope of the Nations," which programs may be obtained by addressing the Laymen's Missionary Movement, 19 South LaSalle St., Chicago, or 419 Fourth Avenue, New York. No offering is anticipated unless pastor and church so desires and arranges.

It is a well known fact that the women in their Missionary Society and study groups are surpassing the men in their knowledge of world problems and prospects, for the field is the world in missionary thought and activity. Of this, if on no other account, the churches should observe Men and Missions Sunday in an attempt to bring the men of the church face to face with their problems as citizens of the world and those interested in the doings and destinies of the nations. If war is to ever cease and if there is to be an approach to world brotherhood and to a world ethic and a knowledge of national and international needs and achievements, the approach must be made and the problems solved in the light of the life and teachings of our Lord. More than one statesman is declaring now with General Chiang-Kai-Chek or China, who says "the crisis in every nation is Christ or Lenin—Christianity or atheistic communism." We are driving inevitably to a day that seems not far off when it is to be "either a Christian order of society based upon the infinite worth to God of every individual, and a brotherhood of man realized because the incarnate God, Jesus Christ, is Son of Man and brother to all; or class warfare based upon a mechanistic conception of life, a deterministic theory of history, an utter degradation of man and a complete denial of God." On this account, Men and Missions Sunday should be observed in every church, great or small, throughout Christendom.

J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING OCTOBER 20, 1934.

Previously acknowledged	$ 522.81
Sunday Schools:	
South Norfolk	6.82
Whistlers Chapel, Quicksburg, Va.	.74
Mt. Auburn, Manson, N. C.	5.90
Henderson S. S., Henderson, N. C.	4.46
Pleasant Ridge, Guilford College, N. C.	1.25
United Church, Lynchburg, Va.	5.48
Union Grove, Asheboro, N. C.	.97
First Church, Berkley, Norfolk, Va.	8.00
Woods Chapel, New Market, Va.	2.27
Big Oak Biscoe, N. C.	.50
Leaksville, Luray, Va.	1.77
Shiloh, Kemps Mills, N. C.	2.00
Mayland, Broadway, Va.	1.00
Wake Chapel, Fuquay Springs, N. C.	4.42
Bethel, Union Ridge, N .C.	2.00
Berea, Altamahaw, N. C.	4.00
Churches:	
Rosehill, Columbus, Ga.	15.00
Ebenezer, Morrisville, N. C.	5.00
Coin Card:	
A Friend, Mebane, N. C.	1.00
Total for week ending October 20, 1934	$ 72.58
Previously acknowledged	522.81
Total since September 1, 1934.	$ 595.39

J. O. Atkinson, *Sec'y.*

FOURTH QUARTERLY REPORT.

Of Treasurer N. C. C. Woman's Missionary Conference, quarter ending October 20, 1934:

Women's Societies.

1. Biscoe	$ 4.00
2. Burlington	545.74
3. Carolina	10.00
4. Chapel Hill	5.00
5. Catawba Springs	4.34
6. Danville	3.00
7. Durham	49.64
8. Elon College	7.47
9. Fullers Chapel	17.40
10. Grace's Chapel	5.15
11. Graham	10.00
12. Greensboro	103.27
13. Haw River	11.36
14. Hebron	5.00
15. Henderson	47.00
16. Ingram	10.00
17. Liberty, Va.	5.00
18. Liberty, Vance	60.00
19. Lynchburg	14.57
20. Monticello	14.00
21. Mt. Auburn	6.00
22. Mt. Zion	7.00
23. New Lebanon	3.00
24. New Hope	2.30
25. Palm St., Greensboro	5.00
26. Parks Cross Roads	4.80
27. Pleasant Grove	6.25
28. Pleasant Hill	5.10
29. Pleasant Ridge (Guilford)	10.00
30. Pleasant Ridge (Randolph)	2.39
31. Piney Plains	9.34
32. Providence Memorial	5.00
33. Raleigh	10.00
34. Ramseur	24.50
35. Randleman	2.00
36. Rocky Ford	2.90
37. Sanford	31.50
38. Shallow Well	33.00
39. Turner's Chapel	30.35
40. Union (N. C.)	20.00
41. Union (Va)	16.90
42. Wake Chapel	10.85
43. Winston-Salem	5.00
44. Youngsville	10.00
	$ 1,195.12

Young People's Societies.

1. Burlington	3.00
2. Durham	35.60
3. Elon College	18.59
4. Greensboro	27.50
5. Greensboro, Jr.	4.00
6. Reidsville	4.00
7. Sanford	5.15
8. Shallow Well	3.65
	$ 101.49

Willing Workers.

1. Burlington	15.54
2. Durham	14.86
3. Durham, Jr.	11.89
4. Elon College	19.55
5. Greensboro	1.00
6. Reidsville	10.00
	$ 72.89

Cradle Rolls.

1. Durham	15.93
2. Elon College	15.00
3. Greensboro	4.00
4. Parks Cross Roads	4.25
5. Turner's Chapel	3.50
6. Wake Chapel	5.00
	$ 47.68

Summary.

Women's Societies	$ 1,195.12
Young People's Societies	101.49
Willing Workers	72.89
Cradle Rolls	47.68
Total offerings of Societies	$ 1,417.13
Conference Offering	23.03
Grand total	$ 1,440.16

Mrs. W. R. Sellars,
Burlington, N. C. *Treas.*

AN ALL ROUND MISSIONARY.

By Miss D. P. Cushing, *News Editor.*

"Hot in summer and cold in winter," the little conservative town of Tottori, Japan, has been the home of Rev. and Mrs. Henry J. Bennet since 1901 and so effective has been their work that at the suggestion of withdrawal of missionaries from the interior that a loud lament went up from the people. Although their work has been centered in the church and home, it has also taken Mr. Bennet as a pastor and supervisor on regular trips throughout the field. Someone has said that he is indeed "all things to all men." He has studied Hymnology and worship as well as Buddhism and everything else that forms the social and religious background of the Japanese in his province.

On her part, Mrs. Bennet has worked among the women and children with chief responsibility for the kindergarten. Always the home of the Bennets has been open to the people.

Mr. Bennet, it might be said, was born without race prejudice because his father was a professor in Fiske University and the lad studied with Negro friends until old enough to go to Phillip Andover Academy. He was graduated from Harvard in 1898 and from Andover Theological Seminarry in 1901. While still a seminarry student he enlisted for foreign service and sailed in October, 1901. After three years on the field he met his wife, then Miss Alma Jones, and married her in 1905. She was serving under the Presbyterian Board and was a graduate of the Friends' Preparatory School and the Baptist Training School of Philadelphia. With such an interdenominational and interracial background it is not surprising that the Bennets have gone deep into things and lain firm foundations.

Mr. Bennet has been working at Tottori as a teacher in the commercial school as well as the Mission Night School and Mrs. Bennet developed a special interest in the fate of the girls in the

factory because of the inhumane treatment given them when sick. The Bennets have lived close to the people and bring back a colorful story of their life and work in Tottori.

HOPEWELL MISSIONARY MEETING.

The Woman's Home and Foreign Missionary Society of the Congregational-Christian Church, of Hopewell, Va., held its regular monthly meeting in the church Thursday night, with nearly the entire membership present to welcome home the president, Mrs. J. H. Harrison, who has been ill for several months. The Secretary, Mrs. W. H. Coleman read a report from the Eastern Virginia Woman's Missionary Conference, which was held October 5th, in Liberty Spring Christian Church.

The music was in charge of Mrs. Barber, who also contributed a timely recitation in dialect, and gave interesting reminiscences of work among the foreign residents of our land, and other lands.

Rev. T. N. Lowe, the pastor reported on the work of the American Mission Board of this denomination, stating that the foreign work is 123 years old, and maintains 622 American missionaries, and 6,520 native workers.

It supports 83 hospitals and dispensaries and there is a foreign parish of sixty million under eleven flags.

One member gave an account of successful activities in Carroll County of our own state, and other mountain missions.

Another speaker brought a message from the recent Missionary Exhibit held in Commodore Hotel, New York, where to the surprise of even its promoters, this marvellous exhibit drew crowds to the extent of fifty thousand daily. Of this great event, Dr. Stanley High, noted editor and journalist, was quoted as saying " . . . . and this crowd, remember, was out to see neither a king of jazz, nor a queen of Hollywood, ... but to look at an exhibit of Christian Missions."

The Southern Christian District which includes the Hopewell Church has sent to other fields the following persons from our immediate sections: Mr. and Mrs. T. E .White, and Rev. and Mrs. D. P. Barrett, to Porto Rico, and Dr. and Mrs. J. W. White to the Phillippines. The Hopewell Society helps in the support of these.

At Thursday's meeting plans were announced for a public mission rally to be held one Sunday in November.

MRS. GERTRUDE ROSS.

REGIONAL MEETING.

The annual meeting of the Southeastern Regional Committee of the Commissions on Missions was held at Central Church, Atlanta, Ga., October 9th. This committee consists of officials and representatives of the Congregational Church Extension Boards and the American Missionary Association, and delegates from the state conferences in that region. It is interracial. Dr. C. Arthur Lincoln was elected Chairman, and Rev. George J. Thomas was elected Secretary. The program consisted of reports of summer conferences, missionary apportionment giving, the Council of Social Action and its relations to problems in the southeast, progress of the merger in the southeast, and discussions of plans and methods of missionary promotion. Dr. Enoch Bell represented the American Board and spoke concerning the foreign work and also concerning the merger of missionary periodicals. Rev. John R. Scotford and Mrs. D. E. Brown represented the Commission on Missions. The meeting closed with an address by Dr. Lincoln on "The Minister's Care of His Own Soul." The meeting was well attended and was regarded as very satisfactory.

BARRETT'S CHURCH.

(Continued from page 5.)

1824 at the Old Brick Church in Isle of Wight County. (He was president in St. Luke's 1831-1832.) But his main work for the conference was to act as Secretary, which he faithfully did for a great many years until 1853, writing the records of the conference from the beginning in a plain legible hand that can be easily read today. He published a hymn book, in early life and it was reprinted in 1828. It had 222 hymns and a form of marriage ceremony. So far as known, this was the first form of marriage ceremony in the Christian Church. For many years before his death he was regarded as the best authority on the Christian Church in Virginia. He was a member and leader in the organization of the Southern Christian Association in 1847 at Good Hope, Greenville County, N. C. He was a delegate to the same body in 1852. He was active in the organization of the Southern Christian Convention in 1856, and was a delegate to the 1858 session. He died at his home on route 52 just opposite Kinser's Cabins and lies buried in the cemetery there.

Rev. Mills Barrett recorded the following about himself:

"I, by request, preached my grandfather's and grandmother's funeral sermons. I was baptized with my father and father-in-law; was married by my father and then married my father to his second wife; baptized my wife and wife's mother, and my oldest son and daughter. The explanation of this is that at that time these people had been baptized by pouring, but they were then immersed, as Rev. Burwell Barrett had been preaching many years before.

Rev. Mills Barrett was followed by his two sons, Stephen S., and Mills B. Barrett.

Rec. Stephen S. Barrett was licensed in 1843, and ordained in 1846. He did most of his work in the vicinity of Norfolk, and was instrumental in organizing Berkley in 1847. He planned the first Home Missionary Society ever connected with the Southern Christian Convention.

Rev. Mills B. Barrett began to preach at 19, and was ordained at Antioch, October 31, 1950. He worked in Georgia and Alabama for some time and helped to plant the Christian Church there. He was a delegate to the Southern Christian Convention in 1856, and also the 1858 session. He was a chaplain in the C. S. Army in the latter part of the war. Organized Mt. Carmel in 1870-71 and served it as pastor as long as he lived. He was president of the Eastern Virginia Christian Conference in 1879, 1880, 1881, 1882, 1884, 1885 and 1888.

Rev. Mills B. Barrett never wrote out but one sermon; that was on Heavenly Recognition, saying that he wished to be sure what he said on that subject. Dr. W. W. Staley copied that and it was published in the CHRISTIAN SUN some years ago. The old preachers had better memories than the present generation.

Thus out of 66 sessions actually held Rev. Burwell Barrett and his son and grandson had been in the chair 16 times. What a record for one family and church.

But there was another man who came from this church who has left his mark in the religious world of America, Rev. Dr. William B. Wellons. He was a boy when Rev. Burwell Barrett was an old man, was with Rev. Mills Barrett in middle life, and was a contemporary of his sons, Revs. M. B. and S. S. Barrett. Entering the Christian ministry as a young man, he rapidly developed as a preacher and revivalist and soon became the best known man in the Christian Church South. As a preacher he was a magnet, as a man he was broad minded, and the greatest organizer we have had. He learned his lessons from those who came before him, and then developed his talents. He acted as secretary of his conference in 1844, and became assistant secretary under Rev. Mills Barrett in 1845, 1846, 1847 and 1848 and secretary in 1854, 1855, 1856, 1857, 1858, 1859, 1860 and 1861, perhaps 1865, 1866, 1867, 1868, and 1870; 1871, 1872, 1873 and 1874, and was president in 1875. He was a regular contributor to the CHRISTIAN SUN, from its first years, published it from 1855 to 1862 and from 1867 to the year before his death, 1877.

He attended the American Christian Convention in 1850 at Marion, N. Y., and united the Southern Convention with it, but withdrew in 1854 on account of the slavery question. He organized the Southern Christian Convention in 1856 and was elected its first president, and so remained as long as he lived. Was a great church organizer and builder, organizing Berkley, Bethlehem, Oakland, Berea and Suffolk in his section. Was editor of the Army and Navy Messenger during the war and was later a Chaplain in Gen. Lee's army. Reorganized the Christian Church after the war and got the General Southern Christian Convention going, and brought out The Principles and Government of The Christian Church. Was the organizer of the Suffolk Collegiate Institute in 1872, and brought out his hymn book in 1870. It was largely due to his brain that the Farmers Bank of Nansemond was organized in 1869 and became nationally known. He also took an active part in the reorganization of the government of Suffolk after the war, and by his aid Suffolk had its first Town Hall and Market House.

There is still another minister from this church that should be mentioned, Rev. James Willis Wellons, brother of Dr. William B. Wellons. He was born January 1, 1826, died June 10, 1927, aged 101 years, 5 months and 10 days. He joined the N. C. and Va. Christian Conference at O'Kelly's Chapel, Chatham Co., N. C., in October, 1854, and never missed a session of that body as long as he was able to travel. He was active in the conferences and helped to organize the Southern Christian Convention, 1856, and helped to reorganize it in 1866. He was a trustee of Elon College from its beginning until the day of his death. Published with Rev. R. H. Holland the Life and Labors of Dr. W. B. Wellons, Family Prayers, and the Wellons Family. He followed Dr. W. B. Wellons as pastor of the Suffolk Christian Church in 1862, when Dr. Wellons had to leave his home and family in Suffolk, as it was occupied by the Federals. He remained at that post until it became unsafe for him to remain in the enemy lines and then went in the Confederate lines for safety. While thus serving in Suffolk, by a message sent by a lady, Miss Sallie Brinkley, to Gen. James E. Longstreet he foiled an attack on that General's forces, and caused a Federal defeat near Franklin, Va. He was the only man your speaker ever saw who saw Nat Turner hanged at Courtland in 1831. Owing to his long life he was perhaps known as well as any minister in the Southern Convention at the time of his death.

Then there was Rev. R. E. Barrett, whom many of the older members remember as coming from this church, and we are told that Rev. William J. Laine was once a member of this historic church.

"The heights by great men reached and kept,
Were not attained by sudden flight,
But they, while companions slept,
Were toiling upward in the night."

—*Selected.*

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

Rev. F. C. Lester, *Editor*, 505 S. Main St., Norfolk, Va.

DO WE WANT PEACE?

Much is being said these days about war and peace. Some say that the world is talking peace and preparing for war. Will Rogers in his radio talk last Sunday night said that Russia and Japan have already signed up for a war, but they are not ready for it yet. The recent slaughter of European rulers gave the world quite a fright. The present situation in Germany makes many of us shudder as we think of what our fellow Christians must suffer. There is considerable unrest in our own country; so much in fact that it seems wise for those who believe in stable government to be very careful to say nothing that may inflame the already burning passion of hatred and unrest.

There are some, of course, who would like for the world to get into another war. It would mean money to them. Recent investigations in Washington show how munitions manufacturers try in every possible way to promote conflicts that lead to war.

But most of us are naturally peaceable in our dispositions. We have no desire to take the property of others nor to offer our bodies to be blown into bits in order that munitions makers may get rich and hot headed politicians can wreak vengeance on nations with whom they haven't gumption enough to deal peaceably. We believe that the sixty-one nations that have signed the Peace Pact should live up to the statements agreed to.

The Peace Pact.

"Article I. The High Contracting Parties solemnly declare in the names of their respective peoples that they condemn the recourse to war for the solution of international controversies, and renounce it as an instrument of national policy in their relations with one another.

"Article II. The High Contracting Parties agree that the settlement or solution of all disputes or conflicts, of whatsoever nature or of whatsoever origin they may be, which may arise among them, shall never be sought except by pacific means."

The above pact was signed in Paris, August 27, 1928, and was ratified by the United States Senate at Washington, July 24, 1929. All the leading nations have signed this agreement. If we really meant what this says we could discontinue most of our army and navy. Instead of building battleships, we could pay school teachers and feed the hungry.

What Our Church Says About War.

The General Council of Congregational and Christian Churches meeting at Oberlin, Ohio, last June, passed some resolutions that all young people should consider. The Council for Social Action, which is referred to in the resolutions, is starting the plebiscite (vote) on the questions suggested, and is eager to get suggestions as to what should be included among the questions to be sent to the people. (For information on this, see the current issue of *Advance*.) The resolutions are as follows:

Voted: 1. That the Council for Social Action take a plebiscite of our denomination to determine the mind of our people along the general lines of the following four positions, or others:

a. I will support any war declared by my government.

b. I will support war only if convinced that the government has done everything possible to prevent it.

c. Reserving the right of national defense by such means as seem to me most effective and in accordance with my conscience, I further pledge not to cross the boundary of my country to invade any other person's homeland to kill and destroy.

d. I am determined not to support any kind of war, international or civil.

We also ask that the Council invite other denominations and the churches of other lands. . . to consider taking similar plebiscites to reveal and record the mind of the Church regarding war.

2. That the cleavage between the way of Jesus and the system of war is clear. We, of this Council are convinced that we must now make this declaration: "The Church is through with war!" We of this Council call upon the people of our churches to renounce war and all its works and ways and to refuse to support, sanction or bless it. The mind of our church (in so far as this vote reveals it), has moved to this solemn conviction.

3. That in the face of the system of compulsory military training maintained in our High Schools, land-grant schools, colleges and universities, we affirm our conviction in the right of all students to be conscientious objectors on religious or ethical grounds. We pledge to our Congregational and Christian young people our support in their endeavor to live by the dictates of the religious and ethical conscience.

Prepare For Armistice Day.

November 11th commemorates the anniversary of the day on which the World War ceased. That was a great day in the history of the world. We had fought to end war. The world had almost wrecked itself in its conflict. Peace brought the joy of new hope. The anniversary of that day comes on Sunday this year, and therefore gives the Church the greater chance to make it a day to promote peace.

For materials that will help in making a program for the occasion, be sure to get the November issue of *The Pilgrim Highroad*, 14 Beacon St., Boston, Mass. This young people's magazine is packed full of helpful things. Young people, and those whose minds are young cannot afford to be without this most excellent magazine. The cost per year for single subscriptions is $1.25, but in clubs of five or more it is only one dollar. There is a wealth of material for Armistice Day to be found in every community. Be sure to search it out and see that the people of your church learn something of peace on that great peace day.

THE SUFFOLK INSTITUTE.

The Youth Fellowship Institute held at Suffolk, Virginia, last Sunday placed before before the minds of those present a fine picture of what the young people of Eastern Virginia are undertaking. All the speakers were well prepared. Superintendents of the various departments are on the job and are eager to aid the local churches in their tasks. The attendance was small, but the interest was great. It takes no prophet to say that a new day is dawning in this great conference.

Wish I could say this to Sunday school superintendents who did not attend (even though they could have done so) and who do not read books or take training courses to aid them in their work. Perhaps some one will show some of them this little sentence. And I say it in all kindness, and wish that it were not true. But it is true. If you want to keep your job as superintendent of your Sunday school, you will have to get busy in your preparation to lead, for the young people are studying the way to larger things and they will soon be the leaders. They want your leadership, and if you do not lead, they will have to take your place. Whenever you miss being with them in these great meetings you are letting them get just that far ahead of you. They are dreaming of more efficient churches, and some day, let us hope and devoutly pray, their dreams will come true.

WHAT IS RIGHT AND WHAT IS WRONG WITH AMERICA?

Christian Endeavor Topic for Oct. 28, 1934.
Jeremiah 6:8.
(Consecration Meeting.)

Worship.

Instrumental Prelude: "My Country, 'Tis of Thee."

Call to Worship: Psalm I.

Hymn: "God Send Us Men." (Use the word Youth instead of Men.)

Prayer: "Let us pray together the prayer of all peoples, the Lord's Prayer, remembering it is not only 'My' Father, but 'Our' Father."

Prayer Response: Last verse "My Country, 'Tis of Thee." (Sing as a prayer.)

Salute to the American Flag:

"I pledge allegiance to the flag of the United States of America, and to all the Christlike deeds for which it has and yet will stand. Praying God for strength, I pledge to strive ceaselessly to make her more Christian in her relations at home and abroad. I will not, for personal gain or from fear of ridicule, join in any unworthy local plan or national enterprise but will steadfastly seek to know the mind of Christ, that this my nation may share in bringing to earth the kingdom of God."

Leader: "The Task of the Christian Citizen." —"The task of the Christian citizen is not easy. He must be rooted in unselfishness, an unselfishness that realizes that he must look out not only for his own interests but for his brother as himself. While holding aloft our beautiful flag he must remember that to keep it clean he must give to it, the blue of brotherhood, the red of courage to keep it just, the white of Christian purity."

Hymn: "O Beautiful for Spacious Skies."

Bible Readings.

Orderly government. Rom. 13:1-5.
Able leadership. Hag. 1:7-15.
Material abundance. Lev. 26:3-12.
Selfishness. Mic. 2:1-3.
Crime. Isa. 1:21-23.
Lawlessness. I Tim. 1:8-11.

Something To Think About.

1. Americans are too money-minded. We judge success too much by wealth. We act as though man is intended to "live by bread alone." What evidences of this do you find around you?

2. American wealth is too unevenly distributed. A few have far too much for their own good and for the good of the nation. They did not earn all this wealth; they reaped the results of others' labor. Democracy demands a fairer distribution of wealth. How can this gradually and justly be brought to pass?

3. America is not united. We are sectional in

(Continued on page 11.)

Sunday School Lesson

By Rev. H. S. Hardcastle.

THE CHRISTIAN'S STANDARD OF LIFE.

Lesson IV—October 28, 1934.

(Temperance Sunday.)

Golden Text: *"And be not drunken with wine, wherein is excess (riot) but be filled with the Spirit."*—Eph. 5:18.

Lesson Text: Eph. 4:17-5:21.

The Christian Walk.

"This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk." The Christian is to be distinguished from other men, not so much by what he believes, but by the way he lives. The Christian life is primarily a way of life. The disciples were first referred to as those "Of The Way." And the emphasis in the Christian life is not simply upon the things which a Christian does not do, as on the things he does. A Christian is aggressively good. In short, the Christian is to walk as Christ walked. He is to seek to reproduce the character of Christ and to express the spirit of Christ. The heart of the matter is not in belonging to the church, but in being like Christ. The Christian is to bring everything to this test: What would Christ have me to do? The Christian does not take his standards of conduct from the world or from others; he takes his standard of conduct from Christ.

Alienated From God.

An alien—a man in a strange country, a man apart from his native land and often from his loved ones—that is the picture of the figure which Paul uses to describe the man out of Christ. We are destined to be sons of God. Sin makes a man an orphan. And Paul states that we are aliens from the life of God through ignorance in us, because of the blindness of our hearts. There are, of course, intellectual problems. But as a rule our problems are moral. Back of many a man's unwillingness to follow Christ on the grounds of intellectual difficulties, is his unwillingness to yield his life to Christ because of wrong living, because of moral and spiritual turpitude.

The Former Manner of Life.

The man who has been truly converted ought to give evidence of it in his manner of life. If any man be in Christ Jesus, he is a new creature or creation. There is not a single particular relating to our contacts with our fellowmen, our walk, our conversation, which should not bear the impress of our having become followers of Christ. This does not mean, of course, that a man who becomes a Christian immediately becomes perfect. But there ought to be such a change that folks who knew the man before and after would notice the difference.

Put Off the Old Man—Put On the New Man.

Paul uses a striking figure. It is the picture of a man taking off a torn and ragged and dirty coat and of putting on a new and clean and well-fitting coat or suit. A Christian puts on "the new man," which after God is created in righteousness and true holiness. And as a result of this experience life will be different.

Putting Away Lying—For We Are Members Of One Another.

Society depends upon confidence, mutual confidence. It is so constituted that truth is essential for its continuance. Man must be trusted. A lie has no place in Christ's social order. We are members one of another. A lie is a false signal. Insincerity is the unforgivable sin.

Angry—Sin Not.

"Be ye angry and sin not; let not the sun go down on your wrath." There is righteous indignation. Jesus himself manifested that. There were times when He was angry. But He did not sin. A man can be angry and sin not. And if perchance one should lose control of himself in unrighteous anger, he is not to allow it to become a settled habit. Let not the sun go down on your wrath—repent and make amends whenever temper gets out of control or anger runs wild.

Making the Devil Homeless.

"Neither give place to the devil"—do not let him settle down and make his home in your heart. Give him no place in your life. As far as you are concerned keep him out in the cold, give him no lodging, show him no hospitality. Resist the devil and he will flee from you. But give him a place in your heart, even a little place, and he will eventually take the whole house.

Be Not Drunk With Wine.

One would have thought that these words could be taken out of the Bible after the Eighteenth Amendment was repealed and we had "legal" liquor, according to the promises of the "wets" who painted lurid pictures of the evils of drinking under prohibition, and who promised such bright prospects under license. But alas, something has gone wrong somewhere. One begins to read of the increase in arrests for drunkenness, and for drunken drivers. One reads of the large amount of revenue which the states are deriving from liquor stores; one sees more drunken men in one week under state control (?) than he saw in a month or even a year under prohibition, and one begins to wonder if after all, Paul's admonition is not still binding. Alas, a great deal of the drinking is being done by members of the Church. "The Holy Scripture abounds in the most solemn warning against the sin of drunkenness, and if it be not renounced the end is death. A Christian believer should have nought whatever to do with that which ministers to it or brings it about. Every true follower of Christ should stand four-square against its use and do everything in his or her power to banish it from the home, the community, and the nation. There should be no compromise with sin in the heart of the believer, and no form of wrong-doing is so patently opposed to righteous living as the use of strong drink." Torrey—The Gist of the Lesson.

Victorious Living.

"But be filled with the Spirit"—that is the secret of victorious living. If the spirit of Christ dwells in our hearts through faith, we shall be more than conquerors.

THE YOUTH FELLOWSHIP.

(Continued from page 10.)

our thinking: north versus south, east versus west, city versus country. No part of the nation can be permanently happy or successful unless the whole nation prospers. Give some evidences of this sectional spirit.

4. America is over-proud of herself. We think we are "all right" and are inclined to think European nations "all wrong." In a person, we would call this trait a case of "swelled head." This attitude does not make for world friendship or peace. Are we after all, guilty of many of the sins of which we accuse other nations?

5. There is a growing sense of social obligation. Many people are less selfish than they were five years ago. Many are beginning to learn the necessity of sacrificing for others. What signs of this have you observed?

6. America is beginning to see that our future must be much different from the past if we are to be worthy of what we have received from the past. We must find a cure for poverty, crimes, organized selfishness. This is evidenced in the intention of Christian young people who are dedicated to "Building a New World"—a Christian World. *H. T. Stock, D. D.*

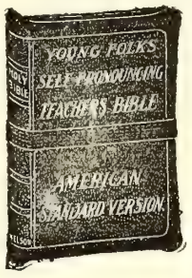
Discussion.

1. Is it patriotic to criticize one's country? Why?

(Continued on page 14.)

AMERICAN STANDARD BIBLES.

Authorized and Edited by American Revision Committee, and Published by Thomas Nelson & Sons.



These Bibles contain the Concise Bible Dictionary which forms the helps to these Teachers' Bibles. It supplies ,in the most condensed and convenient form, all the latest information about the Bible, its writers, its language, the various versions, complete chronology, life of Christ, with harmony of the Gospels, life and travels of St. Paul, etc. The illustrations are reproduced from recent photographs, and truly illustrate the articles. The Combined Concordance is entirely new, and has been made expressly for the American Standard Version. It combines with the Concordance, Subject-Index, Scripture Proper Names, etc. The 12 Maps have been carefully-revised and are beautifully colored. In making orders, give the number and price.

135—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold. $3.00

India Paper Edition, Only 16-16 of an inch thick.

133X—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold, $4.00

SUNDAY SCHOOL SCHOLARS' BIBLE.

Especially made up for gift or reward Bibles for Sunday School scholars, containing a special series of very practical and useful helps and Bible Questions and Answers, etc. Printed on fine white Bible paper; ruby type; pocket size, 3¾x5⅝ inches, and 1 inch thick, with 31 full-page illustrations in sepia. All bindings are black.

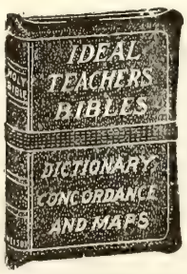
Ruby Type, Size 3¾x5⅝ Inches, and 1 Inch Thick.

65—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on side and back in pure gold; 6 colored maps $2.50

AUTHORIZED VERSION.

RED LETTER TEACHERS' BIBLES.

Brevier Type (8 vo.), Self-Pronouncing, Size 5⅜x8⅓ Inches and 1⅜ Inches Thick.



Containing the Bible, with full references. The words of Christ in the New Testament are printed in red; other parts of the book are printed in black. With Concise Bible Dictionary, combined Concordance, and 12 indexed maps.

7852—Genuine Leather, Lavant grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold $4.75

Any of the above Bibles sent postpaid. Address

THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE

One of our Chaplains in the U. S. Navy

MONDAY.

RUINOUS PLEASURES.

"Thou shalt have no other Gods before me."—Ex. 20:3.

Pleasures do not have to be sinful or even questionable to ruin our lives. It is possible that pleasures may be wholesome and legitimate and still be ruinous. How? The answer is, when we make them our God,—the thing we live by,—then they are in direct disobedience to natural laws, and also to the law of God which says, "Thou shalt have no other God before me."

Pleasure, like everything else, is God's gift, but when we sacrifice everything else for the sake of amusement, we prostitute that gift, and the devil takes charge. It unfits us for our real work, prevents us from getting acquainted with the best thoughts of men, and handicaps us for life's race. When amusements can be had as a relief from routine and as a rest from toil it becomes spiritual and the true heritage of Christianity.

Prayer—Dear Father, we believe Thee. We trust in Thee. We love Thee. Help Thou our faith, our trust and our love, that we may have a capacity to use Thy word for good every day. In the name of Christ we ask it.—*Amen.*

TUESDAY.

TRUE REST.

"Come ye yourselves apart into a desert place and rest awhile."—Mark 6:31.

Leisure and rest are real only to those who have been working; and it is given to them that they may work again. All pleasures and amusements are right enough, and all of them belong to us all so far as we may avail ourselves of them. But for them to be real to us we must have an understanding of true values and a poise of mind that gives true balance in those values. Thus, our best pleasures do not come to us by the seeking of them. They come when we are seeking something else; when we are rejoicing in hard work, when we are resting after hard exertion; when we have achieved the object of our ambition; then, they come to us like flowers thrown into our laps by an unseen hand, at a moment when we are not thinking of it.

"Sweet is the pleasure
Itself cannot spoil!
Is not true leisure
One with true toil?

That thou wouldst taste it
Still do thy best;
Use it, not waste it—
Else 'tis no rest.

" 'Tis loving and serving
The highest and best:
'Tis onward unswerving!—
And that is true rest."

WEDNESDAY.

CHASING THE WIND.

"The ungodly are not so, but are like the chaff which the wind driveth away."—Ps. 1:4.

It is possible to have a thing and not have the joy of it. It is possible to enter upon a thrill and then find that it leaves one with bitterness. It often happens that one runs after something he thinks he wants and when he has gotten it find that he does not want it.

Why is all this? The answer is—Because of the wrong objective and because of the way taken to get it. One who seemed to know said once:

"Pleasures are like poppies spread,
You seize the flower and the bloom is shed."

"O, righteous doom that they who make
Pleasure their only end,
Ordering the whole life for its sake,
Miss that whereto they tend.

Trench.

Prayer—Our Dear Father, endow us with Thy spirit and Thy wisdom, that we may see Thy way and know how to spend our lives. Grant us this blessing this day, we pray, in Jesus' name. —*Amen.*

THURSDAY.

DUMB AND NUMB.

"Christ in you, the hope of glory."—Col. 1:27.

Too much amusement and pleasure keeps Christ out of our lives. It dulls spiritual sensations, makes the Christian world non-existent, God a fairy and Christianity a fairy tale. That is an awful life.

The writer once celebrated a marriage. The contracting parties thought they loved. The circumstances made it necessary for the bride to travel a long distance to meet the groom in a foreign country, the groom paying expenses. This would seem a good evidence of love.

The wedding was on. There were a thousand glittering externals; dresses, flowers, friends, pomp, and congratulations. Yes, the ceremony was said in solemn tone and the benediction was pronounced in the name of The Father, the Son and the Holy Ghost.

But these good people had left something out of their wedding. They had left Christ out. He was left outside and forgotten. In twenty-four hours their vows had been broken and within three weeks they were separated and their lives ruined. That is an awful life.

"Take the name of Jesus with you,
Child of sorrow and of woe;
It will joy and comfort give you,
Take it then whereever you go."

Prayer—O Lord Jesus, if Thou art the life and the secret of all true joy, we come to Thee this day for that indwelling. O come Lord Jesus and so bless us.—*Amen.*

FRIDAY.

JESUS SINGING.

"When they had sung a hymn."—Mark 14:26.

Jesus singing is an unusual thought. He who said, "Let us pray," said also, "Let us sing." Ever since then music has had a new meaning and a richer charm. If music was lovely to Him in the hour of His betrayal, it must be lovely to Him in these days when the world is full of good music and when His children join in songful and soulful praise.

It is not believed, either, that hymns and te deums are all that He loves. The symphonies of a thousand strings coming over the air at dinner time are heavenly and draw us closer to the Creator of all things. It is a pity that such ecstasies are often followed by the jiggling jazz and the unwholesome sentiments of sentual song. Even these often follow a sacred program. Thank God that we can believe that such are not to be used in Heaven.

There will be singing in heaven, we are told, and everybody is going to be in the choir. I have heard of some elderly people in our day taking vocal culture along with their soul culture, believing that they want to be at their best in the eternal choir. It is not too much to believe that one of heaven's most thrilling charms will be singing with Jesus, and we can also believe that the symphonies of heaven are going to be sweeter than any we have ever heard yet.

"All hail the power of Jesus' name,
Let angels prostrate fall
Bring forth the royal diadem,
And crown Him Lord of all."

Prayer—Thou knowest our souls almost shout aloud when we contemplate the music of heaven, and that Christ will be in the midst. O God, help us to set Him in the midst of our hearts and lives today and forever. In His name we ask it. —*Amen.*

SATURDAY.

THE BASIS OF HONOR.

"All nations shall serve Him. For he will deliver the needy."—Ps. 72:1-14.

All nations shall serve the righteous ruler, for he will serve all nations. He will deliver the needy, and all men are needy. He will bend to the cry of the lowly, and the lowly will set Him up on high.

It is astonishing that ambitious men do not perceive the sure path to the realizing of their ambition that lies in helpfulness. They are blind to it because theirs is a selfish ambition, and selfish ambitions do not succeed. Selfish ambitions do not even see the road to success.

The men and women who have done the most to help the needy are those whom the world honors long after it forgets to praise its Caesars and Napoleons and Alexanders. They are those like John Howard and Florence Nightingale and Clara Barton and Wilberforce and Livingstone; they are those like Jesus Christ.

Prayer—Thou who didst come not to be ministered unto but to minister, we would stand by Thy side, and by the side of Thy needy ones.—*Amen.*

AMOS R. WELLS.

SUNDAY.

NOT OUR JUDGE.

"God sent not the son into the world to judge the world."—John 3:7-15.

The Son of God is to be our judge some day, inevitably; but He was not sent to judge us, He was sent to save us. We are not to look toward Him today with fear for our sins and their penalties, but with confidence and love for our salvation.

There is only one moment when a judge is entirely happy, and that is when he is freeing a prisoner. Must it not be so with the eternal Judge? Can He have anything but sorrow when He is compelled to condemn His creatures? Must it not be His exceeding great joy to pronounce the forgiveness of their sins?

And so if we wish to please the Son of God the most, there is one sure way to do it: so to live that He can release us from all penalty and receive us to Himself forever.

Prayer—Our Judge, we know Thee as our Saviour. Thus only we do not fear Thee as our Judge.

AMOS R. WELLS.

THE CHRISTIAN SUN'S PULPIT

Rev. John G. Truitt, D. D., *Pastor.*

THE PARDONING SAVIOUR.

By John G. Truitt.

"I will; be thou clean."—Mark 1:41.

The disciples had fallen back. They could not allow a leper to come near them. It was unthinkable, and they were not a conceited group either; it just was not done in those days. The leper went his way crying, "Unclean, Unclean." And the people gave him room. But Jesus had not fallen back. When did he ever? It was not like Jesus to fall back from pain and anguish and suffering. The leper was coming toward him. Yea, he is hurrying up to him, begging and falling down at his feet. The disciples must have been horror stricken.

It was a pitiable sight. The poor man lying, half-kneeling, and looking up beseechingly into the face of Jesus. Poor man, he is just where we would want him, if any spark of compassion is in us for him. Jesus is still looking at him, and now he says to Jesus, "If thou wilt, thou canst make me clean." May the angels in heaven stoop to hear what Jesus replied! May all the world wait for his answer. It is a very great test. Jesus has healed folks of fever, and has cast out devils, but here is an incurable disease. What will his answer be? Will he say something to lead out a larger faith? Will he develop some sort of approach? Will he appeal first to the established order of things? What will he do? What will he say? "If thou wilt, thou canst make me clean." "I will; be thou clean."

It does not take in the universe in the same way, but it is just as majestic as the word: "Let there be light; and there was light." One complete command, and the leper is no longer a leper, but a clean and whole man. Leprosy is an incurable disease; and it is used in the Bible as a symbol of sin. Jesus, standing over this man, said "I will." Jesus looking on the sins of the wide, wide world said, "I will." If he cures leprosy will he cure sin, or forgive sin? Did I say this command of Jesus does not take in the universe like the command in Genesis? Well, it does almost, doesn't it? For what heart has not felt the need for forgiveness? How universal the need of a forgiving Saviour is! Yes, looking at the sins of the world, and yet looking at the old rugged cross, Jesus said in spite of its anguish, and its implications, "I will." And that "I will" was for you and me, and the whole world.

I admire that leper. He must have been a mighty man. Perhaps he was brilliant of mind. Leprosy does not attack only the feeble-minded. He might have been one of those who knew what the Messiah should be like, and where he was to be born, and what he would undertake to do. Perhaps he knew the songs of Israel, the prophesies of Amos, and the promises to Abraham. He might have had a wife and children, from whom he was now cast out. Perhaps he had not abandoned himself as yet to the utter hopelessness of his case. His mother might have been still living, and her prayers might have been ascending heaven high,—a mother's prayers are one of life's best insurance policies even today,—and perhaps his wife and children were praying for him. At least as I contemplate this picture I find a man I admire.

I like him because "he came to Jesus." Perhaps you and I have not always done that, but we know full well there is nothing on earth finer. We have done it today. That is the heart-hunger that has brought us here. And we approve of this man's coming to Jesus. We admit that he showed good judgment. Oh! if but the weary world would turn to Jesus! If that poor mother who is worrying her life away about her son would just leave it all at Jesus' feet, or that poor wife who is worrying about her husband would just lay her care at Jesus' feet, or that poor person who is conscious day and night of his, or her sin if they would only carry it to Jesus! What care is yours? What burden do you try to bear all alone with only yourself, have you no friends to whom you can confess it, nor Christ to whom you can take it? Follow this man's example and come to Jesus.

He did not stop at coming to Jesus; he worshipped him. And he was among the very first to do that. Kneeling alone is not always a sign of worship,—not by any means, especially with an Oriental; but I have more than his kneeling to cause me to say he worshipped him,—his words, "If thou wilt, thou can make me clean." It was beyond human hands to heal of leprosy. It required the intervention of God himself to do that! Here then is a great confession of faith. A very complete one. It is as though he were saying "Thou hast the power of God, or thou art God, and canst therefore cure the incurable leprosy, if it is according to thy will.'

There was no "if" in the reply of Jesus. Only from the lips of the leper came the "if." Jesus said immediately "I will; be thou clean." But I like the "if" as it is here found on the lips of the leper. For it shows an humble spirit on the part of this suppliant. How different some of our prayers are! We have the "ifs" but at another place and in another way: *If* thou dost not hear my prayer thou dost not love me. Such is not the kind of prayer that brings: "I will; be thou blessed." This leper was saying: "Thou hast the power, and the goodness, and the grace; and it may not be thy will to cleanse, for it may be better that I suffer; but if thou wilt thou canst. I do not doubt for one minute that Thou art the Christ!"

Matthew tells us that Jesus was just coming down from his sermon on the mount when this leper came to him. Perhaps he had heard the sermon, and perhaps he had seen Jesus at other times and places; and the sermon was the final thing that made him believe fully that Jesus was the Christ. Having heard the beauty and glory of his preaching, and having seen the light that lifted from his face, he was ready to fall at his feet, and accept his will for his poor life whatever that will might be! May the world see Jesus in our lives, and hear his words from our lips, and likewise come to him. It should humble us to realize that we are his living witnesses. Can the world see the Christ it needs in us?

There are two men in this picture. The other man is Jesus. The leper showed faith; the Lord showed love,—pity, "compassion,"—he suffered for, and with the leper. He bore our sins on the tree. What pictures the gospel writers paint of Jesus face to face with others! This leper, the sinner of Sychar, Mary Magdalene, Mary of Bethany, the centurion, and Simon Peter, and others. In every case something great happened when they came face to face with Jesus. May we learn to come face to face with him in our daily and private devotions, in our worship in this sanctuary, and wherever we may choose to pray; for he says, "Whosoever cometh to me, I will in no wise cast out."

He did the unheard of for this man. He heal-

(Continued on page 14.)

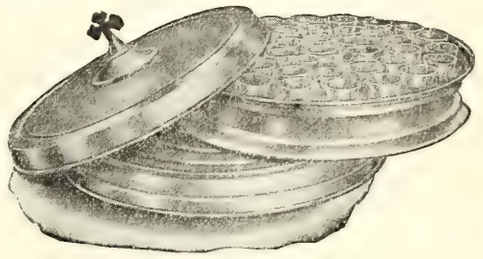
COMMUNION WARE.

Individual Service.

Made in best Silver Plate or Aluminum. Prices low; first-class workmanship and finish.

ALUMINUM.

Aluminum is light in weight, durable, and does not tarnish.

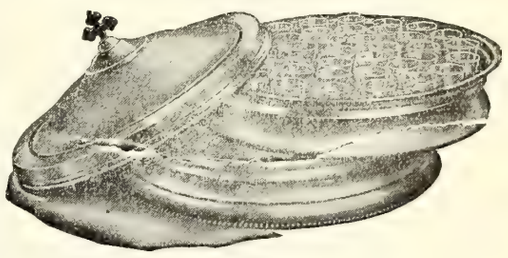


Style No. 50-A.

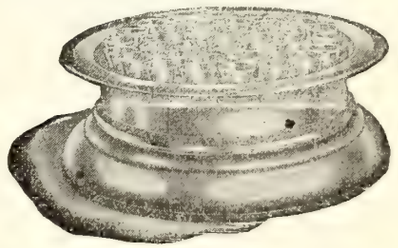
Tray No. 2—Interlocking, with 40 plain glasses	$7.00
Tray No. 6—Interlocking, with 35 plain glasses	6.75
Tray No. 10—Interlocking, with 30 plain glasses	6.50
Base No. 50-A—Fits Trays 2, 6, or 10	2.25
Cover No. 50-A—Fits Trays 2, 6, or 10	2.25
Bread Plate No. 1—Narrow rim	1.60

SILVER-PLATED.

The Silver-plated Ware is of the very highest grade and best finish; heavily plated on nickel base.

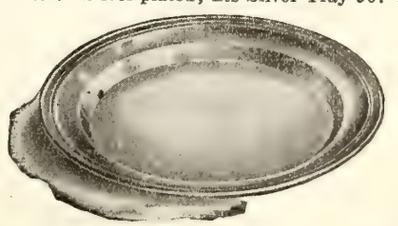


Tray No. 85—Interlocking only, with 36 glasses	$22.00
Base No. 1—Silver-plated; fits Silver Tray 85	11.00
Cover No. 5—Silver-plated; fits Tray No. 85	16.00



(For Silver Bread Plates, see under No. 90.)

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	$22.00
Base No. 2—Silver-plated; fits Silver Tray 90	16.00
Cover No. 4—Silver-plated; fits Silver Tray 90	14.00



Bread Plate No. 3—Narrow Rim	$ 9.00
Bread Plate No. 4—Broad Rim	9.00
Filler—Silver Lined	6.00

THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

A Story for the Children

A LITTLE SEED.

Once upon a time there was a tall milkweed that stood in a fence corner at the edge of a large wood. As the summer advanced, the milkweed was covered with long green pods; and by and by these pods burst open, and dozens upon dozens of tiny seeds with soft, downy tips, came peeping out. "My children, my lovely little seed children," murmured the milkweed as she swayed to and fro in the summer breeze, "you must fly away now and leave me, one by one. But the good God meant that every one of you should sink down into the cool, damp earth and grow up to be a big, splendid milkweed just as I am."

"And so we will; and so we will!" cried all the downy seeds together; "we will not forget what you have told us. Good-bye, dear mother, good-bye." Just then a gay little breeze came dashing by and caught them up in his arms and away they flew, here and there and everywhere.

One little seed, smaller than the others, with downy wings that glistened in the sun, shrank into the green pod and refused to go with the rest "I like the sunshine and the pure, sweet air and the bright blue sky," she cried; "don't cast me on the ground, Mr. Wind, but take me sailing away and away, and ever and ever so far!"

Now the wind was a jolly, rollicking fellow, so crying, "All right, here we go!" he caught her up and carried her off in a hurry. On and on she flew with breathless haste, through the woods and over the brook to a wheat field that stood fair and shining in the sun. At last she caught on a prickly ear and hung there breathless.

"And who are you?" she cried at last, when she was rested enough to speak.

"I am a stalk in a wheat field," answered the wheat politely.

"And how came you here!" said the seed gazing admirably down at the long yellow stalk.

"Oh, I was a tiny grain once," said the wheat. "But the farmer planted me in the cool damp earth, and I grew up to be a splendid stalk."

"I don't want to be planted," said the little seed saucily. "I had much rather fly about in the sunshine. Take me up again, Mr. Wind," and away she flew.

When she stopped again, after a long, glorious flight, she caught on the rough bark of a broad, graceful tree, covered with green leaves and luscious fruit.

"And who are you," she asked again.

"I am an apple tree," said the big tree, kindly.

"An apple tree, and how came you here, pray?" asked the seed.

"Oh, I was just a tiny apple seed once," said the tree, "but I sank into the cool damp earth just here, and now I have ever so many delicious apples every year of my life."

"That's all very well," said the little seed, "but I like better to fly in the sunshine," and away she went, rolling and tumbling and laughing in the summer breeze.

She flew back into the large, dark forest this time, and when she stopped again she found herself in the arms of a great forest tree, larger and more splendid than any she had ever seen.

"And who are you?" she asked of the big, rough tree.

"I am an oak," was the answer in big, kindly tones.

"Where did you come from?" asked the seed.

"Oh, I was nothing but an acorn once," said the tree, "but I sank into the cool, damp earth just here, and now I am a great fine tree, with ever so many birds nesting in my branches."

Just then the seed looked down into a hollow in the great, gnarled branches and saw a little brown something, ugly shriveled and old.

"And who are you?" she said with a little shrug of contempt.

"Oh, I am an acorn," came the answer in a shrill, cracked voice, "a last year's acorn that didn't want to be planted. Just see how safely I am hiding."

The tiny seed looked at the poor, wizened acorn and at the big, splendid oak, and hung very quietly in her place for a long, long time. At last she called out, very gently: "Take me down to the cool, damp earth, Mr. Wind, for I want to be a milkweed like my mother!"

"All right," said the good-natured wind and away she flew.—*The King's Builders.*

THE SUN'S PULPIT.

(Continued from page 13.)

ed him of the leprosy, and made a new man, whole and fine again. There is no need for us to go limping along life's road,—we may go upright and rejoicing instead. There is not a care, or a sin which Jesus cannot bear for us this day, if we but have the faith and humility to turn to him. If we confess our sins he is just and righteous to forgive us our sins, and to cleanse us from all unrighteousness. He is a pardoning Saviour. For that privilege he died on the cross, and we dare not trample his love under our feet.

The love, the touch, the word were used in healing the leper in this picture today. He had compassion on him; he touched him; and he gave the word. The sinner cannot be won today without love, nor by the church or its members standing aloof, nor without the Word of God. Given these three qualities in our lives and Jesus has a chance again to heal, to bless, and to forgive. If the world can see his love in us; if the world can feel his touch in us; if the world can hear his word in our lives it will come unto him and be healed.

He charged this cleansed man to "Go . . . . show,"—do not merely talk, but *go show* that you have met the pardoning Saviour!

THE YOUTH FELLOWSHIP.

(Continued from page 11.)

2. Do you stand with John J. Crittenden who said in Congress in 1846: "I hope to find my country in the right; however, I will stand by her, right or wrong?"

3. On the other hand, would you agree with Carl Shurz who said in the United States Senate in 1872: "Our country, right or wrong! When right to be kept right; when wrong, to be put right." What does that imply for a Christian young person in 1934? What must be kept right? What must be put right?

The American Flag.

I am whatever you make me, nothing more.
I swing before your eyes as a bright beam of color,
A symbol of yourself.
A pictured suggestion of that big thing
Which makes this nation.
My stars and stripes are your dreams and your labors.
They are bright with cheer,
Brilliant with courage, and firm with faith,
Because you have made them so out of your hearts.
We are all making the flag.

—*Franklin J. Lane.*

E. T.

HOLMAN SUPERIOR TEACHERS' BIBLES

Authorized Version—Self-Pronouncing The Best Editions of the World's Best Book

For Adults, Teachers, Preachers, Students, and All Who Would Study the Word of God Intelligently

BOLD BLACK TYPE—COMPACT SIZE 4½x6¾ INCHES—WILL FIT THE COAT POCKET

Part page specimen of Holman Boldblack Type Bible

ST. MATTHEW, 5. *Christ's sermon on the mount.*

13 And leaving Năz'a-rĕth, he came and dwelt in Că-pĕr'na-ŭm, which is upon the sea coast, in the borders of Zăb'u-lon and Nĕph'tha-lim:
14 That it might be fulfilled

A.D. 31. CHAP. 4.

934 CHAPTER 5.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.

AND seeing the multitudes, he went up into a moun-

THIS NEW HOLMAN TEACHERS' BIBLE, Pronouncing Text, Bold Black Type is a PRONOUNCED SUCCESS. The latest Bible with NEW HELPS that are quite comprehensive and consist of an Illustrated Bible Dictionary, Concordance and additional aids all under ONE ALPHABETICAL INDEX. Also Fine Maps on Coated Paper, and a specially prepared BIBLE READING COURSE, intended to stimulate and maintain interest in the Bible. Imported Bible paper is used to improve opacity and keep down bulk. By this means you get the benefit of full Biblical information without the physical discomfort of handling a heavy volume.

STYLES AND PRICES—BIBLE PAPER EDITION

4612. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges..... $4.00
4630. Same as 4612, with extra leather lined covers..... 4.75

THIN INDIA PAPER EDITION

With Helps as described above. Size 4½x6¾ inches. One inch in thickness

630X. Egyptian Morocco, divinity circuit, leather linings, red under gold edges, silk head bands and silk marker..... 7.00
633X. Algerian Morocco, divinity circuit, leather lining to edge, silk sewed, round corners, red under gold edges, extra quality binding..... 8.00

EXTRA LARGE PRINT TEACHERS' BIBLES

Large 8 Vo. Size—8x5½ inches—1600 Pages, including 400 pages of Bible Study Helps

Part Page Specimen of Print

Extra spacing between words and lines makes this Bible very easy to read.

ST. MATTHEW, 5. *Christ's sermon on the mount.*

15 [k] The land of Zăb'u-lon, and the land of Nĕph'tha-lim, *by* the way of the sea, beyond Jor'dan, Gal'i-lee of the Gĕn'tiles;

A. D. 31.
[k] Is. 9. 1, 2.
[l] Is. 42. 7. Luke 2. 32.
[m] Mark 1. 14.

2 And he opened his mouth, and taught them, saying,
3 [b] Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

CONTAINING COMPLETE HELPS TO BIBLE STUDY, INCLUDING ALL OF THE FOLLOWING FEATURES

A New Practical Course in Bible Reading, A Treasury of Biblical Information. The most carefully compiled, thorough and attractive form in which valuable Biblical information has ever been prepared. Illustrated Self-Pronouncing Bible Dictionary Containing 150 illustrations, concise definitions and textual references on nearly 50,000 subjects. A Practical Comparative Concordance, with nearly 50,000 references. Four Thousand Questions and Answers on the Old and New Testaments. A valuable Help to all Bible Readers.

STYLES AND PRICES

4712. Divinity Circuit (overlapping covers), French Seal Leather, red under gold edges, silk head bands, and silk marker.. $5.00
812RL. Red Letter Teachers' Bible. The Words of Christ in the New Testament, Old Testament Passages alluded to by Christ, various prophecies relating to Christ in the Old Testament, etc., all PRINTED IN RED. Binding same as described above on 4712 and same large Self-Pronouncing type..... 6.00
733X. Holman India Paper, Genuine Morocco, leather lined, silk sewed, divinity circuit, round corners carmine under gold edges, silk head bands and silk marker, same type and helps as above 10.65

All styles sent Postpaid at above prices—Thumb Index 50 cents extra

Christian Orphanage

CHAS. D. JOHNSTON, *Superintendent.*

Dear Friends:

The thanksgiving offering this year will mean a great deal to the Orphanage. Our goal is twenty thousand dollars for the year and in this week's report you will notice that we have climbed up to $10,580.55. So you see we will have to raise between now and January the first $9,419.45 and this will have to be raised principally through the Special Thanksgiving Offering period. Have you thought about the amount your church ought to raise to help reach the goal? This is the eighteenth birthday year of your Superintendent as Superintendent of your institution. Eighteen years ago on the first day of December he took charge of your institution and for the eighteen years has devoted to it an unselfish service. Self has not been considered. The welfare of the boys and girls and moulding of their character has been the burden of our heart.

The work has had many joys mingled at times with disappointments. Deep sorrow, too, has entered in for its share in the years of labor and love.

From time to time during these years we have set goals and each and every time you have taken a great deal of interest in pushing us up to the goal and beyond. We have always set them in reason and we feel our goal of twenty thousand this year is in the reach of our people and if we can reach it we will be able to break even this year.

Let everybody get busy and let's make this the eighteenth Thanksgiving offering the best yet.

CHARLES D. JOHNSTON, *Supt.*

The following articles have been sent in since our last report:

Berg's Bakery, Burlington, N. C., 78 loaves bread.
Mrs. R. M. Cobb, Wakefield, Va., 1 raincoat and hat.
Mrs. S. R Bryant, Jr., Franklin, Va., 1 box clothing.
United Dollar Store, Burlington, N. C., 40 tams.
Miss Mamie Moore, Burlington, N. C., 1 coat.
Woman's Missionary Society, Liberty Vance Christian Church, Henderson, N. C., R. F. D., 2 quilts.
Mrs. E. L. Gray, Waverly, Va., 1 box clothing.
Woman's Missionary Society and Ladies of Union Christian Church, Union Ridge, N. C., 69 cakes soap.
Ladies' Aid Society, Circle No. 1, Eure's Christian Church., Eure, N. C., 1 box containing soap, tablets, socks, dresses, etc.
Mrs. C. E. Cornell, Goshen, Ind., 1 box clothing for Iola Brown.
Mrs. G. C Franklin, South Boston, Va., 2 sweaters, 1 pair pants, 1 coat.

REPORT FOR OCTOBER 25, 1934.

Brought forward		$10,356.73
Sunday School and Monthly Offerings.		
North Carolina and Virginia Conference:		
Greensboro, Palm St.	$ 6.35	
United Lynchburg	2.63	
Salem Chapel	2.60	
New Lebanon	6.00	
Pleasant Ridge	1.00	
Mt. Zion	2.57	
		21.15
Eastern North Carolina Conference:		
Youngsville	2.00	
Mt. Auburn	4.90	
Shallow Well	2.25	
Piney Plains	6.65	
Wentworth	9.82	
		25.62
Western North Carolina Conference:		
Shiloh	2.00	
Glendon	5.00	
Ether	2.03	
Pleasant Ridge	2.82	
Hanks Chapel	1.29	
Pleasant Hill	4.65	
		17.79
Eastern Virginia Conference:		
South Norfolk	6.82	
Berea, Nansemond	5.00	
Cypress Chapel	5.84	
First Norfolk	8.00	
Wakefield	2.04	
		27.70
Valley Va. Central Conference:		
Woods Chapel		1.49
Georgia and Alabama Conference:		
Bethany		1.00
Special Offerings.		
Cash Item	.70	
Special collection for singing class, Bethlehem, Alamance County	13.97	
Special collection for singing class, Young Girl's Class	1.40	
J. Spencer Love, support of a child.	60.00	
Alamance County	45.00	
J. A. Clarke, Elon College, N. C.	3.00	
S. A. Horne, Burlington, N. C., payment on pledge	5.00	
		129.07
Total for the week		$ 223.83
Grand total		$10,580.55

I would rather have you thrust a dagger into my flesh than thrust an evil thought into my heart.—*Milton Lee.*

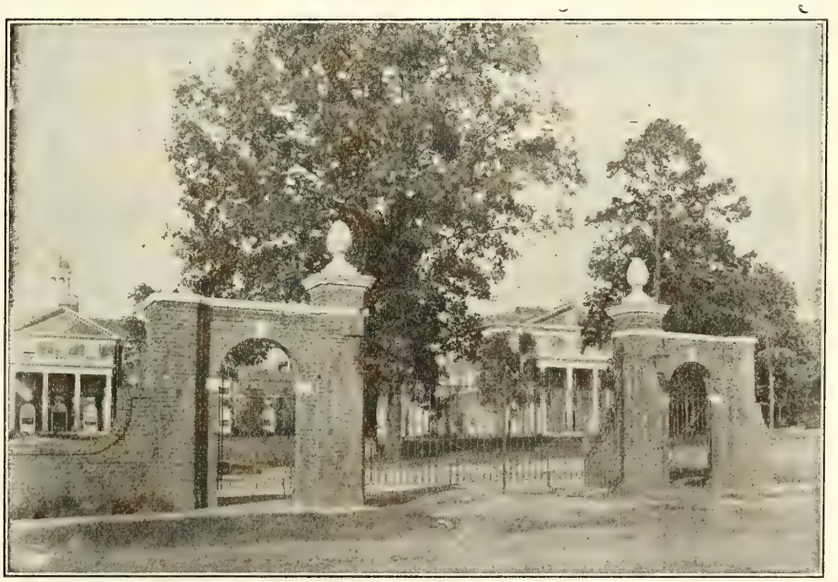
To double your troubles and lessen your friends talk about your troubles.

ELON COLLEGE

AN ACCREDITED COLLEGE

of the

CONGREGATIONAL CHRISTIAN CHURCHES OF THE SOUTHEAST



South Entrance to the Campus

ELON COLLEGE, founded by the Christian Church in 1889, has fully justified the faith and hope of its founders during its 42 years of operation. Its graduates from the four-year course leading to a bachelor's degree, number 980, now living, 122 of whom are in the Christian Ministry and full-time Christian service. The majority of these are members of our own denomination. In addition, 449 are in educational work and are an active influence in the lay leadership of the Christian Church.

THE CHRISTIAN EDUCATION BUILDING, and the definite religious atmosphere of the College, provide the very best facilities available for training for religious leadership, and offer the Church its finest opportunity to train the young people of the denomination to assume active leadership both in the ministry and laity of the local churches.

Address—

C. M. CANNON, *Registrar*

Elon College, - - - - North Carolina

Home Atmosphere—Reasonable Rates—Clean Athletics—Christian Spirit

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational Christian Church.

BOARD OF EDITORS.

J. O. ATKINSON, D. D.....Editor
E. C GILLETTE, D D.....Associate
I. W. JOHNSON, D. D....Contributing
ELISHA A. KING, D. D...Contributing
J T. KERNODLE....Managing Editor

DEPARTMENTAL EDITORS.

H. S. HARDCASTLE...Sunday School
J. G. TRUITT, D. D.....Sermon
F. C. LESTER.....Young People
H. E. ROUNTREE.....Altar

SUBSCRIPTION RATES

One Year $2.00
Six Months 1.00

Trial Subscriptions: Five or more new subscriptions sent in at one time by pastor or president of any church organization, three months for 40c each.

Published Every Thursday at Richmond, Virginia, by the Central Publishing Company, Inc.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Change of Address: Be sure to give both old and new address when asking that your address be changed.

All news matter and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsyth Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

Receipts: The change of label is your receipt for money paid. The label shows date of expiration, and change on label will appear the first or second issue of the month following renewal, provided it was received before the 25th. No other receipt will be sent unless requested. Please notify the Richmond Office if label is not changed as above.

MARRIAGES

COLLINS-ASHEY.

A marriage of interest to their friends was that of Benjamin Franklin Collins and Mrs. Ruth Naomi Ashley, which was solemnized at 5:15 P. M., at the home of the bride's mother, 1706 Atlanta Ave., Portsmouth, October 20th. The ceremony was spoken by Rev. R. A. Whitten, in the presence of a number of intimate friends of the contracting parties.

Immediately after the ceremony the bride and groom left by boat for Baltimore, Md., for a few day's wedding trip after which they will be at home to their friends in Portsmouth. Mrs. Collins is a member of the Liberty Spring Church and Mr. Collins an active member and worker in the First Church of Portsmouth.

R. A. WHITTEN.

OBITUARIES

McDOWELL.

Alice Correna McDowell was born Aug. 12, 1911, departed this life Sept. 23, 1934, living 23 years, 11 months and 11 days. She leaves to mourn their loss a husband, Dallas McDowell of Asheboro and one boy, Clinton, father and mother, Mr. and Mrs. Ivy Hoover, Asheboro, Rt. 2, and four brothers and three sisters, all of Asheboro and a host of friends and relatives. She was greatly loved by all who knew her. The funeral was held at Pleasant Union Christian Church by the writer, assisted by Rev. J. E. Shaw and Bro. and Sister J. B. Fulp. May the Lord bless the bereaved families.

B. H. LOWDERMILK.

ROWLAND.

On the 29th day of September, 1934, S. M. Rowland, senior deacon of Plymouth Christian Church, died in his 79th year. He was a prominent man in his community and active in civic affairs. He was loyal to his church and took active part in all its undertakings. He will be missed not only in his family but in church and community.

Interment was in Wentworth Cemetery. A large concourse of people gathered to pay a last tribute of respect. He was buried with Masonic honors. The services were conducted by the writer and former pastor. May God's blessings be with the bereaved family.

J. LEE JOHNSON.

YOW.

William Henry Yow passed away very suddenly August 5th, after returning from Sunday school at Maple Springs Methodist church of which he was the superintendent. He was 80 years old.

He was twice married. His first marriage was to Maria Craven, and six children were born of this union, all of whom are living: Mrs. Robert Needham, Mrs. Earnest Ward, Bennett; Mrs. H. C. Ward of Ramseur; and Mrs. C. I. Garner, Coleridge; Claude and Robt. Yow of Greensboro. His second marriage was to Mrs. J. R. Cheek, who survives him.

He was a member of Shiloh Christian Church and had been a deacon for 40 years. He loved his church and his pastors, a constant reader of the Word and his church paper, and lived a long and useful life.

He was buried at Shiloh by the side of his first wife. A large congregation, beautiful flowers, his pastor, Rev. Geo. M. Tally, Rev. W. J. Honeycutt, a Methodist minister and the writer spoke their tributes to this good man.

T. E. WHITE.

NICHOLS.

On June 4, 1934, God saw fit to remove from our midst Mrs. Sarah Nichols.

BE IT RESOLVED: First, we, the members of the Cypress Chapel Ladies' Aid Society, have lost a faithful member. In this loss we humbly bow to the infinite wisdom of our Heavenly Father.

Second: We extend to her family our sincere sympathy and pray that God will bless them and comfort them.

Third: These resolutions be placed on the record of our Society, a copy be sent to **The Christian Sun** for publication and one to the family of the deceased.

MRS. R. S. HOLLAND,
MRS. J. W. KING,
MRS. ROY BRINKLEY.

PIEDMONT COLLEGE

Located in

"The Blue Ridge Highlands"

An accredited college with an enviable reputation for superior classroom instruction, and wholesome student life.

Standard courses leading to the A. B. and B. S. degrees. Careful, scholarly instructors.

A refined Christian atmosphere. All of the cultural elements essential to a liberal education.

A minimum of expense. Tuition and board for the entire academic year only $273.50.

For information, write

GEORGE C. BELLINGRATH, *Dean,*
PIEDMONT COLLEGE,
DEMOREST, GEORGIA.

Southern Seminary Foundation

(Successor to Atlanta Theological Seminary.)

AFFILIATED WITH

Vanderbilt University

The Foundation and the other Foundations that are affiliated with Vanderbilt University School of Religion comprise the only Interdenominational Theological School in the South. Through this affiliation the students enjoy the rights and privileges of Vanderbilt University.

DEGREES.

Candidates for degrees are required to have completed their college courses.

The degree of Bachelor of Divinity is offered to qualified students who complete the required courses.

Vanderbilt University also offers the degrees of Master of Arts and Doctor of Philosophy, in accordance with the regulations established in its several departments.

MORE THAN A SCHOOL OF THEOLOGY.

Because of our affiliation with Vanderbilt, our relations with other nearby colleges where our students can take courses without tuition, and the cooperation of the American Red Cross and other social agencies in the city, we prepare students for many types of Christian service.

For information write

WILLIAM JAMES CAMPBELL, *President,*
330 BUTTRICK HALL, VANDERBILT UNIVERSITY,
NASHVILLE, TENN.

THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

IN ESSENTIALS, UNITY. IN NON-ESSENTIALS, LIBERTY. IN ALL THINGS, CHARITY.

VOLUME LXXXVI. RICHMOND, VA., THURSDAY, NOVEMBER 1, 1934. NUMBER 44.

THE SUN'S OBSERVATORY

Eucharisic Conference.—

More than two hundred thousand visitors from all over the world, representing thirty or more nations, were said to have been in attendance at the Catholic International Eucharistic Congress which convened in Buenos Aires the middle of October. Local Catholics brought the number which attended the pontifical high mass which was celebrated in the huge open-air cathedral to the astounding total of nearly half-a-million.

Men and Missions Sunday.—

The fourth annual observance of Men and Missions Sunday will take place Sunday, November 18th. There has been an increasing interest in this event from year to year. Responsibility for the community-wide promotion of this observance was accepted last year by Christian leaders in 837 cities and towns. It is expected that this year the number will be substantially larger. In 1932, 640 leading ministers and business and professional men directed the campaign in as many towns and cities. An attractive manual entitled The Hope of the Nations has been prepared by the Laymen's Missionary Movement, giving suggestions and material which will be of great help to any who may wish to assist in this nation-wide program.—*Missionary Review.*

1 in 48,000.—

Bert H. Davis says in a recent *Religion on the March* release: "The research department of the Church Federation, Sacramento, Cal., has been studying the new *Who's Who,* published a few weeks ago. One conclusion is that being born the son of a clergyman is the first step toward fame and leadership. For a minister's son has one chance in 20 of being listed in *Who's Who,* say the California research folks, while a physician's son has one chance in 105, a farmer's son one in 608. The unskilled laborer's son has but one chance in 48,000 of crowding into this volume, the skilled laborer's son one in 1,600." Such a statement may seem gratifying to ministers and churches, but what a commentary it is upon the lack of educational opportunity on the part of the great masses of the unskilled laboring class! One in 48,000! Does that represent the latent powers of youth among the mass of our people? Or is it the story of ability doomed to frustration through lack of opportunity? It would be absurd not to recognize that minister's sons have, on the whole, had more access to higher education than the sons of workingmen, skilled or unskilled. It is to the credit of ministers and their sons that they do seem to outrank, in *Who's Who* standards of fame and success at least, the fathers and sons represented in other professions where wealth and opportunity might be assumed to give the advantage on the latter side.—*Advance.*

The Methodists and Merger.—

Commenting on the tendency toward merging of the various Protestant churches, the Philadelphia *Evening Bulletin* says of the Methodist bodies: "Reunion of the two great Methodist denominations in the country with the smaller body of Methodist Protestants also entering the merger, has been brought nearer by the unanimous sentiment expressed for it by the leaders of the denominations who joined in the Methodist sesqui-centennial celebration at Baltimore. Reunion sentiment was voiced in the addresses of the Bishops, North and South, and other leaders and in the unanimous adoption of a resolution favoring union of 'our triple Methodism.' Reunion sentiment marks the fading out, with the passage of time, of the original causes of difference. It has been fostered by the realization of the waste of money and effort in the duplication of boards, institutions and churches. But the overpowering impulse driving the churches together is the sensing of the greater influence that the church would have in forming public opinion and influencing national sentiment." There are marked differences in the three Methodist bodies mentioned here, and their union into one organic body would be quite a gain for the general union of Protestant churches.

The Demand of Today.—

Education on the subject of alcoholism may be said to be the science of teaching and the art of learning, not what to think, but how to think, when it comes to this perplexing social problem —how to approach the problems, how to weigh evidence, how to uncover facts, how to detect error, how to recognize truth, how to deal with the factors involved in the merits of the case, how to reach conclusions, and how to act in the light of those conclusions. What the American temperance movement needs today as never before is a scientific, truth-seeking, educational approach to the whole problem of alcoholism. That means a thorough-going investigation of condition, trends, and basic facts. It means a recanvass and a reappraisal of old arguments and old theories. It means a frank recognition and a thorough study of those phases of the alcohol problem which have to do particularly with the modern character of our rapidly changing civilization with its high power, high speed, and high pressure existence, and a placing of the emphasis where it belongs today. It means the projection of a real campaign of enlightenment, free from mere platitudes and homilies, constructive in character, that shall go about the task of laying deep and wide the foundations, erecting the scaffolding, and building the walls of an alcohol-free civilization. If the temperance forces of today and tomorrow are to make any adequate contribution toward the ultimate solution of the problem of alcoholism, those forces must find a way to approach the consideration of that problem without the almost invariable rise of temperature. They must make their appeal to reason, common sense, social-mindedness, and the sound judgment of the people. They must generate more light and less heat. Permanent temperance progress from now on will not in any marked degree be advanced by mere appeals to prejudice and the stirring up of passion. The demand of the new day is for processes more dispassionately constructive than those which have characterized any former period in temperance reform history.—*Ernest H. Cherrington.*

State Bonded Debts.—

Much has been said lately of the ever-increasing national bonded indebtedness. Evidently, however, less has been thought concerning the bonded indebtedness of the various States. This increased by leaps and bounds in most of the States in the decade ending with 1930. Since that time the increase has ever been greater. A. V. Shea, Jr., Instructor in the School of Rural Economics at the University of Virginia, gives some of the highlights on this increase in an article recently released for publication dealing with "The Financial Strength of Virginia." Virginia does occupy an extremely enviable position in regard to her bonded indebtedness: It was $22,089,318 in 1921, or slightly less than the combined debts of West Virginia and North Carolina. By 1930 it had been reduced to $20,877,536, while West Virginia had increased her debt to $43,024,600, and North Carolina had shouldered a debt of $148,664,390. The net debts of the three states as given by the World Almanac for 1934 are respectively: Virginia, $22,921,000; West Virginia, $84,675,000, and North Carolina, $167,692,000. In 1921, there were ten states without bonded indebtedness; one of these, Illinois, now has a debt of $215,409,000. Only three states are now without a bonded debt. They are Florida, Ohio, and Nebraska. Forty states have either assumed a debt or increased their existing debt. New Jersey has the doubtful honor of the greatest rate of increase, showing a percentage of increase amounting to 121,522, and an increase in amount from $116,000 to $141,116,000. Arkansas, Missouri and North Carolina are next in line. Virginia stands at the bottom of this list, with an increase of 4 per cent. The five states with the largest debts are: New York, $344,469,000; Illinois, $215,409,000; North Carolina, $167,692,000; New Jersey, $141,116,000, and California, $138,415,000. The combined debt of the several states is approximately $2,300,000,000.

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

The new pastor of our Albemarle, North Carolina, Church, is Rev. Arnold Slater, who was a recent visitor to Elon College and, with his wife, attended, and was received into the Piedmont Christian Ministers' Association. Brother Slater becomes one of us and is rapidly becoming acquainted with the enterprises and institutions of which he becomes a part by virtue of his pastorate and work in our midst.

Rev. G. C. Crutchfield, pastor, wishes attention called to the fact that Berea Church, at which the North Carolina and Virginia Christian Conference meets in annual session, Tuesday, Nov. 13th, is located on Highway, Route 54. Persons coming from Danville and vicinities North can come by Yanceyville or Reidsville. Those coming by rail will be met at Elon College or Burlington, N. C., if notice of their arrival is given to Rev. G. C. Crutchfield, R. 2, Burlington, N. C.

Rev. Enoch F. Bell, D. D., Secretary of the American Board and Editor of the *Missionary Herald at Home and Abroad*, has been spending about two weeks in the southeast. He was the principal speaker at the Florida Ministers' Convocation at DeLeon Springs, and visited educational institutions and missionary fields in Florida, Georgia, Alabama and North Carolina. He was present at the Conference of the Carolinas and at the ministers' meeting at Elon College. He has also spoken at several of the churches.

We acknowledge receipt of the Thorsby Institute Bulletin giving much helpful information as to the location, purpose, and need of this institution. Thorsby is a school affiliated with the Congregational Educational Society, located in central Alabama between Birmingham and Montgomery, and is an institution of good and growing repute and usefulness "which is primarily for rural Southern white young people of small means." Special needs mentioned are current expense, $9,000.00; student aid, $1,500.00. From The Bulletin is would appear that Thorsby is doing a worth while work.

Our good friend and brother, Dr. W. P. Minton, now State Superintendent of Congregational-Christian Churches of Pennsylvania, has moved from Dayton and has established his headquarters at 1109 South 18th St., Harrisburg, Penn. Extract from his letter: "As to promotional work this winter, I just believe the best thing for me to do is try to have a visit with every official board alone. I have already started this and find it extremely helpful. We have got to get on our feet as a state before we can go much farther. I believe the best way to do that is to hold up missions but I rather feel that this first year I should assume the burden of this effort with just such occasional officers and others as will best fit into the picture."

Rev. Hermon C. Eldredge, Dayton, Ohio, spent the week at Elon College, October 21st-28th inclusive, preaching twice daily at the Chapel services 10:00 A. M., and for the College and community in the church at 7:30 P. M. (Except Saturday.) No public speaker or preacher has visited Elon for years who brought more appropriate, appealing and dynamic messages than did Mr. Eldredge. The main thoughts and themes of his discourses were hinged upon a quatrain by an unknown author:

"The whole Christ for my salvation,
The whole Bible for my creed,
The whole Church for my fellowship,
The whole world for my parish."

That was a theme broad enough for the far-reaches of a great mind, and deep enough for the emotions of a great heart, and the preacher thus moved his audiences with him. By his direct methods and the use of personal and apt illustrations, Mr. Eldredge grips the mind and holds the attention of his audiences. His visit to Elon was a real epoch, results of which will be permanent and far-reaching.

IS PREACHING A SIDELINE?

We smile at the salesman who carries a sideline. It is a confession that he is a poor salesman and cannot deliver the goods or a sideline would not be necessary. It lowers the man in your estimation. Many reliable companies will not employ men who carry sidelines. They must make a choice between the old established line or the sideline. One must go. I wish our churches were as wise as our business houses. I wish they would say choose between the ministry and farming, teaching and business. Nothing lowers the standards of the ministry quicker than for its representatives to labor away at secular tasks during the week and fulfill the sacred office on the Sabbath day. Surely none could say he takes the ministry seriously who engages in some other tasks during the week and preaches on Sunday. To me such a procedure is making a sideline of the ministry. Can a man labor away for silver and gold during the week and then preach on Sunday? It seems to me that Jesus said "a man could not serve God and mammon too." May not a man mix and mingle with worldly things until his vision fades and he loses his enthusiasm for the sacred calling? Is preaching a mere sideline?

It was not to Jesus. Did not the Christ leave the carpenter's shop? Did not the fisherman give up their boats and nets and follow at the call of Christ? Did not the apostles give up certain minor tasks that they might give themselves more effectively to the work of the ministry? Catholic priests at their ordination service take the oath of poverty in order that they may give themselves completely to their work as priests. And shall we who are Protestant ministers do less?

But then someone comes along and says, "It is necessary for a preacher to do these things in order to make a living." Shame upon the churches and the ministry that this is true. An institution is unworthy of being called a church that will not care for the servants of God. And it is a poor ministry that is "not worthy of its hire." When I was ordained, I remember the preacher promised to look after the spiritual needs of the church and the church would look after the physical needs of the preacher.

That the churches have failed in their obligation is true. They haven't expected very much of their preachers so they have not been disappointed. As long as the minister preaches on Sunday once or twice a month, and visits once in a while, many are quite satisfied. That is not enough. A church has a mission in this world to fulfill. It is to light up the world for Jesus. And an inactive church with services once or twice a month is a poor witness to the Christ who gives his life in ceaseless activity. Our churches should be grouped in order that they might support a resident pastor. But churches, like their members, hate to be disturbed in their self-sufficiency. They seem perfectly satisfied to drift along as they have always done. They won't even cooperate with conference in its efforts to group churches. I believe that is one of the things that has kept us back in our growth. Well might we learn a lesson from our Methodist friends and create some circuits—and yet we say we are too democratic for that. Well take it from me for what it is worth—unless a church lives and moves and has its being in God, it's dead! And God is not static. O churches! don't you think it is time for us to pull stakes and move out on the open road in order that we may serve the races of men as they pass by on the Highway of Life?

Then, too, if the minister is not worthy of his hire, he is partially at fault. Some are overpaid for the services that they render. Many refuse to prepare for their calling. Many are guilty of underbidding other ministers. If one preacher will serve for two hundred dollars one of his fellow-ministers (often of the same conference) will come along and offer to serve for twenty-five dollars less and needless to say they almost always get the job. And often those who underbid are least prepared for the work. In the past, there seems to have been a tendency among our churches and conferences that if a man showed any native ability and wanted to preach we must allow him the freedom of our pulpits and full-fellowship in our conferences. More than once we have licensed them, seen them stir up strife in church and conference, and then we have repented with bitter tears and anguish. And yet we have not learned our lesson; for the next time a likable fellow comes along, one of our churches will fall in love with him, and will ask that we license him. And once again we say this is an extraordinary case and we yield once more. So often only to add to our hurt and sorrow. I think the time has come for our educational committees, conferences and ministers to demand a rigid standard for applicants for licensure and ordination. We need not expect others to have any respect for the ministry if our churches and conferences ordain unqualified men to this sacred office. Let us remember that the ministry is not a sideline. There is no place in it for men who have failed in all other lines of endeavor then drift into the ministry. The need of the hour is for men of character and ability who gladly face sacrifice if they may but be the messengers of the King eternal. And I say it sympathetically, and yet with sincerity, that no man has a right to be called a minister who does not serve, and no man has a right to be called a pastor who does not fulfill the pastoral office. I wonder if we would not do well to listen to Fosdick who says, "Stop playing with religion and listen to God." When we do this, churches will no longer be interested in part time services and preaching will no longer be a sideline.

F. ERVIN HYDE.

Brown Summit, N. C.

CONFERENCE NOTICE.

The Western North Carolina Conference meets at Union Grove Christian Church, near Asheboro, N. C., on Wednesday, November 7, 1934. Rev. T. E. White, Elon College, N. C., is president; Mr. Geo. T. Gunter, Asheboro, N. C., secretary.

The North Carolina and Virginia Christian Conference meets at Berea Christian Church, Alamance County, N. C., Tuesday, November 13, 1934. Dr. C. H. Rowland, Greensboro, N. C., is president; Dr. Stanley C. Harrell, Durham, N. C., secretary.

The Eastern North Carolina Conference meets with the church at Piney Plain, Tuesday, November 20, 1934, at 10:00 A. M. Dr. W. C. Wicker, Elon College, is president; Rev. E. M. Carter, Youngsville, N. C., secretary.

WESTERN NORTH CAROLINA CONFERENCE.

The following is the tentative program of the Sixty-Fourth Annual Session of the Western N. C. Christian Conference, to be held at Union Grove Christian Church, Kemps Mill, N. C., Wednesday and Thursday, November 7-8, 1934.

FIRST DAY.

Morning Session—10:00 A. M.

Call to Order—by President T. E. White.
Worship—Rev. B. H. Lowdermilk.
Address of Welcome—Rev. John M. Allred.
Response—Rev. H. V. Cox.
Enrollment of Ministers and Delegates.
Reception of Churches.
Reception of Visitors.
Report of Program Committee.
Appointment of Special Committees.
Report of Executive Committee.
Annual Sermon by Rev. T .E. White.
Communion Service, Dr. G. O. Lankford, Dr. J. H. Lightbourne.
Adjournment.

Afternoon Session—2 P. M.

Call to Order.
Worship—Rev. G. M. Talley.
Report on Evangelism—Rev. M. A. Pollard.
Report of Woman's Missionary Board, Mrs. Hugh York, Dist. Supt.
Report of Committee on Foreign Missions, Mrs. W. R. Sellars.
Address—Dr. J. O. Atkinson, Mission Secretary.
Report of committee on Home Missions, Rev. H. V. Cox.
Reports from Ministers and Churches.
Report of Committee on Social Service,
Miscellaneous Business. Rev. J. U. Fogleman.
Adjournment.

Evening Session—7:30 P. M.

Program in charge of Youth Fellowship.

SECOND DAY.

Morning Session—9:30 A. M.

Call to Order.
Worship—Rev. J. H. Lightbourne.
Reading of Minutes of previous day.
Report of Committee on Religious Literature, Rev. G. M. Talley.
Report of Committee on Sunday Schools, George T. Gunter.
Report on Christian Endeavor—J. Rowland Farrell.
Report on Education—Rev. E. C. Brady.
Address—Dr. L. E. Smith.
Adjournment.

Afternoon Session—2 P. M.

Call to Order.
Worship—Rev. A. L. Lucas.
Our Orphanage—Supt. C. D. Johnston.
Report on Superannuation—I. H. Faust.
Report on Apportionments—Cyrus Shoffner.
Reports of Special Committees.
Miscellaneous Business.
Reading of Minutes.
Final Adjournment.

NORTH CAROLINA AND VIRGINIA CONFERENCE.

Program of the One Hundred and Ninth Annual Session of the North Carolina and Virginia Christian Conference, Berea Christian Church, Alamance County, N. C., November 13, 14, 15, 1934.

FIRST DAY—NOVEMBER 13th.

Morning Session

10:30 Conference called to order, by Dr. C. H. Rowland, President.
Devotional service, Rev. G. C. Crutchfield, Pastor of Conference Church.
11:00 Roll call of ministers and churches.
11:10 Report of Program Committee.
Report of Executive Committee.
Report of Treasurer, Dr. W. Waldo Boone.
Appointment of Special Committees.
Reception of visitors.
11:30 Report of Committee of Superannuation, Mr. C. D. Johnston, Chairman.
General discussion and vote on report.
12:00 Annual Conference Address Rev. W. T. Scott, Vice President.
12:30 Adjourn for lunch.

Afternoon Session.

1:45 Conference called to order.
Devotional service, Dr. P. H. Fleming.
2:00 Report of Committee on Religious Literature, Rev. J. Everette Neese, Acting Chairman.
Address, Rev. J. L. Foster.
Address, "Enlarging the Orbit of **The Christian Sun**," Mr. John T. Kernodle.
General discussion and vote on report.
2:45 Report of Committee on Stewardship, Mrs. C. H. Rowland, Chairman.
Address, Dr. James H. Lightbourne.
General discussion and vote on report.
3:20 Address, "Serving Through the Orphanage," Mr. Charles D. Johnston, Superintendent.
4:00 Report of Entertainment Committee.
Adjournment.

Evening Session.

7:30 Youth Fellowship Program, Rev. J. Everette Neese, presiding.
Hymn and Prayer.
Business Session and Recognition of Visitors.
Address, "Youth Building a New World." (Speaker to be supplied.)
Closing Hymn and Benediction.

SECOND DAY—NOVEMBER 14th.

Morning Session

9:30 Conference Called to Order.
Devotional service, Rev. J. S. Carden.
9:45 Reading of minutes and enrollment of delegates.
10:00 Report of Nominating Committee.
Report of Committee on Apportionments.
General discussion of the new distribution of funds as adopted by the Southern Convention.
10:30 Report of Home Mission Board, Rev. G. C. Crutchfield, Chairman.
Address, "The Need of an Awakening Vision," Dr. L. E. Smith.
Solicitation of Christian Missionary Association memberships.
General discussion and vote on report.
11:20 Report of Committee on Foreign Missions, Rev. C. E. Newman, Chairman.
Report of Woman's Missionary Conference, Mrs. W. P. Lawrence, Secretary.
Address, "Our Missionary Program," Dr. J. O. Atkinson.
Address, Dr. C. E. Fry, returned missionary from Japan.
General discussion and vote on report.
12:30 Adjourn for lunch.

Afternoon Session.

1:45 Conference called to order.
Devotional service, Rev. B. H. Watkins.
2:00 Report of Committee on Education, Dr. J. O. Atkinson, Chairman.
Address, "The Church Related School," Dr. J. O. Atkinson.
Address, "Financing the College," Dr. L. E. Smith.
General discussion and vote on report.
3:00 Report of Committee on Sunday Schools and Christian Endeavor, Mr. W. B. Truitt, Chmn.
Address on Sunday Schools, Mr. W. B. Truitt.
Address on Christian Endeavor, Rev. F. Ervin Hyde.
General discussion and vote on report.
4:00 Report of Entertainment Committee.
Adjournment.

Evening Session.

7:30 Worship service conducted by Rev. H. E. Crutchfield.
Sermon by Dr. E. C. Fry.

THIRD DAY—NOVEMBER 15th.

Morning Session

9:30 Conference called to order.
Devotional service, Rev. D. M. Spence.
9:45 Reading of minutes and of letters from pastors and churches.
10:15 Miscellaneous business.
10:30 Report of Committee on Moral Reform, Rev. J. F. Apple, Chairman.
Address, "Some Complexities of Our Present Social Order," Mr. W. B. Terrell.
General discussion and vote on report.
11:30 Report of Committee on Resolutions.
Report of Committee on Memoirs.
Report of Collectors.
Report of Auditing Committee.
Report of all other special committees.
Miscellaneous business.
12:00 Closing Service, Rev. C. E. Newman.
Final adjournment.

APPLE'S CHAPEL.

Apple's Chapel, Guilford County, North Carolina, observed the 100th anniversary of its founding on Sunday, October 28th. It is recorded that in 1809 Rev. James O'Kelly preached on the spot, possibly under a bush arbor, where the present building, the third to be erected in the course of one hundred years, now stands, but there is no record in hand showing that the church was organized till 1834, the record showing that the first quarterly meeting of the organized church was held in December, 1834. The church is the mother of churches and of ministers, who through a century have made their contribution to the kingdom of God. Rev. H. E. Crutchfield is the beloved and progressive pastor of this church, which now has an adequate and substantial building of brick. The membership is large and growing. A great throng gathered in the all-day services on the 28th, four ministers being present and participating in the exercises of the day,—the pastor, Rev. H. E. Crutchfield; his brother, Rev. G. C. Crutchfield; Rev. J. L. Foster, a former pastor; and J. O. Atkinson, Mission Secretary. A chorus of singers from Greensboro added much to the program and to the delight of the great occasion. Mrs. R. E. Apple, the faithful and efficient secretary, read a brief history of the church, and there were other features besides the good fellowship and royal dinner that was served that made the day one of worth and worship and rejoicing. The Sunday School has an enrollment of 230; the church an enrollment of 357. One of the powers and pillars of the church is the faithful, consecrated and efficient superintendent of the Sunday school, J. E. Cook, Brown Summit, N. C. It is difficult to estimate, in fact no adequate estimate can be made of the worth and contribution of such a church through a period of one hundred years. And judging by the present intelligent and consecrated membership and the great audience that gathered there, the next hundred years will reveal even greater things in kingdom building than the past hundred years. It was an inspiration and a joy to be in the centennial celebration and service on October 28th.

E-D-I-T-O-R-I-A-L

EDITOR
J. O. ATKINSON, Elon College, N. C.
ASSOCIATE EDITOR
E. C. Gillette
117 W. Forsyth Street, Jacksonville, Fla.
CONTRIBUTING EDITORS
I. W. Johnson Elisha A. King

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

"THE HOPE OF THE NATIONS."

The Laymen's Missionary Movement has well and wisely flung out that topic for consideration on "Men and Missions Sunday," November 18, 1934. The call is for a thousand community men's missionary dinners, November 15th, and then thousands of sermons and services at the hour of worship on November 18th, that the men of the church, as well as the women and children of the church, may have brought to their attention in the most powerful manner possible the one and only "Hope of the Nations." We are reminded of the declaration from E. Stanley Jones that "the church cannot go further till it goes deeper." In facing frankly and squarely „The Hope of the Nations," the church may go deeper and thus further. A world in bewilderment, and in need, a sick and hungry world is seeking a way out to safety and security, and thousands everywhere are saying that Jesus is the only way of safety and security. Thus we, who profess to know Him and have Him as our Guide and Saviour, are called upon to take the Good News to those who know it not and thus give light to the dark places. We may, if we will, go in confidence and without doubt, knowing that He fulfills all His promises and is powerful to do that which He has undertaken through us, as Dr. McLeish of the World Dominion Movement, London, says:

"The basis of our confidence is that Christ Himself saves and keeps us from sin. If we do not know and have not experienced this, then we have nothing to take any one. Every fellowman needs this assurance and hope. Every Christian is a missionary, and if all were witnessing Christians, the need of our generation would be met. Christ demands obedience, 'If ye love me keep my commandments.' Our answer as to what our share in the world evangelization is to be, is required of us by Jesus Christ Himself."

The Laymen's Missionary Movement, in seeking to give impetus to the day and the occasion of "Men and Missions Sunday," (November 18), has issued a 15-page program full of suggestions and helps which any pastor or intelligent layman, taking and using, will prove quite effective in any local congregation. No offering for the event is anticipated, unless a pastor and church are moved by their own volition to take an offering for world-wide evangelization. J. O. A.

CHILDREN TO THE RESCUE.

Something happened at the Biennial Convention of the Protestant Episcopal Church held in Atlantic City recently. The dynamic that blew the lid off, was a report to the Convention about meeting the deficits in the Boards of the Church the past three years. Says a reporter of the event in *The Southern Churchman*:

"The church suffering from lack of funds, and curtailed in its activities because of lessened giving, today was faced with a new interpretation. The men of the Church have raised about $300,000 to meet the deficit; the women $807,747.87; but the children of the Church contributed a total of 922,000 the last triennium."

Thus the children of the Episcopal Church gave and over $100,000 more than the women gave. And then the *Churchman* adds the declaration, made obvious by these figures; "The children constitute the largest givers in the Church."

With this, a new interpretation of the Scriptural truth, "A little child shall lead them," something happened at this Convention. It "was the scene of a missionary mass meeting at which a free-will offering was taken for Missions. The press reported that the service was characterized by the old-time evangelistic spirit. For more than an hour the laymen crowded to the altar, laying their offerings of fives, tens and bills of even larger denominations at the feet of the bewildered presiding bishop, who, when the collection was finished, found himself standing ankle-deep in money." Here, indeed, was a sight to gladden the heart of men and angels. A dignified and well ordered Episcopal Convention, stirred by the old-time evangelistic spirit, pouring on the altar there thousands of dollars, moved primarily by the great need of giving the gospel to a sin-suffering world, and inspired immediately to this fervor by the thrilling thought that the children of the Church had really cared and had done a magnanimous part, the most magnanimous part, in saving the Church from extreme embarrassment, if not bankruptcy. Verily, our Lord knew and revealed the message of heaven as well as the heart of mankind when He said: "Except ye become as little children, ye shall in no wise enter into the kingdom of heaven." J. O. A.

PROBLEMS.

We still believe that "problems" become privileges when transferred from the school-room and the economic domain to the church and the spiritual sanctuary. From the disciples' point of view, it was a most momentus, not to say a fatal, problem when Christ faced five thousand hungry men with only a few loaves and fishes to feed them. But under the blessings of the Master, the big problem became an immortal and moving privilege.

But call them "problems" for the sake of our common speech. For such, our Commission on Stewardship wishes us to consider them. The Commission gives us seven of them—maybe one for each day in the week, or maybe because seven is sacred and signifies completion. Come then and let Sun readers in all seriousness and in the light of the love of our Lord consider honestly, sincerely and sacredly these seven problems:

1. Is the wealth that comes to a man his, or is it a trust fund?
2. What is the relation of riches to character?
3. What is covetousness? What do the scriptures teach concerning it? (See Exodus 20:17; Psalms 10:3; Mark 7:20-23; Luke 12:15-21; I Cor. 6:9-19; and I Tim. 6:10).
4. Has one a right to receive as large a salary as he can get?
5. What is your answer to the man who says, "You cannot mix religion and business?"
6. How far is it possible for one man to practice the Golden Rule in industry when others may not be doing it?
7. Where shall we begin in the matter of Christianizing industry and conducting business to the Glory of God and the welfare of the worker?

Solving those problems, (and may each Sun reader seek to lay them to conscience) will carry the church forward at tremendous speed toward God. J. O. A.

REVIVALS—SOME REPORTS.

We have been receiving reports from some of our pastors concerning summer revivals. These reports indicate a difference of opinion as to their value, but all recognize the place of revivals, especially if supplemented with the normal parish program. Here are some of the reports given us. First, there is the report from Rev. Theodore L. Leverett of the Macedonia parish in Georgia, a parish of four churches. Mr. Leverett writes:

"During this quarter each church has had its week of meetings. The attendance has been gratifying and the spirit has seemed excellent. In every church except Trinity the accessions, while not large in number, have been encouraging. At Macedonia the meetings are said to have been the best in years. They are the best, at any rate since I have been here. For the minister there is in these meetings the satisfaction of making reiterated impression, the opportunity to bring his message night after night, morning after morning, to the group; and the privilege of a wider hearing. People of other denominations come at such a time, and, for some Georgians, protracted meeting is what Easter is for some in other surroundings, the one time of the year when they go to church. Then there is the thrill of seeing the decision to unite with the church, which sometimes is the decision for the Christian life, on the part of those one knows should take that step. A crowded church is also an inspiration to a preacher."

Rev Alan T. Jones, pastor of the Friendship Parish of four churches in Georgia, near Waycross, also writes interestingly concerning the revivals in which he has participated, as well as others in his own church. "The hottest season of the year is the busiest for a southern preacher. For over seven weeks in a row, seven days a week, generally two times a day we have been in revival services. For three of these weeks we have been outside our parish helping other ministers who in turn have helped us. What are the benefits of these revivals? From the preacher's standpoint, I find it helpful to visit other churches and enjoy the wider fellowship and take heart in the knowledge that mine are not the only churches with problems. This constant living with the folks cannot but make our preaching more to the point. Invariably the minister and his people understand each other better and are team-work-

ing as never before at the end of revival week. Thirty-two new members were recruited this summer in the four weeks devoted to this parish. The large portion of these young people came because of love of parents and friends, without whom the minister never would have won them. I believe that one has to make a decision for Christ. It will not do to be a mere spectator and wall-flower. Thirty-two folks made the decision for Christ. Again, the people enjoy once a year hearing the same gospel from another witness. At Antioch Church especially the folks were helped by the preaching of David Shepherd. For the first time in the knowledge of the preacher they buckled in and raised the apportionment and per capita tax money in full. Also they raised fifty dollars to put a new roof on the church and to paint it. The young men have been out in the ponds sawing great cypress blocks for shingles."

On the other hand, one minister, whose name is omitted, writes: "The summer's work has been very strenuous and efforts have been directed toward Daily Vacation Church Schools at each church; evangelistic meetings at each church from one to three weeks. These meetings have stimulated the church communicants, I hope, and from twenty to thirty claimed either conversion or reclamation. Personally, I am not much in sympathy with this inadequate method of winning men to Christ and the church. It is very obvious that little value results from such meetings. Our most valuable work in this relation is done thru regular church schools, teaching, pastoral efforts, personal approach, good books, and Daily Vacation Church Schools. Our young people are organized in the two churches for special work, study and emphasis on this type of church activities. This is true in our Quarterly Parish meeting. Such subjects as worship, missions, and mission books, home and foreign, evangelism, and local interests are considered."

Probably all would agree that revival meetings alone are not adequate, but all those who are influenced by such meetings should be established in the church and church life by every method possible. Furthermore, the value of revivals depends largely upon the nature and substance of the preaching and appeals. Most of us would agree that there is little permanent value in trying to scare folks into the kingdom by means of the fear of hell, but positive, convincing and winning preaching of the Gospel of Christ in an intensive fashion has a real place in the program of the church.

One of our pastors writes: "Not common with most churches, I feel that one of our great mistakes is that we have taught our people how to play when we should have taught them how to pray." After all, isn't it important that they learn both to play and to pray, that life may be wholesome and happy?

Rev. Alfred W. Hurst, of Chattanooga, writes: "Perhaps the most important achievement from our standpoint has been the raising of a special fund of two thousand dollars as a part of our plans to celebrate the twentieth anniversary of the organization of the church. This fund will enable the church to wipe out a small current deficit carried over from 1932 and reduce the indebtedness on the building $1,500. We are in the midst of our fall rally program with prospects for a splendid response. I believe we shall march up to the twentieth anniversary in the spirit of joy and victory. The most important results in the realm of personal character and social vision one can never compute nor can they be recorded in a report like this. But we are striving to keep first things first even while we struggle to put the church on a better financial footing." E. C. G.

THE PRICE OF A CHILD.

By Elisha A. King, D. D.

When Henry M. Stanley returned to England after opening up Central Africa his stories of adventure were hardly believed by the general public. He was severely criticized. All kinds of stories were invented to discredit him. One of them was about throwing an African baby into the Congo river. The truth of the story is as follows.

As the expedition, numbering many hundreds of men, advanced they often found native villages abandoned, scouts having warned the natives of the on-coming troup. The villagers were never very far off, and as soon as the expedition had passed, they stole back to their huts and plantations. On one occasion, so great had been their haste, a black baby a few months old was left on the ground forgotten. The baby was brought to Mr. Stanley. Turning to his officers he asked, in a joking way, "Well, boys, what shall we do with it?" "Oh, sir," one wag cried, with a merry twinkle in his eye, "Throw it into the Congo." Then all the officers began to repeat the suggestion in fun. Mr. Stanley said that he would have taken the baby along with him if he thought it had been abandoned, but he knew well enough that the mother was not far off, perhaps even then watching from behind a tree. He ordered a fire to be kindled because the child was small and chilly, scooped out a cradle nest in the sand before the fire so that the little creature could be warm, sheltered and in no danger of rolling in. He lined the cavity with cotton cloth as a gift to the mother and when the company quitted that encampment the baby was sleeping as snugly as if with a mother beside it, and Mr. Stanley said, "I left a good notion for cradles."

Where will one find a better estimate of the value of a single child than in this narrative from the heart of darkest Africa? A prominent judge was the speaker one time at the laying of a corner stone of a prominent Y. M. C. A. building. The building was to have cost one million dollars. In the course of his remarks he said, "If this building is instrumental in saving the character of one boy it will justify the expense." The next day a lawyer friend said, "Say Judge, didn't you put that pretty strong yesterday? A million dollars for the character of one boy?" The Judge replied, "Not if it is *my* boy!" I wonder how much our boys and girls are worth?

It is not uncommon to hear people refer to the expense of bringing up a family of children. And it is an expense. From a purely business proposition rearing and educating children is an expense. But there is some consolation in the fact that sometime they may be able to pay back all this cost. Possibly in actual money, perhaps in some fortunate turn of circumstances.

There is something else, something deeper, something nobler that sways the parent's heart. First of all is the God-given parental instinct, the pride of family, the love of offspring. The parent lives in the child, and the affection actually generated in the heart and the spiritual satisfaction of seeing the child grow and succeed constitute a force and a fact greater and more compelling than can be measured by any material gift or advantage. All the money in the world could not purchase a son or a daughter from a normal and devoted parent.

Parents are often shocked into a sense of the value of a child when he runs away from home. No matter what the cause the parents know then how much a child is worth. When a child is kidnapped and a ransom is proposed parents usually stake all they have to get it back.

There are exceptions to this natural law which have been recorded in history which perhaps prove the rule but the causes that have led to the abandoning of children were and are abnormal. War, famine, epidemics, calamities of one sort or another and dire poverty have all served to disrupt and sometimes to destroy the very roots of human sympathy. These travesties on human nature are usually overlooked and forgotten because they are so completely out of keeping with the usual conditions of life.

One reason for the high estimate of childhood is the mystery of life itself and its surprising possibilities. The classic statement of this transcending experience is from the pen of Elbert Hubbard. He says:

"A boy is a man in the cocoon—you don't know what it is going to become—his life is big with possibilities. He may make or unmake kings, change boundary lines between States, write books that will mould character, or invent machines that will revolutionize the commerce of the world. Every man was a boy—it seems strange, but it is really so. Wouldn't you like to turn Time backward, and see Abraham Lincoln at twelve, when he had never worn a pair of boots?—the lank, lean, yellow ,hungry boy, tramping off through the woods for twenty miles to borrow a book, and spelling it out crouching before the glare of the burning logs?

"Then there was the Corsican boy, one of a goodly brood, who weighed only fifty pounds when ten years old, who was thin and pale and perverse and had tantrums and had to be sent supperless to bed or locked in a dark closet because he wouldn't 'mind.' Who would have thought that he would have mastered every phase of warfare at twenty-six? and when the Exchequer of France was in dire confusion, would say, 'The finances? I will arrange them.'

"Distinctly and vividly I remember a squat, freckled boy who was born in the 'Patch' and used to pick up coal along the railroad tracks in Buffalo. A few months ago I had a motion to make before the Court of Appeals at Rochester. That boy from the 'Patch' was the Judge who wrote the opinion before granting my petition.

"Yesterday I rode horseback past a field where a boy was ploughing. The lad's hair stuck out through the top of his hat, one suspender held his trousers in place, his form was bony and awkward, his bare legs and arms were brown and scratched and brier scarred. He turned his horses just as I passed by and from under the flapping brim of his hat he cast a quick glance out of dark, half-bashful eyes, and modestly returned my salute. When his back was turned I took off my hat and sent a God-bless-you down the furrow after him.

"Who knows? I may yet go to that boy to borrow money, or to hear him preach, or beg him to defend me in a lawsuit. or he may stand with pulse unmoved, bare of arm, in white apron, ready to do his duty, while the cone is placed over my face, and night and death come creeping into my veins.

"Be patient with the boys—you are dealing with soul-stuff. Destiny waits just around the corner.

"Be patient with the boys!"

The Hebrew and Christian Scriptures have considerable to say about the value of a child. The Old Testament enforces its lessons by example rather than by precept. Most of the exhortations are in the interest of parents. Children are urged to respect their parents and the rules laid down are very strict. Children are called a heritage of Jehovah, they are referred to as olive plants and in the book of Proverbs we are told that a *child* maketh himself known by his doings. In the

(Continued on page 9.)

CONTRIBUTIONS

SUFFOLK LETTER.

"But I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery." (Matt 5:32.) "So then, if, while her husband liveth, she be married to another man, she shall be called an adulteress." (Rom. 7:3.)

Jesus spoke the words quoted from the Gospel acording to Matthew. Paul wrote the words recorded in the Epistle to the Romans. These words are quoted here to call attention to Scripture teaching concerning a growing modern evil—divorce. Modern society is seeking to popularize the drinking habit and easy divorce. Both of these tendencies should be studied from the standpoint of the Word of God.

According to the recorded teachings of Jesus there is only one Scriptural ground for divorce; fornication or adultery. For this offense a divorce may be sought on justifiable grounds. It seems reasonable to suppose that the innocent party would have a moral right to seek the marriage relation after being divorced. But the Scripture does not clearly give any light on that point. The Roman Catholic Church does not recognize any grounds for the marriage of people who are divorced. That Church is evidently right in its interpretation and teaching on that subject. There would be fewer divorces if divorced people could not be married.

Ministers who perform many marriage ceremonies are frequently called upon to officiate at the marriage of a divorced person. It is not always easy to refuse without giving offence. The divorced person sometimes asks for an explanation. The question arises: "Why should a minister set up a standard which contradicts the law of the state which grants the divorce and the license to marry after the divorce is granted?" Why should one minister refuse to perform the ceremony, when another minister, in the same city will consent to officiate? Why not perform a marriage ceremony for any two persons who have secured a legal license from the state to get married?

In answering these questions, other questions may be considered. Is the state right, according to the Bible, in granting divorce on any ground, saving for the cause of fornication or adultery? Is the state right in granting a license to any divorced person to get married? Which is the higher law for the minister, the law of the state or the law of the Bible; the Word of God? The state represents public opinion in the adoption and administration of many laws. Public opinion is not always based on the highest moral and spiritual law. For the minister, on the question of marriage, the Bible is the final appeal for his conscience and conduct.

But the question of divorce and the marriage of a divorced person must finally be considered seriously by the persons seeking divorce and a second marriage. Can a man or woman afford to seek a divorce and be a party to causing another person to commit adultery? Can a person enter into the marriage relation after being divorced, or with a person who has been divorced, when such a marriage is, according to the Bible, a state of committing adultery? People who lightly seek the divorce courts and then seek to marry another must answer these questions before the judgment bar of their own conscience and the Word of God. It may not be a serious offence for the minister to perform the ceremony, according to public opinion, but man cannot change the law of God.

I. W. JOHNSON.

GAINS AND LOSSES.

Our church organization in the South has three separate and distinct units—the local church, the local conference, and the Southern Convention. The conferences composing the Convention meet in annual session; all except the Valley of Virginia Conference, which meets in mid-summer, meet in the fall. Beginning next week, the four conferences in Carolina and Virginia will meet for the next four consecutive weeks. The local church reports to the conference annually. These reports deal with the successes and the failures of the church. As a rule, a great part of the conference time is taken up with the discussion of financial problems and plans. We are in the habit of discussing missions, the orphanage, and education almost entirely in the terms of money. Of course, it takes money to carry on missions, and money is a big part of the program; but money without the spirit of devotion is practically useless so far as achievements for the Kingdom are concerned. It takes money for the college—a great deal of money—but if the college exists for money, and for money alone, it would be well to close its doors and turn the campus into farm lands. The principal aim in missions is to carry the gospel to the ends of the earth. Money serves only as a means to that end. Of course it takes money to carry on the college. Heat, light, and instructors must be provided for the students; but the purpose of the college is the preparation of the mind and the heart of the student, himself, to the end that he may be a more profitable and useful citizen to society. After all, if we plan for the extension of the Kingdom, for the facilities for benevolences, and for an adequate educational program, the improvement of the individual is the ultimate goal for which we strive.

In our reports to conference, we also deal with the membership of our churches. We report gains and losses. I am sorry to say that, in many, many instances in recent years, churches have either reported no additions or have reported greater losses than they have gains. We seem to have lost our vision, our passion, and our great concern for those who are out of Christ. Christ came "to seek and to save that which was lost." That was true of Him in the days of his flesh, the same is true in this the age of His Spirit. He is still coming "to seek and to save that which was lost." He is coming in His church. How else could He come?

He looked out over Jerusalem, in her waywardness and sin, and exclaimed, "O, Jerusalem, Jerusalem! How oft would I have gathered thee . . . but ye would not." Today, He looks out over the unsaved, the unchurched, and with equal pathos He pleads, "Ye would not come unto Me that ye might have life." It would seem that the majority of our churches are quite content to continue year in and year out to wrestle with internal problems and to remain irresponsive and unpassionate toward the plight of those who have not yet received. There are, today, in this country, more than fifty million people who are unchristian and outside the church. These non-christian people are distributed throughout our country; many of them live in your community. They are citizens of your parish. If reached for Christ and for the Kingdom at all, in all probability, some of them will be reached by you, by your local church. How long will we be content to sit idly by and nourish complacently our own internal, individual problems while those who have not yet received Christ continue onward without the consciousness of the approval of God upon their lives, continue onward without the fellowship in His church, continue onward without the peace and satisfaction within that enriches and makes secure?

The responsibility of winning men and women to Christ is manifestly upon every church, pastor and people alike. This responsibility cannot be laid aside at will and without penalty. Certainly, we should face our own internal problems. We should raise our conference apportionments. We should raise our missionary assessments. We should raise our share of the support of the orphanage and of the college. These things we ought to have done, but we ought to do the more weighty thing, that of winning the lost to Christ. We should feel impelled and compelled to do this thing.

In these days of darkness and of uncertainty, there is a Voice that is calling; there is a Light that is striving to break through. Not in the history of the church has the time been more opportune for consecrated, aggressive efforts to win the lost to Christ. By observation and tragic experiences have we learned that material values are not lasting, that material wealth vanishes without warning, that the world itself, together with its wealth, passeth away. The riches of God in Christ endure forever. Arise, O, ye people, the possessors of the living truth, the servants of the living God, and bring to those who are without that they may taste and say that the Lord is good, that they may have fellowship in the church with us in Christ Jesus, our Lord!

L. E. SMITH.

ROANOKE, ALABAMA.

The First Christian Church at Roanoke, Alabama is now ready for a new conference year. We have turned over a new leaf in our books and so start off with a new clean page. Let's hope that everything that is written on its pages through the coming months will be for the upbuilding of our church. We are small in number, but we are large in heart and hope.

We have just closed a very successful year considering all the hindrances that came along. Our church has paid everything in full this year. We were fortunate enough to secure 50 copies of the "New Church Hymnal" from the Hope Publishing Co. this year to add to our church. They are good Gospel songs of strictly devotional character and add much to the worship service period. The men of our church were willing to devote their time and help and get the necessary materials for laying a paved walk in front of our church. That adds much to the appearance, while the women have put out quite a bit more shrubbery.

Several of our young people have gone away for the year and they are greatly missed in all our activities. Misses Nellie Rea Sledge and Ernestine Hood are attending Henderson State College, Arkadelphia, Arkansas, the former to study at the Conservatory of Fine Arts.

Rev. Millard Stevens, our pastor, is continuing his studies in his Junior year at Elon College. He was ordained into the ministry this past summer and continues his work with much zeal, in order that he may come back as a better prepared minister of the Gospel to the First Christian Church at Roanoke. Mr. Guilford Kitchens is attending Georgia Tech at Atlanta, Ga. Miss Hattie Mae Neese has recently gone to Burlington, N. C., to

be with her brother. Mr. and Mrs. H. P. Beaird are residing in La Grange, Ga., where the former is working. They are greatly missed among our young especially. Even though this goodly number has left our midst, we are endeavoring to keep the good work going and trying to bring others in to fill the vacant places made by their going.

Sunday, October 7th, was Home Coming Day for our church. It was good to see familiar faces come back and be with us for the occasion. One of our young boys, Edward Knight, just entering the ministry, delivered the message at the 11 o'clock hour. He was granted license to preach by our Conference this fall. A well prepared wholesome dinner was served in the basement of the church at the noon hour by the women. A short business session was held immediately after dinner at which officers for the church and its various organizations were elected. Elected to serve us as pastor for another year is Rev. J. D. Dollar. Other officers are: Mrs. Otis Gilbert, church clerk; Mrs. Mervin Harper, pianist and church reporter; V. E. Kitchens, S. S. superintendent; Lois Dunson, S. S. secretary-treasurer and also president of the Christian Endeavor.

At 2:30 P. M., Rev. Jesse H. Dollar gave us an interesting discussion of his visit to the Holy Land. Everycne enjoyed it to the utmost and only wished he could have remained with us longer to relate his interesting experiences. At the close of the lecture, Bro. Dollar, with most appropriate and fitting words, presented his elder brother, Rev. John D. Dollar with a copy of the Bible from the Holy Land bound in olive wood. This was a day of celebration for us and was indeed a happy day for all who attended.

Our Woman's Missionary Conference was held at Bethany Church, Saturday, October 13th, with good attendance of ministers, but not as many women as heretofore. The societies at Roanoke First Church reached their goal and are looking forward to a better year and greater progress.

Our church is anticipating a great year, in view of the fact there is a load for each one to carry. It is each one's duty to try to be a leader for some one else instead of a follower.

We are endeavoring to get THE CHRISTIAN SUN into every home of our members so that they may know the happenings of all of our other churches and it is next to the Bible in good wholesome, readable literature. Clean your magazine racks and make ready for it—THE CHRISTIAN SUN. MRS. MERVIN HARPER.

PARAGRAPHS TO PONDER.

By TIMOTHY THOMAS.

It has become an American habit to vote against someone instead of voting for someone. All our recent elections of any importance have been negative in aspect. In the last national election we voted against Republicans and elected a Democratic administration. It is not so much the matter of choice as it is change of leadership. The situation creates an atmosphere of negation rather than positiveness. The net result is that unless a new administration changes the whole picture of national problems in a short period of time, we are ready to vote for a change out of a spirit of impatience, rather than to lend cooperation to a gradual building up of an ideal state of affairs. We demand of one administration to cure all our economic and social ills in less time than we can remedy our personal affairs. If this spirit of impatience continues, fifty years hence no President will be able to succeed himself.

* * *

Many people are becoming alarmed over what is termed reckless spending for direct and indirect relief, pointing out that the nation will soon become bankrupt between spending and lending. When we were lending millions to foreign nations very little protest was heard and only a small majority of our peoule now seem concerned over the apparent fact that we are unable to collect these loans. We become hysterical over starving millions in foreign lands and place our sanction upon unlimited loans and gifts for relief, but when our Government undertakes to feed its starving millions the wail and cry go up that we are bankrupting the Nation. We need a little more consistency mixed with our criticism. Those who criticize the Government for feeding the hungry would also criticize it if the people were left to starve. It is costing us a vast sum of money to provide work, to feed and care for the unemployed, but the other aspect of it would be the cost and the loss of morale, the expense of crime as a result of unemployment and hunger, the undermining of our homes, and the loss of future manhood, assets which every respecting nation must have and maintain.

* * *

Various plans and panaceas have been offered to solve the ever present farm problem. All plans are directed toward direct relief for the farmer, which at best can only be temporary. The farmer's best relief must come through proper outlets and adequate prices for his product. The farmer is suffering because the teeming millions in cities are not eating enough. When wages in industrial areas slump, housewives of necessity lessen their buying of table supplies. Give the wage earner a regular and a full pay envelope and that envelope will go to the produce markets to purchase larger and better qualities of food. There are 25,000,000 families today that would increase the amount and quality of their table supplies if a sufficient amount of money were available. Multiply this by three, to be conservative, and you have 75,000,000 families that would increase their buying of farm products. If this increased buying averaged $1.00 per day per family it would mean $75,000,000 per day that would go into the pockets of the American farmers. This would be the very relief which they seek and which they need. This flow of money would not be temporary but permanent so long as the wage earner could make his purchases. The whole problem, then, is not a farm problem but a city problem. Solve the problem to keep city people employed and you have solved the farm problem.

OXFORD BIBLES *for* EVERY NEED

"The Oxford Bible is the Bible par excellence of the world"

THE HOME BIBLE

A Family Bible in Handy Size

An extra large type Oxford Text Bible, containing also, a family register and 12 beautifully colored maps. Size 9 x 5½ inches.

Specimen of Type

16 The LORD *is* King for ever and ever: the heathen are perished out

Nos.
01600 **Superior Cloth,** round corners and red edges $2.75
01603 **French Morocco,** limp, round corners, red under gold edges, headband, book-mark $4.75

The JUNIOR'S Bible

Self-Pronouncing

With 4,000 Questions and Answers, carefully selected "Aids to Bible Study," 16 beautifully colored and 15 black full-page illustrations, 6 colored maps and a presentation page. Children may readily pronounce correctly difficult Scripture names, as this Bible is self-pronouncing. Size 7 x 4⅞ x 1¼ inches.

Type in Junior's Bible

2 Take the sum of all the of the children of Is'ra-el, years old and upward, thro

No.
1815 **French Morocco** leather, overlapping cover, round corners, red under gold edges, headbands and book-mark. Make some child happy with one of these fine Bibles $2.95

Child's ILLUSTRATED Bible

The beautifully colored illustrations in this new Bible are a delight to the children. It has clear, readable type and yet it measures only 5½ x 3⅜ inches.

Specimen of Type

2 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.
10 Mercy and truth gether; righteousness kissed *each other.*
11 Truth shall sprin

No. 02112. **French Morocco** leather, overlapping cover, round corners, gold edges $2.50

Pocket REFERENCE Bible

Has over 50,000 center column references. Measures only 6¾ x 4⅝ inches. (A splendid gift for a young lady.)

Specimen of Type

9 Behold, [a]O God our shield, and look upon the face of thine anointed.
10 For a day in thy courts *is* better

[a] Gen. 15. 1. [b] Ps. 56. 1. & 57. 1. [z] or, *all*

No. 07523x **French Morocco** leather, overlapping cover, round corners, red under gold edges $3.25

Concordance Edition

Type and size as No. 07523x, but with a Concordance, subject index and dictionary of Scripture names. An excellent edition for students and Christian workers **No. 03272x** $5.00

OUR LEADER

Oxford Concordance Bible

Self-Pronouncing

This beautiful Oxford India paper edition is indeed the ideal Bible for the student, preacher and evangelist. Each proper name and difficult word is divided into syllables and accented, and though printed with large clear type, the volume measures only 8½ x 5½ x 15/16 inches.

Specimen of Type

8 ¶ [z]Jĕ-hŏi'-ă-chin *was* years old when he began t

No. 03671x. **Fine Grain Morocco** leather, overlapping cover, leather lined to edge, silk round corners, red unedges, silk

hea

A UNIQUE GIFT BIBLE

With Basket Weave Binding

The Antique brown calf leather binding has a basket-weave grain, and button clasp. Has overlapping cover, art silk lined, with red under gold edges. With references. Printed on Oxford India paper. *Type as Pocket Reference Bible.* $5.50
No. 03255x .....

As No. 03255x, with concordance.
No. 03276x $6.50

Oxford TEACH

Have over 50,000 center column [illegible], 300 double-column pages of up-to-date helps, veniently arranged in alphabetical order. Also 32 full-page illustrations, and an indexed atlas of the Bible with 15 beautifully colored maps of Bible lands.

Easy-to-Read-Edition

Size 7¼ x 5 x 1⅜ inches

Specimen of Type

14 Like sheep they are laid in grave; death shall feed on th

Nos.
04453. **French Morocco** leather, overlapping covers, round corners and red under gold edges. A durable and handsome Bible $4.35

Oxford India Paper Edition

Only one inch thick.

0773x. **French Morocco** leather, overlapping covers, round corners, red under gold edges, headbands and book-mark. A beautiful gift edition $7.00

RED LETTER Edition

Same size and type as style No. 04453, with same references and helps, but with all the words of Jesus Christ printed in red. White paper edition **No. 05453.** French Morocco leather, overlapping cover, round corners, red under gold edges $5.00

The Oxford imprint in a Bible guarantees satisfaction

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary*

A PRAYER.

FOR MISSIONS.

O Almighty and most merciful Father, Who didst send Thy beloved Son to die for the sins of the whole world, look down, we beseech Thee, upon all nations who have not known His Name, and in Thine own good time lead them to His Cross. Strengthen with the comfort of Thy Spirit all who bear abroad the message of the Gospel. Raise up among us a lively sympathy with their labours. Take away from those who hear all hardness of heart, and pride, and impatience; and so move them, blessed Lord, with Thine infinite love, that the day may speedily come when all the ends of the world shall be turned unto Thee, and there shall be one flock and one Shepherd; we ask all for the sake of Jesus Christ our Lord. Amen.—*Bishop Westcott, A. D.* 1825.

A KOREAN INN-KEEPER.

By IDABELLE LEWIS MAIN, *in China Christian Advocate.*

In Onseiri, Diamond Mountains, Korea, lives the Rev. S. Y. Yun, keeper of an inn. This Korean pastor shared with his guests the experiences of his life, bringing into clear relief what the Heavenly Father's care means to his heart. He came to Onseiri from the pastorate. He loved his work, but for three years he had slept very little because of strain. So he brought his family to this place of quiet. "I had nothing," he said, "I had no money and no strength. I thought this would be a good place to die. But I did not die. It was not the Father's plan. I bathed in the hot sulphur springs, cut branches for our fire in the forest and carried them home on my back. I scrubbed the floors and painted my roofs and begun to sleep."

When Mr. Yun came to the village, there was a tiny, struggling church. He began to preach, receiving no salary for his work. The church began to grow until today there are a hundred Christians in this village of about five hundred Koreans.

"God has prospered me," said Mr. Yun one day. "I do not drink, nor do I gamble. I work hard and save money. At night I am tired and sleep." For every ten yen given by other members of the church, Mr. Yun gives ten yen. Although there is a well-equipped, tax-supported school in the village, only one Korean child to five Japanese children is admitted. Therefore, the church is permitted to have a school for Korean children who would otherwise grow up in ignorance. Mr. Yun is principal of this school and gives largely to its support.

He has seven children. The oldest son is a photographer, living in the village with a wife and two children. The oldest daughter is a junior in Ewha Haktang. After school was dismissed last spring, she went with a classmate to a village in the far north of Korea for eleven days in evangelistic work. They held classes and meetings for everybody. They taught hygiene, simple home economics and child care. Above all, they told the love of Christ which changes the hearts of those who trust in Him. After her return to her home, Miss Yun spoke of those eleven days with great joy.

Eight years ago, one windy winter's night, a drunken Korean was sleeping under the shelter of the thatched roof of the church. He was so drunk that he did not realize his carelessness as he lighted his cigarette. The dry roof blazed immediately and the high wind carried the sparks to the other cottages of the village. Intent on saving the church, Mr. Yun did not notice that the fire had spread to his own home. Too late to save his possessions, he rushed Mrs. Yun and the children to a place of safety. By morning his property was in ashes and he was again near death because of weakness. "We were beggars; we had nothing with which to cover our heads. We had neither food nor money to buy it. Months before I had asked a friend to insure our place for 3,000 Yen and had given him the money. When I went to collect, I found that my friend had used the money and had not taken out the insurance. I thought of bringing my friend to law, but I knew that this would change us from friends to enemies, and change our sons for years to come into enemies. So I forgave my friend. I was tempted to blame God. I had done my best for the church and this was the result. Then I remembered that this was the trial of my faith. I believed in the love of God and took courage. Now I have my new hotel and home and my business has prospered. I work hard, but I am well again and we are a happy family."—*Missionary Review.*

MISSIONARY OFFERINGS.

WEEK ENDING OCTOBER 27, 1934.

Sunday Schools.

Previously acknowledged since September 1, 1934	$ 413.34
Rosemont, Norfolk, Va.	14.83
Happy Home, Ruffin, N. C.	4.04
Oak Grove, Sunbury, N. C.	5.00
Oak Level, Youngsville, N. C.	1.01
Mt. Carmel, Franklinton, N. C.	2.00
Roanoke, Ala.	1.00
Biscoe, N. C.	1.76
Pleasant Union, Lillington, N. C.	1.36
Shallow Ford, Burlington, N. C.	6.10
Liberty (Vance), Henderson, N. C.	5.51
Flint Hill, Star, N. C.	.29
Durham, N. C.	8.75
Berea (Norfolk), Great Bridge, Va.	4.84
Total	469.83

Woman's Board, S. C. C.

Received from Mrs. H. S. Hardcastle, Treas.	2,831.00

Loan.

From Woman's Board, Mrs. H. S. Hardcastle, Treas.	200.00

Summary.

Previously acknowledged since September 1, 1934	595.39
Total offerings, week ending Oct. 27, 1934.	3,087.49
Total to date	$ 3,682.88

J. O. ATKINSON, *Sec'y.*

QUARTERLY REPORT.

Receipt of funds of the Woman's Board of Missions, Southern Christian Convention for Quarter ending September 30, 1934.

Valley of Va. Central Conference:		
Women's Societies	$ 20.20	
Young People's Societies	.81	
Willing Workers' Societies	2.35	
		23.36
North Carolina Conference:		
Womens Societies	1,180.72	
Young Peoples Societies	101.49	
Willing Workers Societies	72.84	
Cradle Roll Societies	47.68	
		1,402.73
Eastern Virginia Conference:		
Womens Societies	1,020.00	
Young Peoples' Societies	360.00	
Willing Workers' Societies	130.00	
Cradle Roll Societies	50.00	
		1,560.00
Total		$ 2,986.09

Disbursements of the Home and Foreign Mission Funds of Woman's Board of Missions, Southern Christian Convention for quarter ending September 30, 1934.

Home Missions:		
Elon Orphanage	30.00	
Porto Rico	382.00	
Ocean View Church	200.00	
Mountain Work	200.00	
Raleigh Church	500.00	
South Norfolk	300.00	
		1,612.00
Foreign Missions:		
General Foreign Work		1,219.00
Total		$ 2,831.00

Respectfully submitted,
MRS. H. S. HARDCASTLE,
Treas.

ANNUAL REPORT.

Annual Report of Eastern Virginia Woman's Home and Foreign Missionary Conference, year ending October 17, 1934.

Women's Societies.

1. Berea, Nansemond	$ 75.00	
2. Berea, Norfolk	53.39	
3. Bethlehem	178.12	
4. Christian Temple	398.54	
5. Cypress Chapel	105.00	
6. Damascus	94.00	
7. Dendron	63.25	
8. Elm Avenue	40.00	
9. First Norfolk	75.00	
10. First Portsmouth	100.00	
11. First Richmond	50.00	
12. Franklin	214.20	
13. Holland	175.00	
14. Holy Neck	160.00	
15. Hopewell	11.05	
16. Isle of Wight	55.00	
17. Liberty Spring	211.00	
18. Mt. Carmel	71.40	
19. Newport News	76.70	
20. Oakland	50.20	
21. Ocean View	25.50	
22. Rosemont	175.00	
23. Suffolk	580.00	
24. South Norfolk	75.00	
25. Wakefield	65.00	
26. Waverly	50.00	
27. Windsor	81.60	
		$3,308.95

Young People's Societies.

1. Bethlehem	110.25
2. Burton's Grove	30.20
3. Christian Temple	68.60
4. Cypress Chapel	52.02
5. Dendron	21.50
6. First Norfolk	10.00
7. First Portsmouth	61.20
8. Franklin	76.50
9. Holland	35.00

10. Holy Neck	43.00	
11. Hopewell	1.00	
12. Liberty Spring	61.20	
13. Mt. Carmel	30.60	
14. Newport News (new)	10.00	
15. New Lebanon	20.00	
16. Oakland	35.00	
17. Rosemont	35.00	
18. Suffolk	260.00	
19. South Norfolk	45.00	
20. Spring Hill	20.00	
21. Waverly	10.00	
22. Windsor	35.00	
		1,071.07

Juniors.

1. Berea Nansemond	25.00	
2. Bethlehem	25.50	
3. Burton's Grove	2.50	
4. Christian Temple	41.62	
5. Cypress Chapel	21.00	
6. First Norfolk	2.75	
7. First Portsmouth	20.40	
8. Franklin	61.20	
9. Holland	30.00	
10. Holy Neck	40.00	
11. Liberty Spring	20.40	
12. Mt. Carmel	15.50	
13. Newport News	25.00	
14. Oakland	5.00	
15. Rosemont	15.00	
16. Suffolk	66.30	
17. Spring Hill	5.00	
18. South Norfolk	15.00	
19. Windsor	15.00	
		452.17

Cradle Roll

1. Bethlehem	4.18	
2. Christian Temple	8.00	
3. Cypress Chapel	5.00	
4. Damascus	1.00	
5. First Norfolk	4.13	
6. First Portsmouth	2.00	
7. Franklin	6.00	
8. Holland	8.50	
9. Holy Neck	5.00	
10. Hopewell	.30	
11. Liberty Spring	12.00	
12. Mt. Carmel	2.47	
13. Newport News	2.25	
14. Oakland	1.00	
15. Rosemont	3.50	
16. Suffolk	15.71	
17. South Norfolk	3.00	
18. Windsor	.75	
		84.79

Offering District Meetings.

Norfolk District	14.78	
Nansemond, Gates and Franklin	12.10	
Waverly	7.50	
		34.38

Summary.

Women	3,308.95
Young People	1,071.07
Juniors	452.17
Cradle Roll	84.79
Offering Dist. Meeting	34.38
Off. Y. People's Annual Conference	12.10
Off. Woman's Annual Conference.	26.19
	4,989.65
Balance brought forward from last year	127.51
	$ 5,117.16

Disbursements.

Mrs. H. S. Hardcastle, Treasurer, S. C. C.	4,716.00	
B. D. Jones, Treas. C. M. A.	10.00	
Delegate's expense Summer School of Missions	55.00	
Printing Year Book, Stationery and Programs	49.00	
Making chart and poster Young People's Conference	3.00	
Officers' expense items for year	62.30	
Paid from plate Young People's Offering at Conference (Exp. Items)	2.00	
Tax on checks	.52	
Total disbursements		4,897.82
Balance in bank Oct. 17, 1934		$ 219.34

Respectfully submitted,
MRS. W. V. LEATHERS, *Treas.*

This is to certify that according to our records the balance standing to the credit of the Woman's Home and Foreign Mission Board of the Eastern Virginia Christian Conference, Mrs. W. V. Leathers, Treasurer, at the close of business October 17, 1934 is $219.34.

THE FARMERS BANK OF NANSEMOND,
A. H. HARGRAVES, *Asst. Cashier.*
Suffolk, Va.

Honor Roll Churches—Bethlehem, Cypress Chapel, First Portsmouth, Franklin, Holland, Holy Neck, Liberty Spring, Mt. Carmel, Newport News, Oakland, Rosemont, Suffolk, South Norfolk, and Windsor.

Honor Roll Societies — Women — Bethlehem, Cypress Chapel, Damascus, Dendron, Franklin, Liberty Spring, Windsor.

Honor Roll Societies—Young People—Bethlehem, Franklin, Holy Neck.

Honor Roll Societies — Juniors — Bethlehem, Franklin, First Portsmouth, Holy Neck, Newport News, Liberty Springs, Cypress Chapel.

THE PRICE OF A CHILD.

(Continued from page 5.)

same book we are told that a *child* trained up in the right way will continue therein throughout his life.

The story of Joseph will always attract our attention and win the hearts of parents for it emphasizes the *value* of a *single child.* All the destiny of the Hebrew race depended on Joseph. And the little child Moses was saved to serve and upon the preservation of that *one boy* the whole succeeding Hebrew and Christian civilization hung.

The story of little Samuel in the Temple also emphasizes the value of a single life. Elisha's cure of the widow's child is another. The boy David is another. In the New Testament we have several children singled out as important factors. But the climax of Biblical teaching comes to us in the words of Jesus when he took a little child and holding him in His arms He said, "Whosoever shall receive one such child in my name receiveth me." Again He said, "Suffer little children to come unto me and forbid them not for of such is the kingdom of God." Jesus used a child as an example of humility when He wished to instruct His disciples. He loved children and saw in them purity of soul, openness of mind, perfect sincerity and readiness to learn which is teachable humility.

It was Jesus who put a price on childhood. The disciples with their grown-up ideas and petty politics came to Jesus one day and asked, "Who is the greatest in the Kingdom of Heaven?" (Matt. 18:1-6). Jesus replied by calling a little child and taking him in His arms, "Except ye become converted or turn and become as little children, ye shall not enter into the Kingdom of Heaven. Whosoever shall humble himself as this little child, the same is greatest in the Kingdom of Heaven. . . . Whosoever shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."

In Jesus' mind there could be nothing more valuable than a child. His price is above rubies and all the fold and precious things cannot be compared to the value of a little child. No wonder the Christian religion turned toward the rescue and saving of children even the most abandoned. From the beginning Christians gathered up the living children from the streets of Rome where they had been exposed to death. Orphan asylums flourished and do flourish in Christian lands. The whole civilized world is now working to save children.

II.

Scientists tell us that the baby's mind, at birth, is like a finely sensitized photographic plate not yet exposed. No impressions have reached it. What wouldn't a parent give to put the right thoughts and ideals into that treasure house which will control and direct the man or woman who is to be? Without doubt normal children are born with a strong religious tendency, and it can be cultivated and nourished naturally.

It has been estimated that the time from birth to maturity amounts to 105,000 hours, 1,000 of these hours are spent in Sunday School (if children attend Sunday School at all), 7,000 of these hours are spent in the public schools, and 97,000 hours or 92 per cent of the time is spent at home or under home influences. Thus it appears that the home in which the child lives has, or may have, the greatest influence in his life. The responsibilities of parenthood for the religious and moral training of children is very great. It constitutes one of the greatest opportunities in the world. The three institutions that influence the child most are the Home, the Public School and the Sunday School.

Thus far we have been talking in theory as if we were in a closed room. Now let us open the door and step out into the world of affairs. Before our eyes we see a report from the Juvenile Court which informs us that 200,000 gay, laughing, care-free boys and girls get into trouble every year. These delinquent boys and girls are from every sort of home, from the well-to-do as well as from homes of poverty.

Lewis Lawes, warden of Sing Sing prison, reminds us that fifty per cent of the population of the United States is between 15 and 30 years of age and yet they contribute 73 per cent of our criminals. The problem of crime is with the young. He claims that 99 per cent of these criminals have never come under the influence of a Church organization.

Judge John F. McIntyre, one of the most brilliant criminal court judges in the United States has had in a single year nearly 10,000 men and women before him for trial. 80 per cent of them were under 20 years of age. When asked what he thought was the cause of this condition he replied with eight specific statements. Among them he placed lack of religious training in the home. This he placed first. Next he placed absence of parental authority and discipline. In the third place he put the failure of parents to instill ideals of modesty and chastity in female children. And he included "the age-old problem of liquor." His last reason is this: "Unwillingness of young people today to work hard, and indulgence of this laziness by foolish parents."

One might ask, What are the things we should teach the children to be or do? The answer is simple enough. I give them in the order that

(Continued on page 14.)

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, *Editor*, 505 S. Main St., Norfolk, Va.

SUFFOLK TRAINING SCHOOL.

The Suffolk, Virginia, Christian Church and the other churches near there will hold an annual Training School beginning next Sunday afternoon at two thirty o'clock and closing on Friday night with a commencement program. The pastors and Sunday school superintendents have planned the school and are doing their best to get patronage

Dr. Elwood W. Jones of Franklin will teach course No. 2, on The Principles of Teaching, and Dr. N. G. Newman of Holland will teach The Message and Program of the Christian Religion. The Study of Later Childhood, Junior Psychology, or course No. 41, will be taught by Miss Gladys Yates of Suffolk. Rev. Joe French of Ocean View will teach courses No. 52-62-72, which is adolescent Materials and Methods. Those wanting credit in the Intermediate, Senior or Young People's Department can get it in this course under Mr. French. Rev. J. G. Truitt, pastor of the Suffolk Church, will teach course No. 101, The Life of Christ.

Dr. I. W. Johnson of Suffolk will give the commencement address. The editor of this page will act as dean and conduct the chapel services.

Books are now in the office of Mr. Truitt, and should be purchased and read before the school opens.

Young people who hope to be leaders in the years to come, teachers, superintendents, and all those who are interested in helping to build a Christian world should enroll for leadership training in this school, or one in some other place.

"I PAY MY PART."

Most young people want to pay their part in whatever they enter into. If it is a party, auto ride, feed, or whatever it may be, each one says, "I pay my part."

That is a fine characteristic. They do not want to sponge on others. Then want to take care of themselves and be generous to their friends. It is a manly spirit. They tell me that girls go to dinner and the movies "Dutch" with their boy-friends these days. This is particularly true of girls who work or otherwise have money of their own.

When this article comes from the press, I expect to be in Conference, a Conference that asks every church to share in carrying on the enterprises of the Church at large. A certain amount is asked from each church. Some churches will be able to stand up in Conference and say, "I pay my part." But some of us will not be able to say that fine phrase. We will have to say that if the Conference, the Southeast Convention, the College, the Orphanage, the Board of Christian Education, the Mission Board, and the other enterprises of the Church are to be supported as they should, someone else will have to pay for it. Of course we will not say it so bluntly, but the meaning is the same.

This same principle applies to the local church. Perhaps we can't pay all that others think we can. If so, that is no fault of ours, and we need not feel ashamed. The Master rewards with his smile those who can truthfully say, "I pay as much as I can." That is our part. I do hope that all my young friends will always be able to say about their church, "I pay my part."

THAT THANKSGIVING PROGRAM.

It is time you were thinking of that Thanksgiving program. God has been good to us this year. There is plenty for most of us, and many have more than enough. The church programs at Thanksgiving season should make vocal the spirit of gratitude which is to be found in every heart. But it will take time to prepare this program.

A friend of mine told me of how one New England church always decorates the church beautifully with autumn leaves, fruits, and flowers, and then puts on a real Thanksgiving program. The people come from far and near to this service because it appeals to their own spirit of thanksgiving.

You may want to have a union service on Thanksgiving day or the nearest Sunday with a neighbor church. The young people might stage a pageant or play. There is an abundance of stories, poems, etc., which can be found in every community. All you need to do is to think ahead, gather the best of the materials at hand, and proceed with a real thanksgiving program.

But of course you will want to make someone else happy. Food and flowers to the sick and needy, a visit to the prison with a Christian message and some little gift, or a liberal offering for the Christian Orphanage at Elon College, N. C., will help to bring happiness to your own heart. The children at the Orphanage are looking to our churches to furnish them with food and clothes. They deserve the best that we can give. Mr. Charlie Johnston is a real father to them and gives them love and guidance. It is a high honor for us to share with him in the work he is doing for Christ and the Church.

WHICH WAY DO YOU LOOK?

Some people look down. They always see dirt. Others look on the level. They see themselves and their fellow-man. Still others look up. They see God. "I will lift up mine eyes unto the heights (hills) from whence cometh my help."

Certain people look backward. They think of history and live in the past. The golden age for them is gone. History marks the beginning and the end for them. They cling to yesterday, and demand the continuance of the old land-marks. Change, for them, is always bad unless it turns toward the past.

Certain others see only the present. They care nothing for the past and less for the future. So they have what they want now they are satisfied even though it may mean tomorrow's famine.

Then there are the dreamers who look only at tomorrow. The past means little, the present less, for only the future is important, so they think. In the realm of religion they are those who say never mind the terrors of today for tomorrow will bring heaven. In politics, they are those who say make things bad today so there may be an equal divide tomorrow.

Jesus walked on the ground, mingled with his fellows, and looked up into the face of a loving Father. The Master remembered the past, lived in the present and planned for the future. His eyes turned in every direction while he grew into a noble character. To Him, everything was important, but none too much.

WORLD PEACE.

CHRISTIAN ENDEAVOR TOPIC FOR NOV. 11, 1934.
Matt. 5:9.

A German Legend.

A Fool stands by the side of the road and watches the approach of a body of armed troops.

"Where do these men come from?" he asks.

"From Peace."

"Where are they going?"

"To War."

"What do they do in War?"

"They kill the enemy and burn their cities."

"Why do they do that?"

"To make peace."

"I cannot understand," says the Fool: "To come from Peace and to go into War, in order to make Peace. Why don't they stay at Peace in the first place?"

—*Quoted by A. Fenner Brockway in "The Bloody Traffic."*

Worship Service.

Theme: "War Shall Not Be Again."

Prelude: "Dear Lord and Father of Mankind" (played softly).

Call to Worship: "Dear God, help young people everywhere to be friends of one another and help us to be friendly to the young people of all lands. May we remember that they are Thy children, as we are, and so, with us, a part of God's kingdom on earth.

"Teach us ways in which we may share our best with them, and knowing them better, learn to love them more.

"This we ask in the spirit of Jesus, who came a little child to earth to reveal Thy love to all peoples.—*Amen.*"

—*Florence Buck.*

Scripture: Matt. 5:9; Isaiah 52:7.

Hymn: "In Christ There Is no East or West."

Prophets of all lands speak friendship. (To be read by different members of the group.)

1. "Whatsoever ye would that men should do to you, de ye even so unto them."

"Through the winter's first cold snow
See the poor shivering ragman go,
Yet, he, too, is a son of man." (Japan.)

2. "If you would be well spoken of, learn to speak well of others." (Greece.)

3. "I will not be grieved that other men do not know me. I will be grieved that I do not know other men." (China.)

4. "He who hurts another harms himself:
He who would help another, helps himself;
Where love is, there God is also." (Russia.)

5. *Pledge of Good Will and Love toward all.*

"I pledge my loyalty to the goal of human brotherhood. . . I will try to think of all peoples in a kindly spirit. I will remember that they have rights and duties, as have I; that they are, like myself, human beings. I will work for some form of international organization that will outlaw war and bring the nations together, under common laws and for the common good." (America.)

Hymn: "God of Our Fathers."

Dismissal:

"Peace be within these walls.
Peace to young and old who enter here.
Hasten the time, O Lord God, when not alone holy places where thine honor dwelleth, but the whole earth shall be full of thy glory.
—*Amen.*"—Adapted from *New Hymnal for American Youth.*

"The leader will find helpful material in the 'Pilgrim Highroad' for October and November. You cught to have a copy of this monthly magazine published by your church for young people to aid you in planning all of your meetings. Write

(Continued on page 11.)

Sunday School Lesson

By Rev. H. S. Hardcastle.

CHRISTIAN GROWTH.

Lesson V—November 4, 1934.

Golden Text: *"But grow in the grace and the knowledge of our Lord and Savious, Jesus Christ.*

Lesson Text: Luke 2:42-52; II Peter 1:5-8.

A Jewish boy became "a son of the law" on his twelfth birthday, that is he became "religiously of age." Thus it was that when Jesus was twelve years old, his parents went up to Jerusalem for the Feast of the Passover. Happy is that boy or girl whose parents "take him to Sunday school and church" rather than send him, or what is worse, do not seem to care whether he goes at all, as is so often the case. One of the most important factors in the life and development of Jesus was his home life with its religious atmosphere, and its interests in things religious.

What a thrill the boy must have had as he came to the top of the Mount of Olives and for the first time saw Jerusalem resplendent in all her glory on the hill of Zion! And standing out above everything else was the Temple, indescribable in its beauty and its impressiveness. Strange emotions must have stirred the boy's heart as he entered into the city, and as he went into the Temple itself. The experience was well calculated to quicken and deepen emotions and convictions that had already been born in his boyish heart.

The Lost Boy.

The feast lasted seven days, but those who came to it were required to remain only two days. Thus it was that the parents of Jesus started back home. Those who went to and from the Feasts usually traveled in groups or companies, and although the parents of Jesus did not see him, they took it for granted that he was with some of his kinsfolks or acquaintances. But when he did not show up at night, they became alarmed and began a frantic search for him. Alas, he was nowhere to be found, and they rushed back to Jerusalem looking for him. For three days they looked for him, looked everywhere they thought he might be but they did not find him. In desperation, and perhaps at a last resort they went to the Temple, and lo, there he was, sitting in the midst of the teachers, both hearing the teachers and asking them questions. And so eager and alert was the boy, and so sound and searching were his questions that those who heard him were "amazed at his understanding and his answers."

Too many parents take too much for granted. They "suppose" that they have their boys or their girls. In most cases they do have them in the physical sense. But in a very real and tragic way they have lost their boy or their girl. They have lost their confidence, they have lost their comradeship, they have lost their intimacy, they have lost their boy or their girl. Between the ideals and the interests of parents and children there is a great gulf fixed. And many a boy and many a girl wanders in a far country because they do not find at home that which they have a right to expect.

In The Temple.

"After three days they found him in the Temple." After three days—the words are significant. Why did they not go at once to the Temple? The answer is that they had no idea that their boy would be there. They probably looked for him in the busy market places, among the crowds, on the streets, everywhere but in the temple. It is silent witness to the fact that Jesus was not so different from other lads. He was not a "goody-goody." He did not sit around the house reading the Jewish Scriptures and saying his prayers all day. He was a typical, normal, natural, growing boy, who gave no evidence it would seem that he was interested in religion in any unusual or extraordinary way. It never occurred to his parents that he would be in the Temple. And when they saw him "they were astonished." They could hardly believe their eyes. Like so many modern parents they do not know the heart of their boy. Of course they understood it in the light of what had happened. But let this story teach us that Jesus was a normal, natural Boy.

My Father's House.

"How is it that ye sought me? Knew ye not that I must be in my Father's house?" These are the first recorded words of Jesus. Is it not significant that in his first recorded words he refers to God as His Father, and to the place of worship as Father's House? Twelve year old boys and girls know more than we think they know about religion sometimes. Jesus seemed surprised that they had not expected to find him in the place that would have a powerful appeal to him. And there are evidences that already there was developing in his consciousness a sense of His peculiar mission to the world.

Subject Unto Them.

"And he went down with them . . . and was subject unto them." He knew more about vital religion in some respects than they did. But he was subject unto them, he obeyed his parents, he learned at their hands life's fundamental lesson —obedience. Modern youth with their desire for freedom and their sense of superiority over their old-fashioned parents might well learn from Jesus as their example in this matter.

And Jesus Advanced.

Jesus grew. He grew just like any other Jewish boy of his day, or any American boy of our day. He grew in stature, developing a strong, robust, rugged body, with strong muscles, clear eye, steady nerve. He grew in wisdom—he did not know everything, he had to learn like any other boy has to learn. He grew in favor with man—He developed the social graces, he learned how to get along with people, he learned to observe people, he learned to help people even as a boy and a young man. He grew in favor with God—he developed his spiritual life, his devotional life, his experience of God, his fellowship with God: it was a growing, unfolding, developing thing. There was nothing miraculous about it. Jesus was the Son of God but he was also the Son of Man. Jesus was divine but he was also human. This puts him in our category. The character that he developed he developed in the same kind of world among the same kind of people and according to the same kind of laws in which and by which we have to live uor lives.

Grow!

"But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." The Christian life is not a static thing. It is a living growing thing. A man must be born again to see or to enter the kingdom of heaven. The tragic thing is not only that so many people have never been born again; the tragic thing is that so many people who have been born again have been content with just being born. They have not obeyed the laws of growth in the Christian life. They are still babes in Christ.

It is a poor compliment to anyone to say of him that he is no worse than someone that is bad.—*Milton Lee.*

THE YOUTH FELLOWSHIP.

(Continued from page 10.)

today to the Young People's Department, C. P. A. Building, Dayton, Ohio, for a free sample."

1. Greater denominations, like the Presbyterian, have passed strong resolutions supporting students who refuse to take military drill, and condemning war as thoroughly unchristian and impossible for persons who seek to follow Jesus.

2. Large numbers of young people are studying the causes of war, and thousands are putting themselves on record as refusing to participate in war even if it should mean imprisonment for them

3. President Roosevelt's policies toward the nations to the south of us have helped the cause of peace on this hemisphere more than can now be realized. It is doubtful, however, whether his policies toward Europe have helped relationships with those nations a great deal.

4. A strong effort is being made to remove one contributing cause to war, namely, the influence of munitions-makers who grow rich off the profits of war. They had a shameful record in the last war, and during the years that have followed.

(Be sure to discuss the latest facts and reports of international affairs which appear in the newspapers and magazines.)

—*H. T. Stock, D. D.*

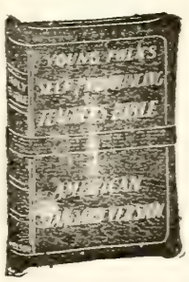
"As on the Sea of Galilee
The Christ is whispering 'Peace.'"

—*Whitier.*

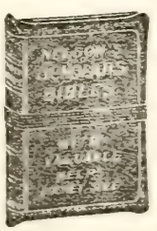
E. F.

AMERICAN STANDARD BIBLES

Authorized and Edited by American Revision Committee, and Published by Thomas Nelson & Sons.



These Bibles contain the Concise Bible Dictionary which forms the helps to these Teachers' Bibles. It supplies ,in the most condensed and convenient form, all the latest information about the Bible, its writers, its language, the various versions, complete chronology, life of Christ, with harmony of the Gospels, life and travels of St. Paul, etc. The illustrations are reproduced from recent photographs, and truly illustrate the articles. The Combined Concordance is entirely new, and has been made expressly for the American Standard Version. It combines with the Concordance, Subject-Index, Scripture Proper Names, etc. The 12 Maps have been carefully revised and are beautifully colored. In making orders, give the number and price.



135—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold. **$3.00**

India Paper Edition, Only 16-16 of an inch thick.

133X—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold. **$4.00**

SUNDAY SCHOOL SCHOLARS' BIBLE.

Especially made up for gift or reward Bibles for Sunday School scholars, containing a special series of very practical and useful helps and Bible Questions and Answers, etc. Printed on fine white Bible paper; ruby type; pocket size, 3¾x5⅝ inches, and 1 inch thick, with 31 full-page illustrations in sepia. All bindings are black.

Ruby Type, Size 3¾x5⅝ Inches, and 1 Inch Thick.

65—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on side and back in pure gold; 6 colored maps **$2.50**

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy

MONDAY.

KINDNESS.

"In her tongue is the law of kindness."—Prov. 31:26.

"Be ye kind one to another."—Eph. 4:32.

"One never knows
How far a word of kindness goes;
One never sees
How far a smile of friendship flees;
Down, through the years
The deed forgotten reappears.

"One kindly word
The souls of many here have stirred.
Man goes his way
And tells with every passing day,
Until life's end:
'Once unto me he played the friend.'

"We cannot say
What lips are praising us today.
We cannot tell
Whose prayers ask God to guard us well.
But kindness lives
Beyond the memory of him who gives."

Prayer—O God, be Thou in our lives this day to make this world more cheery and hearts less sad. We ask it in Jesus' name.—*Amen.*

TUESDAY.

YOU HAVEN'T LIVED IN VAIN.

"Lay not up for yourselves treasures on earth where moth and rust doth corrupt, and where thieves break thru and steal; but lay up for yourself treasures in heaven where moth and rust doth not corrup and where thieves do not break through and steal, for where your treasure is there will your heart be."—Matt. 6:9.

Much of the conversation we hear these days is regarding banished treasures and greed for gain, as if earthly treasures are the only things to be sought for in the world. There is a motion picture now on the screen whose title is "You Can't Buy Everything." The one comment heard from a group who was interested in it, was "Try and get anything without buying it."

There is an anonymous poem that is appropo just here:

"If you've made the world more cheery
And you've made some heart less sad
As you've gone about your work from day to day;
If you've lifted someone's burdens,
And you've made some soul more glad
That you've met as you've gone upon your way;
If you've won a smile of comfort,
If you've said the word of cheer.
If you've tried to soothe some other person's pain,
If you've from the face of sorrow
Tried to wipe away the tear,
You're a good sort and you haven't lived in vain."

Prayer—O, Lord, out of Thy soul, make us a help and a comfort to others. Make those we meet guests to our lives in the sense of Christian brotherhood. Make every act of ours a bit of human love. Make every deed some healing of some wounded spirit; and all praise shall be thine.—*Amen.*

WEDNESDAY.

THE CHRISTIAN SMILE.

"He that is of a cheerful heart hath a continual feast."—Prov. 15:15.

There is an old war song that has a lot of gospel in it.—"Pack up your troubles in your old kit bag and smile, smile, smile." Isolate this song from its war associations, and you have the gospel of good cheer. That person who can force himself to retain his sense of humor and good spirits when everything is going wrong, is likely to turn everything right. If he can smile when he is dying, he is likely to get well. "The merry heart goes all the way; The sad one tires in a mile."

One of the most precious qualities to be carefully nurtured is the ability to "Pack up your troubles and smile, smile, smile."

Prayer—Our dear Father, hold Thou before our eyes each day the glories of life,—life here and life hereafter. Show us the good that we can do, and the sacrifice it takes to do it, we can bear it all for Jesus' sake, and we will do it with a smile. This we ask in Jesus' name.—*Amen.*

THURSDAY.

SIGNS.

"Study to show thyself approved of God, a workman that needeth not to be ashamed."—II Timothy 2:15.

Do you believe in signs? The following is quoted for your consideration.

"If you give up after a failure without trying again, it is a sign that you will occupy a lower rung on the ladder that leads to the world's treasure house."

"If you cheat, it is a sign that promotion will be few and far between for you."

"If you lose your temper, it is a sign that you are going to be very unhappy."

"To smile and speak softly when you are angry, is a sign that you will be a leader of men."

"If you ask favors without giving them in return, it is a sign that you are going to lose a friend."

"To borrow money for personal pleasure or indulgence, is a sign that you are going to be poor all your life."

"To betray confidences is a sign that certain shame will come upon you."

"To do a favor for someone that cannot repay you is a sign that you will he happy for the next twenty-four hours."

"To tell a lie is a sign that you will suffer from an uneasy conscience; to tell two is a sign of a bad memory; and to tell three is a sign that disgrace is on the way."

"To own a fault and take the blame, is a sign that you will not repeat the offense."

"To stick to a job until you have mastered it is a sign of good luck."

"To be suspicious of people's motives or good intentions is a sign that you yourself will be cheated."

"To rejoice in another's good fortune, is a sign that you will have many good friends."

"To think twice before you speak once is a sign that you will be advanced to a position of trust."

"To be magnanimous towards an enemy when you have a chance to even up old scores, is a sign that you will be a great man."

(*Taken from an Old Scrap Book*)

Do you believe in signs?

Prayer: (Say the Lord's prayer.)

FRIDAY.

HOW TO ENJOY WORSHIP.

"Exalt Him in the assembly of the people and praise Him in the seat of the elders."—Ps. 137:32.

1. Do not stand in the aisles and visit while the ushers are seating the people.
2. Enter the church, take your pew reverently, praying for a blessing as you do.
3. Sit quietly while waiting for the service to begin, and meditate, read your Bible, or the hymnal, or the responsives found in the hymnal.
4. When the service begins, take part in it,—sing, pray, follow the thought of the service, and when the collection plate is passed if the service has been worth a dollar to you don't put in a nickel.
5. Remember that the service is to save sinners as well as to offer worship therefore pray that the result of the service may save sinners.
6. Carry the spirit of the service home with you, and discuss its merits with the members of the family.

Try this and if you do not enjoy the worship, tell the preacher about it, for something is wrong with you, or maybe him. Get it straightened out.

(*Taken from an Old Scrap Book*)

Offer prayer now as you feel.

SATURDAY.

CHRIST'S "I WILL."

"I will: be thou made clean."—Luke 5:12-16.

When the leper told Christ that if He only would, He could heal his awful disease, he touched the spring of divine willingness. Instantly Christ responded, "I will: be thou healed."

The same thing is happening daily, hourly, all over the world. There is no lack of readiness in God. It is we that hesitate and not Christ. It is we that procrastinate, and not the swift Spirit of the living, loving Jehovah.

A man may well distrust his own "I will." It is a poor and pitiful thing at best, a wavering, worthless thing. But the Lord's "I will!" It is like the sudden parting of the clouds and the flashing forth of the unconquerable light.

Prayer—Even so come, Lord Jesus!—*Amen*

AMOS R. WELLS.

SUNDAY.

"I'M ANOTHER."

"Wherein thou judgest another, thou condemnest thyself."—Romans 2:1-11.

The commonest reply to those who find fault, the almost invariable reply, is, in effect, "You're another." And in almost every instance the rejoinder is entirely warranted. Selfish people call others selfish. The miserly charge others with parsimony. The proud see pride in those around them. The cruel find themselves environed with cruelty. Procrastinators note that others put off what they should do.

Let us change that "You're another" to "I'm another." Before we condemn another, let us honestly examine ourselves. Let us be sure that we are without the sin before we cast the stone. Doubtless then the stone will not be hurled at all.

Prayer—Our Saviour, make us to hate judging. Our Christ, may we so shrink from it that we shall never do it unless Thy love compels us.—*Amen.*

AMOS R. WELLS.

To be a Christian is to live the noblest life possible to any man or woman.—*Selected.*

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

BUILDING FRIENDSHIPS.

By JOHN G. TRUITT.

"A man that hath friends must shew himself friendly; and there is a friend that sticketh closer than a brother."—Pro. 18:24.

Our friends influence our whole lives. We are a part of the people with whom we come in contact. There is much yet to be learned about how much one person's influence may be felt in another. "No man liveth to himself, and no man dieth to himself." We help each other live, and we give comfort to one another in death. We bear one another's burdens, and there is no escaping it. And conversely we build one another's burdens, for, to a much greater extent than we realize we are a part one of another. We are spirits, and our spirits blend and mingle one with another. Thus the Spirit of God blesses us, oftentimes much more than we are conscious of, or appreciate.

This matter then of building friendships is a very important one. It is one in which Jesus himself engaged. And as weak as they were it was the friends of Jesus that saved the day, and pulled back the curtain of time that the light of the Gallilean might shine upon the pathways of the world. Yes, this matter of friends is important. It is one of the businesses of the Book, and some of its most inspiring pages turn upon it. In our text we are told how it is done.

But probably everyone does not desire friends, —but such an one is abnormal and unusual. Do not covet to be like that. That is too odd, lonely, and unnatural. We all want friends, need friends, not for what they may do for us, necessarily, but rather for what we may do for them. Our lives need the outlet of friendship. Paraphrasing one of the biblical proverbs, Iron sharpeneth iron; friend sharpeneth friend (Pro. 27: 17). "Chance makes our parents, but choice makes our friends." Let us then observe a few things about building friendships.

I. The Foundation.

"I will liken him unto a wise man, which built his house upon a rock: And the rains descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock." You cannot build a friendship upon shifting sand. Covet character. Be a rock. A rock does not have to remember what it said yesterday to keep from saying the wrong thing today. An unchanging, lasting, natural, dependable goodness,—the same, yesterday, today, and forever,—must be the unbroken foundation for real friendship. That sort of goodness is of God, my young friends, and to have it one must have an appreciative and abiding faith in God. A faith that may be rightly called a friendship with the Eternal God.

Sometimes it takes a lot of digging down deep in one's best self to reach that rock. The rubbish must be cleared away. The soft dirt of jealousies and the loose stones of hard words must be shovelled aside. As one digs one may find low ambitions, lack of ideals, loss of will power, and little ability to keep resolutions, but on down through these we must go. Do you make promises and break them? Dig deeper. Do you say, "Yes I know I ought to attend Sunday school and Church, but so many things happen to keep me from doing so?" Dig deeper. Do you fail in duty, and falter in trusts? Dig deeper. Deep down in your best self are qualities divine. If you go deep enough, seriously enough, sincerely enough,—and with a prayer for God's help,— you will discover your real self, the real "you" that God intended you to be, and believe me, it will be a foundation on which friendships may be built.

Jesus found it when he dug deep down into the best natures of the men he gathered around him in Galilee. Simon so shifting, so changing, became Cephas, a rock, under the craftsmanship of the hand of Jesus. James and John, sons of thunder, became sons of God in their refined goodness and gentleness and steadfastness. Even Mary Magdalene, the many-sided flippant of Magdala, became the first missionary of her risen Lord. When the prodigal son had spent all, he came to himself,—the most important of all his possessions he still had, namely, his own life and personality as badly as it needed repairing. So dig down until you come to your real self for the foundation for friendship.

II. The Corner Stones.

"A man that hath friends must shew himself friendly." So let us say the first stone is "interestedness." In the choice of friends you must have something of common interest. You may be sure that if you are interested in them you will have a common interest, for everyone worthwhile is interested in himself in the finest sense of the term. If I am not interested in you I can never be your friend, and *vice versa.*

You remember the beautiful friendship of Jonathan and David. How interested Jonathan was in the handsome young fellow that had been employed as the court musician to his father! And can not we be assured that Jonathan had gone down to the best there was in himself when he was willing to have this young musician to become the crown prince in his own stead. There was foundation enough in both of their lovely lives to build one of the world's most beautiful friendships upon. And one of the first foundation stones laid was interestedness.

I should say a second foundation would be sincerity. No cracks in character to be covered over with wax. Perfectly frank, honest and sincere. Creating the basis of trust in one another. Where is the storehouse of sincerity? Where can one find a huge stone of it to lay as a foundation stone of life's friendships? In the storehouses of the eternal God, my young friends; the Christian home, and the Christian Church (of whatever denomination). Jonathan and David came from two pious homes, and were taught to worship the true and living God. The disciples found the real meaning of worship, and a real faith in God before Jesus called them friends.

As a matter of emphasis I should like to suggest a third building stone—that of loyalty. There is no friendship without it, and nothing else of much value. A fellow that compromises the name of his friend for expediency's sake is not worthy of the name of friendship. Loyalty, in the dark, as in the light, loyalty. Loyalty: That is the first word in friendship. About the lowest thing in all the land is the betrayal of a friend.

And I should place as the fourth and final cornerstone that of mercy, or forgiveness, or patience or long-suffering. Call it by whatever name you will it will be needed. Somewhere down along the line you will be glad that that cornerstone was laid in the foundation of the friendship. We are all of us imperfect, and a perfect friendship cannot be built without this quality of forgiveness. Such was one of the first lessons taught by Jesus to his disciples. And it was one which they much needed, and one by which they were greatly benefitted. Good sportsmanship, to say nothing of affection, is not in your foundation of

(Continued on page 15.)

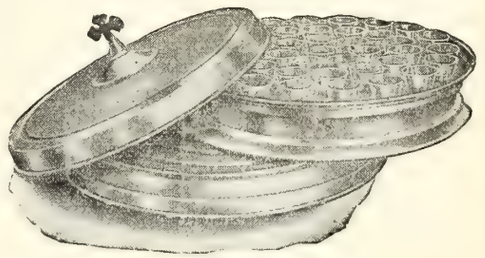
COMMUNION WARE.

Individual Service.

Made in best Silver Plate or Aluminum. Prices low; first-class workmanship and finish.

ALUMINUM.

Aluminum is light in weight, durable, and does not tarnish.

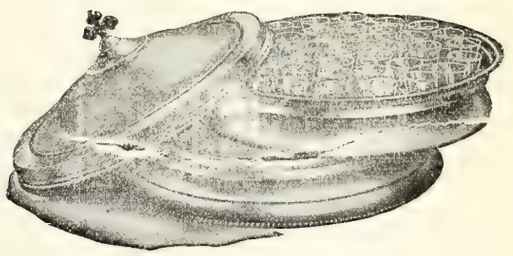


Style No. 50-A.

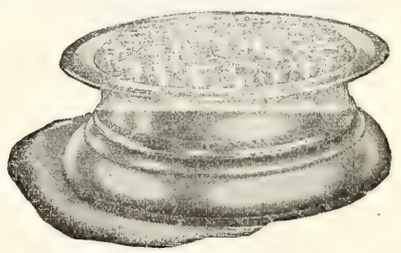
Tray No. 2—Interlocking, with 40 plain glasses	$7.00
Tray No. 6—Interlocking, with 35 plain glasses	6.75
Tray No. 10—Interlocking, with 30 plain glasses	6.50
Base No. 50-A—Fits Trays 2, 6, or 10.....	2.25
Cover No. 50-A—Fits Trays 2, 6, or 10.....	2.25
Bread Plate No. 1—Narrow rim.....	1.60

SILVER-PLATED.

The Silver-plated Ware is of the very highest grade and best finish; heavily plated on nickel base.



Tray No. 85—Interlocking only, with 36 glasses	$22.00
Base No. 1—Silver-plated; fits Silver Tray 85..	11.00
Cover No. 5—Silver-plated; fits Tray No. 85...	16.00



(For Silver Bread Plates, see under No. 90.)

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	$22.00
Base No. 2—Silver-plated; fits Silver Tray 90..	16.00
Cover No. 4—Silver-plated; fits Silver Tray 90.	14.00

Bread Plate No. 3—Narrow Rim.....	$ 9.00
Bread Plate No. 4—Broad Rim.....	9.00
Filler—Silver Lined.....	6.00

THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

A Story for the Children

STOPPERS.

"To me," chuckled Jerry, "there is nothing as thrilling as the bobbing of a cork."

"Yes, after hours of patient waiting," laughed Jimmie.

"There wouldn't be half the thrill in fishing, if you couldn't watch for the bobbing of the cork," agreed Daddy. "And I'll venture to say that of the millions of corks used every year, few people give them a thought, or have the remotest idea where they come from."

"They hang from trees, don't they," queried Jerry.

Jimmie and Daddy laughed.

"Oh, yes," giggled Jimmie, "they hang like apples, all sizes and kinds. A wonderful sight." And he went off into peals of laughter.

"Never mind," said Daddy, observing Jerry's embarrassment. "They really do come from trees, Jerry, but they are not in this shape."

"I don't know much about them," said Jerry. "I do know that they are dandy for fishing and have true 'stopping powers,' but that is the limit of my knowledge. Do tell me about them."

"Gladly," answered Daddy. "In the first place, upwards of fifty per cent of the world's cork is produced in Spain and Portugal. The very finest is grown in various parts of the six provinces."

"Whew," gasped the boys, "plentiful I would say."

"Wait until you learn how long it takes to grow it," smiled Daddy. "As you know, cork is a very elastic tissue consisting of thin-walled and nearly cubical cells. It is really the outer bark of the cork tree or cork-oak tree (as it is called. These trees are very tall, from twenty to sixty feet in height and about three in diameter. The leaves are evergreen.)

"How old do these trees have to be before their bark can be used?" interrupted Jerry, eagerly.

"There is something strange about that," answered Daddy. "The age of maturity varies in different parts of the tree. From eight to nine years is required for the trunk; from ten to eleven years for the first branches, and from eleven to twelve years for the second branches. It yields its best cork when it is about forty years old, but often goes on growing new coverings of bark until at is at least a century old."

"Good night," ejaculated Jimmie. "How do they take the bark from these remarkable trees, and how often?"

"Not until the sap flows freely through the tree—usually from June to the beginning of September—does the 'stripping' take place. And it certainly takes an artist to 'strip' a cork tree. An amateur would ruin a tree.

"First, the trunk and the larger branches are completely stripped of the outer layer of bark. A ring is cut around the trunk at the base and another one just beneath the lower branches; a vertical cut joins the two rings, and the bark is then easily removed. The bark from the first stripping is so coarse and full of holes that it is worth very little on the market but fortunately the tree at once begins to grow a new coat, and in eight or ten years is ready to be stripped again.

"When the cork has been stripped off it is allowed to dry or 'season' for a few weeks. Then it is boiled, to remove the tannic acid and to loosen the rough outer layer so that this may be easily scraped off. The cork is then packed in bales and it is ready for shipment to all parts of the world."

"But how are its 'stopping powers' formed?" asked Jimmie quickly.

"Stoppers are made almost entirely by machinery," answered Daddy. "The layers of bark are first put through a steam bath, so that they may be softened, ready for the scraping and cleaning process. A machine equipped with sharp knives cuts the layers into strips which are sent to a machine that punches out stoppers. The waste pieces are sent to smaller machines for the cutting of smaller stoppers. If they are to be made smaller at one end, they go through another machine. As a final step, they are held against a sandpaper wheel until the surfaces are smooth."

"But what is done with the waste from the smaller ones?" asked Jerry, alive with curiosity.

"Some of this is used in the making of linoleum which consists of cork powder mixed with linseed oil and spread on canvas.

"'Spanish black,' a very fine color for paint, is made from the burning or carbonizing of cork waste. Cork boards, life-saving belts, floats or buoys for fish nets, shoe soles, and numerous things are all made beneficial with cork."

"Well," sighed Jerry, "who would have ever imagined that 'cork' was as useful as all that?"

—*June Douglas in the Presbyterian.*

THE PRICE OF A CHILD.

(Continued from page 9.)

seems to be generally accepted, viz: obedience, love, truthfulness, helpfulness, kindness, reverence, forgiveness, trust, loyalty, unselfishness, courage, self-reliance, leadership and honor. All of these virtues and accomplishments are caught more than they are taught in the loving relationships and examples of parents in the home, and teachers in the school.

I have not said, in so many words, that a child should be taught to believe in and love God, but I assume that you will understand that I think children should be taught to know and love God and to love the kind of life that grows out of such love. The virtues above listed are the outgrowth of religion.

As a Church we are reminded once again of our duty toward the children. As teachers we are brought face to face with the incomparable privilege of helping children and youth into the way of the abundant life, and the larger responsibility rests on the homes of the children.

Bring in the Children.

Let the Church have or not have ample and well arranged buildings, but let it bring in the children.

Let the Church be in a crowded city, elegant suburb, pleasant town, village, or in the country, but let it bring in the children.

Let the Sunday School be or not be furnished with trained teachers, and equipped with charts blackboards, maps, library and all educational appliances, but let it bring in the children.

Let it be criticized as behind the times or praised as up-to-date, but let it bring in the children.

Let it have or not have normal class and graded system, but let it bring in the children.

Let it have its membership of thousands, its membership of hundreds, or only of scores, but let it bring and keep in the children.

Let it have or fail to have the finest music, a competent choir or chorister, but let it not fail to bring the children into its fold.

If it fail in this, the Judge will say, "Inasmuch as ye did it not to one of the least (the youngest and poorest) of these, ye did it not to me."

HOLMAN SUPERIOR TEACHERS' BIBLES

Authorized Version—Self-Pronouncing — The Best Editions of the World's Best Book

For Adults, Teachers, Preachers, Students, and All Who Would Study the Word of God Intelligently

BOLD BLACK TYPE—COMPACT SIZE 4½x6¾ INCHES—WILL FIT THE COAT POCKET

Part page specimen of Holman Boldblack Type Bible

ST. MATTHEW, 5. — *Christ's sermon on the mount.*

13 And leaving Năz'a-rĕth, he came and dwelt in Cā-pēr'na-ŭm, which is upon the sea coast, in the borders of Zăb'u-lon and Nĕph'tha-lim:
14 That it might be fulfilled [n] Isa. 9. 1, 2.

A.D. 31. CHAP. 4.

934 CHAPTER 5.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.

AND seeing the multitudes, [a] he went up into a moun-

THIS NEW HOLMAN TEACHERS' BIBLE, Pronouncing Text, Bold Black Type is a PRONOUNCED SUCCESS. The latest Bible with NEW HELPS that are quite comprehensive and consist of an Illustrated Bible Dictionary, Concordance and additional aids all under ONE ALPHABETICAL INDEX. Also Fine Maps on Coated Paper, and a specially prepared BIBLE READING COURSE, intended to stimulate and maintain interest in the Bible. Imported Bible paper is used to improve opacity and keep down bulk. By this means you get the benefit of full Biblical information without the physical discomfort of handling a heavy volume.

STYLES AND PRICES—BIBLE PAPER EDITION

4612. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges..... $4.00

4630. Same as 4612, with extra leather lined covers..... 4.75

THIN INDIA PAPER EDITION

With Helps as described above. Size 4½x6¾ inches. One inch in thickness

630X. Egyptian Morocco, divinity circuit, leather linings, red under gold edges, silk head bands and silk marker..... 7.00

633X. Algerian Morocco, divinity circuit, leather lining to edge, silk sewed, round corners, red under gold edges, extra quality binding..... 8.00

EXTRA LARGE PRINT TEACHERS' BIBLES

Large 8 Vo. Size—8x5½ inches—1500 Pages, including 400 pages of Bible Study Helps

Part Page Specimen of Print

Extra spacing between words and lines makes this Bible very easy to read.

ST. MATTHEW, 5. — *Christ's sermon on the mount.*

15 [k] The land of Zăb'u-lon, and the land of Nĕph'tha-lim, *by* the way of the sea, beyond Jôr'dăn, Găl'i-lee of the Gĕn'tiles;

A. D. 31.

[k] Is. 9. 1, 2. [l] Is. 42. 7. Luke 2. 32. [m] Mark 1. 14.

2 And he opened his mouth, and taught them, saying,
3 [b] Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

CONTAINING COMPLETE HELPS TO BIBLE STUDY, INCLUDING ALL OF THE FOLLOWING FEATURES

A New Practical Course in Bible Reading, A Treasury of Biblical Information. The most carefully compiled, thorough and attractive form in which valuable Biblical information has ever been prepared. Illustrated Self-Pronouncing Bible Dictionary Containing 150 illustrations, concise definitions and textual references on nearly 50,000 subjects. A Practical Comparative Concordance, with nearly 50,000 references. Four Thousand Questions and Answers on the Old and New Testaments. A valuable Help to all Bible Readers.

STYLES AND PRICES

4712. Divinity Circuit (overlapping covers), French Seal Leather, red under gold edges, silk head bands, and silk marker.. $5.00

812RL. Red Letter Teachers' Bible. The Words of Christ in the New Testament, Old Testament Passages alluded to by Christ, various prophecies relating to Christ in the Old Testament, etc., all PRINTED IN RED. Binding same as described above on 4712 and same large Self-Pronouncing type..... 6.00

733X. Holman India Paper, Genuine Morocco, leather lined, silk sewed, divinity circuit, round corners carmine under gold edges, silk head bands and silk marker, same type and helps as above..... 10.65

All styles sent Postpaid at above prices—Thumb Index 50 cents extra

Christian Orphanage

CHAS. D. JOHNSTON, *Superintendent.*

Dear Friends:

The Thanksgiving season is a mighty good time to take an inventory of the many blessings God has granted to us during the year. It is the time of year when all the crops have been gathered and stored for the winter. It is the time when we can look back over the year and see how well the Lord has blessed us and how gracious he has been to us. After we count all of His blessings that He has bestowed on us one by one are we going to be so selfish as not to count the deeds that we have done in His name and for His unfortunates? He said, "Inasmuch as ye have done it unto one of these . . . ye have done it unto me."

There are nearly one hundred children in your Christian Orphanage, fine little fellows—but unfortunate. They are His and are as precious in His sight as any other child. He said if you minister to them it is the same as ministering to Him.

We are making a big effort to raise ten thousand dollars during the Thanksgiving period for the support of these little children. When you consider how much the Lord has done for you during the year, won't you show your appreciation by making a liberal Thank Offering through your church and Sunday school or mailing it direct to us. Then won't you speak a good word to your friends in behalf of the Thanksgiving offering in your church and Sunday school and help swell it to large proportions this year because we need it. October was one of our months of discouragement.

Our church people sent to us during the month of October the sum of $502.15 to care for nearly one hundred children. I have often heard it said that behind the darkest cloud the sun shines bright. Let us hope that your Thanksgiving offering will be large this year and make our happy burden a little lighter.

Thanksgiving envelopes have been mailed to each superintendent of the Sunday schools for distribution.

CHAS. D. JOHNSTON, *Supt.*

REPORT FOR NOVEMBER 1, 1934.

Brought Forward		$10,580.55
Sunday School and Monthly Offerings.		
North Carolina and Virginia Conference:		
Union, N. C.	$ 2.00	
Shallow Ford	6.28	
Ingram	6.00	
		14.28
Eastern North Carolina Conference:		
Bethel (Wake)	4.45	
Liberty Vance	5.51	
		9.96
Eastern Virginia Conference:		
Barretts	.87	
Holland	5.05	
Holy Neck	6.04	
First Richmond	5.27	
Berea Norfolk	4.84	
First Portsmouth	8.25	
		30.32
Valley Va. Central Conference:		
Antioch	3.00	
Newport	1.30	
Winchester	4.89	
		9.19
Georgia and Alabama Conference:		
Vanceville		1.00
Special Offerings.		
Mrs. Dalton, support of children	12.50	
Haw River Church, special collection for singing class	10.00	
E. Ala. Con.-Christian Association, special collection for Orphanage	20.20	
Chas. D. Johnston, cash item	2.25	
Cash Item	.80	
M. B. Smith, Jr., gdn. for Whitten children	50.00	
Thanksgiving Offerings.		
Mrs. I. W. Johnson, Suffolk, Va.		5.00
Total for the week		165.50
Grand total		$10,746.05

THE SUN'S PULPIT.

(Continued from page 13.)

the building of friendship if you do not know how to forgive the faults of a friend. That is the real test of being friendly.

III. The Super-Structure.

Having reached the bed-rock of goodness of character; and laid the foundation stones of Interestedness, Sincerity, Loyalty and Mercy; the building will be easily erected with comradeship, kindness, unselfishness and appreciation. My young friends, I have not told you anything new. Nothing newer than the sign at the railroad chossing. But its value is not to be judged by its novelty. "The rains descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock." To have friends in the days of need, and friends in the days of plenty, yea, to have the joy of friends is a blessing worth working for all the days of our lives. In building friendship we shall need faith, hope, love; these three; but the greatest of these is love. "The only way to have a friend is to be one."

ELON COLLEGE

AN ACCREDITED COLLEGE

of the

CONGREGATIONAL CHRISTIAN CHURCHES OF THE SOUTHEAST

South Entrance to the Campus

ELON COLLEGE, founded by the Christian Church in 1889, has fully justified the faith and hope of its founders during its 42 years of operation. Its graduates from the four-year course leading to a bachelor's degree, number 980, now living, 122 of whom are in the Christian Ministry and full-time Christian service. The majority of these are members of our own denomination. In addition, 449 are in educational work and are an active influence in the lay leadership of the Christian Church.

THE CHRISTIAN EDUCATION BUILDING, and the definite religious atmosphere of the College, provide the very best facilities available for training for religious leadership, and offer the Church its finest opportunity to train the young people of the denomination to assume active leadership both in the ministry and laity of the local churches.

Address—

C. M. CANNON, *Registrar*

Elon College, - - - - North Carolina

Home Atmosphere—Reasonable Rates—Clean Athletics—Christian Spirit

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational Christian Church.

BOARD OF EDITORS.

J. O. ATKINSON, D. D.....Editor
E. C GILLETTE, D D.....Associate
I. W. JOHNSON, D. D....Contributing
ELISHA A. KING, D. D...Contributing
J T. KERNODLE....Managing Editor

DEPARTMENTAL EDITORS.

H. S. HARDCASTLE...Sunday School
J. G. TRUITT, D. D.....Sermon
F. C. LESTER.....Young People
H. E. ROUNTREE.....Altar

SUBSCRIPTION RATES

One Year $2.00
Six Months 1.00

Trial Subscriptions: Five or more new subscriptions sent in at one time by pastor or president of any church organization, three months for 40c each.

Published Every Thursday at Richmond, Virginia, by the Central Publishing Company, Inc.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Change of Address: Be sure to give both old and new address when asking that your address be changed.

All news matter and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsyth Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

Receipts: The change of label is your receipt for money paid. The label shows date of expiration, and change on label will appear the first or second issue of the month following renewal, provided it was received before the 25th. No other receipt will be sent unless requested. Please notify the Richmond Office if label is not changed as above.

OBITUARIES

HAYES.

Alfred Hayes, son of James R. and Caroline Neal Hayes was born in Person County, North Carolina, June 8, 1872, died October 15, 1934. Aged sixty-two years, four months and seven days. On December 21, 1892, he married Miss Lula Haskins, who died December 8, 1902, leaving two sons, John Haskins Hayes and Frank A. Hayes. On July 15, 1912, he married Miss Anna Apt of Virgilina, Virginia.

When about fifteen years of age, he united with Olive Branch Baptist Church. In 1888 he located at Virgilina and at his death was from his residence here, the oldest citizen. After settling here he transferred his membership to Union Christian Church where he served as a deacon and superintendent of the Sunday school for more than thirty years, and for the past several years was Chairman of our Business Board. No member of Union Church for the past thirty years has given more in faithful, unselfish service to church and community than he. He could be found always on the side of right. For twenty years he served as mayor of Virgilina. The law to him was the sacred bulwarks of society. This was evidenced in his judicial decisions. Yet Justice was tempered by him with mercy. His ideals of morality and citizenship were high. His last public service for his town and community was in the interest of respect for and obedience to the laws protecting the sacred observance of the Sabbath.

In his home life he was kind, generous and devoted to his loved ones. As a neighbor he had no superior. No citizen was more universally loved than he.

Brother Hayes is survived by his wife, two sons and three grandsons. Also one brother, Walter Hayes, and three sisters, Miss Minnie Hayes, Mrs. Lucy Gentry and Mrs. Carrie Carter.

The funeral was conducted from his church on the afternoon of October 16th by the writer, assisted by Rev. E. R. Harris of the Baptist church and the burial was in the town cemetery. The large church was filled with sorrowing loved ones and friends and the largest procession of cars from the church to the cemetery ever before seen in this community. As we turned away from the grave banked with rare and beautiful flowers it was with the conviction that all the tributes to his life and service for church and community were but a faint expression of that which was felt in the hearts of the people of the community.

C. E. NEWMAN.

REST.

The Bible says that there is no rest to the wicked. Nor is there rest to the man who steers his own life. Rest is for him who surrenders his life to God in Christ.

—Richard Holmes.

Wedding or Gift Bible

FOR THE HOME

Holman Self-Pronouncing Home Study Edition

A BEAUTIFUL PRESENTATION PAGE Marriage Certificate and Family Record makes this special edition **a most desirable Bible for a wedding gift.**

Full Bound size, 8½ x 6 inches, nearly 1800 pages. Authorized Version with Marginal References.

Large Print—Easy to Read

The Helps are the latest and most practical published — prepared by the most reliable and well-known authorities, and consist of a TEACHERS' NEW READY REFERENCE HAND BOOK, which gives the salient and essential information needed in Bible study.

Illustrated Self-Pronouncing Bible Dictionary—Containing 150 illustrations.

Oriental Light on the Bible (Containing over 100 illustrations). A new kind of illuminating Bible help.

Treasury of Biblical Information.

A New Series of Maps. A selection of the most used, with Special Maps, the results of the most recent explorations.

A New Practical Comparative Concordance, with nearly 50,000 references.

Four Thousand Questions and Answers on the Bible.

ABSOLUTELY DURABLE BINDINGS that **will not break in the back.**

Specimen of the Print. Full size of the page is 5½ x 8 inches.

Specimen of Type.

17 ¶ [m] From that time Jē'sus began to preach, and to say, [n] Repent: for the kingdom of heaven is at

A BEAUTIFUL PRESENTATION PAGE Marriage Certificate and Family Record makes this special edition **a most desirable Bible for a wedding gift.**

No. 4914. French Morocco, flexible limp, gold titles, round corners, red under gold edges, silk head bands and silk marker..... **$5.50**

Postage Paid

PIEDMONT COLLEGE

Located in

"The Blue Ridge Highlands"

An accredited college with an enviable reputation for superior classroom instruction, and wholesome student life.

Standard courses leading to the A. B. and B. S. degrees. Careful, scholarly instructors.

A refined Christian atmosphere. All of the cultural elements essential to a liberal education.

A minimum of expense. Tuition and board for the entire academic year only $273.50.

For information, write

GEORGE C. BELLINGRATH, *Dean,*
PIEDMONT COLLEGE,
DEMOREST, GEORGIA.

Southern Seminary Foundation

(*Successor to Atlanta Theological Seminary.*)

AFFILIATED WITH

Vanderbilt University

The Foundation and the other Foundations that are affiliated with Vanderbilt University School of Religion comprise the only Interdenominational Theological School in the South. Through this affiliation the students enjoy the rights and privileges of Vanderbilt University.

DEGREES.

Candidates for degrees are required to have completed their college courses.

The degree of Bachelor of Divinity is offered to qualified students who complete the required courses.

Vanderbilt University also offers the degrees of Master of Arts and Doctor of Philosophy, in accordance with the regulations established in its several departments.

MORE THAN A SCHOOL OF THEOLOGY.

Because of our affiliation with Vanderbilt, our relations with other nearby colleges where our students can take courses without tuition, and the cooperation of the American Red Cross and other social agencies in the city, we prepare students for many types of Christian service.

For information write

WILLIAM JAMES CAMPBELL, *President,*
330 BUTTRICK HALL, VANDERBILT UNIVERSITY,
NASHVILLE, TENN.

THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

IN ESSENTIALS, UNITY. IN NON-ESSENTIALS, LIBERTY. IN ALL THINGS, CHARITY.

VOLUME LXXXVI. RICHMOND, VA., THURSDAY, NOVEMBER 8, 1934. NUMBER 45.

THE SUN'S OBSERVATORY

Maroon and Gold

Farm Income High.—

Not since 1930 has the farm income reached a level as high as that reached in September, and this was in spite of the falling off in farm prices during the month that curbed the usual seasonal rise. The figures for October are not yet available, but it is expected that they will remain close to the $662,000,000 income recorded in September.

Raisins and Raisin Seeds.—

This country produces annually 200,000 tons of raisins, and in the seeding of these 200,000 tons of raisins there are accumulated 2,000 tons of raisin seeds. From these seeds is extracted a valuable oil which for obvious reasons is known as "raisin seed oil." The use for this oil, though, one would hardly guess, for after being extracted, it goes back where it came from—onto the raisin in the form of a fine spray which keeps the seeded raising from sticking together or to their paper coverings. It is also used, though not so extensively, as a vegetable oil for salad dressings, and as a lubricant. The seed pulp is compressed and used as a stock feed and for fertilizer, and in some instances for fuel. The grape sugar obtained by washing the seed before they are crushed is converted into alcohol, and after being distilled is used in making sweet wines.

An Innovation in Auto Insurance.—

Depression has forced many innovations in France. One of these has been the practical elimination of the automobile license tax and an increase in the tax on gas, thus emphasizing the "man-who-rides-pays" theory. The result of this change in tax was to bring out many cars that had been laid up for "necessary" driving. One insurance company took its cue from the government and is now offering liability insurance on a mileage basis. For example the policy-holder subscribes for a minimum of 3,000 miles, this is paid for, and after being used up, he may extend the policy for additional thousand-mile limits as they are needed. It is estimated that at the rates being quoted, it is of advantage to drivers using their cars less than 8,000 miles a year, to buy protection on the mileage basis. Incidentally France has an automobile registration of 1¾ millions compared with our 23 millions.

"Illegal" Liquor.—

From *Business Week* comes the following: "Recent raids by 'revenoors' in New England offer further evidence that illicit distilling remains a big business, despite repeal. One undercover still just stoppered in Massachusetts was turning out $300,000 worth of alcohol a month. Some time earlier another was discovered in the same state, producing at the rate of $270,000 worth a month. 'Hot' alcohol usually is cut, so that when sold it displaces on the market about twice its volume of legal alcohol. Legal distillers declare that half the total alcohol produced is illicit, that the illegal product can undersell the legal by as much as $5.00 a gallon." This is not news, but it is an interesting statement in the light of the claim that repeal would do away with the bootlegger. For notwithstanding the fact that the government is making larger appropriations to regulate than it did to prohibit, the illicit liquor business goes merrily on.

Martin Luther's Translation.—

Universal Bible Sunday commemorates this year the four hundredth anniversary of the publication of Martin Luther's translation of the Bible. Among his noteworthy achievements, this translation was certainly not his smallest contribution to Protestantism. It is still largely used by German-speaking peoples of all faiths throughout the world, and it is likely to be continued to be used as the world's most popular translation. In commenting on this translation, which was completed, after more than a dozen years of labor, in 1534, Dr. Abdel Wentz, professor of Church History in the Lutheran Seminary at Getysburg, Pa., says: "It is scarcely possible to over-estimate its significance. . . . It is valuable on two counts; its own intrinsic worth, and its pioneer character. It became and has remained one of the great classics of German literature. . . . Its clear, vivid, picturesque style captivated readers and hearers everywhere. . . . Simple without ceasing to be elegant, plain without ceasing to be eloquent, and incisive without approaching the bizarre, Luther's Bible clearly marked a new era both in literature and religion." Goethe, the German poet, regarded as one of the marvels of all literature that Luther should so completely master the great variety of style among Bible writers that he could "cast into one mold the poetical, the historical, the hortatory and the didactic note."

Lutherans Favor Merger.—

Replies to a questionnaire sent out by Joseph M. Lotsch to every clergyman of the seventeen branches of Lutheranism in the United States and Canada, show that of those who responded, 89 per cent favor a merger of all these branches into one Lutheran Church. Mr. Lotsch's figures reveal that 98 per cent of the United Lutheran ministers who replied favored the merger. Of the ministers of the Lutheran Synod of Missouri, the second largest of the branches, 95 per cent approved consolidation. Those of the American Lutheran Church were 82 per cent for union; the Augustana ministers voted the same way by 77 per cent; the Norwegian Synod were 72 per cent for it, and 55 per cent of the smaller bodies combined. If these seventeen branches of Lutheranism should unite, it would make a Lutheran Church of 4,381,094 members, with 15,469 churches. The Lutheran Church is now the third largest Protestant communion in the country, following closely upon the Methodists and Baptists, who are also divided into several branches. Mr. Lotsch, who gathered this information, is a director of Hartwick Theological Seminary, a trustee of Hartwick College, and president of the Lutheran Boys' Work Foundation. The results of his survey were sent to the Lutheran convention.—*Methodist Protestant-Recorder.*

Democrats Add to Majorities.—

The Democratic landslide of last Tuesday was even greater than that which swept Franklin D. Roosevelt into the White House two years ago, giving them the largest Senate membership of any party in history. The lineup in the Senate as shown by incomplete returns is as follows: Democrats, 70; Republicans, 24; Progressives, 1; Farmer-Labor, 1. This gives the Democrats a majority of 44, a plurality of 46, and 6 over two-thirds of the entire membership. Among the Republicans defeated were Senators Fess of Ohio, Reed of Pennsylvania, and Robinson of Indiana. In the House of Representatives, a majority is assured. Of the 435 seats in the new house, returns showed: Democrats elected, 221, present congress 309; Republicans elected, 62, present congress, 114; Farmer-Laborites elected, 1, present congress, 1; Progressives elected, 3, present congress, none. Seats still in doubt on Wednesday, 148. The California election returns gave Merriam, Republican nominee, a plurality over Upton Sinclair of approximately 150,000. In conceding the election, Sinclair is said to have told his opponent: "We congratulate you on your brief victory and we are preparing for the next campaign." Among Republicans defeated was Louis T. McFadden of Pennsylvania, who has been called "the bad boy of the Republican party," due to his three efforts to impeach former President Hoover. He had been in Congress for twenty years. The Richmond *News Leader,* which may be considered conservative Democrat, calls attention to the fact that this "congress was elected in an atmosphere of lavish public expenditure: "It will take all the courage, all the patience and all the tact" that Mr. Roosevelt has to keep public expenditures from running wild, and it reminds us that, "Many of those who have denounced our great president as a radical will perhaps be looking to him six months hence to save them from a wild congress. It is no longer a question of the Old Deal against the New. It is a question of the New Deal against the Next. . . . He has received the nation's approval: he needs the nation's prayers."

NOTES-PERSONALS

News from the Churches.

Dr. C. H. Rowland, Pastor, First Christian Church, Greensboro, has returned to his home very much improved in health after an absence of some weeks health-seeking at a sanitarium. This, indeed, will be cheering information to his unnumbered friends.

Rev. W. C. Hook, who was formerly a member of Eastern Virginia Conference, and now is pastor of Ingram Memorial Congregational Church of Washington, was in Richmond for a short time on Wednesday of this week. He was accompanied by Dr. Walter Spooner, Superintendent of the Middle Atlantic Conference, and both were visitors at The Sun office while in Richmond. Ingram Memorial Church is located at the corner of Massachusetts Avenue and Tenth Street, N. E., and members of our united constituency will receive a hearty welcome there whenever in Washington.

We congratulate Lanett Christian Church, Rev. G. D. Hunt, Pastor, Lanett, Ala., on bringing to the public an official Church Directory, 1934-'35. "The Directory" is in the form of a 16-page booklet, in addition to the four cover pages, done in green board, carrying a striking cut of our Lanett Church. The directory not only carries a list of the present membership of the church but a history of the church from its organization by the late, lamented, Rev. H. W. Elder in 1896, with a historical sketch also of all the pastors since its organization, including the present, with a fine cut of the present pastor, Brother Hunt. The directory also carries cuts of the choir leader, treasurer, the president of the Woman's Missionary Society. It reveals in a very striking manner the history and spirit of this good church with its strong and growing membership.

Elon College community lost one of its most esteemed and exemplary citizens, when neighbor C. A. Hughes quietly and peacefully fell on sleep and passed from us Thursday, November first. As citizen, neighbor, merchant, and postmaster for eight or more years, he served his town, county and generation well. Quiet, courteous, Christian in conduct and attitude, "Ches." made a name for himself that our memory will not let slip from us, for we shall think of him as our Lord said of Nathaniel: "Behold an Israelite in deed in whom there is no guile." He was a member of Shallow Ford Church, and his pastor, Rev. T. J. Green, with the assistance of J. O. Atkinson, conducted the funeral from the home, the interment being in the church cemetery, Saturday, A. M., November 3rd. A very large concourse attended and the flowers were fragrant and bountiful. He leaves to his wife and fine family of boys the rich legacy of an untarnished Christian name and life.

Here are some Sunday School classes worth reading about. Both of them are in Bethlehem Church, Nansemond County, Va., where the annual session of the Eastern Virginia Conference met the past week. Comes first, the Ladies Star Sunday School Class of Bethlehem. This is a class of married and elderly women—65 on roll and has an average attendance of about 50 per Sunday. One member of the class is past 90 and still going good as a lover of her Sunday School. Mrs. U. T. Savage is the teacher of this class, which not only meets on Sunday at the Sunday School period but does things in the church and in the community for the cause of righteousness and world betterment. In the same school is the Men's Bible Class numbering about 70, with an average attendance of about 50. This class also has one member past 90 who is as loyal and true as ever. Brother H. T. Taylor is and has been teacher for 33 years last June and is now going strong in the 34th year of his good and gratuitous service. One could wish that other Sunday Schools could have such classes.

MR. ELDREDGE AT ELON COLLEGE.

It is the custom of Elon College to invite an outstanding Christian leader to her campus for the purpose of addressing the students, faculty, and the church on high religious themes. Since the writer has been at Elon College, we have had Rev. H. S. Hardcastle and Dr. S. D. Gordon as speakers. This year the invitation was extended to Mr. Hermon Eldredge, assistant editor of the *Advance*, a member of the International Sunday Schools Lessons Committee, and young people's worker for the United Church to spend a week with us and speak to us.

Mr. Eldredge came and brought us ten inspirational and very helpful messages. He always delights his audience, holds before them high ideals, and inspires them to reach the same. I wish to express for all concerned our great appreciation of Mr. Eldredge's stay with us. He does not need to be commended to our people. He has already done this by the most efficient service through the years. But I do wish to assure all of the college's high appreciation of his helpful service.

L. E. Smith.

NOTICE.

The Educational Committee of the North Carolina and Virginia Christian Conference meets at Elon College, 3:00 P. M., Monday, November 12th, in the office of the editor of The Christian Sun. Licentiates and others having business with the committee should take note and be present for the meeting, as it will be the final meeting of the committee before annual Conference convenes on the 13th.

J. O. Atkinson, *Chairman.*

NOTICE.

The Home Mission Board of the North Carolina and Virginia Conference is called to meet at Elon College on Monday, November 12th, at 2:00 P. M. Any petitions for aid from the Home Mission Fund of the Conference or of the Christian Missionary Association should be in the hands of the chairman of the committee on or before the day of the meeting. In addition to the chairman, the members of the committee are C. E. Newman, J. O. Atkinson, H. E. Simpson, Stanley C. Harrell, C. H. Rowland.

G. C. Crutchfield, *Chmn.*

NOTICE.

N. C. and Va. Conference Youth Fellowship

We want each Organized Young People's Sunday Schools Class, each Organized Young Peoples Missionary Society, and each Organized Christian Endeavor Society to send at least one delegate, more if possible, to the Berea Christian Church, Tuesday night, November 13th, 7:30 P. M. This is the first night of our Annual Conference and Youth Fellowship Night. We have planned an interesting program and feel that your time there will be spent quite profitably. Do not disappoint us. Be there! Bring others! Let's have a large attendance. Let's get into the spirit of Christian Fellowship Tuesday night, November 13th, at Berea Christian Church.

J. Everette Neese, *Pres.*

A HUNDRED YEARS OF SERVICE.

The records of Apples Chapel Christian Church date back to December 6, 1834, making the church 100 years old. During the hundred years of its organization, the records show a total membership of 1,650, an average of 16½ per year. Fourteen pastors have served the church with a total of 26 deacons, seven treasurers, and six secretaries and 15 trustees.

Following is the list of the pastors and deacons: Alfred Isley, W. T. Walker, William S. Long, A. G. Anderson, James L. Foster, A. Frank Isley, J. W. Pinnix, J. W. Holt, L. I. Cox, J. F. Apple, C. E. Gerringer, T. J. Green, R. A. Whitten, H. E. Crutchfield and deacons George Christman, John Paylor, Bingham Apple, George Loman, Ludwick Clapp, Jacob Huffines. Lewis I. Apple, Robert Maynard, Henry Apple, Asa Clapp, R. C. Scott, Zachariah Chrismon, Jr., Patterson H. Apple, William Brown, Lewis C. Apple, A. Joseph Brown, Milton V. Brown, David Apple, Alfred Apple, Jr., J. M. McIntyre, D. E. Michael, J. A. Cook, R. E. Apple, W. F. Andrew, John A. G. Shepherd, R. C. Apple. The last six named are members of the present board.

On July 22, 1934, a special service was held for the purpose of dedicating the present structure, the third in the history of the church. Those present and taking part in the services were Drs. J. O. Atkinson and L. E. Smith, Revs. J. L. Foster, T. J. Green, J. F. Apple and F. Ervin Hyde.

Dr. L. E. Smith preached the dedicatory sermon. The text from Matt. 16:18: "Thou art Peter and upon this rock I will build my church and the gates of hell shall not prevail against it." After which the dedicatory formula was delivered by Dr. J. O. Atkinson. A large audience attended and a happy day was spent. The week following was given over to our revival services. At the close of the services, 12 members were received making a total enrollment of 320.

On July 27, 1934 at a called meeting of the church, Rev. H. E. Crutchfield was elected to serve the church for the coming year.

The church has made progress both spiritually and materially and the past year has been one of her very best.

Mrs. R. E. Apple, *Sec.*

FAITH.

Oh, it isn't how good you can be with the good;
Nor how bad you dare be with the bad;
But, can you be true all alone or with few?
Are you living by faith or by fad?

Can you stand true and strong, when the crowd says, "You're wrong"?
Stand alone till you see you're not right?
Then "right-about-face," without shame or disgrace,
Self-contained as you walk in faith's light?

There's a faith that invents and a faith that consents,—
One that leads, one that follows behind;
One that sights the unknown and dares seek it alone;
One that takes what another may find.

Is it faith when the many are managed by one,
Though he herd them prosperity's way?
May not each keep his soul, yet take thought for the whole,
As together they seek the new day?

—*A. C. Townsend.*

NORTH CAROLINA AND VIRGINIA CONFERENCE.

Program of the One Hundred and Ninth Annual Session of the North Carolina and Virginia Christian Conference, Berea Christian Church, Alamance County, N. C., November 13, 14, 15, 1934.

FIRST DAY—NOVEMBER 13th.

Morning Session

10:30 Conference called to order, by Dr. C. H. Rowland, President.
Devotional service, Rev. G. C. Crutchfield, Pastor of Conference Church.
11:00 Roll call of ministers and churches.
11:10 Report of Program Committee.
Report of Executive Committee.
Report of Treasurer, Dr. W. Waldo Boone.
Appointment of Special Committees.
Reception of visitors.
11:30 Report of Committee of Superannuation, Mr. C. D. Johnston, Chairman.
General discussion and vote on report.
12:00 Annual Conference Address Rev. W. T. Scott, Vice President.
12:30 Adjourn for lunch.

Afternoon Session.

1:45 Conference called to order.
Devotional service, Dr. P. H. Fleming.
2:00 Report of Committee on Religious Literature, Rev. J. Everette Neese, Acting Chairman.
Address, Rev. J. L. Foster.
Address, "Enlarging the Orbit of **The Christian Sun**," Mr. John T. Kernodle.
General discussion and vote on report.
2:45 Report of Committee on Stewardship, Mrs. C. H. Rowland, Chairman.
Address, Dr. James H. Lightbourne.
General discussion and vote on report.
3:20 Address, "Serving Through the Orphanage," Mr. Charles D. Johnston, Superintendent.
4:00 Report of Entertainment Committee.
Adjournment.

Evening Session.

7:30 Youth Fellowship Program, Rev. J. Everette Neese, presiding.
Hymn and Prayer.
Business Session and Recognition of Visitors.
Address, "Youth Building a New World." (Speaker to be supplied.)
Closing Hymn and Benediction.

SECOND DAY—NOVEMBER 14th.

Morning Session

9:30 Conference Called to Order.
Devotional service, Rev. J. S. Carden.
9:45 Reading of minutes and enrollment of delegates.
10:00 Report of Nominating Committee.
Report of Committee on Apportionments.
General discussion of the new distribution of funds as adopted by the Southern Convention.
10:30 Report of Home Mission Board, Rev. G. C. Crutchfield, Chairman.
Address, "The Need of an Awakening Vision," Dr. L. E. Smith.
Solicitation of Christian Missionary Association memberships.
General discussion and vote on report.
11:20 Report of Committee on Foreign Missions, Rev. C. E. Newman, Chairman.
Report of Woman's Missionary Conference, Mrs. W. P. Lawrence, Secretary.
Address, "Our Missionary Program," Dr. J. O. Atkinson.
Address, Dr. C. E. Fry, returned missionary from Japan.
General discussion and vote on report.
12:30 Adjourn for lunch.

Afternoon Session.

1:45 Conference called to order.
Devotional service, Rev. B. H. Watkins.
2:00 Report of Committee on Education, Dr. J. O. Atkinson, Chairman.
Address, "The Church Related School," Dr. J. O. Atkinson.
Address, "Financing the College," Dr. L. E. Smith.
General discussion and vote on report.
3:00 Report of Committee on Sunday Schools and Christian Endeavor, Mr. W. B. Truitt, Chmn.
Address on Sunday Schools, Mr. W. B. Truitt.
Address on Christian Endeavor, Rev. F. Ervin Hyde.
General discussion and vote on report.
4:00 Report of Entertainment Committee.
Adjournment.

Evening Session.

7:30 Worship service conducted by Rev. H. E. Crutchfield.
Sermon by Dr. E. C. Fry.

THIRD DAY—NOVEMBER 15th.

Morning Session

9:30 Conference called to order.
Devotional service, Rev. D. M. Spence.
9:45 Reading of minutes and of letters from pastors and churches.
10:15 Miscellaneous business.
10:30 Report of Committee on Moral Reform, Rev. J. F. Apple, Chairman.
Address, "Some Complexities of Our Present Social Order," Mr. W. B. Terrell.
General discussion and vote on report.
11:30 Report of Committee on Resolutions.
Report of Committee on Memoirs.
Report of Collectors.
Report of Auditing Committee.
Report of all other special committees.
Miscellaneous business.
12:00 Closing Service, Rev. C. E. Newman.
Final adjournment.

EASTERN NORTH CAROLINA CONFERENCE.

Program of the Eastern North Carolina Conference to be held at Piney Plains Christian Church, Raleigh, N. C., November 20, 21, 1934.

FIRST DAY—NOVEMBER 20th.

Morning Session.

10:00 Called to order by the President.
Song Service, George M. McCullers
Devotional Service, Rev. B. J. Howard.
10:30 Enrollment of ministers and delegates.
Welcome Address Rev. J. Lee Johnson.
Response, Rev. S. E. Madren.
Reception of visitors.
Report of Executive Committee.
Appointment of Special Committees.
11:00 Address by Rev. Stanley C. Harrell, D. D., President.
Southern Convention of Congregational and Christian Churches.
11:30 Sermon by Rev. C. Rexford Raymond, D. D., Pastor, Southern Pines Congregational Church.
Communion, Conducted by Rev. J. Lee Johnson.
Adjournment for lunch.

Afternoon Session.

1:30 Devotional Service, Rev. J. A. Denton.
"Our Orphanage," Chas. D. Johnston, Supt.
Ministerial Reports and Church Letters.
Report of Treasurer, W. J. Ballentine.
2:00 Report of Committee on Stewardship, Rev. J. Lee Johnson.
Discussion and vote on Report.
Report of Committee on Religious Literature, Miss Lilly Fowler.
Discussion and vote on Report.
2:30 Report of Committee on Evangelism, Rev. M. T. Sorrell.
Discussion and vote on Report.
Report of Committee on Social Service, J. A. Kimball.
Discussion and vote on Report.
3:00 Report of Committee on Apportionments, W. J. Ballentine.
Discussion and vote on Report.
Report of Committee on Finance, K. B. Johnson.
Business Session.
3:30 Report of Committee on Entertainment.
Adjournment.

Evening Session.

7:30 Called to order by the President.
Song service, George M. McCullers.
Devotional Service, Rev. H. C. Hillyard.
8:00 Report of Committee on Sunday Schools and Christian Endeavor, Rev. S. E. Madren.
Young People's program on Youth Fellowship, Rev. J. E. Neese, President.

SECOND DAY—NOVEMBER 21st.

Morning Session.

9:30 Called to order by the President.
Song Service, George M. McCullers.
Devotional Service, Rev. J. E. Franks.
Reading of Minutes of previous day.
10:00 Report of Committee on Home Missions, Rev. M. T. Sorrell.
Discussion and vote on Report.
Report of Committee on Foreign Missions, Rev. S. E. Madren.
Report on Woman's Missionary Work, Miss Margaret Alston.
Address: "Our Mission Work," Dr. J. O. Atkinson, D. D., Mission secretary, Southern Convention.
Vote on Foreign Missions report.
11:00 Report of Committee on Education, Rev. J. Lee Johnson.
Discussion.
Address: "Our College and Its Needs," Dr. L. E. Smith, President of Elon College.
Adjournment for lunch.
Vote on Report.

Afternoon Session.

1:00 Devotional Service, Rev. E. M. Carter.
Report of Committee on Nominations.
Elections of Officers of Conference.
Selection of place for next session.
1:30 Report of Committee on Music, George M. McCullers.
Discussion and vote on Report.
2:00 Report of Special Committees.
Report of Treasurer on Collections.
Announcement of Standing Committees.
Unfinished Business.
Adjournment.

Lest the great glory from on high
Should make our senses swim,
Our Blessed Lord hath spread the sky
Between ourselves and Him.

Oh, shall we not the power of sin
And vanity withstand,
When thus our Father holds us in
The hollow of his hand?

—*Alice Cary.*

I have noticed that most people who "rob Peter to pay Paul" soon forget all about Paul.—*Milton Lee.*

E-D-I-T-O-R-I-A-L

EDITOR
J. O. ATKINSON, Elon College, N. C.
ASSOCIATE EDITOR
E. C. Gillette
117 W. Forsyth Street, Jacksonville, Fla.
CONTRIBUTING EDITORS
I. W. Johnson Elisha A. King

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE EASTERN VIRGINIA CONFERENCE.

This body is made up of great preachers, strong churches, able laymen, capable women and progressive youth. Its 114 years of service have given standing and dignity to the body, and it years its age with grace and vigor. However, this strong, capable body seems to have loaded itself up with churches of big debts and clamoring creditors. On this account, with all of its membership of more than 9,000 (there were 10,535 in 1932), and with all of its money paid into the treasury this year of more than $5,000.00, it has not planted a church in several years and depends for such growth as it has upon churches already established. On this account, there is decrease instead of increase in membership, since a Conference grows by adding churches, just as a local church grows by adding individuals. There are well established churches that will gain in a year and then there are others that lose, so that a Conference usually about balances up its membership and holds its own during any year in which no church or congregation is added. It would seem an easy task, indeed, for this vast membership, with its great prestige and power, to add one or more congregations and churches each year, and here is predicting that it will not be long till the intelligence and the consecration of this great body of people will lay to heart this fact and move out for enlargement, not for the sake of enlargement, but for the sake of making an increasing contribution to kingdom building.

There were three outstanding and unusual events of the Conference this year. One was the presence and the address of Mr. Hermon Eldredge of Dayton, Ohio, who, after Dr. L. E. Smith, had spoken on the contribution and needs of Elon, moved the Conference with the dynamic of his personality and the presentation of a gripping message on the atmosphere and background of a Christian college.

Then as a special feature, Dr. W. R. Kedzie of Chicago, Secretary of the Board for Higher Education and Congregational-Christian Churches, gave a most incisive and comprehensive analysis of education in a Christian environment and the need at the present of such institutions. Dr. Kedzie quoted more than one authority to the effect that America was bordering on, if not already in, the grip of paganism. Unless the Christian college can release the springs of Christian life, the way seems dark, indeed, for our civilization. In closing his masterful address, this man, who is acquainted with educational institutions throughout America, as few men are, said that in all of his travels and acquaintances in the United States he had not found a college whose ideals seemed to him more thoroughly Christian than those of Elon and whose atmosphere was more favorable and wholesome for producing Christian character and releasing the springs of life from the fountain of life. It was truly a great address, worthy of the great man who delivered it and the great body who heard it.

The third event of special note was an address by one of our own returned missionaries from Japan, Dr. E. C. Fry, who, as Dr. Staley once said, was not only a missionary but a statesman and had a statesman's grasp on national and world situations. The Conference was worthwhile in bringing to the great audience who gathered there these three men of distinction in their several fields of service.

Dr. N. G. Newman, president of the Conference, delivered the annual address, as he has for several years, with such fervor and vigor of mind and spirit as to give his audience a new vision of the power of the Cross and what it meant to live a life of cross-bearing for the Christ.

One of the events of this Conference also was the paper presented by the historian of the Conference, W. E. MacClenny, of Suffolk. It has been truly said that no people ever become great until they have a great history, and Brother MacClenny is making permanent contribution to his day and his church by preserving and presenting the history of a great and good people.

The addresses on "Home Missions," on "Stewardship," on "Temperance" and on "Christian Education" measured up to the average of such occasions and addresses and gave those who attended the sessions of the Conference much food for thought and meditation.

The churches sent up some over $5,000.00 to the Conference this year and also went on record as fully approving the vote of the last session of the Southern Convention at Suffolk with regard to the financial plan and program for the coming year.

Of course, the Conference was entertained in royal fashion, and the beloved pastor of the church Rev. R. E. Brittle, with his faithful coworkers, saw to it that all physical needs and comforts of delegates and visitors were cared for. The Conference voted to meet next year with our Franklin church. It was, indeed, good to be in the 114th annual session of this great body.

J. O. A.

FINANCIAL PROGRAM OF THE CONVENTION.

It has been requested that The Sun's editor re-state in our columns the program adopted by the last Southern Convention for the raising and distribution of Convention Funds. It is indicated that the program is not clear. Others are indicating that we are making great changes, and the complaint is uttered that before we get one financial program going, a new one is adopted. The plain facts are that the program adopted by the Convention at Suffolk last May for the Conference is identical with the program under which we worked for years and years prior to the Convention in Richmond in 1928, with this one exception, viz:—"The Easter offering to be taken by all churches for Missions shall count on the apportionment, also the Christmas offering for Superannuation, also the special offering during the College period for Elon College."

Bearing the above in mind, the Report of Committee on Finance of the Convention called on the Conferences for the next biennium to send up to the Convention each year the following:

Convention Fund	$ 5,000.00
Convention (Home) Mis.	5,000.00
Foreign Missions	5,000.00
Elon College	12,500.00
Superannuation	2,500.00
Religious Education	1,500.00
Total	$31,500.00

In order to properly distribute the askings of the Conferences, an Apportionment Committee of the Convention was appointed, and later in the sessions of the Convention distributed the askings as follows:

Eastern Va. Conference	$12,500.00
The Valley Va. Conference.	2,000.00
Eastern N. C. Conference	4,500.00
N. C. and Va. Conference	8,000.00
Western N. C. Conference	4,500.00
Total	$31,500.00

It will be noted that the above funds are for Convention purposes, institutions and enterprises. In addition to the above, the Conferences, of course, will through their Apportionment Committee, ask of the churches such funds as the Conferences themselves may require for their own expense and promotional purposes. A new church letter is to be used, so that every church will divide its funds to the several enterprises, and needs of Convention and Conferences as they may see fit, just as was done in the years prior to the Richmond Convention in 1928. While this program will seem a great increase over that of the past year, it will be noted that the increase is not as great as would appear, because, as stated above, the offering taken during the College months for Elon and the offering taken by the churches at or about Easter for Missions and that taken at Christmas time for Superannuation will all count on the apportionment for these funds asked by the Convention.

This is a challenge to our loyalty and a trial of our faith. If proper effort is made and proper plans are adopted in the several conferences and churches, the enterprises of the church will be sustained and the work of the kingdom, as entrusted to our constituency, will go forward.

J. O. A.

WORSHIP IN MUSIC.

The Christian Sun this week gives to its readers a contribution from the pen of Prof. Dwight Steere, principal of the Music Department of Elon College, which we trust will have wide reading. It is devoutly hoped that pastors, choir leaders and Sunday School superintendents, in particular, will read what Prof. Steere has to say. They will not agree with him throughout. In fact, they will disagree, but the contribution is worthy of due consideration. Certainly, without intending it, many of our Sunday Schools and

even some of our churches have adopted, and used in their service of song, nothing else than pure "jazz." It is the "hop, skip and jump type" that makes one pat the foot, and applaud the swing with hand or body, to the performance. Makers of this "jazz" music for Sunday Schools and churches have taken selections of pious platitudes, and otherwise sacred stanzas, or poetic utterances and dressed them up with as perfect and complete "jazz" as one ever hears over a radio, or elsewhere, from a carnival carrying on, or a dance hall. Of course, the spirit of reverence is not there. The listeners or the participants, are highly entertained, sometimes amused and quite often thrilled. Many go away from the Sunday School or church saying, "Can't our chorus, quartette or choir sing. They certainly do thrill us with their music.' How many ever go away from such singing saying anything about how inspiring the music, how uplifting, how reverential, how worshipful. The object of music in Sunday School and church is to help create an atmosphere of spirit and adoration, of praise, devotion, worship. "Jazz" music, whatever words it may embrace, cannot perform that holy task. Read Prof. Steere's article; disagree with the major part of what he has to say if you like, think seriously over the part you do agree with and let us see if we cannot improve the quality and kind of music we have in Sunday School, Christian Endeavor and church. J. O. A.

TRY THIS IN YOUR CHURCH.

The Christian Herald reminds us that a church in Montclair, N. J., recently made a survey "of the liberality of their members toward the Lord." Some very interesting facts were found. These for instance:

"Forty families pledge per year to the church less than the cost of one automobile tire.

"One hundred and nineteen families pledge less than the cost of two tires.

"'Five families pledge per week just the cost of two packages of 'Life Savers.'

"Seven families are content to contribute per week the cost of one soda.

"Twenty-eight families reckon that the church is worth to them, per week, the cost of one admission to a movie balcony seat.

"Forty-six families make a weekly church gift of the cost of half a pound of candy. (Not too good candy.)

"Twenty-two more families are pleased to pledge to the Lord per week a sum equal to a day's smoke to an average man.

"Forty-nine families are content with a weekly pledge of the amount of one luncheon (at a moderate priced restaurant).

"One hundred and forty-five families pledged nothing."

Try out something like this in your own church and see who are dividing up, and to what extent, their earnings with their Lord. It is an interesting experiment and one that will prove worthwhile. J. O. A.

RELIGIOUS EDUCATION WEEK.

Miss Pattie Lee Coghill, in her monthly report, has the following to say about the interdenominational observance of Religious Education Week in St. Petersburg, Florida. It presents a fine example of interdenominational cooperation, and the writer considers that the cooperative work of the denominational educational leadership in Florida is the best expression we have of cooperation in the state. We quote as follows:

"One of our pet 'projects' interdenominationality this year is our cooperative observance of Religious Education Week. It has worked out better in St. Petersburg than anywhere else and we felt that an experiment in a few places would give us something to build on another year. There were sermons and other special things on the two Sundays, at the beginning of the week and the end of it (October 14-21), a cooperative meeting in the big central park on Tuesday evening when a pageant was given by several of the churches together (each presenting one of the scenes), preceded by a talk by Dr. Barnett of the Southern Methodist Church—state worker—a cooperative Parent-Teacher Meeting on one night held in the Southern Methodist Church, with a speech on the Christian Home by the Northern Methodist minister, followed by two conferences for children and young people's parents and teachers led by the Presbyterian worker and myself. On Wednesday evening we field workers (all hangind aroung St. Petersburg to see how our newest enthusiasm was coming along) talked at the mid-week services in our own church and later attended the Synod meeting of the Southern Presbyterian Church. (The Synod was meeting in St. Petersburg that week and in order to cooperate they held their Religious Education meeting on Wednesday night. That was real cooperation.) On Friday evening the Northern Methodist church gave a beautiful play and pageant in the Congregational church. Our Associate minister was Chairman of the cooperative Religious Education week activities. On Friday we held our field workers' meeting and such a good time as we have at these meetings. At 1:45 we had recess to listen at a near-by radio to the broadcast of one of a series which came each day during the week. There we were experimenting too and were eager to see how they came out. St. Petersburg let us use their station on three days and Clearwater on the three alternate days."

E. C. G.

PRAYER FOR A HAPPY MORNING.

Robert Louis Stevenson gave the world a beautiful prayer for tomorrow morning. When one realizes how full of sickness he was the prayer is all the more remarkable. "Give us to awake with smiles," he says, "give us to labor smiling. As the sun returns in the east, so let our patience be renewed with dawn; as the sun lightens the world, so let our loving kindness make bright the house of our habitation."

It is a great gift to be able to wake up in the morning smiling. It is not a universal habit, but if one has slept well and has good health he is expected to greet the new day pleasantly. If, however, one is ill and has not slept well the morning waking can hardly be a joyous experience. And there are some people who seem to wake up every morning with a grouch. It is sometimes said of an irritated person who refuses to cheer up during the day that he got up on the wrong side of the bed! Be that as it may, the best way to greet the morning is with gladness and hope. A new day is a fresh beginning and all the world is made new. The night has gone, yesterday is a part of forever and now there is a chance to try life again.

A friend of mine once wrote a "Salutation to the Day" and among other things, said, "The dawn telleth the coming of the new day. I turn my eyes to the morning and purge myself in the purity of the dawn. My soul quickeneth with the beauty of the dawn. Today is and will be. Yesterday was, and has been. My Yesterday is what I made it. My today is what I will to make it. I have the power to build the day or rend it."

He declares that during the day courtesy will be in his heart to give to all, his joy will be to serve, he will think truly, will seek to know, and will be humble. He concludes by saying [illegible] be the new day which descendeth upo[illegible] greet thee, O day. I cross thy threshold wi[illegible] and thanksgiving. I will sing the day thro[illegible] with a glad song, that the problems of the da[illegible] shall be as chaff before the wind and that others may harken to my song and be quickened. My countenance shall reflect the spirit within me, that all may see. Descend upon me, O blessed day of opportunity. Thou shalt not find me wanting."

E. A. K.

IN FLORIDA.

The Congregational-Christian ministers of the Miami district, with their wives, had a pleasant luncheon together last week at the Southern Cafeteria. Fourteen enjoyed the affair. The State Superintendent was present and the group discussed many things, but especially the visit of Mr. Donald Adams of the Laymen's Advisory Committee, which is to occur in February. Plans were made for joint men's dinners and for visitations to the various churches.

The three Florida Associations are holding their fall meetings in November. These Associations correspond to Conferences in the Southern Convention. The South East Coast Association was held on Wednesday of this week with the church at Miami Beach. The South Association will be held with the St. Petersburg Church, November 13-14, and the East Coast Association will be held with the church at Daytona Beach, November 15-16. All of these Associations have taken the topic: "The Message of the Church," with such sub-topics as "The Preaching Mission," "The Social Mission of the Church," "The Church and its Home and Foreign Missions," and "Jesus Christ and the Mission of the Church." In each Association the work of the West Tampa Mission among the Cuban people, will be discussed, led by Miss Gladys V. Hall, Director of Activities, and other members of the Mission staff. There will be special luncheons for the women and also conferences or suppers for the young people, the latter being under the leadership of Miss Patie Lee Coghill. E. C. G.

HONOR THE SUNDAY SCHOOL TEACHER.

Dr. William T. Ellis, expounder of the Sunday School lesson for newspapers throughout the country, proposed a day for honoring Sunday School Teachers. How far the day was observed, we do not know, but he got an expression of approval from President Roosevelt. The letter from the President to Dr. Ellis included the following paragraph, "I suppose that most of us, at one time or another, have been helped by Sunday School teachers. I am one who strongly believes that the Sunday School teachers have helped shape the American character." It would be a good thing to repeat this in every church and Sunday school throughout the land.

There are 20,000,000 Sunday school pupils in our schools and 2,000,000 teachers. This makes quite an educational "system" and there is bound to be a very great amount of good done in such schools. Most of the teaching is voluntary and regular, though the task of recruiting teachers is a difficult one. Thanks to our National Religious Education boards of publication we have the very best materials for our teaching. Let us honor our teachers, let us give them some thought and make them conscious of the high regard in which they are held by the churches. E. A. K.

Let us endeavor to so live than when we come to die even the undertaker will be sorry.—*Mark Twain.*

CONTRIBUTIONS

SUFFOLK LETTER.

At the recent session of the Eastern Virginia Christian Conference the President appointed the following Standing Committee for the ensuing year: Executive Committee: N. G. Newman, I. W. Johnson, Dr. J. E. Rawles; Education: I. W. Johnson, W. M. Jay, H. S. Hardcastle, J. G. Truitt, F. C. Lester; Home Missions: Col. J. E. West, Dr. D. L. Harrell, J. P. Dalton; Foreign Missions: J. F. Morgan, J. M. Roberts, W. D. Harward, Mrs. J. E. Cartwright, Mrs. W. V. Leathers; Christian Education: J. E. McCauley, F. C. Lester, R. E. Brittle, J. F. West, Jr., W. H. Baker; Religious Literature: Elwood W. Jones, Joe French; Mrs. J. A. Williams, Mrs. R. T. Bardford, Mrs. J. W. Manning; Evangelism: O. D. Poythress, W. H. Garman, J. H. Warren, S. W. Phillips, E. B. White; Stewardship: W. M. Jay, R. L. House, C. E. Gerringer, T. N. Lowe, Elisha Bradshaw; Temperance and Moral Reform: Charles Eldred Shelton, H. S. Hardcastle, R. A. Whitten, Dr. J. W. Manning, T. Fred Wright; Ministerial Ethics: J. G. Truitt, E. E. Holland, R. T. Bradford, M. J. W. White, M. W. Hollowell; Superannuation: L. E. Smith, J. A. Williams, J. M. Darden; Apportionments: A. L. Jolly, R. C. Norfleet, J. T. Rawles; Collector: R. C. Norfleet; Place of Next Session: Mrs. J. A. Williams; Memoirs: W. E. MacClenny; Special Committee on Securing Subscriptions for CHRISTIAN SUN: W. M. Jay, H. S. Hardcastle, R. A. Whitten.

This list of Committees is given here for the information of the persons appointed, and is an appeal for said Committees to take their respective duties seriously. Occasions arise, during the Conference year, when a Committee has the opportunity of performing a real service for the advancement of the kingdom of God. It would be profitable for many of these Committees to have a meeting at an early date and plan the work, in advance, for the year.

The Conference several years ago passed a motion requesting all Committees to submit typewritten duplicate copies of their annual reports to Conference. This request has apparently been forgotten. In a number of instances a member of a Committee has secured paper from the Secretary and scribbled out a report during the session of the Conference. Sometimes the report is written with a pencil; sometimes a part of it is written in ink, interlined and corrected until it is almost illegible. Probably the Committee has not had a meeting during the year, and no careful study has been given to the subject matter of the report. The report usually reflects the superficial ideas which are suggested and hurriedly compiled by the writer and such a report is a reflection upon the intelligence of the Conference and does not represent the mature judgment of thoughtful consideration. A Conference should call for the best thought, the keenest intelligence, the far-seeing judgment and the most careful preparation of all Committee reports and addresses.

An Annual Conference reveals many interesting things. It is surprising to discover many active workers who apparently do not study the Committee and actions of the Conference and Convention after being printed and distributed. This is a busy age for ministers and laymen. But it does seem possible that every minister could find time to study and explain to the people of his church the essential features of every Conference and Convention. The Convention proceedings and the Conference minutes should be familiar to every pastor. The members of the various Committees should appreciate the privilege offered and be willing to have a working knowledge of their department.

The Conference recently held at Bethlehem was forward looking and progressive. The Convention plans of finance were adopted, and the details of these plans will be presented in the SUN from time to time. Let us begin now to cooperate fully and faithfully in seeking to make the ensuing year progressive in every department of the church.

I. W. JOHNSON.

REPORT OF COMMITTEE ON EDUCATION.

The Committee on Education of the Eastern Virginia Conference, composed of Dr. I. W. Johnson, Chairman, Dr. W. M. Jay, Rev. H. S. Hardcastle, Dr. J. G. Truitt, and Rev. F. C. Lester, made a very comprehensive report to the Conference in session Thursday, November 1st.

In addition to defining the duties of the Committee according to the principals and government of the Christian Church, the report called special attention to Elon College as the "child" of the Southern Convention. Elon College was founded by the Christian Church in 1889. It began, of course, with limited equipment and a limited but most efficient faculty. The student body, of necessity, was small. Under the guidance and with the support of the Southern Convention, Elon College has advanced along all lines and today stands out as one of the principal educational institutions in the South. Its equipment commands the approval and admiration of all who are interested in the cause of higher education. The student body is of a very high order; and in numerical strength, it ranks favorably with student bodies of the church-related schools of the South. The second and third paragraphs of the report read as follows:

"In seeking to discharge the duties imposed upon us, as a Committee, two outstanding objectives should be brought to the attention of this body: First, the assistance and general oversight of candidates for the ministry; second, the promotion of the interests of Elon College, in particular, and the general educational interests of the Church.

"This Committee begs leave to call the attention of this Conference to Elon College as the child of the Southern Convention. Its record in the field of education speaks for itself. It is heavily burdened with debts, and the outlook for liquidation, at an early date, is not encouraging. But the work of the College goes on under the optimistic leadership of President L. E. Smith and his co-workers. The last session of the Southern Convention adopted financial plans for assisting the College. These plans are hereby commended to individuals, Sunday Schools and churches of this Conference for careful consideration and support. The College needs adequate financial support, and it should be patronized by the constituency of the Conference when the young people of our Churches consider going to College. If every church will raise its quota of Conference Apportionments, in full, a substantial sum will be added to the Elon College Fund, in 1935, from this source. This would not burden any church, and it would materially relieve the financial pressure in a systematic way. Churches and individuals are called upon to make special offerings, during the Educational Period in January and February annually; and the Sunday Schools are requested to give a special offering on every fifth Sunday for the support of the College.

There were three addresses delivered to Conference pending the adoption of the report. The first was by the writer, who spoke, in general, on the "Larger Tasks of the Church." Mr. Hermon Eldredge, assistant editor of the *Advance* and young people's worker for the United Church, delivered a most interesting and helpful address on the "Adventure of the Church in the Field of Higher Education." Dr. W. R. Kedzie, Executive Secretary of the Educational Society of the United Church, delivered a very strong and telling address on "Christian Higher Education." Both Mr. Eldredge and Dr. Kedzie closed with a most earnest appeal for the Eastern Virginia Conference and the United Church in the Southeast to rally to the support of Elon College. The many expressions of interest in the college on the part of ministers, delegates, and visitors at the conference were most encouraging, indeed. I want to express my appreciation of the Committee's report.

Elon College was particularly interested in the afternoon service on Thursday, when Messrs. Aubrey Todd and Lanson Granger, members of the junior class at Elon College, and Mr. H. G. Council, Jr., a student at William and Mary College, were licensed to preach the gospel by the Conference. The college wishes to take advantage of this occasion to express to these young men preparing for the gospel ministry its sincere hope for their continued success in preparing for the high calling to which they have dedicated their lives. At the college, we hope to have an increasing number of young men from the homes of our church who are willing to give themselves definitely to the cause of Christ for the purpose of proclaiming His truth.

L. E. SMITH.

A LITTLE CHILD SHALL LEAD THEM.

Our Hilly Grissoms have gone back to school at Durham, N. C., but will be with us here twice each month. We miss our Grissoms. They seem to be the life of the hills. I miss Mrs. Grissom as she used to dart in and out with her quick, sure step of a nurse, and her cheery smile. I miss Mr. Grissom, with his earnest prayers and his kind, efficient hand, every ready to lift the burden from a brother bent with care. But the Grissom baby—well, that baby just so belongs to our hills that her absence has simply stolen the sunshine from our mountains here. Oh, how great, indeed, is the power of a little child! No wonder our Master said, "Except ye become as a little child ye shall in no wise enter the kingdom of Heaven."

Little Savon Grissom can bring a smile to the lips, and the light of love into the eyes of the most rugged mountaineer. And each time you bring love, or a kindly thought into the heart of man, you lift him one step nearer God. So little Savon leads toward God.

Can you get the picture of love, or the mind at its highest, as you read my hilly, but earnest writing of this tiny baby among our hills? Her red curls make a splash of color on a green hillside, or among a clump of rhododendrons, dashing here and there like a ray of light among the rocks and winding trails. Oh, little feet I heard so often, I miss them now. As I write today, a heavy fog, known only to the mountains, wraps our hills in silent gloom and it reminds me of someone putting on mourning for a departed

friend. It seems as if the hills would mourn for our baby Savon.

God grant that we may see again the flash of her red curls and her innocent beauty like a kiss from God upon our hills. God bless our baby.

How much this baby can teach one! She knows of, nor cares not, for the wealth of this world. She laughs because she is happily free from all the worries we older ones have and know about. She is pure, clean and sweet. She inspires one to look above these rugged peaks that shut us in. She reminds one that if he would have lasting joy he must draw it from the things that do not perish—from a God of Love. So she leads upward and onward, our little baby Savon.

A lot of work has been done on our Elk Spur church and school building here by the government. A few hundred dollars has been put on it and it looks nice once more. A new roof has been put on. It is now painted inside and out; windows and doors have been fixed like new; and even the basement and school grounds have been fixed up nicely. Now if we could fix the roof on the parsonage and paint it, all would be well at Elk Spur.

The day school and Sunday school here are in the hands of a willing young teacher. Mrs. Hall of Southwest Virginia. And we have a Miss Smith from Holland, Va., teaching at the foot of our mountains. So she will attend and help with the church work at Rocky Ford this winter. But you can always trust Grissom never to leave this place without leaving help here if he can. He loves these hills.

Miss Smith says she loves to teach among our hills and I think we are fortunate in being able to allure her here to teach.

And now once more school bells ring and little feet go scurrying over these silent trails among the towering peaks of Old Virginia.

I want to thank you Christian people once more for all you have done to guide these little feet in the right direction. Our church moves forward on the feet of little children and so does our nation. "A little child shall lead them."

VICTORIA OF THE HILLS.

KNOCKING AT THE DOOR.

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in and sup with him, and he with me."—Rev. 3:20.

Jesus has been knocking at the door of the hearts of mankind ever since He was taken up from the earth and given the royal seat at the right hand of the throne of God. He has knocked in many different ways: through His written Word, through the preaching and teaching of those ordained by him, through the dispensations of His providence. There are two acts on the part of mankind noted in this verse and both are essential to our salvation: hear and open. To hear His voice signifies the attentive ear; to open the door, the submissive will.

I was busy at my work when a friend came to the door and called to me. I answered and told her to come in but she replied, "I can't, the door is fastened!" Too often when Jesus knocks and calls us we are too busy with the cares of life and just call and tell Him to enter but do not open the door so He can enter. I wanted my friend close to me so that we could talk together so I left my work and opened the door so she could come in. If I hadn't opened the door she would have gone away sorrowing thinking that I didn't want to talk with her. In the same way Jesus stands and waits even after we have heard His knocking, He waits for us to open the door of our heart so that He can come in; He waits for us to put aside the things that are engrossing our time and effort and bid Him enter. If we hear and do not open to let Him enter. If we ourselves the blessed communion which He wishes to have with us; we bar Him out because we do not bring our will in subjection to His will and let Him control our every thought and action. As the machine is passive to the hand of the operator before it can go; as the instrument of music awaits the touch of the musician's hand to bring out the melody; even as the pencil awaits the touch of the fingers before any mark can be made; so must we let the Master enter into our heart's door and take full control before our lives can glorify Him and bless our fellow men. There is no lasting peace nor joy until Jesus is permitted to enter in al His fullness and when He is enthroned King of our hearts and lives there is a calm on life's troubled sea. If our plans are hindered we know that He sees what is best for us and is overruling for our good and we do not worry or fret but trust in His unfailing wisdom. He may permit us to see the "why" of our changed plans and He may not see fit to show us but we know that His way is best. He wants to be our Pilot and how safely He will guide us over life's sea and bring us to our desired haven: the beautiful port of the blest.

"And we know that all things work together for good to them that love God, to them who are caled according to His purpose."

"All pathways are safe
Where God leadeth the way;
All places are peace
Where His presence doth stay;

"All darkness dies out
In the light of His face;
All losses are gains
In the wealth of His grace;

"All service runs fleet
In the track of His feet;
All labor is rest
In His fellowship sweet."

W.

Be good to thy friend to keep him; to thy enemy to gain him.

OXFORD BIBLES *for* EVERY NEED

"The Oxford Bible is the Bible par excellence *of the world"*

THE HOME BIBLE

A Family Bible in Handy Size

An extra large type Oxford Text Bible, containing also, a family register and 12 beautifully colored maps. Size 9 x 5½ inches.

Specimen of Type

16 The LORD *is* King for ever and ever: the heathen are perished out

Nos.
01600 **Superior Cloth,** round corners and red edges ---------- $2.75
01603 **French Morocco,** limp, round corners, red under gold edges, headband, book-mark ---------- $4.75

The JUNIOR'S Bible

Self-Pronouncing

With 4,000 Questions and Answers, carefully selected "Aids to Bible Study," 16 beautifully colored and 15 black full-page illustrations, 6 colored maps and a presentation page. Children may readily pronounce correctly difficult Scripture names, as this Bible is self-pronouncing. Size 7 x 4⅞ x 1¼ inches.

Type in Junior's Bible

2 Take the sum of all the of the children of Is'ra-el, years old and upward, thro

No.
1815 **French Morocco** leather, overlapping cover, round corners, red under gold edges, headbands and book-mark. Make some child happy with one of these fine Bibles ---------- $2.95

Child's ILLUSTRATED Bible

The beautifully colored illustrations in this new Bible are a delight to the children. It has clear, readable type and yet it measures only 5⅛ x 3⅜ inches.

Specimen of Type

2 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.
10 Mercy and truth gether; righteousness kissed *each other.*
11 Truth shall sprin

No. 02112. **French Morocco** leather, overlapping cover, round corners, gold edges ---------- $2.50

Pocket REFERENCE Bible

Has over 50,000 center column references. Measures only 6¾ x 4⅝ inches. (A splendid gift for a young lady.)

Specimen of Type

9 Behold, [a]O God our shield, and look upon the face of thine anointed.
10 For a day in thy courts *is* better [1]

[a] Gen. 15. 1. [b] Ps. 56. 1. & 57. 1. [2] or, *au*

No. 07523x **French Morocco** leather, overlapping cover, round corners, red under gold edges ---------- $3.25

Concordance Edition

Type and size as No. 07523x, but with a Concordance, subject index and dictionary of Scripture names. An excellent edition for students and Christian workers **No. 03272x** ... $5.00

OUR LEADER

Oxford Concordance Bible

Self-Pronouncing

This beautiful Oxford India paper edition is indeed the ideal Bible for the student, preacher and evangelist. Each proper name and difficult word is divided into syllables and accented, and though printed with large clear type, the volume measures only 8½ x 5½ x 15/16 inches.

Specimen of Type

8 ¶ [2]Jĕ-hŏi'-ă-chĭn *was* e years old when he began t

No. 03671x. **Fine Grain Morocco** leather, overlapping cover, leather lined to edge, silk round corners, red unedges, silk

hea

A UNIQUE GIFT BIBLE

With Basket Weave Binding

The Antique brown calf leather binding has a basket-weave grain, and button clasp. Has overlapping cover, art silk lined, with red under gold edges. With references. Printed on Oxford India paper. *Type as Pocket Reference Bible.* $5.50
No. 03255x ----------

As No. 03255x, with concordance.
No. 03276x ---------- $6.50

Oxford TEACH

Have over 50,000 center column
300 double-column pages of up-to-date helps, veniently arranged in alphabetical order. Also 32 full-page illustrations, and an indexed atlac of the Bible with 15 beautifully colored maps of Bible lands.

Easy-to-Read-Edition

Size 7¼ x 5 x 1⅜ inches

Specimen of Type

14 Like sheep they are laid in grave; death shall feed on th

Nos.
04453. **French Morocco** leather, overlapping covers, round corners and red under gold edges. A durable and handsome Bible ---------- $4.35

Oxford India Paper Edition

Only one inch thick.

0773x. **French Morocco** leather, overlapping covers, round corners, red under gold edges, headbands and book-mark. A beautiful gift edition ---------- $7.00

RED LETTER Edition

Same size and type as style No. 04453, with same references and helps, but with all the words of Jesus Christ printed in red. White paper edition **No. 05453.** **French Morocco** leather, overlapping cover, round corners, red under gold edges ---------- $5.00

The Oxford imprint in a Bible guarantees satisfaction

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary*

THE HOPE OF THE NATIONS.

The only hope of the nations is Jesus Christ. Churchmen everywhere are agreeing as to that. The great question is how to bring the church to the realization of that salient fact. In an effort to help this along, the Laymen's Missionary Movement, in behalf of all Protestant denominations, has issued a striking and suggestive program, as THE SUN has stated before, which program calls upon all pastors and churches to observe "Men and Missions Sunday," November 18th, "and enter into a thousand community men's missionary dinners, November 15th—or another convenient fall date." One suggestion from the committee is that "every pastor is asked to preach a sermon suited to the purpose of this observance. Where the order of service permits have a layman make a 4-minute address at the morning service and also at the Sunday School assembly and men's class. A missionary hymn by a male quartet or chorus is always appropriate. Special advertising and telephoning will be helpful. Use the newspapers."

No offering for the day is anticipated, the sole object being to try to interest the men of the church, in particular, in the subject of Missions. The women are interesting themselves with their Missionary Societies, study books and programs, and they are going far ahead of the men and getting a knowledge of the world in its need of our Redeemer and Saviour. Here is an opportunity for pastors and churches to give some helpful information to the men of the church about the one and only "hope of the nations" and the biggest problem that confronts this world of ours today.

J. O. A.

IN A COUNTRY OF CHANGES

By MISS D. P. CUSHING, *News Editor.*

Although a young woman, Mrs. Elizabeth Cushman Thelin—betted known to her many friends as "Betty"—has seen dramatic changes take place in Foochow, China, where she has been at work since 1925, first as a teacher in Wenshan Girls' School and for the past three years as the wife of Rev. Guy A. Thelin of the Foochow Union High School, and mother of a baby son. Age old customs and scenes have crumbled before the approach of a new spirit, sometimes unruled, but always significant. Physically the city of Foochow has changed its appearance, replacing the narrow lanes with widely paved streets, automobiles, bicycles and airplanes have succeeded to a great extent the old methods of traffic, although the picturesque jinriksha is still seen in some parts of the city.

With these changes in material ways, Mrs. Thelin has noted similar rapid and often violent changes in political and social ideals. Communistic uprisings caused considerable worry and when these had subsided somewhat there came the Fukien rebellion of 1933 centering in Foochow. All these things while diverting attention from the regular work of the schools, gave the missionaries unusual opportunities for becoming acquainted with the psychology of the new Chinese youth.

If anyone has any idea that because Mrs. Thelin is now married and a mother that she has given up active participation in the work of the mission, they are very much mistaken. She was mission secretary for a time and has taught English in the Union High School. In addition she has some 23 pupils from the school and has been the accompanist for the Glee Club. While at Wenshan Girls' School, Mrs. Thelin learned to know the Chinese girl students and now with her connections at the Union High School she is learning to understand equally well the Chinese boy student. The Thelins live in an attractive little house of semi Chinese architecture which has its latch string always out for missionary associates and Chinese friends alike.

From the moment Betty Thelin, then Betty Cushman, landed in Foochow back in 1925, she felt it to be "a place of tremendous contrast." She went out to represent Camp Aloha, which is made up of Congregational-Christian girls and during the intervening years has been known as the Girls' Missionary. Mrs. Thelin was born in Pawtucket, R. I., and is a member of the tenth generation of Mayflower descendants. In her childhood active things had begun to change and the neighborhood was becoming rapidly foreign. Her back yard was frequently the gathering place of many nationalities with whom she played indiscriminately, so she can honestly say, "I have absolutely no race prejudices so far as I know." Mrs. Thelin is a graduate of Oberlin College, though she spent one year at Brown University. She taught two years and was for another year assistant State Young People's secretary for Rhode Island before going to China under the American Board.

MISSIONARY OFFERINGS.

WEEK ENDING NOVEMBER 3 1934.

Sunday Schools.

Apples Chapel, Borwn Summit, N. C.	$ 6.50
Burlington, N. C.	30.89
Sanford, N. C.	1.00
Wakefield, Va.	204
Berea (Nans.), Driver, Va.	4.37
Ether, N. C.	1.00
Pleasant Grove, News Ferry, Va.	6.40
New Lebanon, Summerfield, N. C.	5.75
High Point, N. C.	2.40
Monticello, Borwn Summit, N. C.	1.33
Pleasant Ridge, Ramseur, N. C.	3.97
Youngsville, N. C.	2.00
Suffolk, Va.	25.00
Bethlehem, Broadway, Va.	3.62
Noon Day, Wedowee, Ala.	1.60
Palm St., Greensboro, N. C.	5.71
Holy Neck, Holland, Va.	4.13
Total	$ 107.71

Special Offerings.

Mr. and Mrs. W. F. Burton, Brown Summit, N. C.	5.00

Coin Card Offering.

Mrs. D. E. Michael, Brown Summit, N. C.	1.00
Mrs. Etha Andrews, Gibsonville, N. C.	1.00
Mrs. J. D. Huffines, Brown Summit, N. C.	1.00
Mrs. Sallie Apple, Altamahaw, N. C.	1.00
Pleasant Grove S. S., News Ferry, Va.	4.10
Total	8.10

Summary.

Sunday Schools	$ 107.71
Specials	5.00
Coin Card	8.10
Total for week ending Nov. 3, 1934	120.81
Previously acknowledged	3,682.88
Total since Sept 1, 1934	$ 3,803.69

J. O. ATKINSON, *Sec'y.*

GRANDPOP VISITS MADURA.

Grandpa woke with a start. His servant picked up the picture of the lady doctor from the floor and handed it to him. Grandpa exploded: "Why did you do that?" he demanded, disregarding the fact that in the absence of chairs and tables in that Indian hut there was no other place to put it. "She gave it in kindness. It was wicked of you to put it there," and so on as only an indignant old Oriental can expostulate. Dr. Isabella Roberts of the American Hospital for Women and Children, Madura, India, had sent the picture at the *expressed* wish of Grandpa. It was his way of showing appreciation. So pleased was the old gentleman because a grandson had been born in the hospital that he gave the money for a new nurses' home. When he came to visit it a tray of cakes was placed before him. He looked them over carefully, then selected a small cake. They were passed to his servant who swept the remainder into his cloth for "future reference."

GHASTLY TRAFFIC FLOURISHES.

The rapid spread of the raising and selling of opium is undermining the morale of China, in the opinion of Miss Laura B. Cross of Peiping. In Shansi province, where a few years ago it had been stamped out, opium has become so common that you can buy it at almost any shop. In Manchuria it is worse than at any time. Whether the Japanese are doing it to weaken the country, or for revenue, or whether some unscrupulous Chinese are using the times to further their own interests, no one really knows. But they do know it is working havoc with that country. "Our churches and schools feel that it is up to them to fight this evil in every way," declares Miss Cross.

LABOR OF LOVE.

When the funds gave out on the new church in Bailundo, West Africa—dedicated in July—no one sat down and wept. Instead a call went out to every member to come in and give four days of free labor. No less than 11,000 persons responded, far more than were necessary, but because each one felt it a privilege to so work they were all welcomed. Some made bricks, some carried wood to the kiln, some toted completed bricks two miles to the church and others made benches and wood-work. That's the way they do things in Bailundo, says Rev. Daniel A. Hastings.

MISSION STUDY BOOKS FOR '34-'35.

Books on sale as follows:

FOREIGN MISSION BOOKS.

8 "JAPANESE WOMEN SPEAK," at 50c the copy.
8 "HOW TO USE" (a Book of Suggestions to use with *"Japanese Women Speak."*) at 15c the copy.
3 "TYPHOON DAYS IN JAPAN," at 60c the copy. (Young Peoples'.)
3 "A COURSE ON JAPAN,"—Manual—25c the copy.
4 "JAPANESE HERE AND THERE," at 75c the copy. (Juniors.)
4 "KIN CHAN" and "THE CRAB," at 75c the copy. (Primary.)

HOME MISSION BOOKS.

6 "ORIENTALS IN AMERICAN LIFE," at 60c the copy.
6 "A GUIDE TO THE STUDY OF ORIENTALS IN THE UNITED STATES,"—Manual—25c the copy.
4 "ORIENTAL FRIENDS IN THE UNITED STATES," at 75c the copy. (Primary.)

Send order with cash to the Mission Secretary,

J. O. ATKINSON,
Elon College, N. C.

MUSIC IN WORSHIP.

By Prof. Dwight Steere,
Director Department of Music, Elon College.

Breed, in his helpful book on the History and Use of Hymns and Tunes, describes the usual act of worship as containing three features: God speaks to us; we speak to God; and one speaks to us in the name of God. In the narrow sense, God speaks to us through His Word; we speak to Him in prayer and praise; the minister speaks to us in His name in the Sermon. According to that definition, the minister does much, the congregation little. The minister leads in prayer, reads the Word, and preaches on it; the congregation enters actively only in the praise service. You will recall that this was precisely true of the worship of our Congregational ancestors in Massachusetts colony three hundred years ago; the only music in the service was metrical versions of the psalms, sung to from six to twelve simple tunes.

In a wider sense, however, the act of worship is more complex, and these complexities largely result from the greater emphasis placed on music in church. Since the Puritan churches of three hundred years ago have come the following great changes: the entire body of English Hymns, beginning with Isaac Watts; has come into being; all of our Protestant church music, beginning with that of Bach and Handel, has been produced; and last, and by no means least, the organ and the choir have been accepted by evangelical denominations into the service of worship.

The hymnbook, the organ, and the choir, then, are the materials by which our worship has been enriched, and will be further enriched during the next few years. God speaks to us not only in the reading of scripture lessons by the minister or responsively by minister and congregation, but even more powerfully as those words come through the medium of music, by solo or anthem; and God speaks to us again by a still small voice, as the organ prelude bids us to silent worship. We continue to speak to God in a fuller service of praise, through our great hymns and anthems of praise. We lift not only our hearts to God in prayer, but also our voices in some of the great petition hymns of our language. And when soloist, quartette, or choir sings to us, if it sing with earnestness and sincerity, is it not speaking to us in the name of God? What I am trying to say briefly is this: music not only expresses every essential act of worship; it should also, by reaching depths in human feelings that the spoken word cannot always reach, express these same acts more fully, and round and coordinate by a touch of beauty the whole service of worship.

My purpose is to show, simply, how music may coordinate and enrich the service of worship. Reduced to its lowest terms, the problem is, first, the correct choice of materials for the musical part of the service, second, correct use of these materials.

I have mentioned the organ, the hymn-book, and the choir as the materials for musical worship. It goes without saying that the organ is essentially a religious instrument, and should be in all churches. But if you have not an organ, then what? The other day a student asked me to suggest a suitable piece for a saxophone duet, to be played at a Vesper service; my prompt answer was that I could not suggest a suitable piece for this use, because there simply is no such thing; the saxophone just simply does not belong in a worship service. That which does not, of itself, breathe reverence in a holy place, should not be permitted there; that which merely entertains has no place in worship. Use a piano for a prelude to the worship if you have nothing better; but if your pianist merely entertains you, drop the prelude. You would do better to begin your service with no music at all. In other words, if the associations aroused by the prelude or any other part of the worship service call up the outside world and the purely secular, that part has no place in the church.

A subject even more deserving of careful attention is the choice of the hymnal, for the hymn is the chief vehicle by which the audience participates in the service of worship. But the hymn is much more than that: it is one of the chief expressions of personal religion. Perhaps as often as a verse of scripture, a hymn learned in childhood may be the bulwark of an individual's religious faith, his strength and solace in times of trial. I feel I do not need to further stress the importance of choice in that which we all agree is a vital part of the expression of Christian faith.

Since I have been at Elon College, I have had occasion to observe the type of religious songs our college young people sing. I have been astonished at two facts which have become evident: first, that our young people are entirely unfamiliar with many of the greatest hymns of the Christian Church, and second, that the favorite religious songs of these same young people are to a large extent unworthy of any real place in Christian experience. It is apparent that a great body of the greatest hymns of the church are not being used in our churches, but, instead, much of what is cheap, sentimental, and altogether unworthy have taken their places. The reason that I have found is that in many of our churches the only hymnal available is a Sunday School hymnal, or book of gospel songs. That such a situation should obtain is deplorable, and presents a real stumbling-block to earnest, effective worship, I have no doubt.

Since the gospel song seems to play such a leading part in the worship of many of our churches, I should not fail to pay my respects to it. Those of you who have seriously studied hymnology know that the gospel song was born in the Moody-Sankey meetings in England in the 1870's, and under the great personality of Sankey soon attained the importance of an international movement. They were devised for one purpose only,—the evangelistic meeting. As a rule they were hastily written. The classic example is the old Ninety and Nine, which Sankey produced on the spur of the moment. Moody had just preached on the Good Shepherd. Sankey felt impelled then to use a little poem he had just clipped from a paper shortly before; he made up the music to that poem as he sang, line by line. After Sankey had brought popularity to this, and other songs of the same type, he and Bliss published in 1875 the first of many printings of Gospel Hymns and Sacred Songs. At first used in revival meetings only, they finally worked their way, for no good reason, into the Sunday School, then into some churches, and there they have remained to this day.

I would not want to say that there is no value in the gospel song. It has served its purpose well in the revival meeting and still does so. And a few of the gospel songs have made a place for themselves among the regular hymns of the church; among these I might mention "He Leadeth Me," "I Need Thee Every Hour," and "More Love to Thee, O Christ." There are certain others, such as those of Fanny Crosby, that have made a lasting place for themselves among the songs especially for youth. But I would be hard put to find much more of value from the list of older gospel songs.

But the story of the gospel song is not told without a review of the sweeping influence of Homer Rodeheaver, the singing partner of Billy Sunday. For Rodeheaver has brought Tin Pan Alley and the jazz age into the temple. Although he has put snap, pep, and rhythm into the sawdust trail, I cannot help but feel that the temple has been desecrated by the continued presence of that which is not sacred, but cheap and sensational.

I might, in the manner of the debater, pile up authorities on hymns to prove my point, but *I* prefer a more direct method. Let us take a moment to examine some of the common songs appearing in current gospel song books. I am neither picking at random, nor am I seeking the worst examples I can find. I am mentioning now some of the songs most commonly sung by our college students, many of whom learned all the religious songs they know in the churches you serve.

Let us examine the pride of the Rodeheaver crop: "Brighten the Corner Where You Are." It has a lilting tune, and a snappy, jazzy chorus; it would make a corking military march or football song. Its words are about doing small deeds, leading someone across a bar, clearing cloudy skies, reflecting the morning star, feeding bread, a hopeless jumble of mixed metaphors and meaningless phrases, sung because of the catch to the tune. And don't forget the beautiful parodies—Fight on the corner, and so on. Should it ever be used in a religious meeting? The answer is—never.

A close second to the song I have just mentioned is one which ends—"Every cloud will wear a rainbow, if your heart keeps right." Music—lilting and catchy, like the other. It sounds harmless, but the trouble is, it isn't true. There are many times in the life of the Christian when there just is no rainbow.

And then there is the present favorite with the students, called "I Shall Not Be Moved." This is its chorus:

> "I shall not be moved,
> I shall not be moved;
> Anchored to the Rock of Ages,
> I shall not be moved."

The song has very little meaning, but what there is is not especially challenging. Who wants to be anchored to any rock for life?

Two other examples should make my point clear. Here is a hymn which describes the ecstasy of the religious experiences, especially during a period of revival; this is its chorus:

> "I'm living on the mountain underneath a cloudless sky;
> I'm drinking at the fountain that never shall run dry.
> Oh Yes! I'm feasting on the manna from a bountiful supply,
> For I am dwelling in Beulah Land."

Ah, that is a fine hymn for revival time; but the song has the same transient value as the experience it describes. What happens when the meetings close and the evangelist leaves town? Most of us get down off the mountain rather soon. We find the manna we now have to earn by good deeds and the fountain, although it has not run dry, has to be kept open by constant Christian living. The song just does not fit the Christian situation.

Look closely at one more song, one which some of you perhaps like. It begins, "I come to the garden alone, while the dew is still on the roses." Then forget for the moment that this is supposed to be a religious song, and read the refrain:

> "And he walks with me, and he talks with me,
> And he tells me I am his own,
> And the joys we share as we tarry there
> None other has ever known."

And it continues:

> "I'd stay in the garden with him
> Tho' the night around me be falling,
> But he bids me go . . . . . " etc.

Do you see the picture? The song attempts a religious allegory from the meeting of two sweethearts in a garden, where they remain together all day, and into the twilight. Do you like it? Making Christ human is one thing; making Him just common is another.

(To be concluded.)

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

Rev. F. C. Lester, *Editor*, 505 S. Main St., Norfolk, Va.

THE CHRISTIAN ORPHANAGE.

A group of children and young people from the Christian Orphanage have just gone from my church on this Saturday night and left me to my meditation. They came to us with songs and Scriptures and prayers to make up a program of entertainment. But best of all they brought to us the sunshine of young life and the privilege of helping. Those of us who heard them and talked with them were stirred with new life and a new desire to share with them so they may have just as much as we.

The chairman of the board of trustees of the orphanage, Mr. J. M. Darden, is entertaining eleven of the children and two of the workers over the week-end, and is taking them to churches near Suffolk. He is doing a great work. He is giving vision to growing people, and is presenting to the churches a glimpse of what the orphanage is doing in the development of fine young life. Every church that is visited by these young people will be blessed with a bit of sunshine and joy.

All of us regret that Mr. Johnston, the superintendent, could not come with the children. And our hearts grieve with him in the loss of his own good wife. Our hearts are with him in the work he is doing. We like to feel that his love, loyalty council and good spirit given to the orphanage daily is backed by ours. It is his joy to share the young life of these happy children and to see that their needs are supplied. But without us he could not do a perfect work.

When our hearts are happy at Thanksgiving; when we plan for ourselves big feeds and pleasant visits at Thanksgiving, then we must remember the Orphanage. The boys and girls there must also have happy hearts, big feeds and pleasant visits. They must have food, shelter, clothes, schooling, and all the things that are necessary to the development of health and character.

They can have these necessities only if we who have more share with them. I am seriously calling on the young people of our churches to rally to the support of the Orphanage at Thanksgiving. Perhaps you can give the price of a meal, a movie, or a ball game. You can surely give something. But you can give more than money. You can talk to others about the children there and get others to give also. Please be sure that the matter is properly presented to your church people,—including the Sunday School, Christian Endeavor and all other organizations. On some Sunday near Thanksgiving all of our churches most certainly should give a real offering to the Christian Orphanage at Elon College, North Carolina. Every member who handles money at all should make a contribution. And it should be a liberal contribution, for the cause is worthy of the best. Will you do your best? Thank you.

SHALL I PREACH?

Three noble young men stood at the altar of the church in the midst of the Eastern Virginia Conference last Thursday and received license to preach the gospel. It was a lovely scene, especially to some of us who had gone through similar experience and knew the type of fellows that stood at the altar. Lanson Granger, Jr., is from my church, (First Norfolk), Aubrey Todd is from South Norfolk, and Herbert Council, Jr., is from Franklin. Herbert is in school at William and Mary College, and the others are students in Elon College. All of them are good students and high type Christian gentlemen. The future looks promising for them.

But will they get to preach? Will their main business be the preparation and delivery of sermons? The conference they joined said that ministers should give themselves entirely to the ministry and not enter into other professions. But it did not tell how all ministers can live on the money the churches pay. (The average salary reported to the conference was slightly above $1,400 but most of them were far below, and one was only $240.) But there is a greater difficulty than this.

Some of us find that there is little time to preach. Sermon preparation is almost impossible unless eyes are closed and other calls unheeded. Plans for the church activities demand much of our thought. Often there are repairs on property to be made. Members dislike each other, criticise one another, and fail in the performance of their duties. Community organizations recognize the value of the minister and use him as much as they can. Denominational enterprises must be supported. The sick must be visited. The wayward must be brought into the right way. The minister is the one to fit into a thousand places and to do a multitude of duties. It can easily happen that he has no time to prepare and deliver sermons.

And yet sermons should be prepared and delivered. I speak from experience as to how hard it is to get to preach. Saturday comes every week before the errands are run and the sermons are ready. My heart yearns for the time when I can think through some of the problems of my people and interpret the Bible in terms of their needs, and do this week after week when they come to the house of the Lord for worship. Happy indeed is the person who has time as well as the desire to preach the gospel of the Son of God. There is a need for a ministry of preaching. I hope the young men will enter into this noble profession and find the joy of its fulfillment.

If you are trying to decide what to do with your life, why not consider the ministry? It brings wonderful opportunities for service, and it fills the heart with untold joy. There is usually enough food to keep soul and body together, and there are joys which others cannot know. But, take my advice, and do not enter the ministry unless God calls you to the task.

A PRAYER OF YOUTH.

Father! the day will swiftly come
  When I must be
Out on the battlefield of life,
  Which none may flee;
Prepare me in my fresh, strong youth
  With spirit free,
To hear the call and take my part,
  Right manfully.

Not on the crimson field of death,
  I ask for fame,
With passing honors of an hour,
  And lauded name,
But on the common ground of life
  Would put to shame
The false, the mean, unworthy thing
  With steadfast aim.

Dear God, I need not wait for this,
  For now and here
The trumpet rings right through my soul
  Its mandate clear,
To front the wrongs within myself,
  And those most near,
That I may stand in future strife
  Faultless of fear.

O Spirit of the Living Christ:
  To Thee I pray;
Gird me as Thou didst of old,
In Thine array.
The heroes of the truth divine,
  For their stern fray,
And help me now to fight Thy fight
  And win the day. *Amen.*

Walter J. Mathams in the S. S. Herald.

WHY SHOULD YOUNG PEOPLE ABSTAIN FROM ALCOHOL?

Christian Endeavor Topic for Nov. 18, 1934.

I Cor. 6:19, 20.

Moments of Worship.

Theme: "I Would Be True."

Prelude: "I Would Be True."

Meditation: "Does Alcohol help one to be true, to be brave, to be pure? Can one drink alcohol and 'be friend to all, the foe to none?' There is a positive opportunity to live life at its best, to share in building a Christian world, to be well, and intelligent, and skillful that one may do his part. Alcohol is opposed to health and intelligence and skill. It calls one to 'enjoy' life, to forget reality, to give no thought of tomorrow."

Scripture Selections: I Cor. 6:19,20; Romans 12:1; Proverbs 23:31-33; 20:1; Daniel 1:8.

Prayer: (A petition for strength to overcome all the foes which will tear down life and strength and influence.

Hymn: "I Would Be True."

Discussion.

Have members comment on the following reasons by H. T. Stock on why young people should abstain from alcohol:

1. Because they are supposed to be intelligent. Intelligent people do not voluntarily make slaves of themselves, ruin their health, or shorten their lives.

2. Because they want real freedom. People who are slaves to habits do not have freedom.

3. Because they have the record of the past and present to guide them. Any person can learn of the effects of alcohol by observation and study. There is no doubt as to what it does to persons.

4. Because they want their adult lives to be useful and highly successful. Those who live for the moment instead of for future years are ruining their prospects, are making it impossible for the highest dreams to come to pass.

5. Because they are patriotic. Patriotism demands that we live so as to be of the greatest use to our neighbors, to the nation. An automobile driver, for example, is a menace to others if he has indulged in liquor.

6. Because they want to pass on to their children strong bodies and the very best of social influence.

7. Because they are committed to "Building A New World." This new world is to be as free as possible of all temptations to low living and corruption.

8. Because they are Christian. This involves

(Continued on page 1.)

Sunday School Lesson

By Rev. H. S. Hardcastle.

THE CHRISTIAN CITIZEN. (ARMISTICE DAY)

Lesson VI—November 11, 1934.

Golden Text: *"All they that take the sword shall perish with the sword."*—Mat. 26:32.

Lesson Text: Galatians 5:13-26.

Armistice Day is a reminder of the fact that millions of the flower of the nations gave themselves in what they thought was a supreme effort to win "liberty." Certainly there is no other word that more deeply stirs the human heart than the word liberty. When Paul talks about liberty, therefore, he is talking to all of us. "For brethren ye have been called unto liberty." To be free, to have liberty—that is one of life's most cherished goals. And we, who live in America, "the home of the free" boast ourselves of our liberty. As a matter of fact we are thinking primarily in terms of political liberty, of liberty in an external sense. Paul was talking about liberty in a spiritual sense, in inward liberty. For liberty in its best sense is not the right to do as one pleases, but the power to do as one ought. And many of those who boast longest and loudest of being free men are the most abject slaves. Jesus himself said, "Whosoever committeth sin, is the bond-servant of sin." No man is free unless he is free inside. No man is really free until he has the power to do what he ought to do. And Jesus added that if the Son shall set you free ye shall be free indeed. Christ has the power to set men free, to give them true liberty.

Liberty, Not License.

Paul adds, "only use not your liberty for an occasion to the flesh." A man ought to seek true liberty, but true liberty is not an end in itself; true liberty is a means to an end. Liberty is a means to service. A man is truly free only as he serves. Those who use their gifts and their gold in ministering to themselves are not free in the true sense. He is most free who uses his liberty in serving others.

Fulfilling the Law

All the laws of the Christian life can be summed up under the law of love. Love to God and love to man—this is the fulfillment of the law. Let every man be governed toward all men by the spirit of good will, of indomitable, indiscourageable good will, intelligent love, and the world's problems would be solved, personal problems, social problems, international problems.

The Eternal Conflict.

"For the flesh lusteth against the Spirit and the Spirit against the flesh." The unregenerate man is at odds with the regenerate man in the individual man. The flesh is at odds with the spirit. Every man finds within him a constant warfare, and every man who aspires to a holy life must fight the good fight of faith.

The Works of the Flesh—The Fruit of the Spirit.

The works of the flesh, the outward expression of the unregenerate life—what a list Paul gives: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like—the words "and such like" cover a multitude of sins, which are the expression on the carnal mind, the works of the flesh.

But the fruit of the spirit—the inevitable expression of the spirit of Christ within one are also given: love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, against such there is no law. But they are the expression of the free spirit of the life of God in the soul of a man. A good tree will bring forth good fruit.

They That are Christ's.

Christians should never forget that they have been bought with a price. They are not their own. They are, therefore, to glorify God. Whatsoever they do, they are to do unto the glory of God. It is this sense of the larger or more inclusive sense of stewardship which gives dignity and power to life, and impulse to service.

Walking in the Spirit.

The Christian life at its best and in its purest and simplest form is a life of walking with God. The life is open to the spirit of God and obedient to the will of God. Religion is an unseen and inner fellowship with One Who walks with us and dwells in us. And His presence gives peace and power and purpose to life.

They That Take the Sword.

As was stated in the opening paragraph, today's lesson concerns Armistice Day. The Golden Text is in order. "All they that take the sword shall perish with the sword." Nations that resort to war will become the victims of war. The warlike spirit brings war. The martial spirit is suicidal. Not the strong and the war-like, but the meek shall inherit the earth. Jesus himself is the authority for that statement. Let all the nations that are engaged in a mad race for armaments take heed unto themselves. Let history have an opportunity to give its testimony on this point.

THE YOUTH FELLOWSHIP.

(Continued from page 10.)

self-discipline and self-control for the sake of the highest self and for others.

After the discussion of reasons why young people should not drink, challenge the group to give one positive reason why young people should use alcohol. The absurdity of its use is seen by the inability to give a single valid reason for developing the habit of liquor drinking.

Questions.

1. Will drinking help me get a job? To have a good time? To get ahead socially? What is my attitude as a Christian toward drinking? Does drinking pay in dollars and cents?

2. Even suppose that I could drink without injuring myself, what about the people who cannot control their appetites? Am I my brother's keeper?

"Money spent for booze
Can't buy shoes;
Money spent for wet-goods
Can't buy dry goods.

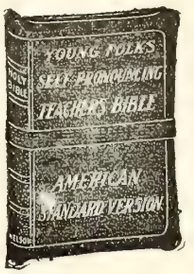
"Liquor in the head
Makes gay dreams;
But you can't live
On dreams, it seems."

E. F.

My friend, there will come one day to you a Messenger whom you cannot treat with contempt. He will say, "Come with me"; and all your pleas of business cares and earthly loves will be of no avail. When his cold hand touches yours, the key of the counting room will drop forever, and he will lead you away from all your investments, your speculations, your bank notes and real estate, and with him you will pass into eternity, up to the bar of God. You will not be too busy to die.—*A. E. Kittredge.*

AMERICAN STANDARD BIBLES.

Authorized and Edited by American Revision Committee, and Published by Thomas Nelson & Sons.



These Bibles contain the Concise Bible Dictionary which forms the helps to these Teachers' Bibles. It supplies ,in the most condensed and convenient form, all the latest information about the Bible, its writers, its language, the various versions, complete chronology, life of Christ, with harmony of the Gospels, life and travels of St. Paul, etc. The illustrations are reproduced from recent photographs, and truly illustrate the articles. The Combined Concordance is entirely new, and has been made expressly for the American Standard Version. It combines with the Concordance, Subject-Index, Scripture Proper Names, etc. The 12 Maps have been carefully revised and are beautifully colored. In making orders, give the number and price.

135—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold. $3.00

India Paper Edition, Only 16-16 of an inch thick.

. 133X—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold, $4.00

SUNDAY SCHOOL SCHOLARS' BIBLE.

Especially made up for gift or reward Bibles for Sunday School scholars, containing a special series of very practical and useful helps and Bible Questions and Answers, etc. Printed on fine white Bible paper; ruby type; pocket size, 3¾x5⅝ inches, and 1 inch thick, with 31 full-page illustrations in sepia. All bindings are black.

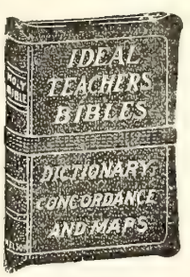
Ruby Type, Size 3¾x5⅝ Inches, and 1 Inch Thick.

65—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on side and back in pure gold; 6 colored maps $2.50

AUTHORIZED VERSION.

RED LETTER TEACHERS' BIBLES.

Brevier Type (8 vo.), Self-Pronouncing, Size 5⅜x8⅛ Inches and 1⅜ Inches Thick.

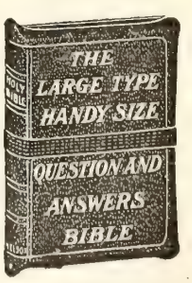


Containing the Bible, with full references. The words of Christ in the New Testament are printed in red; other parts of the book are printed in black. With Concise Bible Dictionary, combined Concordance, and 12 indexed maps.

7852—Genuine Leather, Lavant grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold $4.75

RED-LETTER EDITION.

With All the Words of Christ in the New Testament Printed in Red.



1282—Genuine Leather, Morocco grain, divinity circuit round corners, red under gold edges, register and headbands; title stamped on side and back in pure gold $3.25

60—Bound in Cloth, stiff covers, square corners, red edges, Sunday School Scholars' Bible, stamped in pure gold on cover, no illustrations; special book for Sunday Schools 95c

Any of the above Bibles sent postpaid. Address

THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE

One of our Chaplains in the U. S. Navy

MONDAY.

A GRAND ACKNOWLEDGEMENT.

"The Lord is my portion, saith my soul, therefore will I hope in Him."—Lam. 3:24.

"The Lord is my portion." This expresses the closest possible intimacy. It is the expression of a soul inseparable from God. It describes the whole action of one's spiritual being when he is face to face with the eternal God. It means "I know God," and that means to believe in Him, to fear Him, to love Him, and to love Him with all the soul, all the heart, with all the mind and with all the strength; it means to worship Him and to put implicit trust in Him and His Word and to serve Him forever.

Prayer—Our Father, we believe that our own concerns are neither too vast nor trifling to engage Thy attention. Dear Lord, we would place our affairs of this day in Thy hands that Thy will may be done in them, and we would place ourselves in Thy bosom in humble reliance upon Thee.—*Amen.*

TUESDAY.

THE LORD'S COMFORTS.

"I, even I, am he that comforteth you."—Isaiah 51:12.

What comforts doth the Lord give unto thee? The answer is found in the soothing quieting comfort which we find in Him when we come to Him in our distresses and afflictions; in the comforts which we have when He nerves us in the doing of our duty, though the doing of it gives us pain; in the comforts which He gives us when our minds are illumined by the revelations of His truth; in the gratitude we feel when disappointments or sorrow may have saved us from disaster; in the comforts which we have the friendships and kindnesses of life follow our pathway; in the conforts which we have during those silent looks of love which are more intelligent than the spoken word, yes, in the little stinging rebukes that we may receive from the glances of a loved one. If "day unto day uttereth speech, and night unto night showeth knowledge," thanks be unto God that there is nothing in which his voice is not heard, and in which His spirit is not felt.

Prayer—Dear Father, we pray for the blessing of spiritual insight in all the events of life. Thou dost reign, O do come and reign in our hearts, now and forever.—*Amen.*

WEDNESDAY.

THE RICHEST OF GIFTS.

"A new heart also will I give unto you, and a new spirit will I put within you."—Ezk. 36:26.

Just what is this new spirit and new heart which the Lord gives us? It is easy to answer this question when we think of the transformation of a moral reprobate to a beautiful christian character. We have seen such transformations. They stand out over the pages of history as living evidences of God's transforming, recreating and new-life-giving power. It is not so easy to describe the difference between a morally upright person and the new life which would follow thereupon, were he converted. It is our task today to determine the difference.

To determine this difference, we must think of the following traits of christian character: Loving others as thyself; rejoicing in God's Word, helping the poor in the name of Christ; continuing instant in prayer; sacrificing selfish plans, worldly projects, doubtful amusements, dangerous companionships, etc., for the sake of christian living; hoping in life and not considering our labors vain. To compare these traits with a moral but an unregeerate soul, we have somewhat of a very definite idea of that perfect transformation of the Lord.

Jesus spoke of "leavening the whole lump." The "lump" is the world, and it is by this individual process of transformation that He expects perfection. This is the unique claim of the Gospel, that "He that sitteth upon the throne will make all things new.

Prayer—Our Father, grant unto us this Thy richest of gifts. We can do without anything else but a new heart. Fill our acts, thoughts and influences with Thy newness of life,—a "pure heart," a "true heart," a "clean heart," a "perfect heart," is what we pray for. In the name of Christ.—*Amen.*

THURSDAY.

TRANSCENDENT LOVE.

"I will rejoice in the Lord, I will joy in the God of my salvation."—Hab. 3:18.

God has given us abundant capacity for making merry, and, when things seem slow, we are usually able to start something that enlivens the crowd; all of which is right enough so long as they give relaxation, diversion and recreation in the true sense of the words. But this capacity which God has given us is for spiritual rejoicing as well as physical. So our task for today is to find out what that is.

First of all, to rejoice in the Lord implies sympathy with His mind and character. What He is, what He represents, and what He says, are to be free from all suspicions, doubtful thoughts or rebellious feelings. If we can believe that "all things work together for good to them that love God," midst greatest sufferings and privations as well as in prosperity and happiness, we can be happy and praise God. The martyrs did. They even sang, we are told, as the flames consumed their flesh on the pyre.

Again, rejoicing in the Lord implies an intimacy that bespeaks the closest of friendship. It is that quiet, tender intercourse that transcends formalities and convention, certainly as real as that which we know so well to exist between loving companions; in which asking, confessing, and thanking is transcended by a common love. In such cases, dead silence is more intelligent than words.

This intimacy is not to be taken as a substitute for our little praises. God must miss our praises when we only give Him our inner whispers, thoughts and meditations. Nevertheless, there are times when our affections are too swift for words, and mean a great deal more.

Think of Christ praying all night long. Was it to say words that merely fell vacant upon His own ears? It could hardly have been that. But His prayers must have been in still meditation in which He rose to rapture that was beyond speech, —a silence that was felt by God.

Prayer—Our Father, the least we can desire is communion with Thee. We would know Thee as a Father. Grant this to us and make each day a new experience with Thee.—*Amen.*

FRIDAY.

"STOP, LOOK, AND LISTEN."

"Ponder the path of thy feet, and let all thy ways be established."—Prov. 4:26.

That old time railroad crossing sign was grand gospel. Said one, "He that thinks twice before he speaks once will be advanced to a position of trust."

Goethe's life's teaching has been summed up in these words: "Gedenke zu leben," which is interpreted to mean, "Think to live." Cox, the author of "The Bird's Nest," interprets this philosophy more intelligently in saying, "If you would live rightly and well, you must think—think how it is best to live."

The fault of a great many people, especially young people, is a disregard for future security, and a following of the unspeakable dangerous tendency, viz,—"How far may I go in this direction and not get caught?" "There is no harm in the slight compromises of principle." "I can indulge and stop before I go too far." In these questions and many more like them, are the beginnings of evil. In them are the first fatal steps to a miry way.

The fact is that it is not in man to direct his steps aright. "We err in vision and stumble in judgment." It is for this reason that God has given us Jesus, His Word, and His spirit as a "Lamp unto our feet and a light unto our path."

It is imperative that we guard the future by present conduct. We walk in the midst of snares and temptations. There are ever before us false ideals, mistaken views of what we should be and do, and the only way through, rightly and safely, is, as the Psalmist puts it, "Taking heed thereto according to thy word." We have a better chance than David. We have a surer and fairer example than He had,—Jesus, the Perfect Man, the model of holy beauty, who teaches us how to be wise, how to bear wrong meekly, and how to press on bravely.

Prayer—Our Father, we rededicate our lives to Thee this day, praying for Thy guidance and blessing. Manifest Thou Thy love in our lives, and make our lives a light unto the pathway of others. In Christ's name we ask it.—*Amen.*

SATURDAY.

THE SURE SUN.

"Jehovah will lighten my darkness."—II Samuel 22:25-37.

Men who are worried find the hour between two and three in the morning the most terrible hour of the day. At that time they wake up with a start, and find all the troubles of their lives, perhaps all the troubles of the universe, pressing down upon their bed. It is the darkest hour of the night.

That dread period calls upon them to summon all their fortitude and their faith. Other nights have seemed as black, and with the opening minutes of the joyous day have been quite forgotten. There is a Sun that always rises, the surest thing in all creation. There is a bright dawn that always comes, certain and invincible.

Prayer—Why will we not trust in Thee, O God? Why will we burden ourselves with weights that are not ours? This is Thy world, and Thou wilt conduct it to issues of joy and eternal peace. *Amen.*

AMOS R. WELLS.

(Continued on page 15.)

THE CHRISTIAN SUN'S PULPIT

Rev. John G. Truitt, D. D., *Pastor.*

PRAYER FOR MERCY AND BLESSING.

By John G. Truitt, D. D.

"God be merciful unto us, and bless us; and cause his face to shine upon us; that thy way may be known upon the earth, thy saving health among all nations."—Ps. 67: 1-2.

Here is a prayer for mercy and blessing. It is not the first one that was ever prayed, and it is not the last one. This kind of prayer runs like a beautiful refrain throughout the whole Bible. This prayer is found in every human heart. It is the hope of the godly; Godness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord forever, is one of the most familiar of the thirty-two thousands of promises in the Bible. Blessing and mercy, all my days, and the house of the Lord forever! What a hope, what a promise, what a prophecy, what a pledge!

"God be merciful unto us." What is mercy? "Forbearance from inflicting harm, especially in the way of punishment, under provocation, when one has the power to inflict it; compassionate treatment of an offender." We all want mercy. We want it for ourselves, for our families, for our church, and our world. Mercy! Compassionate treatment of an offender! And this is the cry of our text: "God be merciful to us." Probably my old colored preacher friend would say: Everybody talkin' about mercy won't have it. Why? Becaus' dey's not willin' to do de rest of de requirement! At any rate we all want it. It is one of the chief prayers of the human race. God shows mercy to those who keep his commandments. We read in Exodus 20:6, "Shewing mercy unto thousands of them that love me, and keep my commandments." And the latest and brightest commandment, issued to the first followers of Jesus Christ, the world's Saviour, was: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen." Does my soul desire mercy? Let it help do that. Teach all nations of our God. Does my home want mercy? Let it be a home that never forgets to do that. Teach all nations of our God. Does my church want mercy? Let it do that,—teach all nations of our God! It is the indisputable pledge and promise of the presence of the Christ with us "always unto the end of the world. Amen."

Not only do we have here in our text a prayer for mercy,—that God will never "shut the gates of mercy on mankind" (Gray's Elegy),—but we have a further prayer: "God be merciful unto, *and bless us.*" If the nations of the earth, especially in these days, should put a prayer into their national platforms would it not be: "And bless us." What suffering there is across the world like a dark, blighting shadow; and certainly we who have a Christian faith should pray, in the light of that need: "And bless us." We have all been quite willing to pray that prayer, haven't we? "The Lord bless me and my wife; my son John and his wife; us four, and . . . " Let us no more add the "no more," but let us with a Christian vision make a real Christian prayer for the nations of the earth and the peoples thereof.

"And bless us." The greatest blessing you and I can send to the needy world out yonder is Christ! If we give Christ, his principles, his teachings, his commandments, his promises, his salvation,—"saving health" to the nations we have rendered the greatest possible mercy and blessing. That kind of mercy is a blessing beyond measure. If we want blessing let us give that mercy!

"The quality of mercy is not strained
It droppeth as the gentle dew from heaven
Upon the place beneath: it is twice blest;
'Tis mightiest in the mightiest; it becomes
The throned monarch better than his crown;
His sceptre shows the force of his temporal power,
The attribute to awe and majesty,
Wherein doth sit the dread and fear of kings:
But mercy is above this sceptred sway;
It is enthroned in the hearts of kings,
It is an attribute to God himself;
And earthly power doth then show likest God's
When mercy seasons justice." (Shakespeare.)

The supreme prayer for mercy, and the sinning world's supreme blessing, is expressed in the words of Jesus on the cross: "Father, forgive them; for they know not what they do." Those words should so break your heart and mine that we would never look again with hatred or unconcern upon the peoples of other nations and other lands. It was our Christ who prayed that prayer! The one from whom we have our blessing, yea, and our mercy! No person, or church can expect to be greatly honored, or blessed of him who fails to keep that commandment. They may be blessed, but the promise is not to them a pledge, because they fail to keep their part of the requirement.

Do we wish God to "cause His face to shine upon us?" Then let us shine for him in one of the most godlike and unselfish ways there is beneath the stars, namely, that of freely and gladly giving of at least a tithe of our earnings to help in keeping his commandment to evangelize the world, both at home and abroad. God has caused his face to shine on this great old church. And it has had ministers and members who delighted to help in the great missionary enterprise. Are you still booga-booed with that old cry, "too many heathen at home?" If so, let you and me snap out of the heathen class, and make two less heathen here, by seriously seeking to help Jesus Christ save the world with our kind of giving and living! Are you and I thankful for God's blessings and mercy upon us? And do we wish it to be continued? Then let us trust him to take care of his part of the promise by joining heartily into the greatest benevolence in the wide world, namely, that of giving the Gospel to the nations of the earth.

Pardon me if I confess that I began my ministerial career with an absorbing and consuming enthusiasm for Missions. I am not ashamed of the Gospel of Jesus Christ because it was meant for all. I am not ashamed of the Christ that deliberately asks his own redeemed church to help him save the world. And I am not ashamed to preach on a subject not popular as it ought to be in every heart; because God has heard my cry; God be merciful unto me, and bless me; and cause His face to shine upon me. I have had in my humble career churches which have delighted to give to Missions before ever I served them, and I am thankful to say that their missionary giving increased rather than waned as I sought humbly to serve them. It is now an open secret with you that I desire this great old church, with its wonderful history in missionary giving, to go yet further in its obedience to the command of its Lord and Master, Jesus Christ, to "Go ye, therefore, and teach all nations."

(Continued on page 14.)

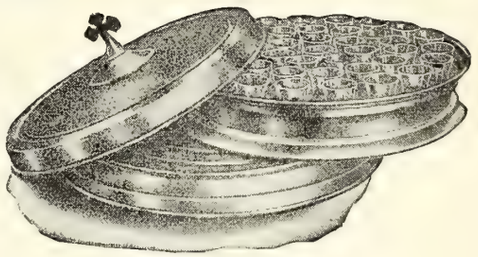
COMMUNION WARE.

Individual Service.

Made in best Silver Plate or Aluminum. Prices low; first-class workmanship and finish.

ALUMINUM.

Aluminum is light in weight, durable, and does not tarnish.

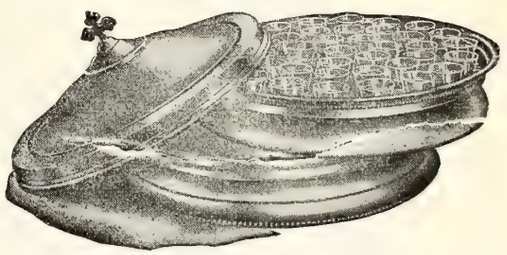


Style No. 50-A.

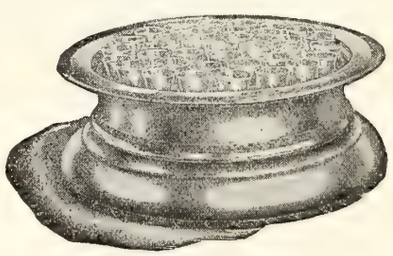
Tray No. 2—Interlocking, with 40 plain glasses	$7.00
Tray No. 6—Interlocking, with 35 plain glasses	6.75
Tray No. 10—Interlocking, with 30 plain glasses	6.50
Base No. 50-A—Fits Trays 2, 6, or 10.....	2.25
Cover No. 50-A—Fits Trays 2, 6, or 10.....	2.25
Bread Plate No. 1—Narrow rim.....	1.60

SILVER-PLATED.

The Silver-plated Ware is of the very highest grade and best finish; heavily plated on nickel base.



Tray No. 85—Interlocking only, with 36 glasses	$22.00
Base No. 1—Silver-plated; fits Silver Tray 85..	11.00
Cover No. 5—Silver-plated; fits Tray No. 85...	16.00



(For Silver Bread Plates, see under No. 90.)

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	$22.00
Base No. 2—Silver-plated; fits Silver Tray 90..	16.00
Cover No. 4—Silver-plated; fits Silver Tray 90.	14.00

Bread Plate No. 3—Narrow Rim.....	$ 9.00
Bread Plate No. 4—Broad Rim.....	9.00
Filler—Silver Lined.....	6.00

THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

A Story for the Children

WITH PETER PAN IN KENSINGTON GARDENS.

My happy days began with going to see the guards at Buckingham Palace. It was a graceful, inspiring sight. I'm glad I went that day, for a few days afterwards they left London for their annual training and maneuver operations, and the first battalion Sherwood Foresters moved up to London from Dover and took over guard duties at the royal palace and the Bank of England.

After the guards left and I had surveyed the Victoria Memorial in front of the palace, I sat in the Green Park opposite for a long time, watching for the King and Queen of England—who were inside that very palace at that very time—to come out. As they did not appear I had to content myself with Milne's poems, "Buckingham Palace" and "The Kink's Breakfast." You recall that two lines of the first say:

We looked for the king, but he never came.
"Well, God take care of him, all the same."
says Alice. In "The King's Breakfast" the King said:

Bother!
I only want
A little bit
Of butter for
My bread!

Then it must have been a fairy that prompted me, after lunch, with "butter," at Gorringe's Shop, to take a bus for Kensington Gardens. I remembered that a professor from Williams College whom I met soon after I reached London told me to be sure to see the Peter Pan Statue. Had he not advised me to get off at the Lancaster Gate, I would have had a sorry time locating Peter. As it was, I soon came to the Round Pond all unconscious of either the Broad Walk or the Serpentine, which later I explored. That day the fairy just conducted me opposite the Round Pond, and the voices of little children directed me to the statue. Yes, there, at the top of an old gnarled tree trunk, blowing his pipes of Pan, stood Peter himself! I was so glad that it wasn't lock-out time and I could stay with the children, for I had never been in a place more like fairyland.

Around Peter on the tree trunk were fairies and Wendy's mother, and all about the roots of the trees were gentle beasts, doves, rabbits, mice, squirrels, birds, and a snail—all carved solidly into the statue.

The sweetest sight I ever saw was the way the little children—quite a number of them, too, who were there when I was—lovingly handled the birds and the animals and gazed at Peter Pan. The shrieks of delight that escaped the lips of the children, the kind looks in their eyes, and no one to keep them from fondling, and no harm done to the stout workmanship by their carresses, made me feel that this was a veritable Children's Paradise.

After a while I turned my eyer across the road to the Round Pond, where there were other children feeding ducks and sailing boats, and some children in boats. I wondered if the pirates, flying boys and girls, and the crocodile that went tick-tock because it had swallowed a watch, would come to light as they did in the days when Barrie played there with the little Londoners.

Upon that I began to dream, and had to pinch myself to get away from the Never-Never Land of the past. But the fairy quickly led me past the Road of Loving Hearts before any hobnailed elves came to whisk me away to a cul-de-sac where the iron bars would be up for life.

It was not too quick, however, for me to see a beautiful old house half hidden among the trees, and a whisper came that it was Kensington Palace where Queen Victoria lived when she was a little girl and that Kensington Gardens were once the gardens of a palace.

Hard though it was to leave, I was comforted by the thought that the best fairies are always with us, and I was so grateful that Sir James M. Barrie had erected that statue of Peter Pan—The Boy Who Wouldn't Grow Up—in Kensington Gardens. It was his surprise gift to the children of London. Don't you wish you could have been there the night it was set up secretly and revealed to their admiring eyes in the morning?—*Mable Frese Dennett, in The Congregationalist and Herald of Gospel Liberty.*

THE SUN'S PULPIT.

(Continued from page 13.)

Will we lessen our gifts to Missions, to the Orphanage, to the College, to enterprises outside our own needs here? Will we let down? Will we retrench, or lower our flag, or lessen our goal? Let me say for you, and with you: "Not Suffolk!" God has blessed us too greatly in the past, and too marvelously in the present to allow us to even contemplate such a thing. Our love for our Christ, our former pastors and our late beloved members is too great for us to lessen our zeal or enthusiasm for that which lay nearest the heart of our Saviour.

"God be merciful unto us, and bless us; and cause His face to shine upon us; *that thy way may be known upon the earth, thy saving health among the nations.*' There is a reason for our prayer for divine mercy and blessing! There is a pledge of a purpose that reaches beyond the saving of our own souls. We are to have mercy and blessing and the shining face of God upon us for a reason. The prayer is not for ourselves alone. The last line of our text tells of a triumph yet to be, in which you and I may covet to have a part, namely, when the way of the lowly Christ may be known upon the whole earth, and his saving health among all nations! According to our text your redemption and mine is to help in bringing that very thing to pass. How can we pray, and then forget that?

Having God's way among the nations, and his saving health among the peoples will bring the next lines of this psalm into play: "Let the people praise Thee, O God; let all the people praise Thee. O let the nations be glad and sing for joy; for thou shalt judge the people righteously, and govern the nations upon the earth." Nations shall be God-governed. And the earth shall yield her increase. And there will be plenty for all. "And God bless us; and all the ends of the earth shall fear him."

SALVAGING "THE RED."

All things work together for good to them that love God, to them who are the called according to his purpose.—Rom. 8:28.

The record of every Christian's life has some pages in it which were written at the bidding of that severe teacher, Disappointment. Tears may have blotted and blurred the page at the time. But as we turn over to that page now and read it in the light of experience, we can write beneath it: "Thank God for those bereavements! They have saved my soul from being bereft of heaven."
—*Theodore L. Cuyler.*

HOLMAN SUPERIOR TEACHERS' BIBLES

Authorized Version—Self-Pronouncing — The Best Editions of the World's Best Book

For Adults, Teachers, Preachers, Students, and All Who Would Study the Word of God Intelligently

BOLD BLACK TYPE—COMPACT SIZE 4½x6¾ INCHES—WILL FIT THE COAT POCKET

Part page specimen of Holman Boldblack Type Bible

ST. MATTHEW, 5. *Christ's sermon on the mount.*

13 And leaving Năz'a-rĕth, he came and dwelt in Că-pĕr'na-ŭm, which is upon the sea coast, in the borders of Zăb'u-lon and Nĕph'tha-lim:
14 That it might be fulfilled

A.D. 31. CHAP. 4.

n Isa. 9. 1, 2.

934 CHAPTER 5.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.

AND seeing the multitudes, a he went up into a moun-

THIS NEW HOLMAN TEACHERS' BIBLE, Pronouncing Text, Bold Black Type is a PRONOUNCED SUCCESS. The latest Bible with NEW HELPS that are quite comprehensive and consist of an Illustrated Bible Dictionary, Concordance and additional aids all under ONE ALPHABETICAL INDEX. Also Fine Maps on Coated Paper, and a specially prepared BIBLE READING COURSE, intended to stimulate and maintain interest in the Bible. Imported Bible paper is used to improve opacity and keep down bulk. By this means you get the benefit of full Biblical information without the physical discomfort of handling a heavy volume.

STYLES AND PRICES—BIBLE PAPER EDITION

4612. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges..... $4.00
4630. Same as 4612, with extra leather lined covers..... 4.75

THIN INDIA PAPER EDITION
With Helps as described above. Size 4½x6¾ inches. One inch in thickness

630X. Egyptian Morocco, divinity circuit, leather linings, red under gold edges, silk head bands and silk marker..... 7.00
633X. Algerian Morocco, divinity circuit, leather lining to edge, silk sewed, round corners, red under gold edges, extra quality binding..... 8.00

EXTRA LARGE PRINT TEACHERS' BIBLES

Large 8 Vo. Size—8x5½ inches—1600 Pages, including 400 pages of Bible Study Helps

Part Page Specimen of Print

Extra spacing between words and lines makes this Bible very easy to read.

ST. MATTHEW, 5. *Christ's sermon on the mount.*

15 k The land of Zăb'u-lon, and the land of Nĕph'tha-lim, *by* the way of the sea, beyond Jôr'dan, Găl'i-lee of the Gĕn'tiles;

A. D. 31.

k Is. 9. 1, 2.
l Is. 42. 7.
Luke 2. 32.
m Mark 1. 14.

2 And he opened his mouth, and taught them, saying,
3 b Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

CONTAINING COMPLETE HELPS TO BIBLE STUDY, INCLUDING ALL OF THE FOLLOWING FEATURES

A New Practical Course in Bible Reading, A Treasury of Biblical Information. The most carefully compiled, thorough and attractive form in which valuable Biblical information has ever been prepared. Illustrated Self-Pronouncing Bible Dictionary Containing 150 illustrations, concise definitions and textual references on nearly 50,000 subjects. A Practical Comparative Concordance, with nearly 50,000 references. Four Thousand Questions and Answers on the Old and New Testaments. A valuable Help to all Bible Readers.

STYLES AND PRICES

4712. Divinity Circuit (overlapping covers), French Seal Leather, red under gold edges, silk head bands, and silk marker.. $5.00
812RL. Red Letter Teachers' Bible. The Words of Christ in the New Testament, Old Testament Passages alluded to by Christ, various prophecies relating to Christ in the Old Testament, etc., all PRINTED IN RED. Binding same as described above on 4712 and same large Self-Pronouncing type..... 6.00
733X. Holman India Paper, Genuine Morocco, leather lined, silk sewed, divinity circuit, round corners carmine under gold edges, silk head bands and silk marker, same type and helps as above..... 10.65

All styles sent Postpaid at above prices—Thumb Index 50 cents extra

Christian Orphanage

CHAS. D. JOHNSTON, *Superintendent.*

Dear Friends:

We reached another rung in our financial ladder for this year. We passed the eleventh one and are going toward the twelfth. We are like a little boy when you ask him his age he is always going on toward the next year. We pass one rung and go on toward the next one. We have $8,530 yet to reach our goal for the year. Let everybody push by making a contribution and it will help a lot.

I overtook a man in the road one time stuck in the mud and he could not get his motor to pull him out. It would almost get out but could not quite make it. I stopped and asked him to let me give him a push which I did and out he went. Not because I was so strong but I had given the engine the help it needed to pull out. Your offering at this Thanksgiving may not be large but it might be the one that would push us across the $20,000.00 mark.

You will be happy; I will be happy; the little children will be happy; all of us will be happy. Let everybody push. Give your best effort.

CHAS. D. JOHNSTON, *Supt.*

REPORT FOR NOVEMBER 8, 1934.

Broughtforward		$10,746.05
Sunday School and Monthly Offerings.		
North Carolina and Virginia Conference:		
Bethlehem	$ 3.31	
Concord	1.00	
Pleasant Grove	6.39	
		10.70
Eastern North Carolina Conference:		
Christian Light	4.21	
Mt. Carmel	2.00	
Henderson	4.25	
Wake Chapel	9.24	
		19.70
Western North Carolina Conference:		
Smithwood	.89	
Pleasant Hill	5.00	
Zion	5.45	
		11.34
Eastern Virginia Conference:		
Suffolk		25.00
Valley Va. Central Conference:		
Mt. Lebanon	1.00	
Bethlehem	3.57	
Linville	4.75	
Leaksville	2.25	
		11.57
Alabama Conference:		
Noon Day	1.60	
New Hope	1.30	
		2.90
Special Offerings.		
Miss Irene Franks, Raleigh, N. C.	2.00	
Mrs. Thelma Hines, support of children	20.00	
Sale of wheat	8.10	
F. C. Owen, gdn. for Jas. Brown.	12.50	
New Hope Sunday School, Eastern N. C. Conference	12.25	
Mr. J. W. Morris, support of Jack Morris	5.00	
Mr. Roberts, support of children	15.00	
A friend, support of Thelma Long	20.00	
Woman's Board, Southern Christian Convention	30.00	
Refund on gasoline by State	12.40	
		137.25
Bequest.		
Mrs. Jennie Lockhart (deceased), Norfolk, Va.		505.87
Total for the week		$ 724.33
Grand total		$11,470.38

THE FAMILY ALTAR.

(Continued from page 12.)

SUNDAY.

TEARS UNASHAMED.

"And He wept aloud: and the Egyptians heard and the house of Pharaoh heard."—Gen. 45:1-8.

An unemotional life is a weak life. Emotion is motion. It moves us, it moves those around us. Suppressed emotion is force held back, a still dynamo, wasted and unknown energy.

When Joseph did not conceal his joy over his restored brothers, he did not conceal his love, his depth of feeling, his profound humanity. Those tears were not weakness, but strength. They were not unmanly, but heroic. Never was he more a prime minister than then.

Prayer—Our Saviour, by Thy weeping over Jerusalem, by Thy bloody sweat in Gethsemane, let us learn to express ourselves, and all of ourselves. As we weep with the sorrowing world we shall help to lighten its anguish.—*Amen.*

AMOS R. WELLS.

A childlike thankfulness maketh us love our Father more than his gift and desire to be with him, in his arms.—*Richard Baxter.*

ELON COLLEGE

AN ACCREDITED COLLEGE

of the

CONGREGATIONAL CHRISTIAN CHURCHES OF THE SOUTHEAST

South Entrance to the Campus

ELON COLLEGE, founded by the Christian Church in 1889, has fully justified the faith and hope of its founders during its 42 years of operation. Its graduates from the four-year course leading to a bachelor's degree, number 980, now living, 122 of whom are in the Christian Ministry and full-time Christian service. The majority of these are members of our own denomination. In addition, 449 are in educational work and are an active influence in the lay leadership of the Christian Church.

THE CHRISTIAN EDUCATION BUILDING, and the definite religious atmosphere of the College, provide the very best facilities available for training for religious leadership, and offer the Church its finest opportunity to train the young people of the denomination to assume active leadership both in the ministry and laity of the local churches.

Address—

C. M. CANNON, *Registrar*

Elon College, - - - - North Carolina

Home Atmosphere—Reasonable Rates—Clean Athletics—Christian Spirit

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational Christian Church.

BOARD OF EDITORS.

J. O. ATKINSON, D. D.....Editor
E. C GILLETTE, D D.....Associate
I. W. JOHNSON, D. D....Contributing
ELISHA A. KING, D. D...Contributing
J T. KERNODLE....Managing Editor

DEPARTMENTAL EDITORS.

H. S. HARDCASTLE...Sunday School
J. G. TRUITT, D. D.....Sermon
F. C. LESTER.....Young People
H. E. ROUNTREE.....Altar

SUBSCRIPTION RATES

One Year $2.00
Six Months 1.00

Trial Subscriptions: Five or more new subscriptions sent in at one time by pastor or president of any church organization, three months for 40c each.

Published Every Thursday at Richmond, Virginia, by the Central Publishing Company, Inc.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Change of Address: Be sure to give both old and new address when asking that your address be changed.

All news matter and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsyth Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

Receipts: The change of label is your receipt for money paid. The label shows date of expiration, and change on label will appear the first or second issue of the month following renewal, provided it was received before the 25th. No other receipt will be sent unless requested. Please notify the Richmond Office if label is not changed as above.

OBITUARIES

BAKER.

Whereas, our heavenly Father, in His infinite wisdom and love, has called to His eternal home our belover co-worker and fellow-member, Brown Baker, we, the Sunday School of Mt. Bethel Christian Church, offer the following tribute to his memory: Resolved:

First: That God, in His all-wise providence doeth all things well, so, while we mourn the loss of one who was ever faithful and one who meant much to our Sunday School and Church, we bow in humble submission to His divine will.

Second: That we hold in loving remembrance his faithful attendance, and trust that his separation from us will only draw us nearer the throne.

Third: That we express our deepest sympathy for Mrs. Baker and her family, assuring them that we share with them to the fullest extent the sadness and the sorrow of his going away; but realizing in the sight of God, whom the deceased loved and honored and served so faithfully, that it is all for the best and that some day we will understand.

Fourth: That a copy of these resolutions be sent to the family, one put on the secretary's book, and a copy sent to The Christian Sun for publication.

MRS. J. T. STEWART,
MRS. L. P. RIPPY,
VIOLET McCOLLUM,
Committee.

OSBORN.

William L. Osborn was born September 25, 1868 and died October 21, 1934. A great life went out when he died. He was a model young man and at a very early age in life he joined the church at New Hope. He was soon elected to the office of secretary of the church, which office he filled faithfully for several years.

He was Deputy Sheriff of his county for four years. He was on the police force in Lanett, Ala., for a term of six years and conductor on the Chattanooga Valley Raidroad for seven years.

He was a faithful member of Lanett Christian Church when he died, having become a member of this church when he became a citizen of this city. He was a gentleman with scores of friends.

He was married to Miss Frances Elder, oldest daughter of Rev. T. H. Elder and Mrs. Josie Elder, October 16, 1888. They had no children but both he and his wife were the children's friends and the children were their friends.

From the time of his affliction until his death all that could be done for him was cheerfully done by his wife and loving friends.

For a few years past he has been at the hospital at Tuscaloosa, Ala., where he died on the date above mentioned. His mortal remains were carried to New Hope Church and laid to rest by tender hands and loving hearts. Our sympathy is with his wife and sister.

The Masons had charge of the funeral rites at the grave. Funeral was preached at the Lanett Christian Church by this writer. Peace to his soul.

G. D. HUNT.

Wedding or Gift Bible

FOR THE HOME

Holman Self-Pronouncing Home Study Edition

A BEAUTIFUL PRESENTATION PAGE Marriage Certificate and Family Record makes this special edition **a most desirable Bible for a wedding gift.**

Full Bound size, 8½ x 6 inches, nearly 1800 pages. Authorized Version with Marginal References.

Large Print—Easy to Read

The Helps are the latest and most practical published — prepared by the most reliable and well-known authorities, and consist of a TEACHERS' NEW READY REFERENCE HAND BOOK, which gives the salient and essential information needed in Bible study.

Illustrated Self-Pronouncing Bible Dictionary—Containing 150 illustrations.

Oriental Light on the Bible (Containing over 100 illustrations). A new kind of illuminating Bible help.

Treasury of Biblical Information.

A New Series of Maps. A selection of the most used, with Special Maps, the results of the most recent explorations.

A New Practical Comparative Concordance, with nearly 50,000 references.

Four Thousand Questions and Answers on the Bible.

ABSOLUTELY DURABLE BINDINGS that **will not break in the back.**

Specimen of the Print. Full size of the page is 5½ x 8 inches.

Specimen of Type.

17 ¶ [m] From that time Jē'sus began to preach, and to say, [n] Repent: for the kingdom of heaven is at

A BEAUTIFUL PRESENTATION PAGE Marriage Certificate and Family Record makes this special edition **a most desirable Bible for a wedding gift.**

No. 4914. French Morocco, flexible limp, gold titles, round corners, red under gold edges, silk head bands and silk marker..... **$5.50**

Postage Paid

PIEDMONT COLLEGE

Located in

"The Blue Ridge Highlands"

An accredited college with an enviable reputation for superior classroom instruction, and wholesome student life.

Standard courses leading to the A. B. and B. S. degrees. Careful, scholarly instructors.

A refined Christian atmosphere. All of the cultural elements essential to a liberal education.

A minimum of expense. Tuition and board for the entire academic year only $273.50.

For information, write

GEORGE C. BELLINGRATH, *Dean,*
PIEDMONT COLLEGE,
DEMOREST, GEORGIA.

Southern Seminary Foundation

(Successor to Atlanta Theological Seminary.)

AFFILIATED WITH

Vanderbilt University

The Foundation and the other Foundations that are affiliated with Vanderbilt University School of Religion comprise the only Interdenominational Theological School in the South. Through this affiliation the students enjoy the rights and privileges of Vanderbilt University.

DEGREES.

Candidates for degrees are required to have completed their college courses.

The degree of Bachelor of Divinity is offered to qualified students who complete the required courses.

Vanderbilt University also offers the degrees of Master of Arts and Doctor of Philosophy, in accordance with the regulations established in its several departments.

MORE THAN A SCHOOL OF THEOLOGY.

Because of our affiliation with Vanderbilt, our relations with other nearby colleges where our students can take courses without tuition, and the cooperation of the American Red Cross and other social agencies in the city, we prepare students for many types of Christian service.

For information write

WILLIAM JAMES CAMPBELL, *President,*
330 BUTTRICK HALL, VANDERBILT UNIVERSITY,
NASHVILLE, TENN.

THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

IN ESSENTIALS, UNITY. IN NON-ESSENTIALS, LIBERTY. IN ALL THINGS, CHARITY.

VOLUME LXXXVI. RICHMOND, VA., THURSDAY, NOVEMBER 15, 1934. NUMBER 46.

Copy 2

Maroon and Gold

THE SUN'S OBSERVATORY

A Drive-In Theatre.—

The latest thing in moving picture "houses" is the "drive-in" theatre, which is no house at all, but an inclosure into which motorists may drive and enjoy a movie without getting out of their automobiles. Los Angeles is the pioneer in this kind of theatre.

The "Fair" a Fair Barometer.—

If the annual fairs held throughout the country are a *fair* indication of conditions in the agricultural belt of our country, then business is definitely improving. Attendance figures so far this year show a gain of approximately 10 per cent over last. The Department of Agriculture estimates that the attendance at 19 of the larger fairs at which it had displays totaled 4,316,325 this year compared with 3,881,098 for 1933.

An Older Bible.—

What is said to be the oldest extant copy of the Bible was recently found in Hungary. Its discovery amidst a pile of dusty and ancient manuscripts was recently announced by the chief of the manuscript section of the Austrian National Library, Hans Gerstinger. The pages are said to be laboriously written and dated back to the second century A. D. There were found at the same time several Greek philosophical works which had hitherto been believed lost.

Unemployment Insurance Sure.—

It is practically certain according to current information that unemployment insurance of some kind will be enacted this winter. Apparently a 3 per cent tax on payrolls is the present intention of Administration leaders. Two thirds of this would be levied against employers and one third against employees. It is not intended that this insurance shall apply to those now unemployed, but to people losing their places after the insurance becomes effective. At its best it will only be another tax. It may be an improvement over the present relief system, but it cannot take the place of thriftiness on the part of individuals. Most socialistic tendencies are better in theory than in practice.

Dry Land Fishing.—

Even an amateur angler could have caught fish if he had been at Lake Immonia, near Tallahasse, Florida, or rather where the lake had recently been. The fish story is as follows: Fishing at Lake Immonia was usually unusually good, but it became much better suddenly. About a month ago, the lake began showing signs of draining, and two weeks ago it had fallen to an area called the "basin," covering perhaps three acres. Then suddenly the "bottom dropped out" and through a sink hole approximately 15 feet in diameter, rushed the water leaving the fish "high and dry." Fish by the bucket, bag or barrel were quickly available, and the rake and wagon supplanted the conventional hook and line.

HOLC to Halt Loans.—

Just one week after the general elections, one of the Government's foremost money-lending agencies closed its doors against new loan applications. The Home Owners' Loan Corporation, with approximately $1,200,000,000 remaining in its coffers, announced that it could take care of approximately two-fifths of the applications already on file. Authoritative indications are that the incoming Congress will not be asked for additional funds. It was announced that there "was steadily increasing evidence that a large proportion of the private lending agencies" were reaching a point where they could take over the work being carried on by the corporation, and that a great many of the applications on file "can and should be taken care of" by such agencies.

Byrd Demands Economy in Government.—

Senator Byrd, of Virginia, in his first political address in several months, on Tuesday of this week demanded that the Federal Government balance its budget and end its extravagant expenditures. "For five years," he asserted, "we have been spending billions more than our income. Our public debt is greater than in any period of our history. . . Representative democracy cannot long survive a drain of that sort." Mr. Byrd said that the Federal deficit was increasing at the rate of $400,000,000 a month, and that though he realized the necessity of emergency relief, he thought that a halt should be called to extravagant spending. He declared that he would support the president in so far as he was able to do without becoming a "rubber stamp." He emphasized the fact that he was in accord with many of the aims of the present Administration, but let it be known that he still believed "rugged individualism" an important factor in America's future growth.

Borah Asks For Probe of "Waste."—

Senator Borah of Idaho, outspoken critic of New Deal relief policies, expects to ask for a probe of the waste incidental to relief activities throughout the nation. Virginia may have the rather questionable honor of being the focal point for this investigation according to latest reports. Figures for last April, submitted by the State Auditor to the Governor of Virginia, are said to be the "tangible evidence" which the Idaho Senator will produce in support of his claims. This report shows that administrative costs ran as high as 50 per cent, and he declared that he did not see "any extenuating circumstances that would justify such a cost." The State administrator, while acknowledging that the ratio of administrative costs to the amount of relief actually dispensed "was disproportionately out of balance," passes the blame on to the Federal Emergency Relief agencies, and the manner in which they held up Virginia allocations. The outcome of the tilt will prove interesting, but regardless of this outcome, there has been too much of the tax-payer's money wasted.

Are Profits Justifiable?—

There are those in this age of "progressiveness" who believe that if the profit motive could be removed from business, utopia would be reached and our troubles would be over. They have a right to their opinion if they have given the subject unbiased study. One doubts if they are right. An advertisement recently appeared in one of our leading national magazines, sponsored by a leading office equipment company, which asks the question: "What is profit anyway?" and inquires whether it fits the American scheme of things. People want things; they want ease, conveniences, health, good food, education, social advancement, the opportunity to travel. They want better homes, cars and radios. They want to improve themselves. The usual reason for starting a business is "to satisfy one of these universal wants. If a business does that, and is well managed, it grows into a 'profitable' enterprise. People are employed and receive wages. Because dividends are earned, other people are glad to invest more of their savings. A community of homes, schools and churches and hospitals grow up. . . Customers, workers and investors all are benefitted." But suppose the business fails to show a profit: "Investors lose their savings, workers are laid off . . . mortgages are foreclosed and homes lost. There come hunger, unrest, breadlines, sickness, undernourished children and increase of crime. An unprofitable business profits no one." One is reminded that profits have built our railroads, our industries, and run our government. Taxes must be paid from profits, or national wealth must be confiscated. "The average business rarely earns more than six per cent on the money invested, and many enterprises pay far more in taxes than in dividends. In the past year, railroads paid $249,603,895 in taxes, or $2.61 taxes for each $1 dividend. This slender margin is the real difference between sickness and rather feeble health. Sturdy business health is essential to national well being and prosperity." Do you agree with the argument of this advertisement writer? At least it is worth considering well, and if you reach his conclusion, you will with him say: "And so, business has more than a *right* to make a profit—it has an *obligation.*"

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

Men are valuable just in proportion as they are able and willing to work in harmony with other men.—*Elbert Hubbard.*

In remitting for your subscription by Post Office Money Order please make the same payable at the Richmond, Va., postoffice. Otherwise it is necessary that a second fee be paid before the order can be cashed.

The North Carolina and Virginia Conference showed the largest enrollment at the opening session for the past several years. The SUN's managing Editor regretted being compelled to leave on the afternoon of the first day.

"I am only one—
But I am one.
I can't do everything—
But I can do something.
And what I can do I ought to do;
And what I ought to do, by the Grace of God I will do."—*Edward Everett Hale.*

Rev. E. C. Fry, D. D., who had been a missionary in Japan for forty years, is attending our Conferences, and from his mature experience and long activity on the field is being heard with pleasure and profit. Besides attending and addressing twice the Western Conference last week, he was with Rev. M. T. Sorrell, pastor, in our Danville church, 11:00 o'clock Sunday, the 11th, and with our Reidsville church at the 7:30 P. M. service.

The Western North Carolina Conference last Thursday ordained as an elder to its membership former licentiate B. H. Lowdermilk. The ordaining presbytery was Rev. T. E. White, president of the Conference, Dr. J. H. Lightbourne, member of the Conference, Dr. E. C. Fry, missionary on furlough from Japan and J. O. Atkinson. Brother Lowdermilk has successfully served as licentiate and the Conference felt he was worthy of ordination. We welcome him to the full fellowship of those whose lives are dedicated to the work of preaching the Gospel.

From the Greensboro *Daily News*, November 10th: "Rev. B. J. Earp, new pastor of Palm Street Christian church will preach at the First Christian church Sunday morning at 11 o'clock, it is announced. Dr. C. H. Rowland, pastor of the church, has been ill for several weeks and is as yet unable to resume his duties although he is much improved, it was stated. For the evening service at 7:30 o'clock the cent-a-meal boxes, which were distributed among the members of the congregation several months ago, will be opened. There will be a special service for this occasion with W. B. Truitt as speaker.

The managing editor and his wife enjoyed a visit in the homes of Dr. Harrell of Durham, and Dr. Smith of Elon College, N. C., over the last week end. We saw many old friends and some few relations. Dr. Boone's Bible Class at the Durham Church had on a campaign to increase its membership and we think that it should be an easy task for the captains of the opposing sides when they have such a teacher. Dr. Harrell preached three times Sunday: twice at Durham and once at O'Kelly's Chapel. It was the first time your managing editor remembers hearing the same preacher three times in one day, though twice is not unusual. Each sermon was well worth hearing, and we were glad of the opportunity of visiting O'Kelly's Chapel.

Rev. R. A. Whitten, pastor, First Church, Portsmouth, writes: "I feel encouraged with the results of our Loyalty Week campaign, and our finance committee is pleased with the progress being made in the amount of pledges turned in thus far. I am told that more has already been pledged than has ever heretofore been pledged, and we are hoping our pledges will exceed our budget. We have been conducting previous to this Loyalty Week, a ten week's Layman's literature distribution. Several new tithers have joined, and we are making the matter of Stewardship a major item in our preaching these days, for I am convinced that a revival of stewardship responsibility will bring new life to the church." Out of long experience and observation, the SUN's editor can truthfully say that he has never known a revival of stewardship not to bring new life to a church and its activities.

Anent the recent call to recognize and honor Sunday School teachers throughout the world, some very interesting figures have come to the fore. For instance: William O. Easton, Secretary of the Philadelphia Council of Religious Education, says that Pennsylvania is the largest Sunday Schools State in the world. It is, he says, "one-ninth of the entire Sunday School enrollment of North America and one-sixteenth of the enrollment of the world. In the State there are 10,327 Sunday Schools manned by 191,000 officers, teachers and leaders, and with a pupil enrollment of over 2,201,000. Philadelphia has 722 Sunday Schools, manned by nearly 20,000 officers, with a pupil enrollment of nearly 300,000. In all North America there are 185,333 Sunday Schools. These are manned by an average of 12 volunteer leaders, totalling 2,197,400. The student enrollment totals 20,627,675. There are listed in all lands 361,145 Sunday Schools, with 3,301,784 teachers and officers and 33,245,045 pupils of all ages." With such figures, we are made aware that the largest army in America is not that of our standing army with banners, and uniforms and under the pay of the Government, but our army of more than twenty million boys and girls who go marching to our Sunday Schools Sunday after Sunday to learn of the way and the life and the truth" as revealed in the teaching of over two million volunteers for Christ.

EASTERN NORTH CAROLINA CONFERENCE.

Program of the Eastern North Carolina Conference to be held at Piney Plains Christian Church, Raleigh, N. C., November 20, 21, 1934.

FIRST DAY—NOVEMBER 20th.

Morning Session.

10:00 Called to order by the President.
Song Service, George M. McCullers
Devotional Service, Rev. B. J. Howard.
10:30 Enrollment of ministers and delegates.
Welcome Address Rev. J. Lee Johnson.
Response, Rev. S. E. Madren.
Reception of visitors.
Report of Executive Committee.
Appointment of Special Committees.
11:00 Address by Rev. Stanley C. Harrell, D. D., President Southern Convention of Congregational and Christian Churches.
11:30 Sermon by Rev. C. Rexford Raymond, D. D., Pastor, Southern Pines Congregational Church.
Communion, Conducted by Rev. J. Lee Johnson.
Adjournment for lunch.

Afternoon Session.

1:30 Devotional Service, Rev. J. A. Denton.
"Our Orphanage," Chas. D. Johnston, Supt.
Ministerial Reports and Church Letters.
Report of Treasurer, W. J. Ballentine.
2:00 Report of Committee on Stewardship, Rev. J. Lee Johnson.
Discussion and vote on Report.
Report of Committee on Religious Literature, Miss Lilly Fowler.
Discussion and vote on Report.
2:30 Report of Committee on Evangelism, Rev. M. T. Sorrell.
Discussion and vote on Report.
Report of Committee on Social Service, J. A. Kimball.
Discussion and vote on Report.
3:00 Report of Committee on Apportionments, W. J. Ballentine.
Discussion and vote on Report.
Report of Committee on Finance, K. B. Johnson.
Business Session.
3:30 Report of Committee on Entertainment.
Adjournment.

Evening Session.

7:30 Called to order by the President.
Song service, George M. McCullers.
Devotional Service, Rev. H. C. Hillyard.
8:00 Report of Committee on Sunday Schools and Christian Endeavor, Rev. S. E. Madren.
Young People's program on Youth Fellowship, Rev. J. E. Neese, President.

SECOND DAY—NOVEMBER 21st.

Morning Session.

9:30 Called to order by the President.
Song Service, George M. McCullers.
Devotional Service, Rev. J. E. Franks.
Reading of Minutes of previous day.
10:00 Report of Committee on Home Missions, Rev. M. T. Sorrell.
Discussion and vote on Report.
Report of Committee on Foreign Missions, Rev. S. E. Madren.
Report on Woman's Missionary Work, Miss Margaret Alston.
Address: "Our Mission Work," Dr. J. O. Atkinson, D. D., Mission secretary, Southern Convention.
Vote on Foreign Missions report.
11:00 Report of Committee on Education, Rev. J. Lee Johnson.
Discussion.
Address: "Our College and Its Needs," Dr. L. E. Smith, President of Elon College.
Adjournment for lunch.
Vote on Report.

Afternoon Session.

1:00 Devotional Service, Rev. E. M. Carter.
Report of Committee on Nominations.
Elections of Officers of Conference.
Selection of place for next session.
1:30 Report of Committee on Music, George M. McCullers.
Discussion and vote on Report.
2:00 Report of Special Committees.
Report of Treasurer on Collections.
Announcement of Standing Committees.
Unfinished Business.
Adjournment.

WHERE DWELLEST THOU?

(A devotional service for adult groups based on Jno. 1: 29-39 prepared by Mrs. Carolin Hobart of Sacramento, California.)

"Rabbi, where dwellest Thou?" He said, "Come and see."

You are often asked, especially when you are away from home, "Where do you live?" In reply you name some city—New York, San Francisco, Sacramento—as the case may be, but you have not answered the question.

You said you lived in a certain city or town. What is that city or town? A place on the map—a vast collection of buildings and streets? That is not the city or town. The city itself is a vast area of activities, an intricate system of interests, a bewildering complexity of human lives. There are hundreds of thousands of different cities. In which particular one do you live? Where are we at home in all this confusion of interests, activities and desires? This question of our place of residence goes to the root of the matter.

It was so when the question was first uttered. John the Baptist saw a majestic figure coming down from the North. He saw this Man of Nazareth taking His first steps in a service that would change the moral history of the whole world. And as He approached, John said: "Behold the Lamb of God, which taketh away the sins of the world!" Two of John's disciples heard him speak, and they followed Jesus. And when they heard the accents of power fall from His lips, when they felt a strange and mysterious influence entering into their own hearts, they began to wonder where He lived. They said, "Rabbi, where dwellest Thou?" It was the same old question, "Where do you live?"

Well where did He live? What sort of a world was it in which He lived? How much of the world did He live in ? How much of the world does any of us live in? Philosophers tell us that the only reality in the case is what a man sees and hears and feels—the world to which he stands related; to which he makes response. The only world there is for me is the world I personally see and hear and feel; the world with which I have relations and which I make response.

And what a variety of impressions the world makes upon us all. How many different worlds there are! The beauty and color of a lovely rainbow or sunset is not in a blind man's world. The melody and harmony of beautiful music is not a part of the deaf man's experience. And the world of spiritual values, forces, activities, does not exist for those who are dead to all these. In every case the presence or the absence of the faculty of perception determines how much of a world each one of us lives in.

Here we are with our heads among the stars, if we will have it so, in a world of outlook and inspiration. In which world are we most at home? This upper world is as real as the world of streets and lanes where our feet go.

In modern homes there are kitchens, dining-rooms, living-rooms, bedrooms, but we cannot live by these alone. If we are destined to live a real life, there must be an upper room in our minds looking out upon a horizon bounded by nothing but the stars and being of God and His Son, Jesus Christ. Unless we are sustaining relations with that world also, we are dwelling in a smaller place than that for which we are intended.

Here is one who dwells in a stream of commodities, a river of things to be bought and sold; another who lives in a world of books, ideas and outlooks, believing wisdom is the principal thing; another in a world of suspicion and insinuation. There is a fourth whose heart is full of visions, and dreams of better things. To him everybody is kind and good, hopeful and helpful. As a matter of fact a great many people are, when such a one is around. He stimulates others to better things; he is one who has true religion. He lives in a world where God the Father is above all, and through all and in all. He estimates all things in terms of spiritual values.

How far apart these four seem, and yet they may all dwell in your city or mine, or even on the same street. The world of human life is a great wide place; there, are to be found every conceivable type of life in every land, town or city. Everyone has to build upon his own planet of life by those realities to which he relates himself.

"Rabbi, where dwellest Thou?" Speaking after the manner of men, Jesus did not live in very much of the world. He was born in a stable. He was brought up in the home of a carpenter. His people were poor. When He reached maturity and went about doing good, there were times when He had nowhere to lay His head. He accepted lodging sometimes with the well-to-do and sometimes with those as poor as Himself. When nothing was offered He slept out, and ate raw wheat His disciples plucked in the fields. When He came to die, He died, not in a bed, but on a cross; and His body was laid in a borrowed tomb. The foxes had holes, the birds of the air had nests, but the Son of Man had no place to lay His head. That is the world Jesus dwelt in for thirty-three years. He lived where He could say, "I came not to do mine own will, but the will of Him who sent me."

There are but a few of the elements and forces in the world Jesus inhabited and they are easily repeated, but if we are to understand fully their meaning and see the world Jesus lived in, even afar off, we must enter into the valley and climb the mountains of spiritual experiences.

We may be dissatisfied with the city or the street—or the house—with the whole physical setting of our life, and be powerless to alter it. But with the real life, it is always possible to move. It can be done right here. If you feel your world has not been broad enough, deep enough, or high enough for the growth of a soul, then move out.

It is possible for all of us to live in this world of spiritual reality. No physical infirmity need deter; no long distance from such vantage grounds as are found in the Alps, the Andes, and the Sierras need hinder. The path of spiritual ascent is not far from any one of us. Up into that Highest world everyone must ascend.—*From the Missionary World.*

PARAGRAPHS TO PONDER.

By Timothy Thomas.

We can no longer persuade young people into our shrines of higher education by tempting them with money as education's aim—in fact that plea as an educational inducement has always debased the purpose of education. A new emphasis, a higher emphasis, must be placed upon the purpose and value of education. We must drive home the point that the primary purpose of education is not to make a living but to put more living into life. We must stand on a declaration of mental enjoyment and independence rather than one of financial gain and commercial success. The cultural value must come in for its rightful place from which it has been too often misplaced by the bread-and-butter idea and emphasis.

* * * * *

Considering the value of an education from a commercial or monetary standpoint, education has become its own rival. Through the processes of education man has spread his inventive genius through all industrial developments, placed machines in high gear, multiplied production until it has outdistanced consumption. Man has so humanized machines that millions are no longer needed to make possible the industrial production necessary to supply the needs of other millions. Toiling millions have no hope of regaining their places by discarding inventions. Their connection again in the industrial world depends upon an adjustment and not the abandonment of the skill of man.

* * * * *

The accusation that relief expenditures are being used as a political football cannot be considered lightly or too seriously. There never was a time in history when public funds were disbursed that some selfishness or irregularity did not exist. The very necessity of public expenditures afford opportunity for misplacing or debasing a trust. Abuses and irregularities cannot be laid on the philosophy of politics, but on the weaknesses of humanity. It is impossible to deal with millions and find perfection. Even among a few dozen policemen in a small city we find traitors to their trust. Single out any profession or group and all cannot stand a like demonstration. Humanity makes progress by the trial and error method. The innocent and helpless cannot be deprived of a need because there is not a 100 per cent perfection in meeting that need. Our sins in public affairs are mostly the sins of weak human beings, and it is an attempt to cover up this individual human weakness that we lay it to politics.

* * * * *

Elections make proving ground for good sportsmanship, except to a few who are not broad-minded enough to stand defeat. As a rule men who cannot stand defeat cannot stand a victory. Throughout the country in recent weeks millions have been spent on favorite candidates. Contributions have been made from various motives,—motives which combine many philosophies of life. The donor whose candidate lost will have regret only in proportion to his sportsmanship. The candidate who has lost has an opportunity to prove his sportsmanship by supporting public policies of his oponent who won. The attitude of a defeated candidate marks his opportunity or inopportunity for future consideration for public office. People hail a winner, but they likewise appreciate a good loser, and usually give another opportunity to the loser for his sportsmanship. Many men elect themselves in defeat.

* * * * *

The other evening a noted surgeon who is at the head of a great hospital in Turkey sat down with a group of business men and talked to them face to face and man to man on the subject of missions. This surgeon's father was a medical missionary to Turkey, the surgeon himself being born in Turkey, though educated in two great schools of America. "Gentlemen," said the surgeon, "as I see it the best and most practical approach to missions is through service and presenting Jesus Christ by a consecrated and devoted life." The great thing about missions, this physician declared, "is not our zeal and personal ambition to transplant any form of our western religion through some particular denominational avenue to an eastern people, but to carry to these nations the simple life of Jesus Christ, presenting Him as He is and not presenting Him through this or that denomination." Our fervor and enthusiasm for preaching, he thought, "should not be discounted, but our plans and purposes to make Christ known to the heathen can best be executed by coordinating our plans for one supreme purpose-to present Christ and not necessarily the upbuilding of some denomination."

E-D-I-T-O-R-I-A-L

EDITOR
J. O. ATKINSON, Elon College, N. C.
ASSOCIATE EDITOR
E. C. Gillette
117 W. Forsyth Street, Jacksonville, Fla.
CONTRIBUTING EDITORS
I. W. Johnson Elisha A. King

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Holy Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and of Church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

WESTERN NORTH CAROLINA.

The Conference met in its 64th annual session at Union Grove Church, in Randolph County, and the president, Rev. T. E. White, called the session to order at 10:00 A. M., November 7. Practically all churches of the Conference were present by delegate or letter at the opening session, and the attendance the first day was splendid. That cannot be said of the second day. Ministers in this Conference, as well as a very large per cent of the delegates, will attend the first day's session and then are absent the remainder of the Conference. This writer has observed quite often that if a Conference has a three days' program and session, two days will have good attendance and enthusiasm, but on the third there is a falling away. If then in order to have good attendance a Conference will cut its program from three to two days, there will be large numbers and enthusiasm one day with a painful falling off the second day. Our opinion is that if a Conference will make its program for a one day session, the attendance and enthusiasm for a half-day will be fine, but very few will attend the last part of the first day. It is difficult to explain the psychology of this, other than that many ministers and delegates feel that the last day or last half day of an annual Conference is of small consequence, and however short the session that last half or one-third may be cut off. In the Western Conference, much, if not most, of the important business affecting the work was attended to the second and final day when the attendance was comparatively small. However, there was continued interest manifest by those present till the last moment of the session. Rev. John M. Allred was the pastor of the entertaining church and he, with his good people, certainly gave royal entertainment with cordial greeting and abundant hospitality.

Rev. T. E. White, the president, preached the annual sermon with unusual fervor and directness. His text was: "Thou shalt not muzzle the ox when he treadeth out the corn," with the application made by the Apostle Paul in I Tim. 5:18; "The laborer is worthy of his hire." The thesis of the sermon was that the churches of this Conference were muzzling the ministers of the Conference in not paying them a living reward for their labors. He gave a summary showing very poor salaries paid generally in the Conference, and seriously inquired of delegates and his audience how could the Conference anticipate efficient and constructive service on the part of those who were called upon to live on such salaries. Every phase of church work in the Conference suffers and suffers dreadfully and will continue to suffer, according to Brother White, until the faithful ministers who, with patience, persistence and consecration are bending to their task, are privileged by the churches to render undivided time and service to their parishes.

Rev. M. A. Pollard, chairman, read a report on Evangelism that should cause determined effort on the part of pastors and people in the Conference to win souls and to increase the number of workers by persistent and fervent evangelism. Mrs. Hugh York, district superintendent of the Woman's Conference made the report of the Woman's Missionary Society. Mrs. York realizes that her district, covering a large area of the Conference, will not be strong, active and missionary until there is a Woman's Missionary Society in each church of the district. Certainly a Woman's Society creates a spiritual atmosphere that means power and progress in a church. Mrs. W. R. Sellars, chairman, made the report of Committee on Foreign Missions and brought to the attention of the Conference that the Foreign Mission claims are primary and fundamental, and that a Foreign Mission church means a progressive church.

Rev. E. C. Fry, D. D., who has been in Japan as our missionary for forty years, was present and addressed the Conference, telling many of the achievements in Japan, of the missionary work and the leaven of Christianity there that is destined to leaven the whole lump.

The evening session was given to Youth Fellowship, the theme being "World Service," at which service Rev. A. W. Granger of Elon College delivered a very helpful and informing address on "Youth and World Service."

The second day of Conference was taken up with reports and routine business, there being much in the program that was inspiring. The Committee on Religious Literature called for the hearty approval of The Christian Sun and the constant reading of the Scriptures. The Committee on Sunday Schools and Christian Endeavor brought in suggestive and helpful reports, provided those present will take to heart the suggestions and requests made. The report on Education by Rev. E. C. Brady created lively and helpful discussion, particularly the part having to do with the educational qualifications of the minister. There are those in the Conference who feel that to make educational qualifications essential to licensure, will mean putting a yoke on a call to the ministry; seemingly forgetful of the fact that it is not a Conference or a group of persons that puts a yoke on a minister or hinders him in his work, but that he himself alone puts the yoke on his own neck by failing to sufficiently qualify himself to teach those who hear him and to present the gospel in a way and manner, through his own life and speech, that will reach the heart of his hearers. The noblest and the highest of all callings is that of the ministry and, as such, it deserves the noblest and highest effort, determination and consecration in preparation for and in presenting the blessed truths of our Lord and His power to save. "Ye shall know the truth and the truth shall make you free." The minister who prepares his mind, heart and life to search for and present the truth in the most telling manner within his reach will always have a hearing, since the world is waiting for and anxious to receive the Truth. Dr. L. E. Smith, president of Elon College, addressed the Conference, making appeal for Elon and for education in a Christian atmosphere, both in order to be good preachers and efficient laymen.

In the afternoon Superintendent C. D. Johnston presented an appealing program and address on behalf of the Orphanage. Other items of business closed the Conference, which, on adjourning, expressed deep gratitude for the splendid entertainment and decided to meet at Pleasant Union Church in next annual session. J. O. A.

OUR ORPHANAGE.

Elsewhere in The Sun this week Superintendent Johnston and others present to the mind and hearts of our people some of the merits of our Orphanage, and a plea for a liberal Thanksgiving offering. No one questions the wisdom of the management of the Orphanage, and the whole church has the utmost confidence in, as well as the profoundest respect for the superintendent. He and his helpers, under the able management of the Board of Trustees, commend themselves to all most highly and heartily by what they have done and are doing. All this goes without question and without need of repetition. That which does call now for emphasis and attention is that we express our devotion through gifts in a real Thanksgiving offering. It is the one offering of the year in which all the churches are invited to have a part. How fitting and timely this is? Through the year God's blessings and bounties have been abundant. He has smiled upon us, and, despite our defects and difficulties, His benevolent hand has been extended and His bountiful love has not been withheld. One of the fundamental virtues, as well as saving graces, for mankind is that of gratitude. Pity the mind and the heart that shows an indifference for favors received or that fails to express gratitude for blessings bestowed. Such a mind and heart dry up at the fountain and the tides of life surge through them in ever-decreasing volume. So, out of gratitude to Almighty God, the Giver of every good, we shall take our gifts in money and in kind and, through our church treasurer or individually, lay them upon His altar of service and sacrifice in support of our Christian Orphanage at this Thanksgiving season. Such gifts will neither hurt us nor cripple any other enterprise or interest of the church, since benevolence on our part prepares our own hearts to receive additional bounties from our Creator in His loving effort to make us more like unto Himself. He is benevolent, and through benevolent activity and service we will become more like Him in our love for Him and for our fellowman.

Let every Sun reader and every member of our fellowship make a real donation to our Orphanage at Thanksgiving. J. O. A.

CAN WE KEEP OUT OF WAR?

How easy it is to cry, "Stay out of war!" How hard it is to stem the tide of popular passion for strife! Deep down in the human heart there is something that responds to the cry of alarm. How easily is passion and prejudice awakened. Before one knows it, almost, his blood runs hot and he is joining the crowd. In 1914 we worked day and

(Continued on page 12.)

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

A GREAT MISSIONARY CONVENTION.

The most remarkable church meeting of the year in the matter of attendance and pageantry was the triennial session of the General Convention of the Protestant Episcopal Churches in Atlantic City, October 10th-23rd. In reality the great Convention, with its 35,000 attendants, turned out to be a missionary convention with some outstanding features of general and inspiring import as the following from "The Spirit of Missions" for November clearly indicates:

"A glowing loyalty to the Mission of our Lord and His Church was strongly evident throughout General Convention which has concluded its fifty-first triennial meeting in Atlantic City, N. J., as *The Spirit of Missions* goes to press. One graphic evidence of this loyalty—this determination to support the Church's world-wide mission, was the spontaneous offering given during the great United Thank Offering mass meeting.

Thousands of Churchmen and Churchwomen gathered in the Assembly Room of Convention Hall on the second night of Convention had just listened to a magnificent missionary address by the Rt. Rev. Frank W. Creighton, Suffragan Bishop of Long Island and Bishop-in-charge of Mexico, and were eagerly awaiting the announcement of the United Thank Offering for the triennium now ending, when unexpectedly a young man arose in the pulpit. He introduced himself simply as a "minister of Jesus Christ" and in a few clear words called upon the great assembled company to give evidence of their devotion to the Church's Mission by an adequate offering. In response to his request crowds of men and women rose from their places and went joyfully to the steps of the altar on which each placed his gift. It was a great occasion as line upon line of radiant men and women singing Onward, Christian Soldiers and other hymns passed up the aisle and across the broad chancel leaving their offerings at the foot of the altar. Gifts thus presented amounted to $7,916.

This spontaneous demonstration vividly reiterated the Church's answer to the missionary challenge laid before it in the Presiding Bishop's sermon at the opening of the Convention. Bishop Perry's statement that "the mission of the Church can be saved only by the united action of the whole body" and that "it must be seen and acknowledged as the first claim of Christian discipleship, the final object of all Church organization" was emphasized again and again as meeting succeeded meeting through the two crowded weeks of Convention.

Bishop Perry had hardly finished his missionary challenge when in response to the offertory sentences ninety laymen approached the sanctuary to offer the gifts of the men of the Church. For seven months laymen in every part of our land inspired by a small group in Southern Ohio, had worked to raise a fund to save the Church's world wide program from further curtailment. The results of that effort were now offered to God for His work in the world.

The Everyman's Offering to prevent a deficit in the missionary budget of the Church for 1934 amounted to about $270,000. But the interest and enthusiasm of the laymen did not cease with their offering at the opening service. They are going forward "with an awakened sense of partnership and a greater understanding of the business of the Church.

The women of the Church ever have been loyal enthusiasts for the Church's Mission. And for nearly fifty years they have expressed some small measure of this devotion through the triennial United Thank Offering. For many conventions an eagerly anticipated moment has been the meeting on the second night of Convention when the total of the trienium is announced. This year was no exception and the result, a gift of $788,977.73, was greeted with a heartfelt singing of the Doxology. Smaller than the gift at the preceding General Convention, the United Thank Offering of 1934 will ever be remembered as a most significant one, representing gifts from women of all walks of life, all nations wherein the Church is planted, and all affected by the economic chaos which has left no one untouched during the past three years. More women than ever before had a part in this offering and through their self-sacrifice other women will be able to carry the glad good tidings of our Master's message to still other women at home and in distant lands during the coming three years.

Another moment during General Convention which is keenly anticipated, is when the children of the Church make their special offerings. This year the offering made through diocesan representatives was presented at the mass meeting on religious education. The Birthday Thank Offering designated each triennium for a special object amounted to $23,724.44 for a chapel at Iolani School, Honolulu, while the Little Helpers Offering designated for the erection of fonts in the mission field was $4,047.24. In addition to these two special offerings, the children each year give generously to the Church's Program through their Lenten Offering. The total of these annual offerings for 1932, 1933, and 1934, was also presented symbolically at this time. Thus in this triennium the gifts of our children have reached the amazing total of nearly $925,000.

MISSIONARY OFFERINGS.

WEEK ENDING NOVEMBER 10, 1934.

Sunday Schools.

Pleasant Hill, Liberty, N. C.	$ 3.55
Bethlehem, Suffolk, Va.	2.74
Elk Spur, Fancy Gap, Va.	1.25
Rocky Ford, Fancy Gap, Va.	1.75
Mt. Pleasant, Cameron, N. C.	3.50
Newport News, Va.	11.49
Holland, Va.	4.40
Newport, Stanley, Va.	1.46
Linville, Va.	5.07
Winchester, Va.	5.38
First Christian, Greensboro, N. C.	15.88
Third Avenue, Danville, Va.	6.83
Ocean View, Va.	4.18
Wentworth, Raleigh, N. C.	1.72
Reidsville, N. C.	12.52
Lebanon, Semora, N. C.	1.00
Total	$ 82.72

Coin Card Offering.

Big Oak S. S., Biscoe, N. C.	3.00
Reidsville S. S. Baraca Class, Reidsville, N. C.	2.00
Reidsville S. S. Junior Girls' Class, Reidsville, N. C.	1.00
Total	6.00

Special Offerings.

Pleasant Hill C. E. Society, Liberty, N. C..	.75
Franklinton, N. C.	26.00
Total	26.75

Summary.

Total Sunday School Offerings	82.72
Total Coin Card Offerings	6.00
Total Special Offerings	26.75
Total for week ending Nov. 10, 1934....	115.47
Previously acknowledged	$ 3,803.69
Total since Sept. 1, 1934.	$ 3,919.16

J. O. ATKINSON, *Sec'y.*

HELPING INDIA MEET THE NEW DAY.

By MISS D. P. CUSHING, *News Editor.*

Seldom has a young man acquired on the foreign field so soon after going out the distinction of becoming a college president as has Rev. Bryan S. Stoffer of American College, Madura, India. Added to his intellectual abilities and winning personality, Stoffer has been given the gift of a golden voice—a voice that would hold his audience if he proceeded to repeat only the alphabet to them!

Mr. Stoffer, who is an Ohioan, went out to India the same year that American College was founded, namely, 1923. From 1926 to 1927 he was in charge of the Theological School in Pasumalai. As a student in America, Stoffer attended Ashland College, Oberlin, and Chicago University.

India is reaching upward out of grinding poverty with its starving millions in village and town; out of illiteracy and binding castes, to a new day, says Mr. Stoffer.

"In religion, India's aspirations are many and complex. Old customs, habits and sanctions are decaying and many are frankly perplexed," he adds. "An increasing number are finding in Jesus the ideal and power for the shaping of their lives. . . In the educational field Christian missions have had and are having an enormous influence. . . The missionary must set forth upon his mission with the spirit of receiving as well as giving; he must be a friend rather than dictator, willing to decrease in authority that he may increase in the power of the Spirit. India still needs and will continue to need ambassadors of good will, with a friendly, open-minded magnanimous and self-sacrificial spirit."

A MISSIONARY'S EQUIPMENT.

A life yielded to God and controlled by His spirit.
A restful trust in God for the supply of all needs.
A sympathetic spirit and a willingness to take a lowly place.
Tact in dealing with men and adaptability towards circumstances.
Zeal in service and steadfastness in discouragement.
Love for communion with God and for the study of His Word.
Some experience and blessing in the Lord's work at home.
A healthy body and a vigorous mind.

—*Hudson Taylor.*

Reminding another repeatedly of the wrong he has done you is a poor way to make your forgiveness of it appear complete. If you have gone so far as to wipe the slate clean, then it is best not to let even the shadow of the old wrong fall across its surface. To forgive is not only to cease holding a matter against another; it is also to forget it.—*Selected.*

CONTRIBUTIONS

SUFFOLK LETTER.

Sunday, November 11th, was a Red Letter Day for Berea Church, Driver, Virginia. For the first time the Sunday School Classes were assigned to the new Sunday School rooms. It was the opening day. One hundred were present for the session of the school. The children were very happy. They could hardly wait for the signal to go to their respective rooms.

Mr. J. M. Darden was present and made a talk to the school. His visit was greatly appreciated. He paid the bill for the doors and windows purchased for the building. This very liberal contribution came at a time when it seemed that it might be necessary to delay the completion of the building until another year. This gift encouraged the building committee, and was an incentive to others to proceed with the work.

Mr. J. C. Ramsey and his good wife were also present for the occasion. We were delighted to have them present. Mr. Ramsey was formerly a member of this church. He is a deacon in the Suffolk Christian Church. He very kindly offered to cut the new lumber needed for the building and provide the window and door frames. In a conference with him on Saturday concerning the payment of his bill for this material he graciously made a very liberal proposition to assume the cost of the building materials furnished by him, on the condition that the church pay all the other bills for finishing and furnishing the rooms. The pastor is not at liberty to anounce the amount of this contribution, but it is the largest individual contribution made to the building fund. It is needless to say that the other bills will be paid in full at an early date. These and all other gifts of money, time, labor and material are greatly appreciated.

A number of other people have given generously to assist in completing this work. Letters of appreciation will be sent to every contributor in due time. It has been an inspiration to observe the deep interest and hearty cooperation of the members and friends of the church living in the community. Last week several of the ladies spent a day cleaning up the church and clearing away the rubbish on the church lawn. A number of men worked on this project for several days last week. The men gave their time and labor and painted the new addition without any cost to the church, except the paint used. Such support made it possible to reduce the actual cost of the building. The seven rooms were erected at a cost of less than $1,500.00 paid out from the building fund. A fair estimate of the cost, as the building stands, for a contract job, would be $2,500.00. The people had a mind to work. The building is adequate for the needs of this church. It is beautiful, spacious and attractive.

One feature of this building is the idea of memorial rooms. Room number one was finished and is to be furnished by Dr. J. O. Atkinson, his wife and children in memory of Deacon Willis J. Lee and Mrs. M. J. Lee. Room number two was finished by the family of the late Mr. and Mrs. Reps Williamson in memory of their parents. Room number three was finished by Mr. J. L. Brinkley in memory of his wife and daughter, the late Mrs. Mattie and Miss Mary Brinkley. Room number four was finished in memory of the late Mr. E. L. Everett and wife, by their children. Room number seven was finished in memory of the late Mr. W. L. Heffington by Mrs. W. L. Heffington and family. Rooms number five and six have not yet been taken, but it is quite likely that they will be paid for in the same way. It was estimated that the cost of finishing a large room was $75.00; the smaller room, $50.00. The cost of furnishing a room was approximately $50.00 each not including a piano.

I. W. Johnson.

SUPPORT OF THE LOCAL CHURCH.

The church came into existence as a result of the outpouring of the Spirit on the Day of Pentecost, which resulted in a great spiritual awakening, bringing forgiveness, cleansing, and transformation to literally thousands of individuals. The reign of the Spirit had begun. His works have been beneficent and miraculous all through the centuries.

It is true today as in days gone by that "if any man possess not the Spirit of Christ he is none of His." We may have clubs, organizations, conventions without the Spirit, but not a church. The presence and power of the Holy Spirit distinguishes the church. The Spirit is both wisdom and power to the individual and to the church. The one great need of the church today is a new realization of the Spirit of Christ within it. Under the refining influences of the Spirit, social distinctions, racial prejudices, and commercial greed are swept away as if by consuming flames. Doubts and misgivings are gone, and we are one in Him Who loved us and gave Himself for us. When the individual is possessed with the Spirit, he is not so much concerned about the things of the world as he is about the things of the Kingdom.

The possession of the Spirit is essential to the Christian life, to the power and efficiency of the church; but the church has material needs and is constantly faced with conditions that demand money. Fortunately, God has endowed us with the power to earn. It is not only our privilege to earn, but it is our responsibility to earn; and if we are possessed by the Spirit, we will take the Biblical share of our earnings for the support of our church. I have heard individuals plead poverty, when they knew that they had plenty and to spare. I have heard individuals who are members of the church say that they had no money to give, when they had profited greatly and were, at that particular time, investing large sums of money that they might add to their already large holdings. I have heard local churches appeal to conferences and mission boards, missionary associations, and the like, for financial assistance that they, individually, might be relieved of paying debts that they, as a church, had accumulated. At the same time members of these churches were withholding from the church money that really belonged to God. I know of no church in the whole Southern Convention which, if its members who earn would bring a tenth of their earnings on the first day of every week and place the same to the credit of the treasury of their local church whose debts could not be satisfactorily handled and in a reasonable length of time be completely settled. And, in addition to settling debts accumulated, it could meet its obligations for local expenses and to the larger interests of the denomination of which we are a part. I wonder sometimes how long the Lord will let us continue asking when we refuse to give even as we have received. If the churches of the Southern Convention would give a tenth of their earnings to the church and to the Kingdom, there would be plenty of money to meet all local and convention needs, with much to spare.

The Methodist Episcopal Conference of North Carolina convened in Greensboro recently. A proposal was presented to that Conference looking toward the equalization of pastor's salaries within the Conference, which meant that each church would pay what it could for the support of its pastor and then the Conference itself would pay the pastor according to the demands of his particular field. The proposal was voted down, but eventually it may pass. We constitute the body of Christ in the earth. We are all members, one of another. We are exhorted to bear one another's burdens. Can there not be some kind of a plan by which the individual member will be induced to contribute on the basis of his income and such contributions be used for the meeting of the needs of the church wherever these needs are? A church whose members are wealthy should, in some way, be of great assistance to the churches whose members are unfortunate so far as material values are concerned. The church of Christ that will eventually occupy the earth must be a sharing church—a church that will share its experience, that will share its spiritual power, that will share its material values in order that those less fortunate than they may have the conveniences and blessings of this world necessary for their material comfort and spiritual security.

I suggest that every local church take an inventory of its membership, ascertain how many members that it has who have jobs, ascertain the amount earned weekly by the members of the local church, determine a tenth of these earnings, see what the amount would be, and then put the matter on the hearts of all; and see if God will not assist in securing the willingness of every individual earning member to contribute the sacred tithe for the support of his church locally and abroad.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

L. E. Smith.

"COME—UNTO ME; AFTER ME; WITH ME!"

I heard the Lord say unto me,
"Come unto Me, ye sad;
Come as you are, come in your sin,
And I will make you glad;
Come with your grief; come with
your doubts;
Come now at once to Me;
Your sins I bore; I died for you;
Believe, and you are free."

I heard the Lord say more to me,
"Come after Me," He cried;
"Come after Me and do My will,
And let the world deride.
And let your feet tread in My steps,
Your hands My work employ;
And keep your eyes intent on Me,
And let not sin decoy."

I heard a further word from Christ;
He said, "Come with Me, too;
I want your heart to blend with Mine
And in you live and do."
One with His heart a heart I find
To gladly walk with Him;
On Him I lean; with Him I talk;
His treasures thus I win.

—F. E. Marsh in Free Will Baptist.

MUSIC IN WORSHIP.

By Prof. Dwight Steere,
Director Department of Music, Elon College.

(Read before the Piedmont Ministerial Association in monthly session at Elon College, October 15. 1934.)

(Continued from last week's Sun.)

If you are using a book of gospel songs in your church, or even in your Sunday School, I invite you to examine it carefully. Read the words of the song and ask yourself these questions: Do the words make sense? Or, are they a meaningless jingle? Do they describe earnest, understandable Christian experiences, or are they "pep" songs, excitable, merely enthusiastic? Are they truly reverent? Then play the music or have it played for you, and listen. Does the music of itself suggest worship?

Make no mistake: you cannot make jazz a guest in your church family, and still expect to have quiet family life.

After you have made the examination I suggest, make the decision to buy some new hymnals, and sell the idea to your board. If you must, continue your gospel songs for your revival periods, but keep them far from Sunday School and Church. If you can buy only one hymnal for both Sunday School and Church, I feel the best as well as cheapest is Worship and Song, published by Pilgrim Press. The best hymnals for use in church only are the Hymns for the Living Age (Century Company), the Pilgrim Hymnals (Pilgrim Press) and the new Interchurch Hymnal. For a Sunday School hymnal, the Hymnal for American Youth (Century), I feel to be the best.

I have mentioned the choir as being the third of the materials that go into the musical part of the worship service. All I care to say about the choir at this time is to point out that the choir should be the chief rallying point of the youth of the church; the choir should be the bridge by which the young people are led safely over the crucial divide between the Sunday School and the adult church service.

Given the materials of musical worship, how shall they be used best to strengthen the service of worship? The answer, I believe, is that whatever music is used in a service of worship should be used with, and definitely related to, a specific element in the worship. Perhaps I can best explain myself by describing what I feel to be the most effective worship service.

The service begins quietly. As the organ plays the prelude, the congregation assembles silently. The keynote is "Be still and know that I am God." Silent prayer in preparation of the spirit for the service should prevail. At the close of the prelude the choir sings a soft call to worship, the sentiment of which is "The Lord is in His Holy Temple; let all the earth keep silence before Him." A quiet invocation follows. Since man's first reaction in the presence of the Almighty is awe, the approach to the service of worship should be a feeling of awe.

The next reaction of man to his Maker is praise; hence the praise service should follow. It may begin with a praise hymn or the Doxology; its major content is one of the praise psalms of David, read responsively between minister and audience, the audience remaining seated for the reading. At the close of this psalm the choir sings a praise anthem, the purpose of which is to focus or complete the service of praise.

The next division of the worship is that of prayer. Its purpose is the full participation of each worshipper in prayer, as he has participated in praise. There are three brief parts to this section. The first, again responsive, between ministers and congregation, is service of personal prayer; its keynote is personal confession, personal consecration, personal service; it is closed by a brief choir response echoing the same theme. The second part of the prayer service is that of petition for others: the church, the nation, the city, the family; its keynote is "Thy kingdom come, Thy will be done on earth;" it is again a responsive service, ending in another brief, pertinent choir response. The third part is the pastoral prayer; it should not, as such prayers often do, cover everything under the sun and beyond it, but contain rather only such special petitions as are not touched in the rest of the prayer service; as in the other parts of the serivce, the prayer should end with a choir response.

The service thus far is built to serve the primary purpose of worship, i. e., the communion of the individual worshipper with God. The remainder of the service is concerned with the sermon, the scripture lesson is a preparation for the sermon. After the scripture lesson comes the necessary ritual of the evangelical church, the offering. This is the time when the choir, quartet, or soloist should prepare the way emotionally for the sermon. The musical number has been chosen because of its fitness to the sermon topic. At the close of this number, the sermon follows at once.

The minister finishes his sermon by a quiet prayer, going from the prayer quietly into the benediction. At the close of the benediction, the choir sings softly a closing response, the audience remaining seated. At the close of this response, there follows a few moments of silence. Then the audience quietly, reverently rises and passes from the church, carrying with it the calm and purposeful peace of that service. There is no organ postlude, no other word or deed to break the quiet of the hour of worship.

I have described briefly an ideal service of worship, one that I have never seen realized in its entirety, although it was my privilege to attend a church not long ago which came very close to it. I realize that there are a number of practical difficulties to the program I have suggested, some which a small church cannot surmount. The printed bulletin necessary to a service of dignity is an extravagance not many churches can now afford. The budget for music, if a church has one at all, is apt to be too meager for an ambitious program. But the greatest difficulty is our natural resistance to new ideas. Not long ago in an Elon College faculty meeting a change in procedure of some sort was proposed. After the arguments in favor of this change were all in, one of the oldest members of the faculty rose and said, "I still prefer the old way." I think we all prefer the old way—the way to which we are accustomed. I talk to a minister concerning some item in the order of worship. He will say, "I have always found so-and-so to be the best." I strongly suspect that so-and-so is the only way he has tried to do that particular thing. I know, however, that our order of worship is more or less set. I am not trying to sell you the ideal service. But, with the ideal service in mind, I want to make some practical suggestions as to how you can improve the service you have.

If you have an organ or piano prelude, see that the prelude really prepares your congregation for the service. Teach your church its purpose, and the proper way to approach the service of worship. If you have a welcoming committee at the door, shaking hands, and inquiring after the children, stock, and crops, keep that committee in the vestibule. No handshaking, exchange of greetings, or other conversation should take place within the church room itself. When the prelude begins, that

(Continued on page 11.)

HOLMAN SUPERIOR TEACHERS' BIBLES
Authorized Version—Self-Pronouncing — The Best Editions of the World's Best Book
For Adults, Teachers, Preachers, Students, and All Who Would Study the Word of God Intelligently
BOLD BLACK TYPE—COMPACT SIZE 4½x6¾ INCHES—WILL FIT THE COAT POCKET

Part page specimen of Holman Boldblack Type Bible

ST. MATTHEW, 5. *Christ's sermon on the mount.*

13 And leaving Năz'a-rĕth, he came and dwelt in Că-pĕr'na-ŭm, which is upon the sea coast, in the borders of Zăb'u-lon and Nĕph'tha-lim:
14 That it might be fulfilled

A.D. 31. CHAP. 4. n Isa. 9. 1, 2.

934 CHAPTER 5.
3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.
AND seeing the multitudes, a he went up into a moun-

THIS NEW HOLMAN TEACHERS' BIBLE, Pronouncing Text, Bold Black Type is a PRONOUNCED SUCCESS. The latest Bible with NEW HELPS that are quite comprehensive and consist of an Illustrated Bible Dictionary, Concordance and additional aids all under ONE ALPHABETICAL INDEX. Also Fine Maps on Coated Paper, and a specially prepared BIBLE READING COURSE, intended to stimulate and maintain interest in the Bible. Imported Bible paper is used to improve opacity and keep down bulk. By this means you get the benefit of full Biblical information without the physical discomfort of handling a heavy volume.

STYLES AND PRICES—BIBLE PAPER EDITION

4612. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges..... $4.00
4630. Same as 4612, with extra leather lined covers..... 4.75

THIN INDIA PAPER EDITION
With Helps as described above. Size 4½x6¾ inches. One inch in thickness

630X. Egyptian Morocco, divinity circuit, leather linings, red under gold edges, silk head bands and silk marker..... 7.00
633X. Algerian Morocco, divinity circuit, leather lining to edge, silk sewed, round corners, red under gold edges, extra quality binding..... 8.00

EXTRA LARGE PRINT TEACHERS' BIBLES
Large 8 Vo. Size—8x5½ inches—1600 Pages, including 400 pages of Bible Study Helps

Part Page Specimen of Print

Extra spacing between words and lines makes this Bible very easy to read.

ST. MATTHEW, 5. *Christ's sermon on the mount.*

15 k The land of Zăb'u-lon, and the land of Nĕph'tha-lim, *by* the way of the sea, beyond Jôr'dan, Găl'i-lee of the Gĕn'tiles;

A. D. 31. k Is. 9. 1, 2. l Is. 42. 7. Luke 2. 32. m Mark 1. 14

2 And he opened his mouth, and taught them, saying,
3 b Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

CONTAINING COMPLETE HELPS TO BIBLE STUDY, INCLUDING ALL OF THE FOLLOWING FEATURES

A New Practical Course in Bible Reading, A Treasury of Biblical Information. The most carefully compiled, thorough and attractive form in which valuable Biblical information has ever been prepared. Illustrated Self-Pronouncing Bible Dictionary Containing 150 illustrations, concise definitions and textual references on nearly 50,000 subjects. A Practical Comparative Concordance, with nearly 50,000 references. Four Thousand Questions and Answers on the Old and New Testaments. A valuable Help to all Bible Readers.

STYLES AND PRICES

4712. Divinity Circuit (overlapping covers), French Seal Leather, red under gold edges, silk head bands, and silk marker.. $5.00
812RL. Red Letter Teachers' Bible. The Words of Christ in the New Testament, Old Testament Passages alluded to by Christ, various prophecies relating to Christ in the Old Testament, etc., all PRINTED IN RED. Binding same as described above on 4712 and same large Self-Pronouncing type..... 6.00
733X. Holman India Paper, Genuine Morocco, leather lined, silk sewed, divinity circuit, round corners carmine under gold edges, silk head bands and silk marker, same type and helps as above..... 10.65

All styles sent Postpaid at above prices—Thumb Index 50 cents extra

Be Happy This Thanksgiving Season in Helping t

The Orphanage Badly Needs and W

Main Building--Christia

WHY SUPPORT OUR ORPHANAGE?

The above question is not submitted because there can be any reasonable doubt as to the worth of orphanage work. Nor do we believe there are those of our people who are not in sympathy with the needs of helpless children. It is for the purpose of emphasizing a recognized obligation.

We should support our Orphanage because of the splendid way in which our Orphanage is managed. In so far as I have been able to observe the work of the Elon Orphanage, there is not a single vital need of the child that is not being met as adequately as it is possible for a charitable institution to meet it. On the other hand, I know of no item of the Orphanage program that could be justly termed an extravagance. We could not ask for a more competent management.

The care of the orphaned children is an essential part of the program of Christ's Church. The very Spirit of the Christ and the nature of His Gospel makes it so. His compassion for the unfortunate and His love for little children are the basis for the claim of the orphaned child upon those who call themselves followers of the Christ.

No time can be more appropriate for meeting the needs of the orphan child than the Thanksgiving season. No other religious occasion centers around the home in quite the way that Thanksgiving does. It is peculiarly fitting that as we give thanks for the blessings we have received, and rejoice in the associations of home and loved ones, that we remember the children of our Orphanage.

STANLEY C. HARRELL.

AN IMPRESSION AND AN APPEAL.

For almost three months now it has been my privilege almost every day to see some group or groups of our Orphanage children in action in some way, and I wish to say a word in their behalf and in behalf of the splendid work our Orphanage is doing. I have seen the children on the Orphanage grounds at work and at play, on their way to and from school, in the local church services, and in various other activities about the community, and in every case these children have been orderly and well-behaved. Whether at work or play, their conduct has been most commendable and worthy. Having had this opportunity to see anew our Orphanage family at close range in its natural and normal movements, I am impressed more than ever with the importance and value of the work this institution is doing.

Our Orphanage is in reality a home for about one hundred fine, promising boys and girls. To be in a position to observe, as I am, is to find a real home-like atmosphere in which these boys and girls are being brought on their way toward a noble and useful manhood and womanhood. A most wholesome family spirit is in evidence and is reflected in the work and play of the children, and in the various other activities to which they give themselves under the capable and consecrated leadership of those who have them in charge. It is here that a real home is being provided for this group, and that care and training are given in such a way that doors of opportunity and hope are being opened that would otherwise be closed.

In view of the fine and unselfish service that is being done by Supt. Chas. D. Johnston and his helpers, and in view of the urgent demands for funds with which to meet the needs of the winter and to carry forward the great work of the institution, all the people of our churches should feel called upon to make a most generous and substantial offering to this worthy cause as we approach the present Thanksgiving season. The Orphanage needs and needs very deeply the cooperation of all at this particular time. It is no little thing to provide food and clothing, training and care for a family of one hundred children. As a friend to the Orphanage, I wish to make this word of appeal to everyone to do all you can at this time for this most worthy enterprise of our church. May the Thanksgiving offerings of our people be equal to the needs of the institution. "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

G. O. LANKFORD.

ORPHANS.

Time moves us toward another Thanksgiving season. As November comes, we are reminded that winter is here. Spring and summer have come and gone. Crops have been planted and, in most instances, harvested. Field and forest have yielded their fruits. It is the season for reckoning, when we begin to count our blessings. Our blessings at this time certainly have been multiplied. We are at peace with the world. Industrial relations are becoming more perfectly adjusted. Poverty and want have been considerably dissipated. Our government has been most generous. Men, women, and children in almost all walks of life have been greatly benefitted materially. Farm products have sold at an unprecedented price. Many people have been able to pay debts and purchase things that they want. And so society and the world seem to move forward.

But, in this optimistic forward move, there are many unfortunates, the most needy of which are orphan children, without home, without father and without mother, and, in some instances, without friends. Our church in the South, years ago, founded the Christian Orphanage, located at Elon College. This is our way of manifesting the spirit of Christ in deference to those less fortunate than we. There are about one hundred children who have found a home in our Orphanage. They need food, clothing, and other necessities of life. Our Superintendent, Mr. C. D. Johnston, is doing his best; and he is doing a mighty fine job. He deserves, and I am sure that he has, the love and the respect of all. May we not give him our help?

This is to express the hope and to urge that out of our abundance we, all, in all of our churches, may give a large and generous Thanksgiving offering to the Orphanage. Let's see if we can gladden the hearts of the children at the Orphanage and of all who are interested in the institution with our gifts at this season of the year!

L. E. SMITH.

ng Happiness to the Children at Elon Orphanage!

atly Appreciate Your Contribution.

ge, Elon College, N. C.

HOW THEY SANG!

That class that Supt. Chas. D. Johnston sent to Eastern Virginia under the care of Bro. J. M. Darden held the Eastern Virginia Christian Conference spellbound as they sang their hymns and anthems, and quoted from memory a most appropriate array of Scriptural selections. I cannot soon forget that evening. Old Bethlehem Christian Church, founded by Dr. W. B. Wellons many years ago, was packed with an expectant people; delegates, and officials had been grappling with problems and details for two long days: but with the appearance of a bevy of beautiful girls, uniformly attired in simple costume, forensic battles and formal resolutions were soon forgotten.

A letting up of a two-days' attack on Conference problems was ushering in a spirit of levity, perhaps almost inappropriate for so sacred and holy a place. Friends were greeting friends rather noisily, as the house was filling to its doors, and everyone seemed to catch a holiday spirit as the time for the service to begin arrived. But the appearance in the choir loft of this orphanage choir, the very manner of their coming in, their worshipful faces, their simple costumes, and the correctness of their postures, cast at once a hush of expectancy upon the entire house.

I knew they would sing. I saw it in their manner,—a light in their faces. But I did not realize that they would sing as they did! How they sang! The youngest must have been not more than four, or five; the oldest but somewhere in the 'teens; and yet, they did their altos, and obligatos, along with their sopranos, after a manner that made real music. It was as though they were saying to themselves: We will do our best for our dead mothers and fathers; we will do our best for our superintendent, and matrons, and teachers; we will do our best for the others of us who are left behind; and we will do our best for the large number of boys and girls, and men and women who make our Christian Orphanage home possible.

And the tiniest one of them all,—I thought they must have brought her for her sweet, childish grace, and her pretty face; but later I learned that they brought her also to *sing*! For after they had simply thrilled us with special numbers, solos, and scriptural selections, our little lady of four, or five, sang a solo of four stanzas so that every word could be distinctly heard by the entire congregation. Many could not keep back the tears, and every heart beat a bit faster as they thought how proud her mother would be if she could but see and hear that lovely performance. I feel sure no one regretted a penny they had ever put into the Christian Orphanage.

But that is not all I saw and heard. It was the little girl who was standing next in line to her. She had been trained to keep her face to the front. But when her little partner had finished so beautifully, an irrepressible smile of pride in her partner lighted her sweet face with a light that was never seen on land or sea. It was the love of one little orphan child for another. I particularly noticed it between those two little orphan friends just at that moment of triumph. And it could be easily observed to be the general spirit of teamwork of the entire group as each one performed with such sweet perfection.

Thus the songs they sang loveliest were not in the books, but in their pretty friendships, their Christian keeping and training, their tender love for one another, and for those who make such a culture and kindness possible. The words of their songs were sacred words, and so was the music, *but they were love-songs everlasting,* and how they sang them!

JOHN G. TRUITT.

WHAT THE ORPHANAGE HAS MEANT TO ME.

What the Orphanage has meant to me in the last five years, is more than I can possibly say. I have been given opportunities that I probably would not have had, if I had not come to the Orphanage.

When I came to the Orphanage, I was entering my freshman year in high school. Through the Orphanage, I met two very dear friends, who gave me the opportunity to study piano and voice at Elon College, during my four years in high school. My desire was to go to College and finish music, but that was an impossibility, so one of the dear friends made it possible for me to take a commercial course at the College last year and I was graduated this past spring, and am now ready to go out and make my own living as soon as I have secured work. I give a great deal of credit to the Christian Orphanage, and I also give credit to the people of the Christian denomination who contribute to the institution, because you help give me a home, clothes, and something to eat and an education.

The Christian Orphanage is a good institution and it is doing a wonderful service for the fatherless and motherless children who have been so unfortunate as to lose their mother or father. It is under the supervision of a good management and good training. Mr. Johnston, our superintendent, is a wonderful man and he has sacrificed his life for the institution. He is a friend and father to all of us, and he understands the trials and troubles of every child here. Through all of his troubles, he has stood by the institution, and I know he will continue to.

When I go out from the institution and make my own living, I shall not forget what the institution and the good people have done for me. I shall help support it, boost it, and pray that the Lord's richest blessings be upon the institution, its superintendent, helpers and the children. I wish to say that I appreciate all that has been done for me here. I want to appeal to every Sunday School, every church and every friend of the fatherless and motherless to make a liberal Thanksgiving offering this Thanksgiving to help it in its work. I know funds are very badly needed.

Sincerely yours,
DOROTHY MILLER.

"Inasmuch as ye did it unto one of the least of these, ye did it unto me."

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

Rev. F. C. Lester, *Editor*, 505 S. Main St., Norfolk, Va.

THE ORPHANAGE IS WORTHY.

There are so many calls for help these days that one simply has to select the objects to which one will give. It is impossible to give to all causes—at least it is for most of us. It becomes necessary for us to inquire as to the worthiness of the cause which makes the call for money.

My own conscience will not allow me to urge others to give to unworthy enterprises. I do not give to them myself, if I know the facts. If I did not believe in an enterprise of the Church, although I love the Church dearly, I would not recommend that people support that enterprise.

But I believe that all the things our Church undertakes are worthy of the sacrifice which we may make to support them. The Christian Orphanage is no exception. It is worthy of the sacrifice of men, women and children. It is worthy of the large sums of the rich and the little mites of the poor.

The Orphanage develops human life. From broken homes, from places of death, from poverty and neglect the Orphanage takes young life and gives it a chance for development. Not all the children of the Orphanage come from outcast parentage. Some of them come from the best families. Perhaps death has claimed one of the parents and the other has to work for daily bread and there is no one to care for the little children. Then the Church through its Orphanage takes the children and gives them care, training, love, and all the things that childhood and youth need to make it grow into full manhood. The Orphanage deals with life in its growing stage when it can be developed into worthy persons. It is not interested in dead things like stocks, bonds, bank accounts, or houses and lands. It is life that has most value. These other things have value only as they are transformed into the coin of the Kingdom, which is human life. The Orphanage does a fine piece of transforming money into fine, useful, devoted, idealistic life.

This means that the leaders of that institution are worthy people. One of the best things I have ever done for the Christian Church was to have a share in the movement that finally put Mr. Chas. D. Johnston in the Christian Orphanage. He is a Christian business man of the first class. He has run this church institution economically and efficiently. He is a father to the children who need a father. He and his associates, who are of the same type, have given to the Christian Church an institution of which we may all be proud. Our institution is really a home for those who need a home. Hundreds of children have known love and care who would have missed it save for the Christian Orphanage. There are no criticisms to be made of the kind of young life developed there.

Finally, the Orphanage tests the sincerity of our liberality. We can easily say that we believe in benevolences, that we think the Church should care for the unfortunate, that children should be given a chance to develop into useful Christian citizenship; but unless we share in doing the things we profess to believe our testimony is worth little. Most of us could not support even one person who is in need. But thirty thousand members of Christian and Congregational churches can support a hundred children in a fine home. The Orphanage gives us a concrete, visible challenge to our liberality. If we can be stingy in the face of this call we will hardly be liberal at any time. If we respond to this need, we may develop the spirit of Christian giving within our own lives.

The Christian Orphanage at Elon College, N. C., in my judgment, and I have reason to know much of the institution, is entirely worthy of a Thanksgiving offering from every man, woman and child connected with our churches and Sunday Schools. It is worthy of our sacrifice. It is worthy of the best that we can do. It is worthy of dimes and dollars. Let's make the hearts of our leaders happy by giving liberally at Thanksgiving.

DO WE WANT PEACE?

Sixteen years ago we did. When the armistice was signed and war ceased, the world went wild with joy. We were tired of war. We wanted peace.

But do we want peace today? Some do not. It would mean the end of their profits. They want to sell materials for war, and seem to care little who suffers so long as they reap financial returns. This is quite evident from the things revealed in the Senate investigation under Senator Nye.

Other want peace at any price. They believe that any kind of war is sin. War does not comply with the teachings of Jesus. They will not fight. Some think that they haven't enough moral stamina to fight, but this is hardly a fair criticism.

There are still others who believe that war is wrong, that is it non-Christian when carried on aggressively. They do not arm themselves nor guard their houses at night, but lie down to peaceful sleep. But if a burglar should attempt to rob or ruin the family they would fight in defense of the home. In like manner they would fight to preserve the nation. But they will not agree to pile up arms against a possible enemy, nor will they go into another land to kill and destroy. They believe in peace, they work for peace, they live peaceably, but they are willing to defend themselves, their loved ones, and their country.

But the world is aiming for war. Most of the leading nations are spending from 25 to 190 per cent more for armaments now than in 1913, the year before the world war. And America leads the list. Do we want peace?

YOUTH FELLOWSHIP CHRISTMAS CONFERENCE.

Announcements are going out to youth leaders relative to the annual Christmas Conference of young people and their leaders at Defiance College, Ohio. For the past few years representatives have gone from the South. Are there those who want to go this year? Will the various Conferences send a representative? Or will leaders from each Conference pay their own way? Should we be represented? These are questions that are being asked me, and I want to pass them on to you. What shall the youth of the South do? Shall we join with the denominational group at Defiance or shall we hold a conference of our own in the South, say at Elon?

These Christmas Conferences decide on the types of work that will be undertaken by young people for the coming year, and then begin to make plans for carrying out the ideals. Much good has come from these group meetings. There is much yet to be done.

The Board of Christian Education stands back of this work and is always ready to aid the young people in their work. But the leadership should be on the part of the young people themselves. Youth Fellowship officers and other youth leaders are urged to give this Christmas Conference matter immediate attention. If the Board can be of help, just write me what you think and I shall see what can be done to help.

A THANKSGIVING BANQUET.

The young people of my church are planning a banquet for the young people of the church for November 27th. The banquet is sponsored by the Christian Endeavor Society, but all young people are to share in the fellowship of the evening. There will be a small charge per plate, but the desire is to create enthusiasm for the church rather than to make money.

This is an idea that can be worked in almost any community. And it will have real value. So often there is no acquaintance among the youth of the church, and they know little of what is being done by the church. A banquet can be furnished at very small cost to anyone, and an evening of fellowship about the banquet table will do much towards developing church loyalty.

THE GRACE OF GRATITUDE.

Christian Endeavor Topic for Nov. 25, 1934.
Luke 17:11-19.

Worship.

Theme: "Father, We Thank Thee."

Prelude: "Praise God From Whom All Blessings Flow."

Hymn: "Come, Ye Thankful People, Come."

A Thanksgiving Meditation: Psalm 103:1-17.

Sentence Prayers: (Prayers of gratitude from the heart.)

Hymn: "We Plough the Fields and Scatter."

Reading:

"A haze on the far horizon,
The infinite tender sky,
The ripe rich tints of the cornfields,
And the wild geese sailing high. . .
And all over upland and lowland
The charm of the goldenrod,
Some of us call it Autumn,
And others call it God."

William Herbert Carruth.

David Showed Gratitude. 2 Sam. 9:1-13.
Thank God for all good. Heb. 13:15.
Four counts for gratitude. 1 Pet. 2:9.
Thank God for Jesus. Matt. 13:10-17.
Thank God for food. Deut. 8:7-10.
Thank God for intelligence. Dan. 2:14-23.

Discussion.

On one side of a blackboard write "What God Has Done For Me During the Past Year" and on the other side, "What Have I Done For God?"

What God Has Done For Me During the Past Year.

a. Health:—Physical—Mental.
b. Family.
c. Friends.
d. Daily bread.
e. Something to do . . a job or a task unpaid in money.
f. A chance to grow spiritually.
g. (And as many other items as the young people can suggest.)

What Have I Done For God?

Queries: What does the balance show? Do you owe God or does God owe you? How can you plan to help bring your account with God out of the red ink column? Can you ever do this? Can there ever be payment sufficient for the God

(Continued on page 15.)

Sunday School Lesson

By Rev. H. S. Hardcastle.

THE CHRISTIAN AS A CHURCH MEMBER.

Lesson VII—November 18, 1934.

Golden Text: *We are members of His Body.*" Ephesians 5:30.

Lesson Text: Matthew 5:13-16; Acts 2:41-47.

Being a member of a church does not make one a Christian. But if a man is a Christian he ought to belong to the Church. For the Church is "the body of Christ"—it is the organization instituted by Christ to give expression to His spirit, to carry out His will on the earth. A man can, of course, carry out Christ's will without joining any church. But in the long run, a man can do more for the Kingdom through the cooperative activity of the Church. Christ is the Head. The Church is the body. Members of the church as members of the body of Christ are to seek in every way and with all their powers to carry out the will of Christ and to express His spirit. And as every organ of the body is important, indeed as every cell has its place, just so does every member of the Church count. Christ depends upon every one of us to do his or her part.

Salt.

"Ye are the salt of the earth." Salt is a seasoning, preserving influence. Things taste insipid without salt. Things spoil without salt. The Christian is to be a seasoning, preserving factor in life. Home life, school life, business life, social life, church life, all of life ought to be sweeter because Christians are in the world. Christians also ought to preserve the world against the things that will cause it to "spoil." If Christians took the words of Christ seriously we would not have the liquor traffic, prostitution, immoral movies, war, etc. But salt that has lost its savor—it is worse than useless. Alas for the professing Christians who have only a form of godliness but who lack the life and the power thereof.

Light.

"Ye are the light of the world." Light cheers, light cleanses, light guides, light warms, light heals, light gives life. Ye are the light of the world—what a wealth of meaning there is in those words. Think what a different world it would be if every member of the church lived up to his privilege as a light to the world. And to our responsibility. For lights are supposed to shine. And we are to let our lights shine before men, and to shine in such a way that men shall see our good works, and then glorify our Father which is in heaven. The man who most truly lets his light shine seeks no glory for himself, but glorifies God.

Lights fail to shine when there is a broken circuit, where there is no replenishing of oil, when the medium through which they are supposed to shine becomes smudged or darkened. And the Christian fails to shine when he fails to keep in intimate contact with Christ, who is the light that lights every man coming into the world, and in Whom there is life that is life indeed.

A Great Ingathering.

"And there were added unto them in that day about three thousand souls." If the average church took in fifty members at the end of a revival it would think that it had had a great ingathering. But when Peter preached at Pentecost three thousand "joined the church." The Spirit of God moved mightily on the hearts of the people, to whom the gospel came with newness and freshness and power. It was, of course, an extraordinary event. We need not expect any such numerical results in the average church today. But if the ministers and the laymen yield themselves to the Holy Spirit as did Peter and his associates, and if the church of God would pray as did that group of one hundred and twenty a great revival would result in the church.

Continued Steadfastly.

"They continued steadfastly in the apostle's doctrine (teaching) and fellowship, and in the breaking of bread, and in prayers." It was more than a sudden emotional spurt with these people; it became a settled habit of mind and heart. They saw to it that they continued to take part in those activities which kept their spiritual life healthy and wholesome. It is not enough for a man to "make a profession of religion." He must give diligence to the cultivation of his religious life. It is not enough to be "born again." A man must grow in grace and in the knowledge of our Lord Jesus Christ.

Wonders and Signs.

"And many wonders and signs were done by the apostles." We cannot do some of the things that the apostles did. But alas for those who do not believe, and who do not see "signs and wonders" done by modern apostles and followers of Christ, both here and abroad. God works in various ways, but His principles hold true in all ages.

All Things Common.

There is such a thing as Christian Socialism. Indeed one feels that Jesus was the world's greatest Socialist. And when His Spirit comes fully into the hearts of his followers there will be enough for all. These members of the early church saw to it that every man had according to his need. One thing is sure: in a world that applies the spirit and principle of Jesus there will be enough for all, and all will have such as they need. Poverty and want in a world in which there is so much wealth is not the will of our Heavenly Father.

In The Temple

"And they continued daily in the temple"—they did not neglect attendance at the public services of worship. They nurtured their new spiritual life by worship and by service. For from the temple they went from house to house sharing their spiritual experiences with one another, and great joy and strong purpose filled their hearts. "They praised God, and they found favor with the people—there was that about their lives that attracted others.

Daily Such as Should be (or Were Being) Saved.

The spiritual impulse continued. Daily, not just once a year, or on special occasions, but daily the Lord added to the church such as were saved. All year round evangelism—that is the ideal way.

MUSIC IN WORSHIP.

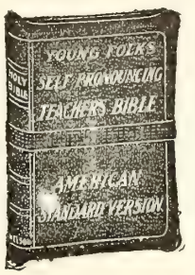
(Continued from page 8.)

place is holy ground. As unpardonable as noise in the congregation, is unnecessary activity on the part of the pastor at the same time; that is not the time to collect announcements, get a message to a deacon, or make any other open preparations for worship. It is a time for meditation and silent prayer. At the end of the prelude, the correct opening for the pastor is *not* "We shall now begin our worship by singing, etc."; the worship has already begun. Rather let him be careful to say "We shall now continue our worship by singing, etc."

Note: In the concluding installment of this article, Prof. Steere goes into the use of the hymn in the praise service. He concludes with a discussion of the so-called special music used.—*Mg. Editor.*

AMERICAN STANDARD BIBLES.

Authorized and Edited by American Revision Committee, and Published by Thomas Nelson & Sons.



These Bibles contain the Concise Bible Dictionary which forms the helps to these Teachers' Bibles. It supplies ,in the most condensed and convenient form, all the latest information about the Bible, its writers, its language, the various versions, complete chronology, life of Christ, with harmony of the Gospels, life and travels of St. Paul, etc. The illustrations are reproduced from recent photographs, and truly illustrate the articles. The Combined Concordance is entirely new, and has been made expressly for the American Standard Version. It combines with the Concordance, Subject-Index, Scripture Proper Names, etc. The 12 Maps have been carefully revised and are beautifully colored. In making orders, give the number and price.

135—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold. $3.00

India Paper Edition, Only 16-16 of an inch thick.

. 133X—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold, $4.00

SUNDAY SCHOOL SCHOLARS' BIBLE.

Especially made up for gift or reward Bibles for Sunday School scholars, containing a special series of very practical and useful helps and Bible Questions and Answers, etc. Printed on fine white Bible paper; ruby type; pocket size, 3¾x5⅜ inches, and 1 inch thick, with 31 full-page illustrations in sepia. All bindings are black.

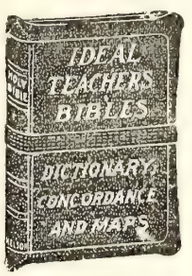
Ruby Type, Size 3¾x5⅜ Inches, and 1 Inch Thick.

65—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on side and back in pure gold; 6 colored maps $2.50

AUTHORIZED VERSION.

RED LETTER TEACHERS' BIBLES.

Brevier Type (8 vo.), Self-Pronouncing, Size 5⅜x8½ Inches and 1⅜ Inches Thick.



Containing the Bible, with full references. The words of Christ in the New Testament are printed in red; other parts of the book are printed in black. With Concise Bible Dictionary, combined Concordance, and 12 indexed maps.

7852—Genuine Leather, Lavant grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold $4.75

RED-LETTER EDITION.

With All the Words of Christ in the New Testament Printed in Red.

1282—Genuine Leather, Morocco grain, divinity circuit round corners, red under gold edges, register and headbands; title stamped on side and back in pure gold $3.25

60—Bound in Cloth, stiff covers, square corners, red edges, Sunday School Scholars' Bible, stamped in pure gold on cover, no illustrations; special book for Sunday Schools 95c

Any of the above Bibles sent postpaid. Address

THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy

MONDAY.
DAY OF ATONEMENT.

"The life of the flesh is in the blood; and I have given it to you upon the altar to make atonement for your souls: for it is the blood that maketh atonement by reason of life."—Lev.. 17:11.

"He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed."—Isa. 53:5.

"If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus, his Son, cleanseth us from all sin."—Jno. 1:7.

This is our day of atonement. Read the following references and give thanks:

Ex. 29: 38, 39; Lev. 23:26, 27; Matt. 20:28, Col. 1:19, 20; Heb. 9:26; 12:24; Rev. 1:5; 7: 14; Jno. 6:51; Heb. 10:10-12; Jno. 1:29; Jno. 2:2; 3:14,15; Rom. 3:35.

The atonement means united with God through Jesus, the Son; heirs to the Kingdom of God and joint heirs with Jesus our Saviour.

As the "life of the flesh is in the blood," so the life in every event connected with our lives is in the sacrifice that makes it worthwhile. As the sap is in the tree, so God is in us to make us what we ought to be.

Prayer—Dear Lord Jesus help me this day to do my duty acceptably to Thee and man. May I not forget Thee in anything and in all things find Thee a consciousness in me and an ever present help in every need.—*Amen.*

TUESDAY.
FOLLOWING JESUS.

"Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? .They said unto him, We are able."—Matt. 20:22.

The disciples were fishermen of Galilee. Lake Galilee abounded in fish, and on its shores were great fish curing industries, whence they were exported throughout the Roman Empire. How natural it was that Jesus would perform the miraculous draught of fishes, and then call these fishermen to follow Him and be fishermen of men.

The disciples followed Jesus, but it cost them their fishing business. What has it cost you? What has it cost you in worldly projects, doubtful amusements, dangerous companionship. What have you given up for the sake of being a Christian?

Prayer—Our Father in heaven, we pray Thee for vision and understanding. We pray Thee for power to live above the mean things of life. We pray for poise of mind to rejoice in labors that bring reward, to be glad of labors that achieve ambitions. Give us the Christian idea in all things. We ask it for Jesus' sake.—*Amen.*

WEDNESDAY.
ABIDING FOREVER.

"He that doeth the will of God abideth forever."—1 Jno. 2:17.

The apostle has described the condition of the outside of the Christian community of the world as compared with that of the inside, contrasting the children of God with the children of the world. He has made it plain that only those who do the will of God will survive the catastrophe and share in the new age.

Jesus has stated the same thing in the parable of the house built on sand, and that built on a rock, saying that he that doeth the will of God shall weather all storms. His life will stand because his house is built on a rock. This is the meaning of the word "abideth." How we need this kind of truth in these stormy days! To know that "He doeth all things well to them that love and serve Him."

Prayer—O Lord we rejoice in Thy love through Jesus Christ our Lord. Be gracious to forgive us of all our sins, and lead us by Thy spirit every day. In Christ's name we ask it.—*Amen.*

THURSDAY.
ACHIEVING, ABIDING.

"Cast thy burden upon the Lord and he shall sustain thee."—Ps. 55:22.

Well, the scripture is the answer.

"God lives! There rest, my soul;
God hears! Before him bow;
God sees! And can control;
God leads! Then follow thou.
God gives and loves,—
Look up above!
O heart, be done with all thy care!
You shall live with Him there."

Schmolke.

FRIDAY.
LIFE UNPERISHABLE.

"I give unto them eternal life; and they shall never perish."—Jno. 10:38.

Our life, the life we live and the things we live with, comes from God. This life and this living is indestructible. It may change its form and its mode of manifestation: but it never dies, and it cannot be annihilated. There seems to be such a thing as death, but Christ revealed that there is no death. In the words of the poet, "There is no death. What seems so is only transition."

Nature gives us a hint of this. In autumn, there seems to be decay, but it is only a disguise, for spring shows that none of the vital forces of its life were lost, rather increased.

Death would make us believe that individual life is destroyed; but all analogy of science and all we know of spiritual relations of individuals will not let us for a moment believe that death ends it all. Such is the life that Christ gives us.

"The flame may rise, the bush may burn
In deserts lone and bare:
There is no waste of any bloom
While God is present there.
That nothing walks with aimless feet;
That one life shall be destroyed,
Or cast as rubbish to the void,
When God has made the pile complete."

Prayer—Our Father in Heaven as we face the day and its duties, make it life to us and make us life to it, and be Thou the center of it all where we will adore and worship Thee forever.—*Amen.*

SATURDAY.
UNENVIABLE PEACE.

"They are not in trouble as other men."—Ps. 73:1-17.

The psalmist, like the rest of us, had his fit of envy of the arrogant rich who were unrighteous yet undisturbed in their unrighteousness. It seems so unfair that a man may do manifest wrong and prosper tremendously in it.

But does a man prosper tremendously in it? the psalmist asks. Does he prosper finally at all? Is not his "latter end" of unutterable misery that by which his lot is to be judged? And in view of that, is not our envy of him as unreasonable as his prosperity now seems to be?

Prayer—Thus, O Lord, we will be at peace in Thy universe, well knowing that justice, complete justice, is ultimately to triumph, and that Thy judgments, though they may seem long delayed to us mortals of a day, fall sharp and swift when measured in the infinite reaches of eternity.

—*Amen.*

AMOS R. WELLS.

SUNDAY.
CURATIVE WORDS.

"Peter, who shall speak unto thee words, whereby thou shalt be saved."—Acts 11:7-18.

Words, words, words! We are often impatient with them. Trifles light as air, do we not often rely on them too much? Can a word work a miracle? Can a word heal?

Yes, a wordd can heal, a word can work a miracle, now as in the days of Christ, the days of Peter and Cornelius. Words can save. Words are ropes to the falling, panaceas to the sick, water to fire, life-lines to the drowning.

Only, they must not be our words, but God's. They must be spoken through our lips, but by the Spirit dwelling within us. He will dwell within us. He will speak through us. And then what orators we shall be!

Prayer—Lord God, be with our speech. Lord God, may all our words be moved by Thee.

—*Amen.*

AMOS R. WELLS.

EDITORIAL.
(Continued from page 4.)

night to prevent war. Mr. Wilson was re-elected in 1916 with the slogan: "He kept us out of war," but what change came over us all in 1917! We must not forget that experience.

Lest we forget all this turn to Mark Twain's "The Mysterious Stranger" written a year before the world war. Here is what he wrote:

"There has never been a just one, never an honorable one on the part of the instigator of the war. I can see a million years ahead, and this rule will never change in so many as half a dozen instances. The loud little handful, as usual, will shout for war. The pulpit will—warily and cautiously—object at first; the great, big, dull bulk of the nation will rub its sleepy eyes and try to make out why there should be a war, and will say, earnestly and indignantly, 'It is unjust and dishonorable, and there is no necessity for it.'

"Then the handful will shout louder. A few fair men on the other side will argue and reason against the war with speech and pen, and at first will have a hearing and be applauded; but it will not last long; those others will outshout them, and presently the anti-war audiences will thin out and lose popularity.

"Before long you will see this curious thing: the speakers stoned from the platform, and free speech strangled by hordes of furious men who in the secret hearts are still at one with those stoned speakers—as earlier—but do not dare to say so..

"And the whole nation—pulpit and all—will take up the war-cry, and shout itself hoarse, and mob any honest man who ventures to open his mouth; and presently such mouths will cease to open.

"Next the statesmen will invent cheap lies, putting the blame upon the nation that is attacked, and every man will be glad of those conscience-soothing falsities, and will diligently study them, and refuse to examine any refutations of them; and thus he will by and by convince himself that war is just, and will thank God for the better sleep he enjoys after this process of grotesque self-deception."

E. A. K.

THE CHRISTIAN SUN'S PULPIT

Rev. John G. Truitt, D. D., *Pastor.*

THE HOST SAVIOUR.

By John G. Truitt, D. D.

"Jesus sat at meat in his house."—Mark 2:15.

In this series we have preached on "The Pardoning Saviour," "The Enthusiastic Saviour," "The Powerful Saviour," and now we are thinking about "The Host Saviour." The host Saviour! I can think of nothing more strengthening to one's character than the thought of having Jesus Christ as our host. By that I do not mean anything that the most virile young man in this congregation could not appreciate. To live with Jesus is to have the full use of our powers, full joy in our daily round of activities, and an outlook that challenges continuous growth.

We have in our lesson today the picture of Jesus acting as host either in his own house, or the house of his new made friend and follower, Matthew. Did it make anyone who came under the strength and beauty of His life as He acted as host that day "small," or "narrow," or "weak?" Did it lessen their chance of happiness? Did it make them so circumspect that they could no longer enjoy living? Did it lessen their chance of investing their lives in making a better and happier world? No, it did not!

What young man, or young woman is there among us, worthy of the salt that seasons his bread, who does not wish to make this a better place for having lived in it? Stop, and think. Do you want to develop into a parasite, depending upon the hard-earned savings of your father and mother, or the united charity of an over-taxed community for sustenance? Would you like to use your brains in some wholesome way, in making the world a better place, and your own life a much happier one by developing and using the very best powers that are within you? Then let us turn to Him who said, "I am come that they might have life and have it more abundantly."

It is a beautiful picture that we have here. Jesus is sitting as host at his table. A meal has been prepared. Guests are sitting down with him. And the passing Pharisees and scribes are peeping in to see what is happening. And they are seeing a strange, but beautiful sight! The fairest one who ever sat at a table is giving a feast. We do not what was before them, but we can be sure that it was enough and to spare. We remember the multitudes who ate with Him and the little fisher lad, and we cannot but think there was a plenty. There is full measure with Jesus Christ. He never deals us short, never turns us down, never sends us away empty.

There are his disciples sitting down with Him. How often they will eat with Him in the days to come! And what table-talk they will hear. What lessons they will learn. We can expect Jesus to have his disciples sit down with Him to meat. Other teachers were doing the same. And how appropriate it was to have them eat with Him.

But along with the disciples are many publicans sitting down to the table, too. Now that is strange. Here Jesus is beginning a great work, and teaching His disciples to carry it forward, but will not his disciples turn away and his following fall off if He takes up with these publicans? But maybe the fact that the publicans,—servers of the Gentiles,—who have lost caste by the work which they are doing are sitting down at the table of the Strange teacher can be explained on the basis that this is probably Matthew's house, for Matthew was a publican. At any rate they are taking their places with the full approval of Jesus.

Have you ever thought of how many kind of people we cannot eat with, and how many kind of people Jesus can eat with? Color, or caste, or condition, or kind keep them away from our tables, but not the table of Jesus. Half the world will go to bed hungry tonight with no access to the full and overflowing tables of earth, but not at the wish of Jesus. He would say to His followers across the world, as He said in ancient days to His disciples, "Give ye them to eat." The host Saviour would bid them sit at His table.

But also sitting down at that table in our Scripture lesson today are sinners. What a break! What a social blunder! For sinners in Jesus' day were not allowed. They were outcasts, ugly, despised. But they were being seated at Jesus' table! Now the strange thing was that while these were all sitting down together: Jesus, disciples, publicans, sinners there is no indication of discontent on the part of any. There seemed to be peace, and fellowship. The wealthy and the poor, the cultured and the unlearned, the good and the bad, the high and the low, the young and the old were sitting down together when Jesus was host. The only people I hear murmuring are the scribes and Pharisees who have not come to the Saviour's table, and who stand afar off and criticise. Can you imagine any more miserable set than they were? How they must have hated Jesus,—and eventually themselves! The happy people in the world are not those that stand off, peep in, and criticise the people who are humble of spirit, great of heart, and happy in their souls. If you see somebody happy do not be jealous, but be zealous in your efforts to make still others happy and happiness will come to you.

Having had Jesus for host they went out to change a world. Do people feel happier and stronger when they have been in your company? Do you inspire them to go and sin no more? Do their faces glow with the morning, and their spirits spring with beauty?

There are scores of people carrying burdens today that are needless. Harboring old hurts, caressing old cuts, and feeling that their dignities, and personalities have been offended; when what they really need is to accept Jesus as their host and feed at His moral and spiritual table. Then they would be able to sit down with their pet sinners, and poor publicans at the feet of Jesus and find a new objective in living, and a new way of forgiving.

Sometime ago I went into a crowded church in the middle of the week to hear a Bible teacher teach the Bible. And what did I see? I saw a great group of people hanging on the words of a middle aged woman as if she were telling the most interesting story in the world. She was telling how she had been a wealthy woman wondering what to do with her life. She was uninterested in the church and the making of the lives of other people happy. One day she heard a strange, sweet call to attend the meeting which was going on in her town and she sat as a guest at the feet of her Saviour. Since that day her life has been simply radiant with happiness and good deeds for others.

Again not so long ago I saw a young lawyer, a son of a physician, who had been given every advantage as the son of a wealthy father. He had trampled them rather ruthlessly under foot. Until one day he chanced to sit at the table of the Lord. He repented of his waywardness. Turned over a new leaf, and was radiantly happy in making the world a happier and better one in which to live.

This world has need of men and women who have eaten with the Lord. Many things in this old world are all wrong,—just starke wrong. They need making over. The world calls for men and women with the right spirit, in full possession of all their talents and powers to help right those wrongs. You can get the fun of your lives by companying with Christ, learning of Him, catching His spirit, and setting about in your own best way with His help to make a better and happier world.

Young friend, do you want happiness? Happiness of the real, lasting kind. Learn of Jesus. Count on God. Ask Him for a place in the world in which to serve Him. "This is my Father's world," and if I am going to fit into it I must find out my Father's ways, and will. And leave all to follow that. If I do that I shall never hunger. I shall come in and sup with Him, and He with me. "Jesus sat at meat in his house." And you and I have the privilege of sitting down with Him,—our host Saviour!

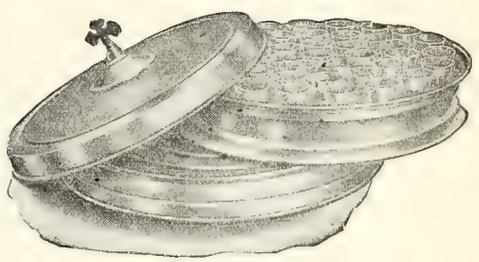
COMMUNION WARE.

Individual Service.

Made in best Silver Plate or Aluminum. Prices low; first-class workmanship and finish.

ALUMINUM.

Aluminum is light in weight, durable, and does not tarnish.



Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses	$7.00
Tray No. 6—Interlocking, with 35 plain glasses	6.75
Tray No. 10—Interlocking, with 30 plain glasses	6.50
Base No. 50-A—Fits Trays 2, 6, or 10.....	2.25
Cover No. 50-A—Fits Trays 2, 6, or 10.....	2.25
Bread Plate No. 1—Narrow rim.....	1.60

SILVER-PLATED.

The Silver-plated Ware is of the very highest grade and best finish; heavily plated on nickel base.

Tray No. 85—Interlocking only, with 36 glasses	$22.00
Base No. 1—Silver-plated; fits Silver Tray 85..	11.00
Cover No. 5—Silver-plated; fits Tray No. 85...	16.00

(For Silver Bread Plates, see under No. 90.)

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	$22.00
Base No. 2—Silver-plated; fits Silver Tray 90..	16.00
Cover No. 4—Silver-plated; fits Silver Tray 90.	14.00

Bread Plate No. 3—Narrow Rim.....	$ 9.00
Bread Plate No. 4—Broad Rim.....	9.00
Filler—Silver Lined.....	6.00

THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

A Story for the Children

THE SCRAP-BOOK CLUB.

By LYDIA LYON ROBERTS.

"See what daddy gave me," said Doris Burns as she led the way to the playroom.

"Oh, what nice piles of paper!" cried Marjorie Newcomb. "I like the bright colors. What are you going to do with it all?"

"I don't know," said Doris as she arranged the yellow, green, pink, and blue papers neatly. "I should like to do something special with it because it's so pretty."

"It would be lovely for scrap-books," said Marjorie. "We could make each one a different color."

"And choose different kinds of pictures for each one," said Doris eagerly. "We could make the books big or little by putting the leaves together with brass fasteners the way my brother does with his college papers."

"I should like to make a yellow scrap-book full of pictures of children," said Marjorie. "I have seen lots of pictures of children in the newspapers and magazines and I should cut out the smiling ones."

"We could make scrap-books of animals and airplanes and flowers and boats," said Doris.

"I think a scrap-book of children's poems and stories would be fun to make," said Marjorie. "It would be like owning a real story-book."

"My sister May might like a scrap-book of crossword puzzles," said Doris, thinking hard, "and I know my cousin Ann would like one of birds."

"We can't make them all," said Marjorie with a laugh.

"It is almost vacation time now," said Doris. "I think it would be jolly to make scrap-books on the porch in the warm summer afternoons."

"I know what we can do!" said Marjorie excitedly. "Let's ask all the boys and girls on our street to help us. We can have a scrap-book club and meet twice a week at each other's houses."

"And save all our old magazines and newspapers and wrapping paper and colored paper," said Doris. "We can each choose a different kind of scrap-book to make and exchange pictures and stories for it. Come on, let's go and ask the other children if they would like to join our club."

Before the end of that week there were ten boys and girls in the scrap-book club. The boys planned to make scrap-books of trains, buildings, and wild animals. One boy decided to start a travel scrap-book in which he would paste pictures of foreign people and places.

"I am going to use wrapping paper and make a book big enough to hold some pictures from the photogravure parts of the newspapers," said another boy one afternoon. "The pages will be about fifteen inches long and ten inches wide and then I shall have room enough for the ocean pictures."

"You are making the biggest scrap-book and I am making the smallest one," said Doris, smiling as she held up a little blue book. "I have cut the paper into pieces about four inches square and I am pasting one real funny joke on each page. Over each joke will be a tiny figure or a little cartoon. The whole scrap-book will be full of funny things. I think I will give it to my college brother on his birthday."

"Oh, that gives me an idea!" said one of the other girls. "My mother likes to read about gardens and how to grow flowers. I will make her a garden scrap-book out of this pretty green paper and put colored flower pictures on every other page. I hope you'll all save garden articles and pictures for me."

"It's going to be fun to watch for things for each other's books," said Marjorie.

"We can keep up this club for a long time," said one of the boys. "In the summer we can meet on our piazzas, or the cellars or the back yards, and in winter we can meet after school in each other's playrooms, or kitchens, or wherever we won't bother our mothers."

"Let's exchange scrap-books when we get some of them done," suggested Doris. "Then each one will have a chance to enjoy all the other books."

"Why not pass along some of the books to other children who would enjoy them?" said Marjorie. "We can start a lending library of scrap-books."

"My cousin who lives in the country is going to join the Boy Scouts next year," said one of the boys eagerly. "I am sure he would like it if I made him a scrap-book of pictures and articles about Scouts all over the world, and he could pass it along to the others in his troop."

"Every time the club meets we think of something else that will be fun to do," said Marjorie happily, and the other members quickly agreed with her.—*Zion Herald.*

THE ROSE AND THE CLAY.

A man in the East by chance took up a piece of clay which lay in his path, and was surprised to find that it had so sweet an odor.

"It is but a poor piece of clay," said he, "a mean clod of earth, yet how sweet it is! How fresh! But whence has it this scent?"

The clay said, "I have dwelt with the rose."

Make friends with the good if you wish to be like them.—*Aesop.*

Everything in mortal life is temporary. It is not meant to endure. We cannot have things as we want them to be for long. They change, and we change also. Eternal things are the only security we can reach. If we lay hold on God and follow His will, our joy is permanent—but only then.—*Young People.*

The fairest fortune that can fall to a thinking man is to have searched out the searchable, and restfully to adore the unsearchable.—*Goethe.*

OXFORD BIBLES *for* EVERY NEED

"The Oxford Bible is the Bible par excellence *of the world"*

THE HOME BIBLE

A Family Bible in Handy Size

An extra large type Oxford Text Bible, containing also, a family register and 12 beautifully colored maps. Size 9 x 5½ inches.

Specimen of Type

16 The LORD *is* King for ever and ever: the heathen are perished out

Nos.
01600 **Superior Cloth,** round corners and red edges ---------- $2.75
01603 **French Morocco,** limp, round corners, red under gold edges, headband, book-mark ---------- $4.75

The JUNIOR'S Bible

Self-Pronouncing

With 4,000 Questions and Answers, carefully selected "Aids to Bible Study," 16 beautifully colored and 15 black full-page illustrations, 6 colored maps and a presentation page. Children may readily pronounce correctly difficult Scripture names, as this Bible is self-pronouncing. Size 7 x 4⅞ x 1¼ inches.

Type in Junior's Bible

2 Take the sum of all the of the children of Is'ra-el, years old and upward, thro

No.
1815 **French Morocco** leather, overlapping cover, round corners, red under gold edges, headbands and book-mark. Make some child happy with one of these fine Bibles ---------- $2.95

Child's ILLUSTRATED Bible

The beautifully colored illustrations in this new Bible are a delight to the children. It has clear, readable type and yet it measures only 5⅛ x 3⅜ inches.

Specimen of Type

2 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.

10 Mercy and truth gether; righteousness kissed *each other.*
11 Truth shall sprin

No. 02112. French Morocco leather, overlapping cover, round corners, gold edges $2.50

Pocket REFERENCE Bible

Has over 50,000 center column references. Measures only 6¾ x 4⅝ inches. (A splendid gift for a young lady.)

Specimen of Type

9 Behold, "O God our shield, and look upon the face of thine anointed.
10 For a day in thy courts *is* better

[a Gen. 15. 1. b Ps. 56. 1. & 57. 1. 2 or, *all*]

No. 07523x French Morocco leather, overlapping cover, round corners, red under gold edges---------- $3.25

Concordance Edition

Type and size as No. 07523x, but with a Concordance, subject index and dictionary of Scripture names. An excellent edition for students and Christian workers **No. 03272x**... $5.00

OUR LEADER

Oxford Concordance Bible

Self-Pronouncing

This beautiful Oxford India paper edition is indeed the ideal Bible for the student, preacher and evangelist. Each proper name and difficult word is divided into syllables and accented, and though printed with large clear type, the volume measures only 8½ x 5½ x 15/16 inches.

Specimen of Type

8 ¶ Jĕ-hŏi'-ă-chĭn *was* years old when he began t

No. 03671x. Fine Grain Morocco leather, overlapping cover, leather lined to edge, silk sewed round corners, red under gold edges, silk

hear

A UNIQUE GIFT BIBLE

With Basket Weave Binding

The Antique brown calf leather binding has a basket-weave grain, and button clasp. Has overlapping cover, art silk lined, with red under gold edges. With references. Printed on Oxford India paper. *Type as Pocket Reference Bible.* $5.50
No. 03255x---------

As No. 03255x, with concordance.
No. 03276x ---------$6.50

Oxford TEACH

Have over 50,000 center column r... s, 300 double-column pages of up-to-date helps, veniently arranged in alphabetical order. Also 32 full-page illustrations, and an indexed atlas of the Bible with 15 beautifully colored maps of Bible lands.

Easy-to-Read-Edition

Size 7¼ x 5 x 1⅜ inches

Specimen of Type

14 Like sheep they are laid in grave; death shall feed on th

Nos.
04453. French Morocco leather, overlapping covers, round corners and red under gold edges. A durable and handsome Bible ---------- $4.35

Oxford India Paper Edition

Only one inch thick.

0773x. French Morocco leather, overlapping covers, round corners, red under gold edges, headbands and book-mark. A beautiful gift edition ---------- $7.00

RED LETTER Edition

Same size and type as style No. 04453, with same references and helps, but with all the words of Jesus Christ printed in red. White paper edition **No. 05453. French Morocco** leather, overlapping cover, round corners, red under gold edges ---------- $5.00

The Oxford imprint in a Bible guarantees satisfaction

Christian Orphanage

CHAS. D. JOHNSTON, *Superintendent.*

Dear Friends:

Now for the largest Thanksgiving Offering for the Christian Orphanage in its history.

Let every church and Sunday School measure up to its full duty and we will reach our goal.

Everybody pull together! Let's go! ! ! !

CHAS. D. JOHNSTON, *Supt.*

REPORT FOR NOVEMBER 15, 1934.

Brought forward		$11,470.38
Sunday School and Monthly Offerings.		
North Carolina and Virginia Conference:		
Reidsville	$ 22.74	
Durham	14.21	
Third Ave., Danville, Va.	6.83	
Hopedale	3.35	
Greensboro, First	9.60	
Mt. Bethel	2.58	
Lebanon	1.29	
United Lynchburg	3.16	
		63.76
Eastern North Carolina Conference:		
Pleasant Union	11.35	
Sanford	1.00	
Oak Level	1.00	
Christian Chapel	2.68	
Morrisville	3.46	
		19.49
Western North Carolina Conference:		
Big Oak	.30	
Hanks Chapel	3.48	
Biscoe	1.05	
Pleasant Cross	3.00	
Flint Hill	.41	
Mount Pleasant	3.50	
Burlington	25.00	
		36.74
Eastern Virginia Conference:		
Rosemont	10.57	
Bethlehem	4.81	
First Norfolk	2.00	
		17.38
Valley Va. Central Conference:		
Whistlers Chapel	.97	
Mt. Olivet R	1.00	
		1.97
Special Offerings.		
Mr. and Mrs. W. D. Wall, Ruffin, N. C.	5.00	
Mrs. Dalton, support of children	12.50	
W. P. Perry, support of Billy Perry	10.00	
Franklin Christian Church, (Va.) money contributed to defray expenses of singing class	11.13	
Union Christian Church, (Va.) contributions to defray expenses of singing class	3.41	
Holland Christian Church, (Va.) money contributed to defray expenses of singing class	9.71	
		51.75
Thanksgiving Offerings.		
Mrs. J. A. Long, Haw River, N. C.	2.50	
Mrs. J. E. Vincent, Suffolk, Va.	10.00	
		12.50
Total for the week		$ 203.59
Grand total		$11,673.97

My observation has been that if young lovers will keep their heads their hearts will keep themselves.—*Milton Lee.*

THE YOUTH FELLOWSHIP.

(Continued from page 10.)

who "gave His only begotten Son" to endure the cross, to pass through the black and bitter tomb to seek out for us the way to life eternal?

We Give Thee Thanks. (A series of short talks preceded by this verse):

a. Helped someone to know Him better.
b. Followed His will in my life.
c. Given money to those in need.
d. Given service or courage to those in trouble.
e. Thanked God daily for his many blessings.
f. (To be filled in.)

For the days when nothing happens,
For the cares that leave no trace,
For the love of little children,
For each sunny dwelling place,
For the altars of our fathers,
And the closets where we pray,
Take O gracious God and Father,
Praises this Thanksgiving day.

(1) We Give Thee Thanks for Life.
(2) We Give Thee Thanks for Joy.
(3) We Give Thee Thanks for Pain.
(4) We Give Thee Thanks for a World Task.

(These talks may reveal the truth that every experience which comes to us may strengthen our realization of the deeper things of life; that every opportunity to grow, to share, to live with others is an open door for us into a larger life, if we have developed the grace of gratitude which leads us to see the gift of God in every day.)

Hymn: "Come, Thou Almighty King."

E. F.

'Tis easy to resign a toilsome place,
But not easy to manage leisure with a grace.
Absence of occupation is not rest;
A mind quite vacant is a mind distressed.

Wm. Cowper.

ELON COLLEGE

AN ACCREDITED COLLEGE

of the

CONGREGATIONAL CHRISTIAN CHURCHES OF THE SOUTHEAST

South Entrance to the Campus

ELON COLLEGE, founded by the Christian Church in 1889, has fully justified the faith and hope of its founders during its 42 years of operation. Its graduates from the four-year course leading to a bachelor's degree, number 980, now living, 122 of whom are in the Christian Ministry and full-time Christian service. The majority of these are members of our own denomination. In addition, 449 are in educational work and are an active influence in the lay leadership of the Christian Church.

THE CHRISTIAN EDUCATION BUILDING, and the definite religious atmosphere of the College, provide the very best facilities available for training for religious leadership, and offer the Church its finest opportunity to train the young people of the denomination to assume active leadership both in the ministry and laity of the local churches.

Address—

C. M. CANNON, *Registrar*

Elon College, - - - - North Carolina

Home Atmosphere—Reasonable Rates—Clean Athletics—Christian Spirit

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational Christian Church.

BOARD OF EDITORS.

J. O. ATKINSON, D. D.....Editor
E. C GILLETTE, D D.....Associate
I. W. JOHNSON, D. D....Contributing
ELISHA A. KING, D. D...Contributing
J T. KERNODLE....Managing Editor

DEPARTMENTAL EDITORS.

H. S. HARDCASTLE...Sunday School
J. G. TRUITT, D. D.....Sermon
F. C. LESTER.....Young People
H. E. ROUNTREE.....Altar

SUBSCRIPTION RATES

One Year $2.00
Six Months 1.00

Trial Subscriptions: Five or more new subscriptions sent in at one time by pastor or president of any church organization, three months for 40c each.

Published Every Thursday at Richmond, Virginia, by the Central Publishing Company, Inc.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Change of Address: Be sure to give both old and new address when asking that your address be changed.

All news matter and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsyth Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

Receipts: The change of label is your receipt for money paid. The label shows date of expiration, and change on label will appear the first or second issue of the month following renewal, provided it was received before the 25th. No other receipt will be sent unless requested. Please notify the Richmond Office if label is not changed as above.

MARRIAGES

DOWNS-DOFFLEMYER

On Oct. 19, 1934, Mr. Wilson Downs and Miss Leona Doffiemyer drove from Washington, D. C., to my home, and were quietly married. The bride is a daughter of Bro. M. A. Doffiemyer, and is a faithful member of Bethel Christian Church, and lived there until she went to Washington to work a year or two ago. There she met the man who measured up to all necessary requirements, and they are now married and happy. The groom holds a good position in the government printing office, and does indeed seem to be a fine man—just such as Miss Leona deserves. Here is wishing them the best of luck and the most of happiness during their married life.

A. W. ANDES.

OBITUARIES

GERRINGER.

Whereas Mr. Peter Gerringer, a beloved and honored member of the Bethlehem Christian Church and Ladie's Aid Society has been called from labor to reward.

Whereas, we desire to record our sincere appreciation of his life and labor and express our sorrow and sympathy, therefore be it resolved:

First, that we bow in humble submission to the will of our Father in heaven and give thanks for the long life and faithful service of our departed co-worker.

Second, that we express to the family of the deceased our heartfelt sympathy.

Third, that a copy of these resolutions be entered upon the records of the Ladies' Aid Society, a copy sent to the family and a copy sent to the **Christian Sun** for publication.

Respectfully submitted,
MRS. D. D. SUTTON,
MRS. LAURA GILLIAM,
MRS. R. W. KERNODLE,
Committee.

MAPHIS.

Charles David Maphis was born February 6, 1861, and died November 7, 1934, aged 73 years, 9 months, and 1 day. Bro. Maphis spent the last years of his life in Harrisonburg, though he formerly lived at Linville where he was an active member and deacon in the Christian church. After moving to Harrisonburg he did not attend the Linville church so often, but retained his membership and office of deacon there until his death. He was quite active during the last ten years of his life as a member of the Business Men's Evangelistic Club of Harrisonburg. He, with other members of the Club, did much good by holding services in surrounding territory. He was much in demand along this line, and was quite successful as a personal worker in winning souls to Christ. He is survived by his widow, and by one son and one daughter. Funeral services were held at the Harrisonburg Methodist church, November 9, 1934, in which the writer was assisted by Dr. E. L. Woolf, pastor of the Methodist church, and Dr. J. W. Wright, pastor of the United Brethren church, and interment was in Woodbine cemetery. A. W. ANDES.

LISKEY.

Sister Mary Elizabeth Liskey, wife of Bro. A. H. Liskey, was born April 30, 1854, and departed to the better land September 30, 1934. Her age was 80 years and 5 months. Sister Liskey was a faithful member of New Hope Christian Church, as is her husband also. For some years they have lived at Bridgewater, Va., and because of the distance, and her ill health have not been able to attend their church as often as they did in former years when they lived in the New Hope neighborhood. However, her interest in the church did not wane, nor her spiritual fervor grow dim. She bore affliction patiently, and with an unfaltering faith in God. Services were held at New Hope, October 2, 1934, in which the writer was assisted by the pastor, Dr. M. L. Weekley.

A. W. ANDES.

FREEZE.

Ruby Anne Freeze, little daughter of Luther and Nellie Freeze, was born Nov. 11, 1932, and died Oct. 20, 1934, at the young and tender age of 1 year 11 months and nine days. This is the second child to be carried out of the home by death, and much sympathy is felt for the bereaved parents. There yet remains one child. Funeral services were at Newport church, Oct. 22, 1934. A. W. ANDES

PIEDMONT COLLEGE

Located in

"The Blue Ridge Highlands"

An accredited college with an enviable reputation for superior classroom instruction, and wholesome student life.

Standard courses leading to the A. B. and B. S. degrees. Careful, scholarly instructors.

A refined Christian atmosphere. All of the cultural elements essential to a liberal education.

A minimum of expense. Tuition and board for the entire academic year only $273.50.

For information, write

GEORGE C. BELLINGRATH, *Dean,*
PIEDMONT COLLEGE,
DEMOREST, GEORGIA.

Southern Seminary Foundation

(*Successor to Atlanta Theological Seminary.*)

AFFILIATED WITH

Vanderbilt University

The Foundation and the other Foundations that are affiliated with Vanderbilt University School of Religion comprise the only Interdenominational Theological School in the South. Through this affiliation the students enjoy the rights and privileges of Vanderbilt University.

DEGREES.

Candidates for degrees are required to have completed their college courses.

The degree of Bachelor of Divinity is offered to qualified students who complete the required courses.

Vanderbilt University also offers the degrees of Master of Arts and Doctor of Philosophy, in accordance with the regulations established in its several departments.

MORE THAN A SCHOOL OF THEOLOGY.

Because of our affiliation with Vanderbilt, our relations with other nearby colleges where our students can take courses without tuition, and the cooperation of the American Red Cross and other social agencies in the city, we prepare students for many types of Christian service.

For information write

WILLIAM JAMES CAMPBELL, *President,*
330 BUTTRICK HALL, VANDERBILT UNIVERSITY,
NASHVILLE, TENN.

ELON COLLEGE LIBRARY

THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

IN ESSENTIALS, UNITY. IN NON-ESSENTIALS, LIBERTY. IN ALL THINGS, CHARITY.

VOLUME LXXXVI. RICHMOND, VA., THURSDAY, NOVEMBER 22, 1934. NUMBER 47.

THE SUN'S OBSERVATORY

College Library

New China for the White House.—

Prosperity is returning—to the White House at least. An order has just been given for a new set of dishes at a cost of $9,301.20. The new china is American ware ivory, trimmed in blue and gold and bearing the presidential coat of arms. Work on the order is being speeded that the set may be completed in time for the mid-winter social season in the capital.

America and the Whaling Industry.—

If the catching of whales is essential to the future prosperity of America, then we are in a bad way. A contemporary tells us that we are being edged off the map of that once to us important industry. The department of Commerce reports that our once lusty armada of a thousand or more whaling boats has shrunk to just 14. In tonnage our present whaling ships amount to just 9,037 against 198,504 in 1858, when our fleet reached its zenith.

Christmas Savings Clubs.—

During the next two weeks more than seven million Americans will walk out of 5,500 banks with $370,000,000 in their pockets. They are those who have during the past twelve months been carrying their pennies, dimes and quarters and depositing them in Christmas Savings Club accounts each week. This year the average member will receive $48.25, or 10 per cent more than last year, and though fewer banks had savings funds accounts, the total of these accounts has increased 6 per cent. Should one wonder how this money is to be spent, that has been also ascertained. Approximately 42 per cent or $155,000,000 will go into the cash registers of retail stores to buy Christmas presents; 25 per cent will go back into permanent savings; the tax collector will take 12 per cent; 8 per cent will help reduce indebtedness, while 5 per cent will be paid as interest on these debts and a similar amount on insurance. Education, travel and charity combine to take the 3 per cent remaining.

South American Bonds Rise.—

Spectacular economic gains in Latin American countries have been reflected in the gains in quotations on the New York bond markets. Chile which probably suffered most is perhaps staging the most spectacular comeback. Her bonds are still low, indicating the depths to which that country's credit sank, but they have gained well over 100 per cent since the first of the year and the 6 per cent issue are quoted around 16 cents against less than 8 cents in Jaunary. Argentine 6s have jumped from 55 to more than 90. This country has been more successful in maintaining her credit than any of the other South American republics. Brazil is experiencing a domestic boom, and her 6½s are reflecting this by a rise during the year from 20¼ to over 33. Many of our financial institutions were urged to buy these bonds during the boom years before the beginning of this decade, and they played an important part in many bank closings, but the banks that weathered the storm and still hold these securities may yet get at least a partial return on them.

Inflation to be Urged.—

In spite of the assurances recently given by the Administration that there will be "no orgy of inflation," there will be attempts made to force such action through the next Congress. From three points come signs of this new drive: Senator Wheeler of Montana has announced that he will reopen his fight for the free coinage of silver on a ratio of not more than 16 to 1 with gold. Father Charles Coughlin, Catholic Priest and head of the "National Union for Social Justice," expects to create a "direct and above board lobby" to promote direct inflation. Then comes Senator Patman with his plans for paying the bonus through "controlled expansion of the currency." Inflation has so far, contrary to the expectation of the Administration, retarded rather than advanced recovery. The small business man has seen his proportionate working capital so reduced that he has been compelled to further reduce his activities and in some instances lay off employees, rather than to aid in the recovery program. It seems to have been proven that recovery should come first and inflation later if there is to be a steady return to prosperity.

Plans to Curb Arms Traffic.—

The only hope held out to prevent international terrorism and the secret arming of nations, is that offered to the Geneva Conference on Disarmament by the American representative. In presenting the plan, Hugh R. Wilson, minister to Switzerland, said: "My government firmly believes that without disarmament there is no sound basis for peace. It has never wavered from that conviction and in the future, as in the past, it will work earnestly to contribute to the final success of the conference." This proposal would license the producers of armaments throughout the world and make public all activities of armament-producing concerns. The proposal would not, in itself, be sufficient to prevent another World War, but it would certainly be a deterrent to the secret arming of smaller allied nations of the large powers. The general response to the proposal is said to be favorable, but there is some opposition from various sources. Three countries, Russia, Sweden and Spain, expressed approval of the American idea. The British representative welcomed it with caution, for there are powerful armament manufacturers in his country with which to deal. France was reported as "sympathetic," whatever that may mean. Italy, on the other hand dismissed the idea as "impractical." Germany and Japan might make interesting comment on such a plan, but they have remained silent. Meantime, Japan has declined to enter a pact proposed by Great Britain which would "guarantee" peace in the far East and preserve the integrity of China.

The Nether Millstone, Too.—

There is a tendency here in America on the part of liberals generally to stress the menace to liberty in fascist dictatorship, while minimizing the menace from communist dictatorship. It is an attitude that is not entirely without warrant, for communism sets before itself the goal of a socialized economy in which the wealth of the nation exists for the masses of the people, whereas fascism emphasizes and strengthens the factors dominant in capitalistic exploitation. Nevertheless, the menace to the ideal of liberty and to actual civil rights, as associated with democratic institutions, is as real in the one case as in the other. In a recent article in *The Nation* Emma Goldman charged against Soviet Russia a suppression of individual liberty more drastic and ruthless than anything that had occurred in either Italy or Germany. Now comes H. G. Wells, not indifferent, surely, to the better organization of society, who said recently, as reported in the *Manchester Guardian,* in addressing a meeting in London to protest against the Sedition Bill: "We must make it clear to the public and to the Government that we are fully aware of the danger of the nether millstone, which is much more dangerous systematic in its attack on liberty. If I wanted instances of what happens to a country that loses the conception of liberty I would talk of Russia." When cries of protest came from the gallery, Mr. Wells continued: "I have recently been to Russia. I was enormously impressed by the fact that Russia is likely to become an awful warning to the world of what the destruction of intellectual vitality may mean to a country. No mental life can go on without freedom to criticize." Further and persistent interruptions brought from Mr. Wells the comment, as he pointed to the interrupters: "You see how much they love intellectual freedom." Declaring that "there is something greater than communism, greater than anything else in the world, and that is the freedom of the human mind," Mr. Wells said that Russia, having achieved much in the Five-Year Plan, was now going slack because it would not listen to the honest voices of criticism. He expressed the view that "Russia was going to demonstrate that in matters of the mind and will a thing could not exist without its opposite, and that when you stifle all opposition you ultimately destroy your own energy."—*Advance.*

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

Under date of November 17th, Rev. G. D. Hunt, Lanett, Ala., writes: "Our State Conference last week was a great meeting, not so largely attended but well cared for and enjoyed by all. I am down at hard work again, my goal being for the year to pay the church out of debt and do some needed repair work on the building and lead many souls to Christ." Brother Hunt seems more vigorous in the work as the years fall lightly and lovingly upon him.

Dr. E. C. Fry, who attended the North Carolina and Virginia Conference last week, was happily entertained two days following the Conference in the home of Rev. G. C. Crutchfield, whose hospitality he much enjoyed, and then on Sunday, at 11:00 A. M., spoke to the largest congregation he had met in the South at Bethlehem Church, of which Brother Crutchfield is pastor. He enjoyed the evening service at Monticello with Rev. F. Ervin Hyde, pastor.

The fifth annual meeting of the Alabama Conference of Congregational and Christian Churches was held with the First Christian Church, Lanett, Ala., Rev. G. D. Hunt, pastor, November 13th-15th. The program was a most inviting one, and it is presumed was carried out with profit to all who attended. It is regretted that the program of the Conference did not reach us in time for publication in THE SUN. The hope is indulged that Pastor Hunt or some interested member of our Conference will give us an account of the proceedings and of the sessions.

Our good preacher, friend and brother to everybody, Dr. C. H. Rowland, Greensboro, N. C., is safely put and happily placed in the Florida Sanitarium, Orlando, Fla., where he is to enjoy the blessings of a generous climate and find health, full strength and vigor at the hands of competent physicians, happy surroundings and be returned to his work and the rest of us in a few months. The SUN'S editor journeyed to the sanitarium with the good doctor and speaks with authority in saying that he is so situated, surrounded and cared for that he is compelled to regain his strength and youthful vigor. We left him in the company of two or three other ministers who were climbing back to health and happiness, and they, with a number of good laymen and Christian friends who manage the institution, will make his surroundings so wholesome and helpful that health will come as the good Lord smiles upon him and compels him to forget the days of poor health and waning strength.

THREE WEEKS IN DIXIE.

By HERMON ELDREDGE.

In the "good old days" I have had many trips to Dixie but I have never had a more pleasant or profitable time in the southland than the three weeks I spent in Virginia and North Carolina last month.

The first week was in a Leadership Training School in Portsmouth in which the Congregational and Christian forces of Greater Norfolk cooperated. The Sunday preceding the school I had the privilege of speaking in Rosemont, First Church Norfolk and First Church Portsmouth. The congregations were cordial and receptive and I met many old friends of "Seaside Chautauqua" days and of the days when I, with my daughter traveled through this section. I fear that I played second fiddle in their thoughts however, for invariably the first question asked me after a greeting was: "How's Miss Lucy?" I was glad to tell them that she had never lost her love for the Southland from her Elon College days and her Christian Educational travels out of Richmond.

I was impressed with Rosemont's beautiful new edifice and the progressive atmosphere and good attendance at these three churches I visited on Sunday.

The Leadership Training School the week following was a demonstration of the splendid leadership of Rev. F. C. Lester, of the Board of Christian Education of the Southern Convention. Dr. Charles Eldred Shelton as chairman and the faculty of this school were not only capable leaders but faithful and devoted to their groups. The students were regular, on time and receptive even to eagerness through it all. It was a fine opportunity to get a first hand contact with our work in this section after being out of intimate touch with it for four years.

"Religious Education Week" at Elon College lengthened into ten days on its campus and more profitable (to me) days can hardly be imagined. I was delightfully domiciled and as delightfully passed about to breakfast, lunch and dinner all about the campus including (principally) the president's delightful home and the student's dining room with stimulating varieties of ham and chicken and Southern hospitality with members of the faculty.

Each day I had the privilege of speaking to the student body at the chapel hour and in the evening to the Elon College Church as well as to the students and faculty. Between sessions opportunity was afforded to talk with individual students on various subjects either suggested by these talks or concerning personal problems. I have known Elon College somewhat intimately for 18 years and I am careful and deliberate in saying that I have never seen a finer student body on her campus. It is not only a full hundred larger than at the time of my visit last year, but its spirit (in faculty as well as in student body) has moved up decidedly and inspiringly. It was a privilege to speak to them in public and in private.

Possibly there could not have been a better revelation of this spirit in Elon than the occasion of the "surprise" to President Smith on his birthday and when he was invited to attend a "Halloween Party" he (Southern style) "didn't suspect a thing in the world" and came into one of the most demonstrative and friendly receptions of his life when they dined and toasted him and brought in his birthday cake and presented him with a beautiful jeweled memento of the occasion. One needed only to be a guest at such an occasion (as the writer was) to appreciate the high regard in which President Smith is held by those closest to him in the great work he is doing surrounded by many financial handicaps. It is only fair and true to say that no one in our Southern fellowship is contributing more to its present and future welfare than President Leon Edgar Smith of Elon College. One could not live close to him for ten days without keen appreciation of this fact and of his need of the wholehearted support of his constituency. Dollars for Elon these trying days will bring larger results than at any time in its splendid history. It should have the backing not only of large givers (which it must have) but also of thousands of our people throughout our churches and Sunday Schools who can regularly contribute their "mite"—and do it with all their "might" and enthusiasm, knowing that such giving will bear fruit in lives and leaders of the work for tomorrow.

A day in Eastern Virginia Christian Conference was as refreshing as a summer shower after the burden and heat of the day. One who lives there can hardly appreciate what such an atmosphere means to one who has been out of it for some years. We used to have a good old Christian minister who said: "I love everybody, but I love my own folks the best" and the writer has been in so many Northern and Western and New England Conferences during the past five years in which he was continually making new contacts and new acquaintances and adjusting himself to a new order that it was great to find oneself in an old atmosphere among old friends with whom you needed no introduction and to talk "old times." We all rejoice in our forward step—or stride toward Christian unity, and we love our Congregational brethren but we cannot blame them and they will not blame us if some of us older Christians just can't help "loving our own folks best" and at the same time rejoicing that our children will grow up and love the new fellowship as we have the old.

The writer to the Hebrews after reciting the names of the heroes of faith something like this: "But time (and space) will fail me if I tell of Newman and Manning and Jay and Hardcastle and West and the prophets who wrought righteousness and fought the good fight of faith through the years." To begin to name names is to be lost and to overlook many, so I close and leave the Southland after rest and food and fellowship with my fine friends of Dayton and Suffolk, Rev. John Truitt and his better half—to say nothing of Ann when much needs to be said of her. My only regret is that I ran off to the colder northland with friend Truitt's overcoat and I know that he will never cease to remind me of that.

If there were space I would like to dwell on a trip over and around and through Elon Orphanage with "Uncle Charlie" Johnson. It would be a libel on his work to attempt to crowd a description of it in a few short lines. Enough to say that the writer was more than ever impressed with the Christian love and intelligence which is in that work which maintains around one hundred homeless children in an atmosphere more "homey" than we have ever seen in such an institution. One eternal reward Uncle Charlie Johnston is sure of but I covet for him another and a more immediate one and that is that some day some one with a large heart and as large a pocketbook will help him do the things which are on his heart to do for these coming men and women who surround him now as children a ndlove him as a child loves his own.

I close all this with these lines and apologies to Van Dyke:

"So it's home again and home again,
The Northland now for me;
But I can't forget the Southland,
Nor its welcome full and free;
It's blessed land of "time enough"
Beyond the Dixie Line,
Where friends are not forgotten
Though severed long in time."

Christian Publishing Assn.
Dayton, Ohio, 11-6-34.

"Your soul and your money will move in the same direction. When you are a child of God your money as well as your life must reveal to whom you belong.

"Financing the Gospel enterprise is a spiritual matter, first, last and always."

PAID ON SUN SUBSCRIPTIONS.

We are listing below subscribers who have made payments on their subscriptions during October and up to and including November 22d. This list is not complete, inasmuch as there are some payments made previous to this date, which have not yet been turned in to the office in Richmond. Just as soon as possible after these are turned in, we will print a supplementary list, showing payments up to December 1st.

We wish to thank those who have responded to our appeal, and hope that there are yet those who will take the care to look at their label and see just how they stand. We wish to have as many of our old subscribers paid up in advance before we undertake to put on the campaign for new subscribers authorized by the Convention this year.

J. T. KERNODLE,
Managing Editor.

J. M. Allred, R. 3, Asheboro, N. C
J. T. Allred, R. 2, Burlington, N. C.
W. B. Allred, R. 2, Altamahaw, N. C.
S. W. Anderson, Havre de Grace, Md.
Toy Apple, Gibsonville, N. C.
E. T. Atkinson, Dendron, Va.
Mrs. W. Z. Atkinson, R. 1, Varina, N. C.
Miss Dora E. Ayscue, 328 Andrews, Henderson, N. C.
W. S. Barrett, Dendron, Va.
H. V. Beamon, Savage, N. C.
D. L. Boone, 825 Mangum St., Durham, N. C.
Mrs. F. L. Boswell, R. 2, Burlington, N. C.
R. T. Bowden, R. 1, Zuni, Va.
Miss Dora Brackin, Headland, Ala.
Mrs. R. T. Bradford, R. 2, Suffolk, Va.
Miss Georgia Bradley, Mebane, N. C.
R. W. Bradshaw, R. 4, Suffolk, Va.
Mrs. W. G. Bradshaw, 813 Burch Ave., Durham, N. C.
Geo. M. Brannon, 408 Hickory Ave., Sanford, N. C.
John H Bray, Nathalie, Va
Mrs. L. A. Brittle, Wakefield, Va.
Rev. R. E. Brittle, R. 1, Suffolk, Va.
Mrs. J. H. Brooks, 410 Park Ave., Burlington, N. C.
Mrs. C. A. Brown, R. 1, Gibsonville, N. C.
E. W. Brown, R. 1, Ramseur, N. C.
W. R. Brown, R. 1, Box 101, Asheboro, N. C.
Mrs. H. E. Brownley, 1208 Holly St., S. Norfolk, Va.
Clarence Bunch, Cypress Chapel, Va.
W. B. Byrd, R. 1, Suffolk, Va.
Rev. J. E. Carden, 906 Sheppard St., Durham, N. C.
S. W. Carpenter, R. 2, Wedowee, Ala.
Rev. C. W. Carter, Wadley, Alabama.
Rev. E. M. Carter, Youngsville, N. C.
Mrs. J. H. Carter, 211 York St., Suffolk, Va.
Mrs. J. E. Cartwright, 1732 LaSalle Ave., Norfolk, Va.
J. L. Cash, 420 Mangum St., Durham, N. C.
Mrs. W. Luther Cates, Box 770, Burlington, N. C.
E. W. Clements, Morrisville, N. C.
L. M. Clymer, 421 McGee St., Greensboro, N. C.
Rev. R. H. Coble, R. 5, Burlington, N. C.
R. B. Coggin, R. 1, Sanford, N. C.
S. F. Coghill, R. 4, Henderson, N. C.
J. A. Cook, R. 1, Browns Summit, N. C.
R. K. Cook, R. 4, Mebane, N. C.
Mrs. W. M. Cooper, Sanford, N. C.
J. E. Corbitt, Sunbury, N. C.
J. R. Corbitt, Sunbury, N. C.
Carl H. Corwin, 2326 Green St., W. Tampa, Fla.
Mrs. Rosa Council, 423 Columbia St., Portsmouth, Va.
Everett Cox, R. 1, Ramseur, N. C.
R. D. Craven, Coles Store, N. C.
W. M. Crutchfield, R. 2, Kernersville, N. C.
Mrs. W. L. Cummings, R. 2, Stokesdale, N. C.
Mrs. C. W. Darden, R. 4, Suffolk, Va.
P. S. Dixon, R. 1, Summerfield, N. C.
Herman M. Dofflemyre, Elkton, Va.
Mrs. E. A. Dollar, R. 2, Malone, Ala.
Rev. J. D. Dollar, Roanoke, Ala.
Mrs. W. M. Dorsett, R. 2, Ramseur, N. C.
E. D. Dunn, Vernon Hill, Va.
H. G. Earp, R. 2, Milton, N. C.
Prof. W. C. Edge, Wadley, Ala.
Mrs. W. H. Elder, 2413 Club Blvd., Durham, N. C.
Miss Sarah Ellison, R. 1, Box 32, Asheboro, N. C.
D. M. Estes, 104 Club Blvd., Durham, N. C.
D. J. Fitch, Burlington, N. C.
Dr. P. H. Fleming, Burlington, N. C.
A. R. Flowers, Sims, N. C.
J. W. Folk, R. 2, Suffolk, Va.
J. L. Foster, Elon College, N. C.
Mrs. B. F. Frank, R. 4, Harrisonburg, Va.
Mrs. J. W. Freeman, 220 Spring St., Winston-Salem, N. C.
A P. Gaster, Randleman, N. C.
Mrs. Ida Gerringer, Browns Summit, N. C.
Mrs. B. F. Gibson, R. 3, Box 213, Norfolk, Va.
Mrs. A. T. Gilliam, R. 1, Altamahaw, N. C.
Charley Gray, Hanging Rock, W. Va.
C. O. Griggs, R. 3, Suffolk, Va.
George T. Gunter, Asheboro, N. C.
A. L. Guynn, 1000 Godwin Ave., Berkley, Va.
C. E. Hanbury, R. 3, Hickory, Va.
A. E. Harden, R. 1, Bennett, N. C.
Col. J. H. Harden, Graham, N. C.
Mrs. G. B. Harrell, R. 1, Cypress Chapel, Va.
Mrs. M. S. Harry, R. 2, Glenn, Ga.
W. J. Harry, R. 2, Glenn, Ga.
Miss Emma Hart, 501 Charlotte Ave., Sanford, N. C.
Mrs. Alfred Hayes, Virgilina, Va.
H. C. Hedley, 1213 Holly St., So. Norfolk, Va.
Mrs. W. J. Henderson, R. 1, So. Boston, Va.
Mrs. R. A. Henton, 337 Market St., Harrisonburg, Va.
George W. Hill, R. 3, Ruffin, N. C.
Mrs. G. C. Holland, R. 2, Box 174, Norfolk, Va.
Mrs. Maude Holland, Oaklawn Ave., Suffolk, Va.
Mrs. J. W. Holt, R. 9, Burlington, N. C.
Mrs. W. H. Holt, N. Main St., Graham, N. C.
Mrs. W. K. Holt, Burlington, N. C.
Mrs. U. L. Hooker, R. 3, Mebane, N. C.
Mrs. W. W. Horne, Burlington, N. C.
Roy L. Horton, R. 4, Raleigh, N. C.
L. C. Huffines, R. 2, Guilford College, N. C.
G. T. Hurdle, R. 3, Burlington, N. C.
Walter Jeffreys, R. 1, Blanch, N. C.
Mrs. A. M. Johnson, 4401 Colonial Ave., Norfolk, Va.
A. L. Jolly, Holland, Va.
B. D. Jones, R. 1, Holland, Va.
Mrs. E. P. Jones, 600 High St., Franklin, Va.
Mrs. P. P. Jones, News Ferry, Va.
Mrs. R. M. Jones, R. 1, Box 29, Wakefield, Va.
Mrs. W. E. Jones, 205 4th Ave., Franklin, Va.
J. W. Kelley, Jonesboro, N. C.
Miss Lura Kennedy, Worthville, N. C.
Mrs. Dora R. King, R. 1, Box 67, Suffolk, Va.
J. H. King, R. 2, Union Ridge, N. C.
Dr. J. E. Kirbye, Raleigh, N. C.
Z. A. Kitchen, R. 3, Roanoke, Ala.
L. L. Knight, R. 1, Box 74, Abanda, Ala.
R. U. Laine, Wakefield, Va.
L. H. Lawrence, R. 3, Jonesboro, N. C.
O. D. Lawrence, Box 175, Seagrove, N. C.
Mrs. W. P. Lawrence, Elon College, N. C.
Mrs. C. C. Lilly, 202 Clay St., Suffolk, Va.
J. Dolph Long, Graham, N. C.
Zeb. H. Lynch, R. 3, Mebane, N. C.
J. D. McClenny, Suffolk, Va.
S. L. McClenny, Myrtle, Va.
P. D. McCollum, R. 1, Summerfield, N. C.
A. H. McIver, McIver St., Sanford, N. C.
Mrs. Tora McKenney, Brown Summit, N. C.
Dr. C. W. McPherson, Fountain Pl., Burlington, N. C.
W. B. Madison, Wentworth, N. C.
A. F. Marshall, Walnut Cove, N. C.
Rev. W. C. Martin, Biscoe, N. C.
Ross Messer, Wedowee, Ala.
Mrs. J. H. Massey, 2513 Club Blvd., Durham, N. C.
Rev. W. C. Meacham, R. 2, Box 92, Roanoke, Ala.
D. E. Michael, R. 1, Brown Summit, N. C.
Mrs. J. B. Montgomery, Graham, N. C.
A. J. Morgan, 132 Hunt St., Durham, N. C.
Rev. J. F. Morgan, 3507 Bainbridge Ave., Norfolk, Va.
Mrs. J. S. Morgan, 442 W. Washington St., Suffolk, Va.
John A. Murcherson, Liberty, N. C.
Rev. J. L. Neese, Reidsville, N. C.
B. M. Newman, R. 1, Henderson, N. C.
Rev. C. E. Newman, Virgilina, Va.
Dr. N. G. Newman, Holland, Va.
Julius Pace, R. 3, Mebane, N. C.
J. W. Payne, Wedowee, Ala.
Mrs. Onnie Payne, Wedowee, Ala.
Rev. S. W. Phillips, Portsmouth, Va.
Mrs. L. Q. Pierce, R. 1, Sunbury, N. C.
D. T. Pollard, Roanoke, Ala.
Rev. M. A. Pollard, R. 2, Liberty, N. C.
Rev. O. D. Poythress, 1224 Guerriere St., Norfolk, Va.
R. H. Poythress, R. 1, Chapel Hill, N. C.
T. G. Proctor, 209 3d St., Sanford, N. C.
Mrs. A C. Pruden, 407 Washington St., Suffolk, Va.
A. P. Read, R. 1, Norlina, N. C.
J. H. Richmond, R. 2, Ruffin, N. C.
P. H. Ricketts, N. Main St., Danville, Va.
Mrs. Lizzie Rinker, Edinburg, Va.
Mrs. Suddie Rippy, R. 1, Altamahaw, N. C.
Rev. J. M. Roberts, R. 2, Windsor, Va.
Miss Ida S. Robinson, Southern Pines, N. C.
Mrs. N. H. Robinson, R. 2, Summerfield, N. C.
Mrs. K. C. Rountree, Sunbury, N. C.
W. H. Royster, LaFayette, Ala.
Mrs. C. F. Rudd, 418 County St., Portsmouth, Va.
Mrs. W. K. Saunders, Zuni, Va.
Miss Ora Scott, R. 3, Harrisonburg, Va.
Miss Lucy V. Seidler, 287 Fourth Ave., New York City.
W. D. Sellars, Burlington, N. C.
David W. Shepherd, R. 2, Glen, Ga.
Cyrus Shoffner, Liberty, N. C.
E. Floyd Showalter, R. 4, Harrisonburg, Va.
Miss Olive Showalter, R. 4, Harrisonburg, Va.
H. V. Simpson, 2304 Spr. Garden St., Greensboro, N. C.
Rev. Arnold Slater, 102 Lowder St., Albemarle, N. C.
D. S. Smith, Prospect Hill, N. C.
Dr. H. S. Smith, Durham, N. C.
Dr. L. E. Smith, Elon College, N. C.
M. D. Smith, Varina, N. C.
Mrs. R. L. Smith, 307 Cedar St., Suffolk, Va.
Rev. D. M. Spence, Salem Chapel, N. C.
Dr. E. H. Sperow, 122 S. Mulberry St., Hagerstown, Md.
John W. Spitzer, Broadway, Va.
S. B. Spragins, Gasburg, Va.
Mrs. L. W. Stagg, 402 W. 34th St., Norfolk, Va.
J. W. Stanley, 33 Thomas St., Reidsville, N. C.
C. H. Stephenson, 1410 Hillsboro St., Raleigh, N. C.
Mrs. J. A. Stout, Sanford, N. C.
Dr. M. Eugene Street, Glendon, N. C.
Ben Sutton, Jamestown N. C.
Claude S. Sutton, 8015 Keating Ave., Niles Center, Ill.
Earl C. Sutton, 210 Hall St., Burlington, N. C
J. U. Sutton, Brown Summit, N. C.
Roy C. Sutton, 1113 Clyde St., High Point, N. C.
Rev. Milo J. Sweet, Elon College, N. C.
Herman C. Taylor, Box 163, Dover, Del.
Mrs. C. C. Thomas, R. 2, Jonesboro, N. C.
Miss Emma Thomas, R. 1, Haw River, N. C.
W. A. Trollinger, Haw River, N. C.
Mrs. D. I. Tuttle, 430 Penn Ave., Norfolk, Va.
Mrs. G. R. Underwood, 411, Charlotte, Sanford, N. C.
Mrs. M. A. VanBillard, 401 Idlewild Ave., Tampa, Fla.
Rev. G. H. Veazey, Wadley, Ala.
Mrs. L. E. Walker, R. 3, Burlington, N. C.
Rev. B. H. Watkins, 1403 Rockcliffe, Lynchburg, Va.
W. L. Welsh, R. 1, Bennett, N. C.
Mrs. J. F. White, R. 1, Kittrell, N. C.
Mrs. Mary White, 3509 Bainbridge St., Norfolk, Va.
Rev. T. E. White, Bennett, N. C.
J. H. Wilkins, R. 2, Burlington, N. C.
Mrs. J. A. Williams, Franklin, Va
E. S. Wicker, R. 5, Sanford, N. C.
Martin A. Wicker, 403 Oakwood Ave., Sanford, N. C.
W. H. Wicker, Sanford, N. C.
Mrs. H. Woodward, Box 298, Suffolk, Va.
J. C. Yancy, R. 1, Box 224, Roanoke, Ala.
Mrs. L. E. Yarbrough, Semora, N. C.
Miss Gladys Yates, 452 Washington St., Suffolk, Va.
Mrs. M. A. Yates, 201½ St. James St., Suffolk, Va.

PROGRAM.

Christian Missionary Association, N. C. and Va. Conference.

Winston-Salem, December 4, 1934. West Academy Street and Lockland Ave., Ardmore, Winston Salem, N. C.

Morning Session.

10:30 Called to order by the president, G. C. Crutchfield.
Devotionals, Rev. W. T. Scott.
Roll call, welcoming of visitors.
Financial report, solicitation of new members.
Address: Rev. M. T. Sorrell, Danville, Va.
Discussion of Home Mission problems led by Dr. J. O. Atkinson.
Business session.
Appointment of committees.
Adjournment.
Lunch.

Afternoon Session.

1:45 Devotionals, Rev. J. L. Neese.
Address, Rev. S. C. Harrell, D. D.
Election of officers.
Business session.
Report of committees.
Adjournment.

It is earnestly desired that every church in the N. C. and Va. Conference will have one or more representatives present for the meeting. Come, for we desire to have a great and good day, visiting our new neighbors in Winston-Salem. Let us encourage them by attending this meeting.

G. C. CRUTCHFIELD.

E-D-I-T-O-R-I-A-L

EDITOR
J. O. ATKINSON, ELON COLLEGE, N. C.
ASSOCIATE EDITOR
E. C. GILLETTE
117 W. Forsyth Street, Jacksonville, Fla.
CONTRIBUTING EDITORS
I. W. JOHNSON ELISHA A. KING

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THANKSGIVING.

Thursday, November 29th, is Thanksgiving Day. In it we are invited by the President of the United States and the Governors of our States to assemble in our places of worship and there give thanks to Almighty God for the bounties, blessings and benefits we have enjoyed during the year. God has blessed us richly and far more abundantly than we ever merit or deserve. On this account our gratitude should be expressed with sincerity and our thanks rendered with praise and adoration to the Giver of all good. "Let us come before His presence with thanksgiving, and make a joyful noise unto Him in Psalms."

J. O. A.

AFRAID TO FACE GOD.

Rev. W. T. Scott, in opening the 109th annual session of the North Carolina and Virginia Christian Conference, at Berea, Alamance County, North Carolina, November 13th, declared that many of us, called to face God hide our faces because we are afraid to face God. God faces us with invitations and opportunities for service, achievement and the more abundant life, but we hide our faces, shirk our duty, and are afraid to go forward. Vice-Pres. Scott declared that there were duties and obligations clearly before us and about which we could not be mistaken, but we hesitate, are indifferent, or cowardly and unconcerned. Through the smashing of ideals, the tearing down of moral standards and the disregard for spiritual things, from all of which the world is today suffering, God is calling us to new courage, and is challenging the Christian forces of the world to go forward and face our dangers and and difficulties without fear and without dread. We cringe like cowards, afraid to look upon the God who loves us and made His Son our sin that we, through Him, might become His righteousness, and a power in the world for leading the nations toward security and the light. It was a challenging word to a great Conference. The fact is that Rev. G. C. Crutchfield, the pastor of the Conference church, had previously declared in the devotional service that there were no problems too difficult to solve if the church would rely upon God and take counsel with God as to what His will is for the church and for mankind. Brother Crutchfield recognizes the difficulties and dangers of our present time, but the arm of God is not shortened that He cannot help, and the love of God is not shortened that He cannot help, and the love of God is not quenched that it cannot lift and save. If the Conference lacked any sustained interest throughout, it was certainly no fault of these two vigorous and growing young men who brought us opening messages that thrilled and edified.

Dr. C. H. Rowland, president of the Conference, because of continued poor health, was unable to attend and W. T. Scott, the vice-president, presided so efficiently that he was later elected as president for the coming year. Rev. J. Everette Neese was the acting chairman of Religious Literature and made a very promising and forward-looking report. Rev. J. L. Foster delivered an address apropos of the report as to the merit and measure of the church paper and of the worth of having it in the home, and reading THE CHRISTIAN SUN in particular and other church papers when possible, making special reference to our *Missionary Herald* and also *Advance,* the general organs of the church. Mr. J. T. Kernodle, managing editor, spoke of enlarging the orbit of THE CHRISTIAN SUN and what it would mean if THE SUN went into an increasing number of our homes. He called attention to the fact that THE CHRISTIAN SUN costs the reader more than $2.00 a year, since those who read THE SUN are the largest givers and contributors to the enterprises and institutions of the church.

In the afternoon Rev. B. H. Watkins, Lynchburg, Va., in the absence of Mrs. C. H. Rowland, chairman, read the Report of Committee on Stewardship, which report declared that while all Christians should certainly consider themselves stewards of our Lord, there was definite biblical instructions as to how a particular portion of our stewardship—that of tithing—could be administered. Brother Watkins and his committee urged tithing (1st) as a source of increasing spiritual energy and activity, and (2nd) as a solution to the difficult financial problems of the church and kingdom. If church members would tithe their offerings, they would settle their financial difficulties and the kingdom of God would be speedily enlarged in the world. Rev. James H. Lightbourne, pastor of the Burlington Church, speaking to the report, gave a very succinct and comprehensive definition of stewardship and of how we, as church members, could be faithful stewards and thus fulfill our duties and obligations to man and to God. The report was followed by Supt. Charles D. Johnston of the Christian Orphanage, who, with his class of singers, brought forty minutes of real entertainment and delight to the great audience.

The first day's session was one of inspiration and joy, and the great gathering of delegates and visitors attested their appreciation by riveted attention. The Youth Fellowship Program at the evening hour, under the leadership of Rev. J. E. Neese, presiding, was one of joy and delight particularly to the great number of young people who gathered. Rev. F. C. Lester, secretary of Religious Education, Norfolk, Va., brought the message, "Youth Building a New World." Brother Lester always speaks with vigor and enlightenment and his presence and presentation were much appreciated.

The morning of the second day heard the report of several committees and many phases of our missionary work presented and discussed. Rev. W. T. Scott was elected president; Rev. G. C. Crutchfield, vice-president; Rev. Stanley C. Harrell, D. D., secretary; Dr. W. Waldo Boone, Durham, N. C., treasurer. The report of committee on apportionments drew a lively discussion, since it followed the plan as proposed by the recent session of the Southern Convention, and there were many present who, before the discussion had not fully understood the new program of apportionments. Rev. G. C. Crutchfield made the Report of Committee on Home Missions and Dr. L. E. Smith made a very effectual appeal for memberships in the Christian Missionary Association of the Conference. The Association, as now reorganized, is a growing body and is to have its second annual session at Winston-Salem with the United Church at Winston-Salem, December 4. Rev. C. E. Newman, reporting for the Committee on Foreign Missions, gave the Conference figures showing the number of our missionaries, stations, etc., and deplored the fact that funds had so decreased that some of our best missionaries were being called home. Mrs. W. P. Lawrence, secretary of the North Carolina Woman's Missionary Conference, reported that her Conference had had a very successful year and showed an increase in activity and in offerings and had set as a goal the coming year a further increase of ten per cent in membership and in new Societies. Dr. E. C. Fry, a returned missionary from Japan, after service there of nearly forty years, spoke of his work and of the real contribution that the Mission work is making to the life and the salvation of Japan. Dr. Fry declares that while there are Christian Japanese now capable of going forward, even in the work of leadership and direction. it would be a calamity not to say a tragedy if they were left alone, a number so very few in a population of the unreached so very, very large—only 300,000 professed Christians in a nation of 65,000,000 souls, wide areas of whom know nothing of our Christ.

The afternoon session was devoted to the subject of Education. Dr. L. E. Smith, the president, spoke on financing the College and told how poorly the church was supporting the institution which is essential to its life and without which there is no hope of existence as a body, much less of progress. Dr. Smith feels that the great neglect is revealed in the inadequate financial support for the institution which is making such a contribution to our church life and growth. Dr. H. Shelton Smith, of the School of Religion, Duke University, carried the Conference to a high peak of interest and profound thoughtfulness as he asked and then discussed the question as to whether the Christian College can prove itself adequate, capable and courageous enough to save our civilization? Dr. Smith held up the dangers and difficulties that the Christian College faces and challenged Elon to prove to the world that it was and could be a real Christian College by squarely facing the economic, social, moral and spiritual defects and deficiencies of our time, and then give itself to the building of a civilization on the basis of a real Christian society. It was a great address dealing with momentous and pressing problems.

Mr. W. B. Truitt of Greensboro and Rev. F. Ervin Hyde of Brown Summit reported for and

discussed the practical problem of Sunday School and Christian Endeavor.

The second day of the Conference was a day of practical problems and efforts to face and solve those problems in the fear and in the light of God. The SUN'S editor, having agreed to accompany Dr. Rowland to Florida and see that he was placed where he could soon get back to full health and strength, was unable to be present for the third day of Conference, on which day the routine business of the Conference engaged the attention of the delegates and visitors. The Conference was harmonious and was beautifully entertained throughout, one of the very high and happy moments of same being that when the accomplished wife of our treasurer, Dr. Waldo Boone, with Mrs. W. B. Truitt at the piano rendered a violin minuet and meditation that brought joy and happiness to the hearts of all who heard.

Berea is one of our good, active churches and leaves no stone unturned to render faithful service in every line of activity that it undertakes.

J. O. A.

SHARING TOGETHER.

When Paul wrote his letter to the Galatians and said, "Bear ye one another's burdens, and so fulfill the law of Christ," he was pronouncing a blessing to be received rather than a burden to be shirked. Burden-bearing in love to our Lord and fellowman is not a thing irksome to be borne, but a joy to be shared. Our Lord told us that much when He said, "Take my yoke upon you and learn of me, for my yoke is *sweet* and my burden is light." That is the meaning and the measure of the cross. Christ nailed to the cross may never have redeemed you and me, but, at any rate, He redeemed the cross. Up till the time they nailed Him to it, the cross was a symbol of a curse, the sign of condemnation. Since that time and because our Lord was nailed upon it, the cross has come to be a symbol of security, an instrument of adornment, a token of victory. Witness the cross as we see it on thousands of places of prayer, praise and worship; witness it as an instrument of adornment on our watch chains and other chains of precious metals worn for pleasure and adornment. Christ redeemed the cross and turned it from a curse to a cure, from defeat to victory, from disgrace to honor, and, by all this, we are taught that sharing together in Christ is a blessing to be sought and not a burden to be shirked.

One other concrete fact. In the Garden of Eden God created the family—"male and female Created He them"—and thus the home was instituted. From that day till this the burden of the home has been the burden of each member of the home and the sorrow of the home has been the sorrow of each member thereof. God created the home as an institution, that those who live therein might have a common burden to be borne, and a common blessing to be shared. And this has been the character of institutions since that day. Individually, we stand alone and, as such, each must bear his own burden. Collectively or institutionally, we stand together and thus learn to bear one another's burdens. Go further in history. God created the State that social, economic and political groups might unite to bear the burdens of Statehood and thus be drawn together in the bonds of patriotism; but for the burden of the State mankind would not have known the blessings and the benefits of patriotism.

And then God created the church that men and women might share the burdens and the blessings of spiritual experience and triumph. The church is a spiritual body seeking to build on earth the kingdom of God, an institution of service and of love in which all may have a part and all may share. We cannot share together unless we have institutions in common. We must have a common load to put our shoulders beneath, in order that our hearts may rejoice in a common achievement and blessing. Thus God has seen fit to unfold before us the purpose and the power of the church in order that through the institutions of the church He may bind us as His children together and unite us in closer and loving fellowship to Himself. As far as I know, all churches, certainly all evangelical churches, seeking with force and fervor to build up the kingdom of God on earth, have five and only five institutions or enterprises growing out of, and at the same time constituting the church, through which God is building His kingdom on earth and bringing us with the grip of His own power into closer fellowship with one another and with Him, our Father. I refer to—

1st. The local church.
2d. The missionary interests or institutions.
3d. The educational interests or institutions.
4th. The publishing interests or institutions.
5th. The benevolent interests or institutions.

This may be crude in its conception, but it is a statement of the bare fact that the church of whatever name or creed seems to have developed these five enterprises or institutions in order that through them we may share together our fervor and friendship in sustaining the local church; our zeal and our passion in pointing the way even to the uttermost parts; of seeking mutual intelligence and learning that we may bear our burdens with fortitude and with knowledge; that we may have the printed page and distribute the message of love and of hope and thus share our common thoughts and experience; and, finally, that together we may share the burden, the blessing and the privilege of caring for the aged, the impotent and the needy, the fatherless and the motherless.

God has not created these institutions that they may be a blight nor a burden, but, through them and our support of them, we may share together the joy of the heart, the passion of the soul, the light of the intellect, the pursuit of literature and the uselfishness of benevolence and charity. We, Congregational-Christians, shall come together and completely merge as a body, a brotherhood and a sisterhood, if and when we come to share with each other the tasks and the trials as well as the triumphs and the trophies of these our blessed and hallowed institutions.

J. O. A.

THANKSGIVING IN THE PSALMS.

By H. H. SMITH.

It seems very fitting that the Psalms should occupy the position assigned them in the Scriptures. The 117th Psalm is the middle chapter of the Bible. Worship is the very heart of religion, and we find this great body of devotional literature—the Psalms—in the very center of the Bible. And, by the way, this middle chapter of the Bible is a doxology, calling all peoples to praise Jehovah: "O praise the Lord, all ye nations: praise Him all ye peoples. For His merciful kindness is great towards us: and the truth of the Lord endureth forever. Praise ye the Lord." This suggests a meditation on the Psalms with reference to thanksgiving. For what did the Psalmists give thanks? (We say Psalmists, for there are several authors of these matchless productions.) We can mention only a few of the topics of thanksgiving.

We should observe, first of all, how impressively the Psalmists exhort all created things to render praise and thanksgiving to God. "Let the peoples praise Thee, O God, let all the peoples praise Thee . . . . O praise the Lord, all ye nations, . . . Praise Him all ye peoples . . . . Bless the Lord, all His works in all places of His dominion. . . . Praise ye Him, sun and moon; praise Him all ye stars of light. . . . Praise Him ye heaven of heavens. . . . Let them praise the name of the Lord, for He commanded and they were created. . . . Praise the Lord from the earth, ye sea monsters and all deeps; fire and hail; snow and vapors; stormy wind fulfilling His word; mountains and hills, fruitful trees and all cedars; beasts and all cattle; creeping things and flying fowl; kings of the earth and all peoples . . . . Let them praise the name of the Lord. . . . Let everything that hath breath praise the Lord. Praise ye the Lord."

As for himself, the Psalmist says: "While I live I will praise the Lord; I will sing praises unto my God while I have any being." Such impressive words of praise as those just quoted could come only from a heart having an intimate knowledge of God, and a deep sense of gratitude for His mercies.

We do well to observe an annual Thanksgiving Day, but let us not overlook the daily thanksgiving. "Blessed be the Lord, who daily loadeth su with benefits. . . . It is a good thing to give thanks unto the Lord; to show forth thy lovingkindness in the morning, and thy faithfulness every night." "Every day will I bless Thee." And if Paul teaches us to pray without ceasing, the Psalmist teaches us to give thanks unceasingly. "I will bless the Lord at all times: His praise shall continually be in my mouth."

The Psalmist found many things for which to thank God: for life, for daily bread, for victory over enemies, for forgiveness of sin, for answered prayer, for healing diseases, for deliverance from death, etc. But there were other blessings for which the singers of Israel were grateful to God; and none moved them more profoundly than the contemplation of the character of God: His majesty, holiness, omnipotence, omniscence, wisdom and love. They were awed by the majesty of God: "How terrible art Thou in Thy works." The justice and holiness of God humbled them and brought them to repentance. And for it all, they thanked God.

The Psalmists were without the clear revelation of the character of God which Christ brought to the world; but they were no strangers to God's wondrous grace as implied in the oft-recurring words, "goodness and mercy." This thought occupies the central place in their thanksgiving. "I will sing of the mercies of the Lord for ever; with my mouth will I make known Thy faithfulness to all generations." "Because Thy lovingkindness is good, His mercy is everlasting and His truth endureth to all generations."

The Psalmists seemed to have anticipated the teaching of our Lord, that in Him all the deep needs of the soul should be satisfied. Did they not know something of the peace and serenity of the soul fully committed to God, as stated in the 63rd Psalm: "My soul shall be satisfied as with marrow and fatness; and my mouth shall praise Thee with joyful lips; when I remember Thee upon my bed, and meditate on Thee in the night watches."

Our blessings are numberless and we should be deeply grateful for all of them, but first of all we should thank God for God—for what He is as we know Him through Jesus Christ our Lord. If the Psalmists saw God from afar and rejoiced and gave thanks; how much more should we, who have seen Him revealed in His Son, who is the image of the Father!

Ashland, Va.

CONTRIBUTIONS

SUFFOLK LETTER.

The local church is a group of professing Christians who are associated for religious fellowship. These people may have the same outlook, as a church, as they have as individuals. They may look to the present, and interpret their needs and make their plans on the basis of existing circumstances; or, they may look to the future, and consider the best course for future development. The church has a future, and the people of the church should plan to make that future, in accordance with the will of God, and the best interests of the next generation.

One sometimes wonders why some churches are weak and others are strong. It is evident that the location of the church, and the general conditions existing in the community affect the growth and strength of every church. In the Southern Convention there are a number of strong churches. There are many weak churches, struggling for an existence. A study of the history of these churches will reveal some very interesting facts. All of these churches had very small beginnings, and, for the most part, the development has been tedious, slow and difficult.

The Suffolk Christian Church is the strongest church in the Southern Convention. When Dr. W. W. Staley accepted the pastorate of that church, in 1882, the outlook was discouraging. The membership was small and divided by an unfortunate controversy instigated by a minister of another denomination. The outlook for the denomination was discouraging. Other denominations in the community were, in a measure, hostile to the struggling church, and predicted its early death. The church was facing a trying crisis.

In the face of these conditions Dr. Staley accepted the call to the church and settled down to work with a determination to succeed or die at his post. He laid aside all selfish plans and personal ambitions, and devoted himself to the highest interests of the church. To the end of his life he labored for the upbuilding of the church and the promotion of the work of the kingdom of God. That is the explanation of the growth of the Suffolk Christian Church. In the beginning it gave no promise of great growth. It was not highly favored by location or great wealth. Many other churches within the bounds of the Convention could have been developed with the same type of leadership.

A forward-looking, consecrated pastor and a progressive church can succeed if there are enough people in the community to support a real program for the kingdom. The greatest human factor in the success of any church, is the pastor. He cannot accomplish the same degree of success in every field, but he can succeed, according to his ability and the will of God, in doing a good work, if he will follow the Master and give himself to the work of the plenteous harvest. He must be as wise as a serpent, and as harmless as a dove. This is not always easy, for there are poisonous serpents and ravenous wild beasts stealthily seeking whom they may devour. These evil spirits sometimes reside in human flesh, and ministers do not escape their fiendish purposes. A lion tamer does not fight the lion when in the cage, but he keeps his eye on him. Ministers are not called upon to fight every little evil spirit in his parish; but it may be wise for him to keep his eyes open and watch while he prays. When the Spirit of Jesus comes into the heart and is manifested in the life, the evil spirits are forced to go out.

But the minister cannot do everything. The church must cooperate in planning for the future. In the country places, churches should be grouped with the idea of forming a field with a pastor in their midst. Weak churches can be easily strengthened, if they will agree to combine in calling a resident pastor, who will be in their midst to be a spiritual leader. The churches must be willing to pay a salary sufficient to support a strong man, if they want the service of capable leaders. Ministers should be reasonable in their demands, and the churches should have the same attitude towards the minister.

I. W. JOHNSON.

THE NEED OF AN AWAKENING VISION.

(The following article represents an address prepared by the writer for the North Carolina and Virginia Conference There was not time to deliver the address. Its publication has been requested.)

Some days ago, Rev. G. C. Crutchfield came into my office and said that he wanted me to deliver an address on the "Need of an Awakening Vision." That is rather a strange but a challenging topic. We not only need such a vision, but it is essential to our life. The prophet, Isaiah, said, on one occasion, "Where there is no vision the people perish." A vision may either inspire or awe us, but usually it projects us into action.

When the Master wanted to arouse the disciples to a sense of their responsibility, He said, "Lift up your eyes and look on the fields. They are white already unto the harvest, but the laborers are few." He felt sure that if He could induce them to behold the whitening harvest they, themselves, would be transformed into energetic laborers and would launch forth to gather that harvest before it was destroyed. The reason so many of us are not moved to action is because we have not seen. We have no vision. Should you open your eyes and see an innocent child in danger of being destroyed, you would immediately go to the rescue of that child; but if you did not see, as a matter of course, you would not be moved. Our spiritual eyes need to be opened that we, as individuals, may fling our very souls into the conflict with the hope of winning for Christ and for the Kingdom.

Our own position, the place where we stand, determines the sweep of our vision. In 1927, on a day in August, it was my privilege to be in Nazareth, the boyhood town of Christ. We spent the night there. Early in the morning, a friend and I arose and made our way to the top of a high mountain overlooking the city that we might see the sun rise from the mountain heights. On one side, in the far distance, stood Mt. Carmel, where Elijah offered up his sacrifice and fought his battle with the prophets of Baal. It was indeed a glorious vision. Just as we reached the top, the sun was breaking forth from the horizon, which seemed to be below us. Every mountain peak and hilltop were flooded with a golden light. Because of the height to which we had climbed, our vision was wider, clearer and far more inspiring. We saw the day as it was born, the morning light as it first began to appear. We saw it long before it flooded the valleys or kissed the waters of Galilee.

On the same trip later, I was in Cairo, Egypt. Late in the afternoon, we were at the pyramids. The pyramids, as you know, stand where the valley of the Nile, in its fertility, ceases and the Sahara desert, in its barrenness, begins. As the sun began to sink behind the desert, we started to climb the pyramids. Hundreds of feet we mounted until, finally, we stood on the top of the highest pyramid, 480 feet high. Just as we reached the top, the sun was losing itself behind the barren sands of the desert. The members of our party on the ground could no longer see the sun; but the heights to which we had climbed enabled us to see the sun, in its evening beauty, much longer. Our vision had a wider and a clearer sweep.

The trouble with so many of the best Christians is that they live in the valleys; they grope among the shadows. Their ambitions have never lifted them. They have never taken the time or the trouble to climb to the heights. They have not had a vision. They have been, constantly, looking down, trying to discover material values. They have never had a widened vision. They have not yet seen the beauty and attractiveness of spiritual and eternal values. Truly, we do need a vision—a vision that will awaken us, that will arouse us and enable us to see the higher and better things of life. We need to climb the heights where the light dashes first, burns the brightest, and lasts the longest.

In a recent address delivered by Mr. Hermon Eldredge at the college, he told us of three men returning to America from the great world war. These three young men had been with the army in France for three years. They had been away from America and out of touch with its opportunities and privileges. As they began to head into New York harbor, the city's skyline loomed up before them; their hearts leaped up for joy. One said, "Look at the lights! Broadway for me! Think of the joy, the fun to be had! I have been denied these privileges for three years. Now, I shall take full advantage of them." Another, interested in business, said, "Behold Wall Street, with its many opportunities! I have been fighting for three years. Now, I expect to win for a while. There are abundant opportunities for making money, and I shall plunge in to make my share." Another was a medical student in an American university before entering the war. He had been engaged in hospital service overseas. He felt greatly the need of further instruction and of opportunities to prepare himself; but, said he, "I have been in the university of experience. I have had opportunities that never would have come to me in any other way. Here's a great city, with millions of souls. I shall have opportunity to serve diseased and unfortunate humanity. Bellevue Hospital for me!" All three of thes men had visions, visions that awakened within them desires and the possible realization of the things they wanted. One wanted pleasure, fun, happiness. He saw an opportunity to realize the same and rejoiced in the vision. Another wanted money, gold, wealth, great material possessions. He saw the opportunity to gratify his desires, and rejoiced in that opportunity. Another had a desire to serve —to serve unfortunate humanity. The vision that came to him convinced him that he was now in the grasp of such an opportunity, he would avail himself of the same without hesitation and without fear.

As you look from today out into the morrow, what do you see? In this day of apparent return-

Continued on page 11.)

MUSIC IN WORSHIP.

By Prof. Dwight Steere,
Director Department of Music, Elon College.

(Concluded from last week's Sun.)

The praise service is principally concerned with the hymn; for sake of economy; I want to speak now not only of the praise hymn, but of the general use of hymns.

My first suggestion is, plan your hymns as you do your sermon. How often I have known of ministers who write their sermons with care, and pick out their hymns ten minutes before service; the result is usually the monotonous repitition Sunday after Sunday of a few hymns. Here is another minister, less careful, who turns the matter of hymns over to the choir director, who may pick pretty tunes, with no care as to the suitability of the hymn to the occasion. Here is another minister who selects hymns only for their thought and frequently is greeted by strong silence when he announces a hymn; the tune of which is entirely unfamiliar to his choir and audience; there is an obvious solution here: if the minister does not read music well, let him collaborate with his choir director in the choice of hymns, that both thought and musical elements may receive their proper consideration.

Second, I suggest that no more hymns be used than there is reason for. I believe that there is a pronounced tendency in our churches to sing too many hymns, to run them as padding between every two parts in a service. In a service in which choir and soloists play an important part, one hymn is often sufficient. Where there is less so-called special music, more hymns may be used. But I do not believe that the number of hymns in the regular service should ever exceed three.

I should like to digress for a moment to touch a matter which is not primarily musical—the tendency in many of our churches to take everything standing. It has become customary to stand for hymns. I note that in this section we seem to feel it necessary to stand for the responsive readings—why, I never could understand. And some pastors have the audience stand for prayer. I have been in services where it seemed to me I was constantly jumping up and sitting again. I would not mind so much if I were in the Episcopal Church, where virtue is acquired by such methods. But I submit to you that there is a common sense approach to this question: there are but two reasons for standing in church: first, to change one's position for the sake of relaxation, and second, to do something that we can do better standing than sitting. As to the relaxation argument, may I say that when exercise passes a certain point, it ceases to be relaxation and becomes labor. And there is only one thing we can do better standing than sitting, and that is singing. But I think that even here there are exceptions: the quiet prayer hymn or the hymn during a communion service should be done seated. I should like to suggest this rule: the audience should remain seated in church, unless there is some real reason for standing.

Third, constantly seek new hymns and new uses for the old hymns. There are hymns for all uses. By throwing a hymn into relief, make it serve you more completely. Some morning take a prayer hymn; and let choir, or choir and audience sing it as the morning prayer, seated, softly, with heads bowed. Can you make a finer prayer than that in Whittier's great hymn:

> "Dear Lord and Father of mankind,
> Forgive our feverish ways;
> Reclothe us in our rightful mind,
> In purer lives Thy service find,
> In deeper reverence, praise."
>
> "Breathe through the hearts of our desire
> Thy coolness and Thy balm;
> Let sense be dumb, let flesh retire;
> Speak through the earthquake, wind, and fire,
> A still small voice of calm."

Recall its great closing stanza:

About twelve years ago I heard a preacher, not a great one either, preach a sermon on a hymn. I have forgotten every word he said, but the hymn made its impression on me then, and has ever since been precious to me. The hymn is that great one of Oliver Wendell Holmes:

> "Lord of all being, throned afar,
> Thy glory flames from sun to star;
> Center and soul of every sphere,
> Yet to each loving heart how near!
>
> "Grant us Thy truth to make us free,
> And kindling hearts that burn for Thee,
> Till all Thy living altars claim
> One holy light, one heavenly flame."

Is not such a sermon worth while?

Have you found a new hymn you would like your congregation to know? Look in some great dictionary of hymns, get all you can of interest on that hymn, then interest your congregation in it: have your choir learn it, then teach it to your congregation.

Fourth, bring more critical thought into your selection of hymns, not only in selecting, but rejecting. You are thoroughly familiar, of course, with the present-day criticism of so-called bloody hymns, such as "There is a fountain filled with blood." I wonder whether an audience should ever be permitted to sing such an insincerity as that which appears in "Take my life and let it be"; it runs:

> "Take my silver and my gold;
> Not a mite would I withhold."

Or do you think a one of us really means what he says when he sings, in "O mother dear, Jerusalem?"

> "Jerusalem, my happy home,
> Would God I were in thee!
> Would God my woes were at an end,
> Thy joys that I might see!"

Or ask a returning missionary what he thinks of the sentiment of "From Greenland's icy mountains," the Christian complacent superiority in these lines:

> "Can we, whose souls are lighted
> With wisdom from on high,
> Can we to men benighted
> The Lamp of Life deny?"

We need to examine more carefully our hymn heritage.

Two other suggestions: the choir should always know what hymns are to be sung well in advance of the service. The choir should not only be encouraged to practice the hymns; they should be expected to practice them.

The announcement of hymns in church is, moreover, a peculiarly unnecessary, unsuitable procedure. Whether a church has a printed bulletin or not, it usually possesses a hymn board, and the places in the service where hymns are used are well known to an audience. Why not avoid this duplication in the use of eye and ear, avoid that which has no dignity, and save some precious time in our service?

The so-called special music in our service commonly comes after the scripture or prayer, and during the offering. Concerning the first number I have no comment; I wish to speak only of the offertory. I wish to emphasize that the offertory solo, quartet, or anthem is the proper preparation for, and approach, to the sermon. I recall vividly a blunder made by a minister in a strange pulpit

(Continued on page 14.)

HOLMAN SUPERIOR TEACHERS' BIBLES

Authorized Version—Self-Pronouncing — The Best Editions of the World's Best Book

For Adults, Teachers, Preachers, Students, and All Who Would Study the Word of God Intelligently

BOLD BLACK TYPE—COMPACT SIZE 4½x6¾ INCHES—WILL FIT THE COAT POCKET

Part page specimen of Holman Boldblack Type Bible

ST. MATTHEW, 5. *Christ's sermon on the mount.*

13 And leaving Năz'a-rĕth, he came and dwelt in Cā-pĕr'na-ŭm, which is upon the sea coast, in the borders of Zăb'u-lon and Nĕph'tha-lim:
14 That it might be fulfilled

A.D. 31. CHAP. 4.

n Isa. 9. 1, 2.

934 CHAPTER 5.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.

AND seeing the multitudes, a he went up into a moun-

THIS NEW HOLMAN TEACHERS' BIBLE, Pronouncing Text, Bold Black Type is a PRONOUNCED SUCCESS. The latest Bible with NEW HELPS that are quite comprehensive and consist of an Illustrated Bible Dictionary, Concordance and additional aids all under ONE ALPHABETICAL INDEX. Also Fine Maps on Coated Paper, and a specially prepared BIBLE READING COURSE, intended to stimulate and maintain interest in the Bible. Imported Bible paper is used to improve opacity and keep down bulk. By this means you get the benefit of full Biblical information without the physical discomfort of handling a heavy volume.

STYLES AND PRICES—BIBLE PAPER EDITION

4612. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges..... $4.00
4630. Same as 4612, with extra leather lined covers..... 4.75

THIN INDIA PAPER EDITION

With Helps as described above. Size 4½x6¾ inches. One inch in thickness

630X. Egyptian Morocco, divinity circuit, leather linings, red under gold edges, silk head bands and silk marker..... 7.00
633X. Algerian Morocco, divinity circuit, leather lining to edge, silk sewed, round corners, red under gold edges, extra quality binding..... 8.00

EXTRA LARGE PRINT TEACHERS' BIBLES

Large 8 Vo. Size—8x5½ inches—1600 Pages, including 400 pages of Bible Study Helps

Part Page Specimen of Print

Extra spacing between words and lines makes this Bible very easy to read.

ST. MATTHEW, 5. *Christ's sermon on the mount.*

15 k The land of Zăb'u-lon, and the land of Nĕph'tha-lim, *by* the way of the sea, beyond Jôr'dăn, Găl'i-lee of the Gĕn'tiles;

A. D. 31.

k Is. 9. 1, 2.
l Is. 42. 7. Luke 2. 32.
m Mark 1. 14.

2 And he opened his mouth, and taught them, saying,
3 n Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

CONTAINING COMPLETE HELPS TO BIBLE STUDY, INCLUDING ALL OF THE FOLLOWING FEATURES

A New Practical Course in Bible Reading. A Treasury of Biblical Information. The most carefully compiled, thorough and attractive form in which valuable Biblical information has ever been prepared. Illustrated Self-Pronouncing Bible Dictionary Containing 150 illustrations, concise definitions and textual references on nearly 50,000 subjects. A Practical Comparative Concordance, with nearly 50,000 references. Four Thousand Questions and Answers on the Old and New Testaments. A valuable Help to all Bible Readers.

STYLES AND PRICES

4712. Divinity Circuit (overlapping covers), French Seal Leather, red under gold edges, silk head bands, and silk marker.. $5.00
812RL. Red Letter Teachers' Bible. The Words of Christ in the New Testament, Old Testament Passages alluded to by Christ, various prophecies relating to Christ in the Old Testament, etc., all PRINTED IN RED. Binding same as described above on 4712 and same large Self-Pronouncing type..... 6.00
733X. Holman India Paper, Genuine Morocco, leather lined, silk sewed, divinity circuit, round corners carmine under gold edges, silk head bands and silk marker, same type and helps as above..... 10.65

All styles sent Postpaid at above prices—Thumb Index 50 cents extra

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

GOING OUT ON A CANVASS.

By DONALD A. ADAMS.

Before any man or any group of men can go out to raise money for church or any other institution and get real satisfaction from the job they must have the feeling that the church or institution is in first class shape and has its house in order. So far as finances are concerned there are many churches of which this is not true.

We first need a tentative budget which is thoroughly understood by all members of the church. If the results of the canvass will not carry this budget it should be revised to meet the situation. There should be an adequate bookkeeping system which at the close of any month will give a complete and true picture of the financial condition of all the church departments and also a finance committee or other control group which will hold monthly meetings and check monthly expenditures and receipts on the basis of the budget against the actual expenses and receipts. If discrepancies occur they should be explained and corrected.

Every canvass will be put over in a better spirit, and I am almost ready to say successfully, if the workers and givers know that the affairs of the institution are in correct shape. Nothing else can give the necessary confidence.

Assuming that we have the background of proper church administration, I am persuaded that there are few tasks more rewarding or worthwhile than the one of helping to raise the budget. Then, anyone can put his hand to this task not only without apology but also with enthusiasm. There is always satisfaction in being part of a good machine.

Perhaps the greatest individual gain one can receiver from this task is an understanding of the affairs of your own church. The almost universal shortcoming of laymen is a lack of such knowledge. I have a feeling that in most cases this is not the fault of the laymen. They have not been afforded a good opportunity to learn. The Every Member Canvass, properly prepared and run, should go a long way to remedy this shortcoming. Those who participate in the canvass are not well prepared for the task unless they can answer most any question about their church. It is not just a "collecting job."

Another definite gain for those who share this service is an acquaintance with the parish. They will know more about the members—who they are—in what parts of the city or town they live—what sort of people they really are.

The greatest failure of our churches has been that they have not given the laymen enough definite, concrete tasks. If the individual church has the proper background there should be no difficulty in finding plenty of men willing to participate in a well set-up canvass.

Most of us are tired of thinking about our own troubles, fancied or real. This Every Member Canvass is one opportunity to partially remedy that situation. There is nothing which can act as such a tonic as the endeavor to help some one else.

Last but not least is the certain opportunity to meet new people in their homes and to get fresh and inspiring reactions from those we have known for a long time. Almost invariably at the close of a canvass the majority of those who took part tell with enthusiasm of the fine time they had. This is a good year to start a comeback on church finances and I am sure we can make that start if we will put on the Every Member Canvass as it should be done.—*The Missionary Herald.*

MISSIONARY OFFERINGS.

WEEK ENDING NOVEMBER 17, 1934.

Sunday Schools.

Big Oak, Biscoe, N. C.	$ .45
Joppa, Harrisonburg, Va.	.85
Union Grove, Asheboro, N. C.	1.06
Hank's Chapel, Pitsboro, N. C.	3.64
Henderson, N. C.	5.30
Mt. Olivet (G), March, Va.	6.01
Whistler's Chapel, Quicksburg, Va.	.40
Howard's Chapel, Wentworth, N. C.	2.00
Mt. Bethel, Summerfield, N. C.	2.13
Mayland, Broadway, Va.	1.00
Dry Run, Seven Fountains, Va.	1.22
Wake Chapel, Fuquay Springs, N. C.	3.65
Antioch, Harrisonburg, Va.	3.86
Franklin, Va.	17.72
Total	$ 49.29

Individuals and Churches.

Turner's Chapel, Sanford, N. C.	1.10
Concord, Burlington, N. C.	10.00
Ebenezer, Morrisville, N. C.	3.50
"A Friend"	4.25
Durham, N. C.	85.00
Total	103.85

Coin Card.

Miss Vergie Forbes, McLeansville, N. C.	1.00
Ladies' Bible Class, Apple's Chapel Sunday School, Gibsonville, N. C.	2.00
Total	3.00

Summary.

Sunday Schools	49.29
Individuals and churches	103.85
Coin Card	3.00
Total for week ending Nov. 17, 1934	156.14
Previously acknowledged	3,919.16
Total since Sept. 1, 1934	$ 4,075.30

J. O. ATKINSON, *Sec'y.*

HE COVERS THE BATTLE FRONT.

Some folks seem fated to be sitting on the lid when things start popping—Dr. Hugh L. Robinson of Tunghsien, North China, comes in that category. When he was at Lintsingg Hospital, he spent days and nights at the operating table caring for a flood of suffering men, wounded during the civil war. Then, too, banditry flourished in his area. Now at Tunghsien he has cared for seriously injured soldiers, victims of the Japanese invasion, who were shipped through the Chinese National Red Cross evacuation hospitals. Students, local church members, all gave generously of money for bedding and other materials. Then, last year, the hospital served the civilian refugees who crowded Jefferson Academy campus 10,000 strong. For weeks 100 came daily to the out-patient department. "Within the first 30 hours after the refugees began to arrive," reports Dr. Robinson, "seven babies were born in our hospital. The courage of the nursing staff in caring for the patients despite artillery fire, low flying bombing planes and general panic, was most admirable."

THE FRIEND OF CHINA'S WOMANHOOD.

By MISS D. P. CUSHING, *News Editor.*

Amusement, exasperation, and concern mingled in the face of a Chinese pastor as he entered the study of Miss Mary L. McClure of Fenchow, North China. "Do let me read you this letter which I have just received from a friend of mine," he said. It stated that this pastor heretofore with a good reputation in the community was now being talked about as having "run away with Mr. Wang's daughter." The facts of the case were that the daughter, accompanied by her father, her brother and her husband, had come to Fenchow with the pastor to attend the Woman's Bible School, Fenchow. "What shall we do to broaden the minds of such an unenlightened people?" asked the pastor in despair, tinged with amusement. "Persuade more women to come to the school," answered Miss McClure with a smile. Later as she looked into the faces of a group of eager, responsive women in her class, she was thrilled with the promise they gave of a new day for Chinese womanhood.

Miss McClure, who has been in China since 1918, is a teacher at the Woman's Bible School, Fenchow, with a Chinese principal and a Chinese dean of women. When she first went out she was principal, but under the new dispensation she happily becomes "just a teacher" while administrative responsibilities rest in the hands of the Chinese. There are over 80 women preparing themselves in this school for Christian service among their own people. Most of them, as indicated above, come in the face of ridicule from their own fellow villagers.

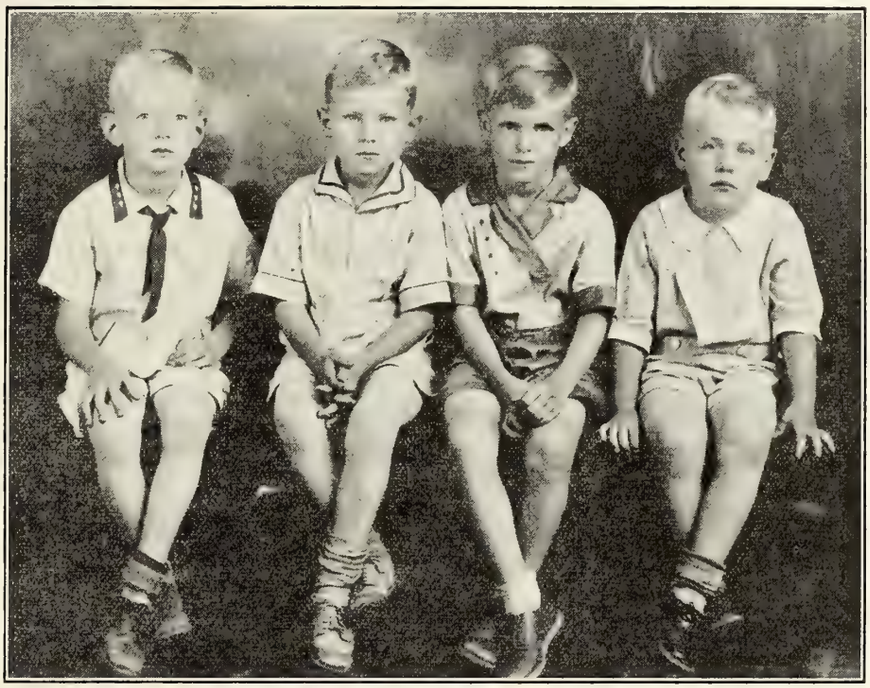
The new features in theschool about which Miss McClure is particularly enthusiastic and in which she is a prime mover, are a Child Culture Course and a wool working department. The first to teach the young mothers how to care properly for their babies and the second to help students earn their way through the school.

Chinese fond mammas believe that babies should never be allowed to cry! At the first whimper, someone must take them up and hold them all day, if necessary. Imagine the consternation plus howls that arose when 11 babies found themselves in the new nursery of the Bible School under the capable nurse, Miss Hsiu, with a time schedule of when to eat, sleep, bathe, and cry, if necessary, but no coddling. The mothers taking courses in the school were assigned to the nursery two hours a day which they learned how to prepare the proper food, give baths, and weigh weekly their offspring. Miss Hsiu, who is a graduate of the Fenchow Nurses Training School, possessed of dignity, charm and warm heart, takes every opportunity to lecture the mothers informally on child care. Now the mothers are enthusiastic, the babies are calm and happy as larks, and Miss McClure adds, "I think we are blazing the way for a new development in our adult education." For this story in more detail and with charming illustrations see the "Missionary Herald" of June, 1934, "Camera News" and August, 1934, "Mothercraft to the Fore."

A SIGH HEARD IN AMERICA.

With Malaria, veldt ulcers, yaws, arthritis, cataracts, hernias and fractures they come, a 100 a month, to the little hospital in Mt. Silinda, East Africa. On foot, some for 80 or 100 miles, taking two or three days they make their weary way. They are pagans for the most part. Two small houses of sun dried brick, two rooms each, do not begin to meet the need. "If only we could build the second ward of our new hospital," sighs Miss Minnie Tontz, R. N.

Do You Not Want to Help in Making Us Happy This Thanksgiving?



We, and a Hundred Other Boys and Girls, will Appreciate Your Gifts. We Need $10,000.00

THE CHRISTIAN ORPHANAGE

Elon College, North Carolina

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

Rev. F. C. Lester, *Editor*, 505 S. Main St., Norfolk, Va.

CHRISTIAN LIFE CONFERENCE AT WADLEY, ALABAMA.

Once again Southern Union College and the citizens of Wadley, Alabama, entertained the young people of the district when the Christian Life Conference met over the week-end, November 2-4. This year the theme of the Conference was "All Saints: Past-Present-Future." Since the conference opened on the day following All Saints, this was an appropriate theme. Saints of the Past and Present were presented in three-minute talks by the young people. They presented leaders of many fields: education, literature, medicine, invention, science, social service, social reform, industry, and missions. Following these presentations, the young people discussed life work and where they might contribute the most to the world. Mrs. Ross Ensminger and Dean A. R. Van Cleave led these discussions and Dr. Ensminger gave the challenge to the young people of today to become the saints of tomorrow. The second session was given over to a discussion of the proper use of the leisure time that is such a great problem of today. President Ensminger, Miss Eunice Boone, and Professor W. C. Edge of the public school, gave the leadership and inspiration of this session. The banquet was built about the idea of Saints of everyday life. After a good deal of fun and toasts to all kinds of people who have to be saints to get along with the rest of us, Dean Van Cleave brought a vital message giving some of the rules for getting along together, guaranteed to work if earnestly and honestly tried.

The Sunday morning services were linked together to the theme of the conference, for Mrs. Van Cleave led the group in a discussion of Prayer as the chief requisite for a life of Christion service, and Dr. Ensminger preached about the proper use of our talents. An impressive Communion service, conducted by Dean Van Cleave brought the devotional part of our conference to a close. The afternoon was given over to an interesting singing contest between delegations, with reports of societies and business.

Fun was not lacking in our conference and the weather helped us to carry out most of our plans Our Friday night get-together was held about the camp fire and was a jolly occasion. Six of the delegations presented stunts that were most interesting and varied in character. We learned through the Southern Union stunt just why all of the students came to college. Even the calf and chickens were called in to testify. Games, songs, and stories made our camp fire program well rounded. Our picnic lunch on Saturday was rained out, but cafeteria style will do just as well, if your spirit is right. We were sure that our Sunday morning sunrise service and out-of-doors breakfast would be impossible when we heard the rain pouring on the roof Saturday night, but when we awoke the sun was shining brightly and the mists were rising from the lowlands. The sunrise service, with a real morning message from President Ensminger, was one of the high points of the conference.

Although most of the students at Southern Union were new this year and had never managed a week-end conference before, they did beautifully and we had a smoother conference than ever before. Some of the local young people were towers of help and all together gave us good reason to be proud of our young folks at Wadley.

New officers for the coming year were elected as follows: President, Buena Veazey; Vice-President, Edward Knight; Secretary, Nonnie Looser. The award for the best spirit shown by a delegation at the conference was given to Phoenix City. Such fine spirit was shown by so many of the delegations that it was hard for the Wadley committee to decide which one should be especially honored. Every year the spirit is better and we feel that the college is winning a very real place in the affections of all who visit it.

Marguerite Davison.

COMRADES MEET AT CHATTANOOGA.

Pilgrim Church, Chattanooga, is to have a busy week-end December 1st-2nd. This is to be Church reunion session combined with a meeting of the Comrades of Chattanooga District. The Comrades have postponed their fall meeting until this later date in order to take advantage of the excellent program prepared for the church reunion. The young people of Pilgrim church are sure they can take care of their guests without burdening the adults who will be busy with reunion plans. We know those young people are certain that they will entertain the conference well and easily.

NORTH CAROLINA AND VIRGINIA YOUTH FELLOWSHIP MEETS.

The Youth Fellowship of the North Carolina and Virginia Conference met in annual session during the conference held recently at Berea church near Elon College. The conference gave the young people the Tuesday evening service. The Fellowship meeting was presided over by the president, J. Everette Neese, and Miss Sally Higgins kept the records. A report was made of a fine week-end conference which was held earlier in the year at the Greensboro church. Greetings were brought from Eastern Virginia by Miss Dora Martin and Rev. Lanson Granger. The president of the Southeast Fellowship, Rev. Aubrey Todd, spoke briefly. The editor of this page endeavored to present the denominational program for young people and to show how Christian young people are trying to build a new world.

Quite a number of the churches were represented by young people and several churches had quite large delegations. The writer was pleased to note that a goodly group from the Christian Orphanage attended the meeting.

The Rev. Mr. Neese is greatly interested in the Youth Fellowship, and is doing some constructive work. It was a pleasure to the writer to be in this meeting and to meet many old friends.

WHAT IS THE PURPOSE OF MISSIONS?

Christian Endeavor Topic for Dec. 2, 1934.

Matt. 28:16-20.

For the next three Sundays "Missions" will be the topic. The subjects are : "What is the Purpose of Missions?"; "Problems Faced on Mission Fields"; What Missionary Opportunities Exist Within Ten Miles Of Our Church?" Have a group of wide-awake missionary enthusiasts to begin at once to plan for these significant December meetings, which will give the best kind of a background for your Christmas and New Year's meetings.

Secure and read copies of the *Missionary Herald* and all other bits of information you can find pertaining to missions. Make your worship services among the best you have ever planned. You will need a number of poems and quotations in prose which may be used to guide meditation and stir people to pray.

One of your worship services might be by candle light with the group sitting closely together so that they can study a good picture, which might stand on a table with candles on either side, which may transform one's views of the meaning of life or his own mission. Among the pictures which have been effectively used are: "The Light of the World," Hunt; "Christ, the Consoler," Zimmerman; "The Presence," Borthwick; "Christ Healing the Sick," Hoffman; "The Hope of the World," Copping; "The Nazarene," or "Christ Triumphant," Todd.

To share the "good news." Mark 16:14-20.
To save men from sin. Heb. 2:1-4.
To transform life. II Cor. 3:17,18.
To lift life's level. Tit. 2:9-15.
To spread enlightenment. Acts 26:16-18.
To create "new men." Eph. 4:20-32.

Hymns for Worship: "We've a Story to Tell to the Nations," "Jesus Shall Reign Wher'er the Sun," "Who Is On the Lord's Side?"

The Master's Charge (Leader): Luke 10:1-3; Mark 16:19, 20.

A PURPOSE TRUE.

Lord, make me quick to see
Each task awaiting me,
And quick to do;
Oh, grant me strength, I pray,
With lowly love each day
And purpose true.

To go as Jesus went,
Spending and being spent,
Myself forgot;
Supplying human needs
By loving words and deeds,
A happy lot.

Robert M. Offord.

What is the purpose of missions? The answer may be put in three words. . . "Thy Kingdom come!" Or, to put this grand aim in other words. "To teach and live the principles of Jesus so that all men may know the finest way of life."

How have missionary methods changed? The purpose of the missionary, yesterday, today, and a hundred years ago, was the same. But his methods of accomplishing this end have changed and developed with changing world conditions. For example:

1. The modern missionary preaches a God of love rather than an angry God who will burn all the heathen in an unceasing fire.

2. There is a new understanding that Christianity is a universal, rather than a western religion.

3. The training of national leaders and the actual giving to them of the power to run their own church policy is the next step in recognizing Christianity as universal rather than as national.

4. Keeping the best of environment and letting the national work out his own way of following the Christ principles . . . this is the new missionary method.

5. A willingness for the church at home to learn from its missionary churches.

Discussion Questions.

Should we preach the gospel at all in the Orient which has its own great religions? Is not the social service of the devoted teachers and missionary doctors enough? Or is it necessary to change people if we are to have a new social order?

Adapted from C. E. World Quarterly.

Sunday School Lesson

By Rev. H. S. Hardcastle.

THE CHRISTIAN STEWARD.

Lesson VIII—November 25, 1934.

Golden Text: *"Well done, good and faithful servant; thou hast been faithful over a few things, I will set thee over many things; enter into the joy of thy Lord.*—Matthew 25:21.

Lesson Text: Matthew 25:14-30.

Stewards.

A steward is one who holds something in trust for another. That which he holds is not his, but another's. He possesses, he does not own. As a steward he is responsible for that which he holds, and he is accountable to the one from whom he receives it.

The Christian view is that man is a steward. He does not own, he merely possesses. Money, talents, time, energy, influence, life itself—all that a man has, and is, he has received from God, and he is responsible to God for its use and development. This principle applies with double force to those who are Christians for we are not our own; we have been bought with a price; therefore we are to glorify God with all that we have and are. This principle of stewardship, if taken seriously and applied to all of life, is one of the most revolutionary principles in life. It goes to the heart of vital Christianity.

To Every Man According To His Ability.

Everyone of us has some talent. It is good in a way to be a five talent man. But it is just as good to be a one talent man if that is God's will. He has given to us according to our several abilities and according to His wisdom. And the one talent man is under just as much obligation to develop and to use his talent as the five talent or the two talent man is to use his talents

A Day of Reckoning.

"And after a long time the Lord of those servants cometh and reckoneth with them." The day of reckoning finally comes. Men may deny, they may delay it, but eventually it comes. Everyone of us shall give an account of himself unto God. We shall be called upon to render an account of our stewardship—how we have used what we had, how we have developed the gifts God has entrusted to us. The wise man recognizes this fact and tries to use his talents in such a way that he can give a good account of his stewardship.

The Reward of Service Well Done.

"Thou hast been faithful"—not necessarily brilliant, or even successful from the standpoint of the world, or rich, or socially prominent—but faithful, what a premium Jesus put upon the quality of faithfulness. Alas that there are so many who do not realize the importance of faithfulness! If every Sunday School officer and teacher were faithful what a difference it would make. If every member of the church were faithful, the church would take on new life and power.

"Faithful over few things . . . . ruler over many things." The reward of service well done is the ability and the opportunity to do bigger and better things, the increased capacity to do more and to do it better. Every task faithfully done prepares one to do it better. Every task faithfully conquered makes it easier to conquer the next temptation.

"Enter thou into the joy of thy Lord." Work faithfully and well done brings abiding joy. Good workmanship is its own reward. And this is true whether a man has five talents or two talents or only one talent. The man who had five talents and the man who had two talents received the same reward because they were faithful in proportion to their talents. The man who does the humble task well deserves and will get the same reward as the man who does the the big task well. The determining principle is not amount, but faithfulness.

The Penalty for Service Poorly Done.

"Take from him the talent"—it is not simply the words of an angry landlord; it is a principle of life written deep in nature and in life. Talents and gifts must be developed and used or they will be lost. The singer who does not sing will lose the ability to sing. The baseball player who does not practice will lose his skill as a baseball player. And so on through all of life, including the religious or spiritual life. Gifts abused will be lost.

"And cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth." There are those who feel that if one does not believe in a literal burning hell, a great deterrent has been sacrificed. But there is something far worse than to be burned with physical fire. To realize when it is too late that one has misused or abused life, that one had been given talents which he did not develop and use for the Lord of life, to know that life's fine possibilities and capacities had been prostituted to base ends, to realize that one had taken that which had been entrusted to him by a loving heavenly Father and had been neglected or abused or squandered—this is hell that is hell indeed. "Outer darkness," "weeping and gnashing of teeth"—they are picturesque language to describe the remorse and the self-inflicted penalty which comes to those who prove unfaithful to life's sacred trusts.

It need hardly be said that the penalty which was exacted upon the one-talent man was not exacted because he was a one-talent man, because he did not have two talents or five talents as did his fellow-servants. The penalty came because he was untrue to his trust. Jesus said he was wicked and slothful. The man himself confessed that he was afraid. Because he could not do as much as others, he would not do what he could. There are many of his kind in every church and every community. Because they cannot give as much as others, or speak as well as others, or play a musical instrument as well as others, or pray in public or lead a meeting as well as others, and so on and so on, they will not do what they can and ought to do.

Just as the good Master gave unto His servants according to their several ability just so did He judge them in proportion to their achievements. To whomsoever much is given, of him will much be required, and to whomsoever little is given of him will little be required. Let every one be faithful in his stewardship.

THE NEED OF AN AWAKENING VISION.

(Continued from page 6.)

ing to prosperity, what do you see?—an opportunity for fun, pleasure, and happiness to be realized in extravagant spending and in extravagant living? Or do you see an opportunity to further increase your wealth and greatly to multiply your holdings? Or do you see an opportunity for greater and larger service to humanity? What do we, as a church and as a conference, see?

I am speaking in the interest of the Christian Missionary Association, that has for its purpose the building of new churches and the strengthening of weak ones. Do we stand today on the mountain top? Have we made our way to the heights? Does the light come to us in early morning, and does it linger with us until late evening? Are we sailing into harbor on a floating ship? Do we see opportunities for pleasure and for happiness, or for the gathering of wealth, or for the rendering of service? Within the bounds of our conference, there are scores and hundreds of individuals who are out of the church, who are in spiritual danger, who are, literally, in danger of being lost. Does this move you? Are you willing to give of time, of thought, and of money that a church may be built here or there in order that the gospel, with its power, may be carried to those who have not yet known, who have not yet received? The responsibility is ours. "The people that sat in darkness have seen a great light, and upon them hath a light shined." Without a vision we do not see the light, the light does not shine upon us, and we still abide in darkness. "Where there is no vision, the people perish." Where there is vision, we are aroused, we are stirred, we are awakened; and we fling what we have and are into the great conflict that righteousness may triumph over wrong, that Christ and His people may be victorious over the world.

L. E. Smith.

AMERICAN STANDARD BIBLES.

Authorized and Edited by American Revision Committee, and Published by Thomas Nelson & Sons.

These Bibles contain the Concise Bible Dictionary which forms the helps to these Teachers' Bibles. It supplies ,in the most condensed and convenient form, all the latest information about the Bible, its writers, its language, the various versions, complete chronology, life of Christ, with harmony of the Gospels, life and travels of St. Paul, etc. The illustrations are reproduced from recent photographs, and truly illustrate the articles. The Combined Concordance is entirely new, and has been made expressly for the American Standard Version. It combines with the Concordance, Subject-Index, Scripture Proper Names, etc. The 12 Maps have been carefully revised and are beautifully colored. In making orders, give the number and price.

135—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold. $3.00

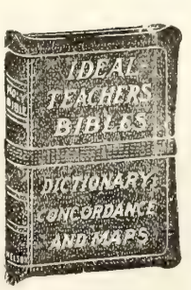
India Paper Edition, Only 16-16 of an inch thick.

133X—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold, $4.00

AUTHORIZED VERSION.

RED LETTER TEACHERS' BIBLES.

Brevier Type (8 vo.), Self-Pronouncing, Size 5⅜x8⅛ Inches and 1⅜ Inches Thick.



Containing the Bible, with full references. The words of Christ in the New Testament are printed in red; other parts of the book are printed in black. With Concise Bible Dictionary, combined Concordance, and 12 indexed maps.

7852—Genuine Leather, Lavant grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold $4.75

60—Bound in Cloth, stiff covers, square corners, red edges, Sunday School Scholars' Bible, stamped in pure gold on cover, no illustrations; special book for Sunday Schools 95c

Any of the above Bibles sent postpaid. Address

THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy

MONDAY.

THE FIRST NATIONAL PROCLAMATION.

The first National proclamation for Thanksgiving Day was issued by George Washington in New York, October 3, 1789. One other proclamation of National Thanksgiving was issued by Washington, Thursday, February 19, 1795.

John Adams issued a proclamation asking for prayers against impending foreign war, March 1798. Thomas Jefferson never proclaimed a national day for prayer, or of thanksgiving. Madison issued four such proclamations. Then came almost a half century during which no thanksgiving proclamations were issued.

In April, 1862, Abraham Lincoln summoned his countrymen to fall upon their knees, in their places of worship, especially to "Acknowledge and render thanks to our heavenly Father for signal victories, vouchsafed by Almighty God, to the land and naval forces engaged in suppressing an internal rebellion and for averting from our country the danger of foreign intervention and invasion."

Lincoln proclaimed a second day of Thanksgiving for August 6, 1863. The last Thursday of the following November, Lincoln again asked all to join in "Thanksgiving and praise to our Beneficient Father, who dwelleth in the heavens." Lincoln's last Thanksgiving proclamation was issued in the autumn of 1864, again setting aside the last Thursday of November. Andrew Johnson issued a proclamation setting aside the same day of 1865, in accordance to what he knew to be Lincoln's desires. From that time until this, no president of the United States has failed to proclaim the last Thursday of November as the National Thanksgiving Day. The governors of the several states in turn send out proclamations to the people of their commonwealths.

TUESDAY.

A PRAYER.

TEXT: *"Offer unto God thanksgiving."*—Ps. 50:14.

"The roar of the world is in my ears,
Thank God for the roar of the world
Thank God for the mighty tide of fears
Against me always hurled!

"Thank God for the bitter and ceaseless strife,
And the sting of His chastening rod!
Thank God for the stress and the pain of life,
And, Oh, thank God for God!"

—Joyce Kilmer.

WEDNESDAY.

THANKFUL FOR WHAT.

TEXT: *"What shall I render unto the Lord for all His benefits toward me? I will take the cup of salvation and call upon the name of the Lord. I will pay my vows unto the Lord, now in the presence of His people."*—Ps. 116:12, 13, and 15.

"Nor for the mighty world, O Lord, tonight,
Nations and kingdoms in their fearful might—
Let me be glad the kettle gently sings,
Let me be thankful just for little things.

"Thankful for simple food and supper bread,
Thankful for shelter and a warm, clean bed,
For little joyful feet that gladly run
To welcome me when all my work is done.

"Thankful for friends who share my woe or mirth
Glad for the warm sweet fragrance of the earth,
For golden pools of sunshine on the floor,
For love that sheds its peace about my door.

"For little friendly days that slip away,
With only meals, and bed, and work and play.
A rocking chair and a kindly firelight—
For little things, let me be glad tonight."

Edna Jaques.

O Lord, our Lord, whose love has never let us go, we thank Thee for the abundant riches of nature, for friends and loved ones, and for the heritage of Christian living that has lighted our pathway all along, for the life beautiful that has enriched the world, for all goodness so ennobling to the soul, and for all joys that come to us.

We thank Thee that Thou hast made our hearts restless till they find rest in Thee. We thank Thee for Thy help when we have come to the end of our road and the limit of our strength. We thank Thee for Jesus the author and finisher of our faith. O Lord, the world is still ours, and we thank Thee. Amen.

THURSDAY.

TEXT: *"O, let the nations be glad and sing for joy."*—Ps. 67:4.

"Come ye thankful people, come,
Raise the song of Harvest—Home!
All is safely gathered in,
Ere the winter storms begin;
God, our Maker, doth provide
For our wants to be supplied;
Come to God's own temple, come;
Raise the song of Harvest—Home!

"What is earth but God's own field,
Fruit unto His praise to yield?
Wheat and tares therein are sown,
Unto joy or sorrow grown;
Ripening with a wondrous power,
Till the final Harvest-hour;
Grant, O Lord of life, that we
Holy grain and pure may be.

"Come, then Lord of Mercy, come
Bid us sing the Harvest—Home;
Let Thy saints be gathered in!
Free from sorrow, free from sin;
All upon the golden floor
Praising Thee forevermore;
Come, with thousands angels, come;
Bid us sing thy Harvest—Home."—*Anon.*

Amen.

Prayer—Our Father, this day calls us to penitence and gratitude. Through the past years we have trusted too much to the outward good of prosperity and success, and too little to the admonitions of the Lord, our God, and we have suffered much thereby.

But we are grateful for the lessons which it teaches us, and that we are learning to share with our fellowmen, that we can understand some of the deeper appreciations and sympathies of suffering humanity. We thank Thee for those sufferings of life that make us comrades in a common sense. Forbid that we shall fail to learn all the lessons Thou wouldst have us learn.

Most of all we are grateful for the message and the spirit of the Lord Jesus Christ, by whom we have been sustained through these depressing years, when we have been so unworthy of it all. We trust in Thee and commit ourselves to Thy guidance, and pray that in our personal lives we may have Thy unfailing grace and guidance. In Christ's name we ask it.—*Amen.*

FRIDAY.

THE EVANGELISM OF THANKSGIVING.

TEXT: *"By prayer and supplication, with thanksgiving, let your requests be made known unto God."*—Phil. 4:6.

A thankful soul is a lovely soul. A grateful spirit is a Christlike spirit, for it was He who gave thanks every day and never failed in any prayer. A grateful soul is an humble soul. Into such a soul everything beams as it were from the heart of God.

Humble gratitude is a manifestation of faith. Not every one manifests such a faith. Christ healed ten lepers, but only one returned to give thanks. The others went on their thoughtless way, indifferent to Divine Providence for them. How thankful are we? The sun shines on millions every day? How many return to give God thanks?

Gratitude expresses hope and love. It is hard when our foreheads are knit and our minds absorbed, when bankruptcy threatens; when we are swamped by trials and troubles, crosses and vexations; when in the shadow of death, or bowed in grief, to say, "Praise the Lord." But if we know that God is all-wise, and doeth all things well, we can thank Him that He will help us in our need, that He will give us comfort to bear our burdens and griefs, and He will add to our lives glorious victories. Though "floored" by misfortune, or bowed in grief, or suffering distress, we can look at Him this way and say, "Praise the Lord."

Thanksgiving is a sign of the presence of God in the heart. The Ark was the sign of that presence with Israel. The cross is the sign to all Christians, and thanksgiving souls are found there.

Prayer—Our Father, forbid that we shall take everything too much as a matter of course. We would not be guilty of ignoring so many of Thy blessings which are a part of our everyday life. Teach us to think in terms of gratitude and praise. Strengthen our lives now by the thanksgiving we would make, and keep us ever in that splendid view-point of Thy graces. In this we would strive every day in every way to be like Jesus who has in each detail of our being given His love.—*Amen.*

SATURDAY.

THE WAY OF A SAINT.

"Thou shalt love the Lord, Thy God, with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."—Luke 10:27.

It is not only love for God, but love for the neighbor, and good will toward men in universal kindness and gentleness that makes a Christian. One must give as well as take of goodness, gentleness and unselfish kindness to meet with God's approval.

If we do good deeds to others and try to help them to live happier and better lives, and if, we teach them of God within them, tho' we may not see results, like the seed we have sown, God in His own way will take care of it and make it grow.

Prayer—Our Father, forbid that we shall make the mistake of imagining that we are what we ought to be in merely professing Christ and letting it be at that. Show us hearts that are to be reached and helped; show us the chords of life which we may play and make sweet music, and give us the skill to play them. In Christ's name we ask it.—*Amen.*

I am certain that the material herewith submitted will fill the page. With this in view I have deliberately omitted the item for Sunday.—H. E. R.

THE CHRISTIAN SUN'S PULPIT

Rev. John G. Truitt, D. D., *Pastor.*

FAITH IS THE VICTORY.

By John G. Truitt, D. D.

(Delivered before Eastern Va. Christian Conference.)

"By faith Abraham . . . obeyed."—Heb. 11:8.

One of the great needs of the day is faith. "By faith Abraham . . . obeyed.' We have almost everything else in abundance. Many people go to church. Our churches are filled on Sunday. This church is packed tonight. We are told that 30,000 people attended the conference of Episcopalians in Atlantic City recently. Our churches, conferences, and conventions are well attended. Sometimes we hear of folks who are discouraged because of lack of attendance upon church, but those same people would probably be discouraged even if they had more. Faith would make the people who do attend church an unconquerable force for God.

People are still talking about evil. They are against it. They think wrong is wrong, and right is right. They know wrong from right. In other words we still have piety in abundance. There is as much preaching about good and bad today as ever in the history of the world. But faith. We need more real, vital faith. Faith that brings obedience.

Righteousness is still alive in the world. People are abhoring evil as much as ever. They would not stoop to do this, or that. Oh! I know there are plenty who would do wrong given a proper chance. But I know there are plenty who are righteous, honest, and fair and square. But faith? When the Son of Man comes will He find faith? Faith that moves where material powers are helpless; faith that obeys when others flee; faith that picks up where others throw down; faith that heals, and loves, and blesses where others forget, and condemn, and curse. Faith that brings not mere pious language, nor petty resolutions, but courageous obedience.

By faith Abraham was able to obey. Let us learn a lesson from him.

Abraham's faith led him out on a great adventure with God. He might have remained in the land of Ur, and worshipped the unhearing stone, and the unloving wood, and the grotesque figures fashioned by frightened men had he not had faith. Faith fair as the light of the morning shone into his soul, as the righteousness of God shone upon his young face as by faith he set it toward God's Land of Promise. "Up, out," was the command; and by faith Abraham obeyed.

We must not overlook the element of separation in this call. If we are going to venture with God we shall find the need of separation. Separation from the material idols of Ur; separation from many of the habits, customs, and conventions of our forefathers; and separation from much that would appeal to our personal fancy, as well as our personal comfort and happiness. The word separation here is something like the word "isolation" in the realm of chemistry. No use or value until isolated. "God setteth the solitary in families." (Ps. 68:6.) And it is the isolation of a real endeavor, the loneliness of real achievement. By faith Abraham could cut loose, and walk to the great adventure with God.

It is this call to "come ye out from among them, and be ye separate," that is too often being overlooked in these days. Jesus expressed it on His sermon on the mount: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.' Some man who would otherwise be a leader will let some foolish personal habit handicap him forever; or another who might walk out on the great adventure with God will let some little besetting cause him to limp along in the lost places far from the Land of Promise. The story is told of Paderewski that on his engagement to play in a great theatre in this country he repaired to the theatre early in the morning to set himself to a day of practice on the piano, and when the janitor arrived to begin cleaning up the place he found the great artist already hard at work. "Are you not the great artist who is to perform here tonight?" he asked. "Yes," replied Paderewski. "Then why are you not out with your wealthy admirers, being wined and dined about our great city?" "To be a real artist I must come apart to practice." He was entering the narrow gate to life. Few find it. Faith finds it. We need faith today.

Abraham's faith led him to the altars of God. It was nearly a thousand miles, by the route that Abraham took, from Ur to Bethel. But if one is traveling with God what matters miles, or mountains, or deserts, or distances? On he went through the land of Shinar, the great middle country of Mesopotamia, through Padan-Aram, through Syria, and finally on into the land of Canaan. How beautifully it is expressed in Gen. 12:8, "And he removed from thence to a mountain on the east of Bethel, and pitched his tent, having Bethel on the west, and Hai on the east: and there he builded an altar unto the Lord, and called upon the name of the Lord." The faith that does not lead us to God's altars is not much faith. Faith will fill our churches, and replenish our treasuries. Faith will answer the command of God to "Forsake not the assembling of yourselves together as the manner of some is."

Do you follow the geography of the pitching of Abraham's tent at Bethel? He was going west. He pitched his tent toward Bethel. "Beth," house, "el," Elohim, God. "Beth-el"—house of God. Faith did that. Faith obeyed. Faith will face our homes toward the church, and will face our children toward its altars. But further: do you notice that we are told in the verse quoted that "Bethel was on the west, and Hai on the east." Hai means a "heap of ruins." His face towards God's house, and the ruins to his back. "Forgetting the things which are behind, I press on," says Paul, the greatest expounder of the Gospel of Christ.

Up from the altars Abraham arose at God's command to receive God's promises. "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever." And again, "Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be." Thus at the altars of God our visions are broadened, our faith enriched, and our covenants with the Eternal confirmed. Faith brought Abraham to the altars.

The man of faith will prevail at God's altars. Abraham went to God, for instance, for the life of Lot in the city of Sodom. Save Sodom was his prayer. For fifty just persons? Yes. For forty? Yes. For thirty? Yes. Finally Abraham asked God if He would save it if ten could be found. And always God answered yes. Who stopped first? Abraham, or God? Who knows that if Abraham had the faith to say, "For Lot, will you save it for Lot alone?" that God would have heard his prayer.

"Unanswered yet?
Faith cannot be unanswered;
Her feet were firmly planted on the Rock;
Amid the wildest storm, prayer stands undaunted,
Nor quails before the loudest thunder shock.
She knows Omnipotence has heard her prayer,
And cries, 'It shall be done,' sometime, somewhere."

Abraham's faith let him to the hills of sacrifice. We cannot understand Mt. Moriah. It is a great difficulty. An earthly father offering up his sons. It is beyond us. But neither can we understand the Mt. Calvary. It too, is beyond us.

(Continued on page 14.)

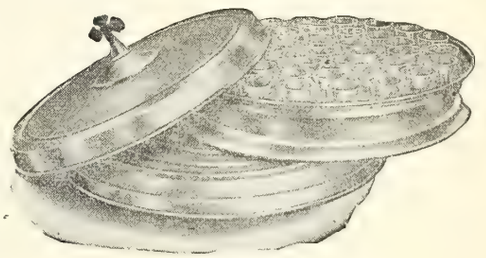
COMMUNION WARE.

Individual Service.

Made in best Silver Plate or Aluminum. Prices low; first-class workmanship and finish.

ALUMINUM.

Aluminum is light in weight, durable, and does not tarnish.



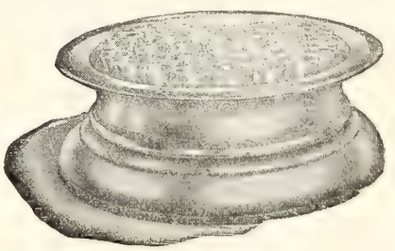
Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses $7.00
Tray No. 6—Interlocking, with 35 plain glasses 6.75
Tray No. 10—Interlocking, with 30 plain glasses 6.50
Base No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Cover No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Bread Plate No. 1—Narrow rim..... 1.60

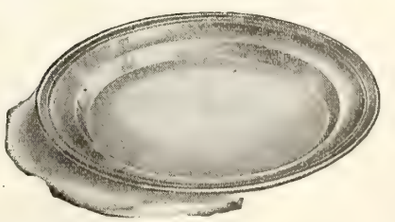
SILVER-PLATED.

The Silver-plated Ware is of the very highest grade and best finish; heavily plated on nickel base.

Tray No. 85—Interlocking only, with 36 glasses $22.00
Base No. 1—Silver-plated; fits Silver Tray 85.. 11.00
Cover No. 5—Silver-plated; fits Tray No. 85... 16.00



(For Silver Bread Plates, see under No. 90.)
Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling) $22.00
Base No. 2—Silver-plated; fits Silver Tray 90.. 16.00
Cover No. 4—Silver-plated; fits Silver Tray 90. 14.00



Bread Plate No. 3—Narrow Rim.....$ 9.00
Bread Plate No. 4—Broad Rim..... 9.00
Filler—Silver Lined..... 6.00

THE CHRISTIAN SUN

1336 East Broad Street Richmond, Virginia

MUSIC IN WORSHIP.

(Continued from page 7.)

at one time. The choir had just sung beautifully, and the audience was hushed, expectant, ready for the sermon. The minister said, "I don't know what you are accustomed to, but I always like a hymn just before I preach." They sang the hymn —he may have been more comfortable about preaching, but he had lost contact with his audience which I do not believe he restored that day.

I believe, however, that the offertory number has not realized its greatest usefulness because it has been a "floating" feature. The choir director provides the offertory, and the minister prepares a sermon, but as a rule neither one knows what the other is going to do, very far in advance. Consequently, we may hear a solo on the Prodigal Son, and a sermon on Gideon. I am not trying to say that the Prodigal Son spoiled Gideon's effectiveness, for the mere religious fervor aroused by the one might prepare for the other. But would it not have been much better if both solo and sermon could have been on the Prodigal Son. Usually, however, the divergence of topic between offertory and sermon is not so marked as I have indicated here. In fact, once in a while the two by blind chance agree, and the audience says, "How appropriate the music was this morning." But I am wondering why an agreement should not be sought here; I may say honestly that I have never even seen it tried. Do you know what you are going to preach about a month from now? Then tell your choir director, and see if the director can find music fitting your topic. There are many, very many solos and choruses to fit your needs. And I feel that a little effort on your part and on the part of your choir director to plan your respective duties a month or six weeks in advance will repay you a hundredfold in making your sermons live to a degree that they may have never done before.

A word should be said here concerning the use of silence in the worship service. Most ministers know the value of the act of silent prayer in worship. Yet ministers frequently offend in failing to recognize the same value of silence after impressive music. I have known of ministers who cannot wait until the last note of the choir response to prayer is done, to announce that the church scout troop is to have a steak fry on Tuesday night; the thread of worship snaps instantly. And then there is the minister who, through nervousness or real haste, fidgets during the offertory, is on his feet before the organ has stopped playing, and has launched into his sermon before the organist gets the motor turned off. Not only has that minister layed himself open to criticism for plain bad taste, but he has destroyed at once not only the religious message of the offertory, but also the dignity of the beginning of his own sermon. Needless to say, the service should never appear to be hurried, and occasional periods of silence tend to strengthen the bond of communion between the worshipper and his God, the central act of worship.

I have already stated how I feel a service should end, the sermon going directly into the benediction and a quiet response. The audience should leave the service as they entered it—silently and reverently. No hands should be shaken or greetings exchanged until the vestibule is reached. Even then it should be possible for a worshipper to go to his home in silence, carrying the spell of the service with him. Your sermon has a much greater chance to sink in and take root if your congregation may continue in meditation on your words as they leave the church, their thoughts unbroken by the interruption of hymns and organ music.

I realize, however, that there is a large section of the Christian ministry who, having studied the question thoroughly, still favor the closing hymn. It is said that the hymn at this point drives home the sermon; it is furthermore a wholesome thing to close the worship by this act of Christian fellowship.

I, therefore, do not feel that the final hymn is a vital issue. But in regard to the organ postlude, it is different. I regard the organ postlude as an instrument of the devil, devised by him to destroy in one blow all the good that the service of worship may have achieved. Let us consider it a moment: in any church I have ever attended that has used an organ postlude, the procedure has been the same. The beginning of the organ piece is a signal for the beginning of general sociability —everyone shakes hands, talks, laughs. The organist plays louder to be heard, so the conversation must be louder to be heard. So neither the music nor the conversation wins out; it is a draw. I can therefore see no justification for the organ postlude in the worship service, and urge that, if you employ it, that you seriously consider discontinuing it.

I have brought you my best thought in regard to the most effective use of music in worship. At most I can hope that I have succeeded in suggesting to better heads than mine some of the problems concerning the topic I have discussed. I further hope that the result of this will be that you think through some of these problems I have only suggested, and that you may be able to use music more effectively in your worship service, to the glory of God.

THE SUN'S PULPIT.

(Continued from page 13.)

But there they are. Two peaks that tower above the horizons of time. Let them tower there. Do not take them down. Moriah, and Calvary. Complete faith, complete sacrifice. God provided in both cases. God ever will provide in our extremity. Abraham's faith led him to obey. *Jesus' faith led Him to obey.* Let that be a staggering sobering thought. His faith. His faith in His Father. And His faith in His weak and wavering disciples. His faith in you, and me. His faith that He is calling us. His world needs us now. "By faith Abraham obeyed.' Shall not we? Having faith we will. Let us renew our faith in God, and in our fellowmen.

OXFORD BIBLES *for* EVERY NEED

"The Oxford Bible is the Bible par excellence *of the world"*

THE HOME BIBLE

A Family Bible in Handy Size

An extra large type Oxford Text Bible, containing also, a family register and 12 beautifully colored maps. Size 9 x 5½ inches.

Specimen of Type

16 The LORD *is* King for ever and ever: the heathen are perished out

Nos.
01600 **Superior Cloth,** round corners and red edges ---------- $2.75
01603 **French Morocco,** limp, round corners, red under gold edges, headband, book-mark ---------- $4.75

The JUNIOR'S Bible

Self-Pronouncing

With 4,000 Questions and Answers, carefully selected "Aids to Bible Study," 16 beautifully colored and 15 black full-page illustrations, 6 colored maps and a presentation page. Children may readily pronounce correctly difficult Scripture names, as this Bible is self-pronouncing. Size 7 x 4⅞ x 1¼ inches.

Type in Junior's Bible

2 Take the sum of all the of the children of Is'ra-el, years old and upward, thro

No.
1815 **French Morocco** leather, overlapping cover, round corners, red under gold edges, headbands and book-mark. Make some child happy with one of these fine Bibles ---------- $2.95

Child's ILLUSTRATED Bible

The beautifully colored illustrations in this new Bible are a delight to the children. It has clear, readable type and yet it measures only 5⅛ x 3⅛ inches.

Specimen of Type

a My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.
10 Mercy and truth gether; righteousness kissed *each other.*
11 Truth shall sprin

No. 02112. **French Morocco** leather, overlapping cover, round corners, gold edges $2.50

Pocket REFERENCE Bible

Has over 50,000 center column references. Measures only 6¾ x 4⅝ inches. (A splendid gift for a young lady.)

Specimen of Type

9 Behold, "O God our shield, and look upon the face of thine anointed.
10 For a day in thy courts *is* better

a Gen. 15. 1. b Ps. 56. 1. & 57. 1. 2 or, *all*

No. 07523x **French Morocco** leather, overlapping cover, round corners, red under gold edges ---------- $3.25

Concordance Edition

Type and size as No. 07523x, but with a Concordance, subject index and dictionary of Scripture names. An excellent edition for students and Christian workers **No. 03272x** $5.00

OUR LEADER

Oxford Concordance Bible

Self-Pronouncing

This beautiful Oxford India paper edition is indeed the ideal Bible for the student, preacher and evangelist. Each proper name and difficult word is divided into syllables and accented, and though printed with large clear type, the volume measures only 8½ x 5½ x 15/16 inches.

Specimen of Type

8 ¶ [a]Jĕ-hôi'-ă-chĭn *was* [b] years old when he began t

No. 03671x. **Fine Grain Morocco** leather, overlapping cover, leather lined to edge, silk round corners, red unedges, silk

hea

A UNIQUE GIFT BIBLE

With Basket Weave Binding

The Antique brown calf leather binding has a basket-weave grain, and button clasp. Has overlapping cover, art silk lined, with red under gold edges. With references. Printed on Oxford India paper. *Type as Pocket Reference Bible.* $5.50
No. 03255x ----------

As No. 03255x, with concordance.
No. 03276x ---------- $6.50

Oxford TEACH

Have over 50,000 center column s, 300 double-column pages of up-to-date helps, veniently arranged in alphabetical order. Also 32 full-page illustrations, and an indexed atlas of the Bible with 15 beautifully colored maps of Bible lands.

Easy-to-Read-Edition

Size 7¼ x 5 x 1⅜ inches

Specimen of Type

14 Like sheep they are laid in grave; death shall feed on th

Nos.
04453. **French Morocco** leather, overlapping covers, round corners and red under gold edges. A durable and handsome Bible ---------- $4.35

Oxford India Paper Edition

Only one inch thick.

0773x. **French Morocco** leather, overlapping covers, round corners, red under gold edges, headbands and book-mark. A beautiful gift edition ---------- $7.00

RED LETTER Edition

Same size and type as style No. 04453, with same references and helps, but with all the words of Jesus Christ printed in red. White paper edition **No. 05453.** **French Morocco** leather, overlapping cover, round corners, red under gold edges ---------- $5.00

The Oxford imprint in a Bible guarantees satisfaction

Christian Orphanage

CHAS. D. JOHNSTON, *Superintendent.*

Dear Friends:

At this Thanksgiving season let us in our imagination take the place of a little orphan child in its young and tender years without a home—with no loving kindred or friends to take it. No food, no money, nowhere to lay its head, no one to guide or train or teach it the right way. No one to whom to look for love and tenderness. Just in the world to drift no one can tell where. Oh! how would you like to take its place? Yet we have many in our denomination just in this condition. If you were in its place would you not like to have someone to feel interested in you? You have an opportunity at this Thanksgiving season to make an offering to help make 100 of them happy—will you do it?

"The poor ye have with you always" said the Master. It is wisely ordained that it should be so. They need us. We need them. They are an obligation and a blessing to us. Suppose we had no human need and no human suffering—no human sorrow to appeal to the tenderest part of our nature and pull at our heart strings. Don't you think that in a short space of time that our hearts would grow cold and as hard as a stone. Should we not thank God that we have in our midst the orphaned and helpless child to keep our hearts soft and tender and sympathetic?

If you withhold your hand from them and the Master says to you, "Inasmuch as you did it not to them ye did it not to me." What will your answer be?

I believe the greatest blow that could come to us would be to withdraw the appeal of the orphaned child. The Christian Orphanage needs ten thousand dolllars by the first of the year. Please make use of the opportunity you have at this Thanksgiving season to help it reach its goal. CHAS. D. JOHNSTON, *Supt.*

REPORT FOR NOVEMBER 22, 1934.

Brought forward		$11,673.97
Sunday School Monthly Offerings.		
North Carolina and Virginia Conference:		
Hopedale	$ 6.42	
Berea	6.00	
Monticello	8.85	
Howards Chapel	2.00	
Reidsville	2.00	
Union, Va.	2.00	
Greensboro, Palm St.	6.49	
Happy Home	3.70	
Salem Chapel	1.05	
		38.51
Eastern North Carolina Conference:		
Wentworth	11.59	
Turners Chapel	1.25	
		12.84
Western North Carolina Conference:		
Pleasant Ridge	2.50	
High Point	3.20	
Pleasant Hill	4.23	
		9.93
Eastern Virginia Conference:		
Franklin	8.62	
Wakefield	1.60	
Liberty Spring	7.00	
First Richmond	4.66	
Berea Nansemond	5.00	
Cypress Chapel	4.74	
		31.62
Valley Virginia Central Conference:		
Antioch	4.13	
Dry Run	4.14	
Mt. Olivet G	4.63	
Mayland	1.00	
		13.90
Special Offerings.		
A friend	4.05	
Mr. W. A. Paschal	1.00	
Ladies Aid Society, Richland Christian Church, Richland, Ga., to buy clothes for Arlene Morgan	5.00	
A. J. Morgan, guardian for Morgan girls	20.00	
Woman's Missionary Society, Henderson Christian Church, Henderson, N. C.	5.00	
Mrs. Hayes, support of son	12.00	
Mr. and Mrs. Zeb H. Lynch, Mt. Zion Church, Mebane, N. C.	5.00	
		52.05
L. S. Holt Endowment Fund		150.00
Thanksgiving Offerings.		
Shallow Well (E. N. C. Conference)		26.12
Mr. J. Dolph Long, Graham, N. C.	10.00	
Mrs. L. W. Perkinson, Wise, N. C..	5.00	
Mr. Z. V. Pate, Laurinburg, N. C..	10.00	
Mr. and Mrs. Jas. N. Williamson, Jr., Deland, Fla.	50.00	
Mr. Alfred W. Haywood, N. Y. City	25.00	
Mr. C. A. Scott, Graham, N. C.	5.00	
Mr. Julian Price, Greensboro, N. C.	25.00	
Mrs. J. T. Hopper, Ruffin, N. C.	5.00	
Mrs. J. L. Barksdale, Sutherlin, Va.	3.00	
Mrs. H. E. Pearce, Franklinton, N. C.	10.00	
		148.00
Total for the week		482.97
Grand total		$12,156.94

ELON COLLEGE

AN ACCREDITED COLLEGE

of the

CONGREGATIONAL CHRISTIAN CHURCHES OF THE SOUTHEAST

South Entrance to the Campus

ELON COLLEGE, founded by the Christian Church in 1889, has fully justified the faith and hope of its founders during its 42 years of operation. Its graduates from the four-year course leading to a bachelor's degree, number 980, now living, 122 of whom are in the Christian Ministry and full-time Christian service. The majority of these are members of our own denomination. In addition, 449 are in educational work and are an active influence in the lay leadership of the Christian Church.

THE CHRISTIAN EDUCATION BUILDING, and the definite religious atmosphere of the College, provide the very best facilities available for training for religious leadership, and offer the Church its finest opportunity to train the young people of the denomination to assume active leadership both in the ministry and laity of the local churches.

Address—

C. M. CANNON, *Registrar*

Elon College, - - - - North Carolina

Home Atmosphere—Reasonable Rates—Clean Athletics—Christian Spirit

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational Christian Church.

BOARD OF EDITORS.

J. O. ATKINSON, D. D.....Editor
E. C GILLETTE, D D.....Associate
I. W. JOHNSON, D. D....Contributing
ELISHA A. KING, D. D..Contributing
J T. KERNODLE....Managing Editor

DEPARTMENTAL EDITORS.

H. S. HARDCASTLE...Sunday School
J. G. TRUITT, D. D.....Sermon
F. C. LESTER.....Young People
H. E. ROUNTREE.....Altar

SUBSCRIPTION RATES

One Year $2.00
Six Months 1.00

Trial Subscriptions: Five or more new subscriptions sent in at one time by pastor or president of any church organization, three months for 40c each.

Published Every Thursday at Richmond, Virginia, by the Central Publishing Company, Inc.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Change of Address: Be sure to give both old and new address when asking that your address be changed.

All news matter and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsyth Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

Receipts: The change of label is your receipt for money paid. The label shows date of expiration, and change on label will appear the first or second issue of the month following renewal, provided it was received before the 25th. No other receipt will be sent unless requested. Please notify the Richmond Office if label is not changed as above.

OBITUARIES

CLEM.

Mrs. Caroline Clem, widow of Ashford Clem, was born on January 31, 1846, and departed this life October 16, 1934, aged 88 years, 8 months and 11 days. Sister Clem's old home was near Joppa Christian church, and it was the first home in which I stayed on my first visit to Joppa when I became pastor there in June 1906. For some years Sister Clem has made her home with her son, the Rev. H. Russel Clem, now living and preaching in Massachusetts. Bro. Russel Clem is well known in our church, and his many friends will sympathize with him in the death of his aged mother. Surviving are one brother, two sons, one daughter, and one step-son. The remains were brought back to the old home community, and the funeral service was held at Joppa, where Sister Clem still held her membership, and the body laid to rest by the side of that of her husband, October 20, 1934.

A. W. ANDES.

McMASTERS.

Mrs. Lizzie McMasters was born September 27, 1857, and died November 4, 1934, aged 77 years, 1 month and 7 days. She was a member of St. John's Lutheran church, near Singer's Glen. One brother, Jacob A. Berry, is the only near relative surviving. Her husband died about seventeen years ago. Funeral services were held at Antioch Christian church, November 5, 1934, and the remains laid to rest in the Greenmount cemetery.

A. W. ANDES.

LIVESAY.

On October 28, 1934, God saw fit to remove from our midst Mrs. B. E. Livesay. We, the members of the Ladies' Aid Society of the Waverly Christian Church, offer the following tribute to here memory:

Be it resolved: First: that God, in His all-wise Providence doeth all things well, and, while we mourn the loss of one who was ever faithful and one who meant much to our Society and Church, we bow in humble submission to His divine will.

Second: that our heartfelt sympathy be extended to her bereaved ones, especially to her husband, assuring them that we share with them to the fullest extent the sadness and the sorrow of her going away but realizing in the sight of God, whom the deceased loved and honored and served so faithfully, that it is all for the best and that some day we will understand.

Third: that a copy of these resolutions be sent to the family, a copy to the Christian Sun, and a copy to be entered in the records of our Society.

MRS. S. E. COPELAND,
MRS. B. E. WHITE,
MRS. M. C. ENGLAND,
Committee.

The best portion of a man's life, according to Wordsworth, is "his little nameless unremembered acts of kindness and of love."

Wedding or Gift Bible

FOR THE HOME

Holman Self-Pronouncing Home Study Edition

A BEAUTIFUL PRESENTATION PAGE Marriage Certificate and Family Record makes this special edition **a most desirable Bible for a wedding gift.**

Full Bound size, 8½ x 6 inches, nearly 1800 pages. Authorized Version with Marginal References.

Large Print—Easy to Read

The Helps are the latest and most practical published — prepared by the most reliable and well-known authorities, and consist of a TEACHERS' NEW READY REFERENCE HAND BOOK, which gives the salient and essential information needed in Bible study.

Illustrated Self-Pronouncing Bible Dictionary—Containing 150 illustrations.

Oriental Light on the Bible (Containing over 100 illustrations). A new kind of illuminating Bible help.

Treasury of Biblical Information.

A New Series of Maps. A selection of the most used, with Special Maps, the results of the most recent explorations.

A New Practical Comparative Concordance, with nearly 50,000 references.

Four Thousand Questions and Answers on the Bible.

ABSOLUTELY DURABLE BINDINGS that will not break in the back.

Specimen of the Print. Full size of the page is 5½ x 8 inches.

Specimen of Type.

17 ¶ m From that time Jē'sus began to preach, and to say, n Repent: for the kingdom of heaven is at

A BEAUTIFUL PRESENTATION PAGE Marriage Certificate and Family Record makes this special edition **a most desirable Bible for a wedding gift.**

No. 4914. French Morocco, flexible limp, gold titles, round corners, red under gold edges, silk head bands and silk marker..... $5.50

Postage Paid

PIEDMONT COLLEGE

Located in

"The Blue Ridge Highlands"

An accredited college with an enviable reputation for superior classroom instruction, and wholesome student life.

Standard courses leading to the A. B. and B. S. degrees. Careful, scholarly instructors.

A refined Christian atmosphere. All of the cultural elements essential to a liberal education.

A minimum of expense. Tuition and board for the entire academic year only $273.50.

For information, write

GEORGE C. BELLINGRATH, *Dean,*
PIEDMONT COLLEGE,
DEMOREST, GEORGIA.

Southern Seminary Foundation

(*Successor to Atlanta Theological Seminary.*)

AFFILIATED WITH

Vanderbilt University

The Foundation and the other Foundations that are affiliated with Vanderbilt University School of Religion comprise the only Interdenominational Theological School in the South. Through this affiliation the students enjoy the rights and privileges of Vanderbilt University.

DEGREES.

Candidates for degrees are required to have completed their college courses.

The degree of Bachelor of Divinity is offered to qualified students who complete the required courses.

Vanderbilt University also offers the degrees of Master of Arts and Doctor of Philosophy, in accordance with the regulations established in its several departments.

MORE THAN A SCHOOL OF THEOLOGY.

Because of our affiliation with Vanderbilt, our relations with other nearby colleges where our students can take courses without tuition, and the cooperation of the American Red Cross and other social agencies in the city, we prepare students for many types of Christian service.

For information write

WILLIAM JAMES CAMPBELL, *President,*
330 BUTTRICK HALL, VANDERBILT UNIVERSITY,
NASHVILLE, TENN.

THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

IN ESSENTIALS, UNITY. IN NON-ESSENTIALS, LIBERTY. IN ALL THINGS, CHARITY.

VOLUME LXXXVI. RICHMOND, VA., THURSDAY, NOVEMBER 29, 1934. NUMBER 48.

THE SUN'S OBSERVATORY

"Reveille" Editors Quit.—

Because of the refusal on the part of the authorities of Louisiana State University to allow "Reveille," the college paper, to print anything derogatory to Senator Huey Long, the business manager, the editor and the staff members of the publication have handed in their resignations. The student journalists pronounced themselves unwilling to submit to "censorship" on the part of a "faculty advisor."

ABC Board Turns Reformer.—

The Virginia ABC Board, according to latest reports has turned reformer. Sunday dancing has been going on in some of the establishments licensed by the board, and possibly other conduct that is questionable! So the board has revoked one license in Norfolk on the grounds that the establishment was an "unfit" place, and six other proprietors were warned that their beer and wine licenses were in danger should there be further reports of reprehensible conduct. Dancing on Sunday, warned the board, must be given up entirely. Can it be possible that the liquor board will succeed in curbing on Sunday what its wares promote during the week?

Italy to Pay $82,000 to Baptist Missions.—

In 1922 the Southern Baptist Foreign Mission Board bought approximately thirty-seven acres about five miles from the down town section of Rome, and on a high hill overlooking the city. A theological seminary was to have been built on the site, but the plan was abandoned, and the land has until recently remained unimproved. Last year the Italian government expropriated seventeen acres of this tract and has erected there barracks and a gymnasium for young people. The Baptist Board has already received $43,000 in payment for this land and were recently notified that they would receive an additional payment of $39,000 in the near future.

Blue Eagle Holds to Tombstones.—

The Blue Eagle has a secure hold on the tombstone industry according to the statement of a Washington news bureau, and it refuses to loosen even one talon. Eleven firms recently sought exemption from the retail Monument Code which requires the payment of a minimum compensation of $10 a week to outside salesmen, agents, and sales representatives. Their petitions were denied by NRA and the Industrial Appeals Board. This case, typical of many others, brought to light an interesting feature of the monument industry. For many years it has been the custom of many rural preachers to serve as sales agents for monument makers, their earnings depending upon sales. The code requires a $10 minimum weekly payment to agents, thus eliminating the country preacher.

Insull Asks Vindication.—

Having won his first legal battle on last Saturday, when he and sixteen co-defendants were acquitted of charges of a $100,000,000 mail fraud, Samuel Insull began to dream of a complete vindication. "I am ready," said he, "to face these other charges that are pending . . . I am confident that I will be vindicated." These "other charges" include prosecution by the United States Government on bankruptcy charges, as well as a state charge of embezzlement. Rumor runs through the financial world that the former magnate's dream is not only of mere vindication, but that he plans, if cleared of all charges, to re-enter La Salle street and the utilities field in an attempt to restore his former two-billion-dollar empire.

THANKSGIVING.

For the hay and the corn and wheat that is reaped,
For the labor well done, and barns that are heaped,
For the sun and the dew, the sweet honeycomb,
For the rose and the song, the harvest brought home,
Thanksgiving! Thanksgiving!

For the trade and the skill, the wealth of our land,
For the sunning and strength of the workingmans hand,
For the good that our artists and poets have taught,
For the friendship hope and affection have brought,
Thanksgiving! Thanksgiving!

For the homes that with purest affection are blest,
For the season of plenty and well deserved rest,
For the country extending from sea unto sea,
The land that is known as the "Land of the Free,"
Thanksgiving! Thanksgiving!

Anonymous.

Girl Slaves in Northern Japan.—

It is reported that as many as 30,000 girls in Northern Japan were sold by their parents into virtual slavery. These girls ranged in age from sixteen to twenty-three years, and they brought prices varying from $3 to $300. The farmer of this district is said actually to celebrate over a bottle of wine when a girl baby is born, for she represents a future cash value. Approximately three-fifths of these girls are consigned to factories, where they are condemned to labor such as our people know little of, while two-fifths of them go to an even more awful fate, being consigned to a life of living shame. The Philadelphia *Evening Bulletin* recently printed an article by Reginald Sweetland, containing this and other facts which weave a story of such utter depravity that it would shock the moral sensibilities. The brokers find this girl slave trade most profitable.

"Champions of the People".—

In the Congress which will assemble the first of next year will certainly be those who will emerge as "champions of the people. There are several issues shaping that will present glorious opportunities. One is unemployment insurance, another is the proposed 30-hour week, while the revival of the question of trades unions' rights may furnish a third. Yet, strange though it may seem, think those that have studied the situation, a champion who is well-informed and reasonably brilliant, who will oppose unemployment insurance, the 30-hour week, and labor-baiting measures can "win the crown of public acclaim more readily and more permanently than any proponent." The reasons for this conclusion are: first be employed before they can hope to participate in payments made on account of lay-offs. . . . Enactment of a 30-hour week would 'freeze' wage scales . . . the closest students of industrial labor are agreed upon that . . . Pro-organized labor bills will be just as 'hot,' and by grasping the wrong end of the poker more than a few Congressmen may be blistered." So the conservative Congressman may not be so bad off after all.

Distiller's Silly Season.—

An association styled "The Distillers and Brewers Corporation," hitherto unknown to us, has inaugurated a campaign "for moderate drinking." Americans need no campaign to teach them to drink, but we understand what the Corporation means. Probably it has been disturbed by reports from the police and from charity organizations. It is beginning to realize that some, perhaps many, whiskey dealers are not averse to supplying any patron with all the strong waters that he wishes, and with much more than he ought to have, and on weekly payments. Against this practice the Corporation rises in protest. "We do not want a dollar of anyone's money," its president writes, "that should be spent on the necessities of life." We applaud the protest, but if this association means what it says, it will immediately take steps to abolish the fast-growing custom of permitting the retailer to sell on credit. To force drink on a befuddled customer, easing it down with the assurance, "pay when you feel like it," means in some instances the beginning of another drunken career. In many instances it means that when pay day comes, the retailer, on threat of withholding further dreams, will get most of the wage, and the children will be forced to go without sufficient food and warm clothing. Most liquor boards forbid the credit system, and then fail to enforce the order. A wholesale revocation of liquor licenses is the only argument some of these retailers can understand. It should be used immediately.—*America, Catholic Weekly.*

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

Mrs. M. E. Bullock rejoices over the prospect of a visit to Suffolk, Va., December 10th, to attend the anniversary of the Junior Philathea Class which she organized.

Rev. John G. Truitt, D. D., recently conducted a very successful revival in our Windsor, Va., church, Rev. N. G. Newman, D. D., pastor. At the close of the meeting twenty-one united with the church.

"The Tithe Is Mightier Than the Drive." It certainly is, and the reason we have to put on drives to save the church from crushing debt is because we will not pay the tithe as taught in the Word of God.

The Eastern N. C. Conference, in session last week, licensed to preach as probationers, William Alphonso Grissom, of our Liberty (Vance) Church, and Robert A. Whitten, Jr., of Elon College. These are two promising young men, and we wish for them fruitful service in the Master's work.

The Conferences of our Southern Conference are now over and the time to begin the work for a new Conference year is now. It is impossible for a pastor or a church to do twelve months' work in one month, or even two or three. The whole twelve months should be occupied with a definite planned, constructive program.

Rev. G. C. Crutchfield, pastor, was beautifully and bountifully remembered by his good Berea congregation, Sunday night, the 25th. Brother Crutchfield thus begins the fourth year of his pastorate with these people, with gratitude for past favors, with courage and high hope for another year of delightful and constructive service.

The Mission Secretary has the program for the Woman's Missionary Societies for "A Service of Thanksgiving." The programs are certainly well planned and presented and every society should use them. They can be had on order at one cent the copy. The offering in the societies, the women have voted, shall this year go to our mountain work.

The November Number, *Missionary Herald,* carries the fine faces of President Ross Ensminger and Dean A. R. Van Cleave of Southern Union College, Wadley, Ala., and the Herald gives a very interesting account of the kind and character of the work these two strong, capable, Christian young men are seeking to do at Southern Union. They richly deserve, as no doubt they have, the cooperation of the community and the constituency into which they have cast their lot and life.

The Urbana, Illinois, Daily, in a recent issue, displays the fine face of our good friend and brother, Rev. J. W. Fix, pastor, Congregational-Christian Church of Urbana, reporting him in the role of an heroic venture. Hearing the screams of a woman somewhere in the neighborhood, Bro. Fix rushed from his home to find a man assaulting a woman. As the pastor came out on the street the man left the victim and made for cover, Fix giving pursuit, capturing and detaining him until the police arrived. Possibly Fix will turn out to be as skilled in the service of policemen as in that of pastor. The Urbana paper seems to give him credit to that end at any rate.

Rev. R. A. Whitten, pastor, First Church, Portsmouth, attended the Eastern North Carolina Conference and was present when his son, R. A., Jr., was licensed by the Conference to preach. It was a happy hour for the Conference and especially for Brother Whitten, Sr., to witness his son following in the way of his father. After the Conference adjourned, Brother Whitten, Sr., made a pleasant visit to his host of friends at Elon College who were glad to give a former townsman and neighbor a cordial greeting.

Brother Fix has recently put on a Home-Coming event in his church, which event attracted wide attention and made front page. Rev. Mr. Ealey, who was giving a history of our Urbana Church in his address, said: "In October, 1931, Rev. J. W. Fix came to us and took charge. He and his helpful wife have endeared themselves to not only this church but to all the churches and people of the Twin Cities. In the three years of his pastorate he has received into this church 166 members, consecrated a number of children and made 1,700 pastoral calls. The word busy is inadequate to tell the story."

Now that Conferences are over and new financial programs are to be faced, pastor and people would do well to consider going out on a canvass which is presented in our columns this week from Donald A. Adams in the *Missionary Herald.* The Lord's work requires haste and the King's business should require business methods and acumen. We know of nothing that hurts and hinders church work like the slipshod methods, or possibly no methods at all, that so many churches employ in carrying on their financial affairs. Read "Going Out On A Canvass" and get some salient facts that should be of interest to every man.

Hines Chapel Church, Rev. B. J. Earp, pastor, now rejoices in the organized and spirited service of a Woman's Missionary Society, which society gave a splendid program, with fine atendance, on November 11th. Our reporter further says: "Ladies' Aid, the Sunday School and Christian Endeavor are all doing a splendid work." This speaks well of the work of the retiring pastor, Rev. J. L. Neese, who is now pastor of our Reidsville Church, and opens the way for effectual, constructive service on the part of the new pastor. Happy, indeed, is the new pastor who when he arrives finds that the retiring pastor has labored to the last to make straight his path.

The SUN's editor, in not finding his friend and relative, Rev. Jesse E. Franks, present at the annual session of the Eastern N. C. Conference, sought him in his home nearby, only to find this faithful servant confined to his room now with a partial paralysis of his vocal organs which prevent his talking above a whisper. He has recently returned from a clinic and hospital where he was advised not to use his voice for sometime other than in a whisper. We found him cheerful and hopeful, trusting that a few weeks or months will give him back the voice he loves so much to use in preaching the gospel of peace and righteousness His address is R. 4, Raleigh, N. C.

Mrs. May E. Bullock, of Trotwood, Ohio, writes under date of November 22nd of the death of Miss Irene Reiber, who was for some years secretary to the president of Elon College Miss Reiber suffered from a stroke of paralysis May 15, 1933, and lingered till November 16th, her death following the third paralytic stroke. During the eighteen months of affliction there were only two days on which she had no company or callers. Funeral services were conducted by her pastor, Rev. W. G. Kershner, assisted by Mrs. Bullock and by Mrs. McD. Howsare. The burial was in Pleasant Hill cemetery, attended, in addition to the above, by Revs. McD. Howsare and J. G. Etter. Her pallbearers were young men whom she taught when they were in the Junior Department in Sunday School.

CONVENTION NOTICE.

Program of the Forty-third Annual Session of the Eastern Virginia Christian Missionary Association to be held at First Christian Church, Portsmouth, Va., December 4, 1934.

Morning Session.

10:30 Call to order—Robert Lee House, President.
Song Service—Rev. O. D . Poythress.
10:40 Devotional Service: "I Believe in the Church"—Rev. F. C. Lester.
11:00 Roll Call and Collection of Dues.
11:20 Appointment of Committees.
Special Music—O. D. Poythress and J. F. Morgan.
11:30 Address of the President: "The Church Coming Into Its Heritage."
Adjournment for lunch.

Afternoon Session.

1:30 Call to order—Song Service—J. F. Morgan.
1:40 Devotional Service—"The Church a Fellowship."—Dr. W. M. Jay.
2:00 Report of Committee on Plans—J. E. West.
Discussion and adoption of Report.
2:20 Address: "Churches in Eastern Virginia—Retrospect"—Dr. I. W. Johnson.
2:50 Special Music by the Portsmouth Choir.
3:00 Address: "Churches in Eastern Virginia—Prospect."—Rev. O. D. Poythress.
3:15 Report of Committees.
3:30 Closing Service.—Dr. John G. Truitt.

CHRISTIAN MISSIONARY ASSOCIATION

N. C. AND VA. CONFERENCE.

Meets with the United Congregational-Christian Church, West Academy Street and Lockland Avenue, Ardmore, Winston-Salem, N. C., December 4, 1934.

PROGRAM.

Morning Session.

10:30 Called to order by the president, G. C. Crutchfield.
Devotionals, Rev. W. T. Scott.
Roll call, welcoming of visitors.
Financial report, solicitation of new members.
Address: Rev. M. T. Sorrell, Danville, Va.
Discussion of Home Mission problems led by Dr. J. O. Atkinson.
Business session.
Appointment of committees.
Adjournment.
Lunch.

Afternoon Session.

1:45 Devotionals, Rev. J. L. Neese.
Address, Rev. S. C. Harrell, D. D.
Election of officers.
Business session.
Report of committees.
Adjournment.

It is earnestly desired that every church in the N. C. and Va. Conference will have one or more representatives present for the meeting. Come, for we desire to have a great and good day, visiting our new neighbors in Winston-Salem. Let us encourage them by attending this meeting.

G. C. CRUTCHFIELD.

PARAGRAPHS TO PONDER.

By Timothy Thomas.

We are now entering our third winter struggling with our unemployment problem. The solution of this problem is not and will not be an easy one. The people of the nation are to be congratulated for their liberality in helping those who are less fortunate and the unfortunate are to be congratulated for their spirit of patience and calmness during the testing years of the depression. Since "hope springs eternal in the human breast" those separated from their positions did not lose faith, the result being that thousands have returned to their former or other positions. The remaining idle know, too, that a better day awaits them. Their hope shall yet be rewarded.

* * * * *

The masses of the people, except a negligible number, prefer work to a direct relief or charity. As an evidence of this, 4,000,000 men answered the call one year ago when the Civil Works Administration was inaugurated. The opening of this program of work was a challenge that was quickly met, met bravely and heroically. By available figures, an excess of 150,000 men and women sustained injuries in that five months battle of wage earning. Of this number, more than 2,000 laid down their lives, while more than 20,000 were either partially or totallly disabled for life. But the opportunity brought a new day, temporarily at least, for more than 10,000,000 people, directly or indirectly. Men were able to laugh and sing again. It gave them an anchor for their fading hopes, renewed confidence, and strengthened their spirits to try again. It was the renewing of confidence, the kindling of spirit—that spirit that has always brought America back to her feet.

* * * * *

Under the Federal Emergency Relief Administration, regardless of the chronic critics, there is being provided work for many millions who would otherwise be thrown upon society as subjects of direct charity. Gradually this number is being absorbed by private business through resumption of manufacturing and necessary readjustments due to our economic breakdown.

* * * * *

Whatever our future plans may be for handling and feeding the unemployed, the word, "charity" is soon to pass from our vocabulary. Charity in the form of direct relief, whether food or money, will soon be a relic of the past, except in cases where members of a family are too small or physically unable to work. Funds are now and will be in future exchanged for work—the common sense thing to do. This will be America's future way of answering the call of charity. Charity has served well, but the new order will serve better. Work will add happiness and contentment to living, where the old method provided only food and raiment, gradually robbing the recipient of his spirit of independence, a thing so vital and necessary to good citizenship.

* * * * *

Thanksgiving is now approaching; Christmas is not far away. The spirit of these occasions is the spirit of the humble, the meek and the lowly—the spirit of grown-up and the spirit of the child—the spirit of the Christ. Those who have and those who have opportunity to earn will find a greater happiness in the having and in the earning when they have shared their blessings and their benefits with those who are not so fortunate. It has been the outpouring of this spirit of thankfulness, generosity, and kindness that has sustained millions who otherwise would have given up the battle and the struggle for existence.

The conflict between business and politics is not a conflict that concerns only business and politics. It is the common man who is affected by the ideals, the motives, and the aims between the business mind and the political mind. Cooperation must come between these two factions for the benefit of the depending multitude that is affected.

RESOLUTIONS OF APPRECIATION.

Annual Church Conference Held At First Christian Church, Greensboro, N. C.

November 7, 1934.

Whereas our beloved pastor, Dr. C. H. Rowland, is temporarily unable, on account of his health to discharge his usual duties, and

Whereas we miss his counsel, his comradeship and his leadership;

Therefore be it resolved that we as members of the First Christian Church of Greensboro, in annual conference assembled, do now, by rising to our feet expres ourselves as follows:

1. That we shall continue to pray for our pas-our feet express ourselves as follows:
2. That we pledge ourselves to increased and unwavering loyalty to Christ's cause as we may find opportunity through the First Christian Church.
3. That we pledge ourselves to encourage the work here by regular attendance, by inviting others, and in support by time and means.
4. That we pledge ourselves through the deacons or other constituted body to hold all usual services and meetings until his return to the work.
5. That we request him to take such further rest as in his opinion and that of his physician may be necessary for his recovery of health.
6. That we express to him our love in return for his loyalty to our Church during the past 10 years, and for the love he has freely given.
7. That one copy of this resolution be filed with the Church records, one copy be sent to our pastor, and one copy be sent to The Christian Sun.

Passed by unanimous standing vote.

Signed for the Church Conference.

S. D. Scott, *Chairman,*
R. G. Moffett, *Clerk.*

PLEASANT RIDGE CHURCH.

Pleasant Ridge Church has just completed a successful year's work with Rev. J. Frank Apple as pastor. Ten new members have been received and deducting the three losses there has been a net gain of sven (7) members. The church paid all of its financial obligations and in addition spent more than $200 for improvements.

On Sunday, November 18th, Rev. J. Frank Apple preached his first sermon for the new year. During the coming year there will be two church services each month instead of one. The enrollment of the Sunday School is 163 including the Cradle Roll. The new Superintendent is O. Carl Brown. The attendance last Sunday (Nov. 18) indicated that the new conference year is starting well, and we hope to make is our best year yet.

Geo. T. Gunter.

SPECIAL NOTICE.

Will the person who borrowed from me a missionary library belonging to the Department of Missionary Education please notify the undersigned of its whereabouts. It has been among the missing for some months and I shall be very grateful for its return.

Priscilla Chase,

Elon College, N. C.

A Story for the Children

OTTO'S THANKSGIVING.

Down the broad street rolled a carriage, and in it sat a lady and a little boy with a white kitten in his arms. No one saw just how it happened, but suddenly the kitten sprang out, and ran down a narrow side street.

"Look at the cat!" cried the boys who were playing in the street, and away they dashed after her. At the sound of the harsh voices the little creature turned and ran across the street, but the boys followed, so back she ran, getting more bewildered and frightened every minute.

All at once a stone came, thrown with sure aim, and the kitten rolled over, but it was quickly up again, trying to run away.

Then out of a doorway a boy ran and caught up the kitten before the other boys could reach it. They ran at him to take it away, but just then back came the carriage. The little boy shouted with joy when he saw his pet, but when he saw the blood on her soft, white fur, he began to cry.

"Oh! who hurt her?" cried the lady, gently lifting the kitten out of Otto's hands.

"He did. Otto did," cried the boys, pointing to the boy who had saved the kitten from them. You see, they did not want to be blamed for it themselves, and they were cowardly enough to want to get him into trouble.

"Oh! indeed I didn't," exclaimed Otto, but the carriage had started away, and the people in it could not hear him. The coachman called back something about "a-boy who was coward enough to hurt a kitten," and about telling the police."

Tears of fright and anger filled Otto's eyes, and he hurried into the house, while the taunting voices of the boys called after him, "Cry baby, cry baby."

The next day was Thanksgiving, and in Otto's home they were planning a happy day. The father had been out of work for a long time, but for three days now he had had something to do, so the mother had bought their Thanksgiving dinner of bread and meat and potatoes, and they had been hungry so often that it seemed like a feast. Now, however, no one was happy, and although Otto's mother tried to comfort him, she was worried and anxious.

Some one else had seen what happened in the street. A doctor had been sitting near the window in the house across the street, and had seen and heard everything. He was a very busy man, but a kind man, too, and he managed that afternoon to find the kitten's little master and tell him what Otto had really done. When the boy heard all about it he wanted to do something for Otto, to thank him for what he had done. And he did.

Early the next morning, a loud knock at Otto's door frightened them all, for they were sure it was a policeman. But it wasn't. It was a man with a basket and a letter. In the basket was a dinner—such a dinner! A big turkey and all sorts of good things. And in the letter was something better—kind words for Otto, and an offer of work for his father.

"The kitten wasn't hurt much," said the coachman (for it was he), good-naturedly, "and may you all have a fine Thanksgiving." And they surely did.—*The Herald and Presbyter.*

Those who cry the loudest that we are developing a nation of idleness are those who have not known the pangs of poverty. They look from afar off. They are criticizing a problem without offering a solution.

E-D-I-T-O-R-I-A-L

EDITOR
J. O. ATKINSON, ELON COLLEGE, N. C.
ASSOCIATE EDITOR
E. C. GILLETTE
117 W. Forsyth Street, Jacksonville, Fla.
CONTRIBUTING EDITORS
I. W. JOHNSON ELISHA A. KING

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Holy Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and of Church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE EASTERN NORTH CAROLINA CONFERENCE.

The 109th annual session was with the Piney Plains Church, R. 4, Raleigh, N. C., November 20th-21st. The high peak of the session was observed in the closing service on the morning of the first day when Rev. C. Rexford Raymond, D. D., pastor of our Southern Pines church, preached from the text: "What Think Ye of Christ?" Dr. Raymond made the application, as well as the implication of his sermon, personal and immediately practical in abandoning the plural form of the text and asked each one of his audience: "What Do You Think of Christ?" "I am not inquiring now," said the preacher, "about your creed or somebody else's opinion given you which you may have made your own about Christ.' "What Do You Think of Christ?" For instance, not half of us believe that Jesus knew what He was talking about in the Sermon on the Mount. Many, many people will tell you this Sermon may be good morals and safe religion but poor economy. The world will learn one day that Jesus knew just what He was saying when He preached the Sermon on the Mount.

Not half of us in the church believe that He knew what He was talking about when He said, "Go ye into all the world and preach the gospel to every living creature." If I, as a church member, do a little benevolent deed around home, in the local church or maybe preach the gospel in the local church, I feel that I have discharged my duty and lie down with a clear conscience, forgetting the fact that Jesus knew what He was talking about and that He was saying what was best for me and all of His followers, when He said, "Ye shall be my witnesses, even unto the uttermost parts." The reason why the church at home is drying up is because it is not willing to trust that Name which is above every name. There is a Name that can set the nations on fire for God, and would do so if those of us who know Christ would decide emphatically that He knew what He was talking about and what was best for us and the church when He commissioned us to share His life and light and Name with those who at home and abroad are perishing without Him.

It was a great sermon, of a deeply spiritual tone and type and greatly edified the Conference.

The reports to this Conference were not re-assuring. As a matter of fact, they were rather discouraging. We do not recall how long it has been since this Conference built and added to its roll a new church. On this account the Conference is losing in numbers and progress, since a Conference grows only by adding churches, just as a local church grows by adding individual members. The well established churches year after year about hold their own, and the only hope for growth and power is through additions of congregations. On the other hand, reports show that in this Conference one or two churches drop out, fall by the wayside or fail to make any report or, as far as is known, have any service. Moreover, some of the stronger churches of the Conference seem to be indifferent to the work of Conference and fail to make report or to give impetus in any way to the effect, purpose and program of the Conference.

The session at Piney Plains was in fine spirit on the first day, in particular, was very largely attended. It was rather distressing to note on the second day that there was a considerable falling off in attendance, even on the part of pastors and those whose presence was so much needed in the counsels of the day. Rev. Stanley C. Harrell, D. D., president of the Southern Convention was present and presented the program of the Convention as adopted at Suffolk, which program was later discussed at length and finally adopted by a very small vote.

The devotional services, conducted by Rev. B. J. Howard, Rev. J. A. Denton, Rev H. C. Hilliard and Rev. E. M. Carter, were of the deeply spiritual type and quite helpful. The evening service of the first day was largely attended, the feature of which was an address by Rev. F. Ervin Hyde speaking to the reports on "Christian Education.'

The features of the second day were an address on Japan by our returned missionary, Dr. E. C. Fry, and the address on "Our College and Its Needs," by Dr. L. E. Smith. These brethren gave the Conference much to ponder as they carried our thoughts first in the needs of Japan for the gospel and its saving power and then, by Dr. Smith, the needs of Elon College, the essential contribution it has made and is making to church life. The Conference was well cared for and entertained with abundant and generous hospitality.

His host of friends were cordial in their greeting to Brother J. A. Kimball, who always represents his church (Mt. Auburn) in the Conference, but who, having suffered from an automobile wreck last spring and having gone desperately and dangerously nigh to death's door in the total wreck of his car, and who lingered for weeks on the verge, had come back to sufficient strength to enable him to be on hand at the annual Conference. One of the faithfuls, indeed, is J. A. Kimball.

Dr. W. C. Wicker, president of the Conference, conducted the business with dispatch and in good spirit, and so directed the program and business of Conference that each item was called on time, even to the moment of adjournment.

Conference adjourned to meet next year with New Elam Church. J. O. A.

WILL WE LEARN?

An intelligent gentleman remarked in our presence recently that education was making our nation pagan and atheistic. He pointed to the increasing number of atheists, and the increasing number of pupils in higher education of learning and the absolute indifference, if not the open opposition, to any idea and teaching of the existence and reality of God. To clinch this argument he pointed to Germany, which a few years ago was the school room of the world, the educational center of all the nations and home of the greatest scholars on earth. Today it was repudiating the church, scoffing at God and was largely pagan in its ideas, if not atheistic in its teachings. The editor recalls being in Atlanta, Ga., awhile ago and on visiting the federal prison was told by the superintendent that his institution could on any day, with a few hours notice, supply sufficient teachers, administrators and instructors from president to associate professors for any good sized university. They had the educational training and the intellectual equipment with college and university degrees to qualify; and so that is that. The editor well remembers that in his days of college training, no education was complete without a degree from a German university, and when he himself graduated from Harvard, his own brother and benefactor wrote to inquire if he would not like to finish by going on to Germany and getting a degree that would entitle one to pose and offer as a real educated man. In those days Harvard graduates were not asked if they were going to Germany to complete their scholastic career, but to what university or particular place in Germany were they going for their degree. We were also taught in those days that Germany had largely solved the social and economic problems, since no one in Germany was a beggar or tramp save by his own volition and in face of law and custom. We were told that one could go from one side of the German Empire to the other without a penny in his pocket and yet never ask for a hand-out or be looked upon as tramp or a beggar. One could travel on foot a half day, then stop at a Government House and work a half day, secure free meals and lodging honorably in return for his work, and then travel for a half day as a respectable citizen. Practically all other social and economic problems in those days Germany "had solved." And then came the World War, and our nation of efficiency and education came nigh to wrecking civilization. These are facts fresh in our minds and without question.

Have we learned? Will we learn? Can we learn? Germany was enlightening the mind but not clarifying or enlarging the understanding. Germany was studying, teaching and learning to know; it was neither studying, teaching nor learning to know *how*. Our day is suffering not from education but from lack of it. Intellectual development and achievement is only a part of education; not the whole of it. It is giving knowledge without giving power or direction. Culture without Christ is chaos or will soon become so. A keen intellect without a developed soul is dangerous and a deadly weapon, and much of the so-called education leaves out wisdom and understanding. No man, however much knowledge he may have of biology, of botany, of physics, is or can have understanding of these things without a knowledge of God who created the very forces with which the scientists themselves are seeking to deal. "The fear of the Lord is the beginning of wisdom; the knowledge of God is understanding."

And so that which our friend was talking about and that which the German universities were doing was that of giving knowledge, seeking intellectual power and penetration, but it was not the sort of knowledge that brought wisdom and understanding. A knowledge of God is understanding, and unless we get that knowledge we are not educated. J. O. A.

PRAYING PRESIDENTS.

We little reckon with problems that confront our Presidents and how, out of the very weight of their responsibility and power of their pull, some of these Presidents are driven to their knees. Every school boy is acquainted with the fact that George Washington prayed at Valley Forge, and that Abraham Lincoln prayed on more than one occasion in the dark days of the War between the States. Other Presidents, in their extremity, staggering beneath burdens they cannot bear and problems they cannot solve, supplicate the true source of wisdom. The *Sunday School Times* recently brought to light portions of an address by President McKinley, who, opening his heart in speaking at a meeting of Methodists, said:

"The truth is I didn't want the Phillippines; and when they came to us, I did not know what to do with them. I sought counsel from all sides—Democrats as well as Republicans—but got little help.

"I thought first we would take only Manilla; then Luzon; then other islands, perhaps, also. I walked the floor of the White House night after night until midnight; and I am not ashamed to tell you, gentlemen, that I went down on my knees and prayed Almighty God for light and guidance more than one night.

"And one night late it came to me this way—I don't know how it was, but it came:—that we could not give them back to Spain, that would be cowardly and dishonorable;—that we could not turn them over to France and Germany, our commercial rivals in the Orient, that would be bad business and discreditable;—that we could not leave them to themselves, they were unfit for self-government, and they would soon have anarchy and misrule over there worse than Spain's was.

"There was nothing left for us to do but to take them all, and to educate the Filipinos and uplift and civilize and Christianize them, and by God's grace do the very best we could by them as our fellow-men for whom Christ also died. And then I went to bed, and went to sleep, and slept soundly."

And so, we have the Phillippines and so we are sending missionaries out there—our own Dr. M. J. White of Christian Temple, Norfolk, being among the number who has been out ministering to the needs of our neighbors, the Phillippines.

J. O. A.

WEST TAMPA MISSION.

That is the name by which the Congregational Latin-American Institute is usually called in Florida. For many years the West Tampa Mission has been close to the hearts of the Florida churches and especially to the Woman's organizations in the churches. For several years there has been conducted a graded day school in connection with the church program. This fall the day school was given up and in its place is being developed a fine program of social educational and religious activities. There was recently held a meeting of the Board of Trustees of the Institute to plan for the future, in view of the fact that Rev. Carl H. Corwin will cease to be pastor of the church on January 1st, after thirteen years of faithful and consecrated service, both as pastor of the church and superintendent of the Institution. The young women, who have been for three years teachers in the school and workers in the Mission in general, are now in charge of the activities which involve various forms of club work for all ages from mothers to kindergarten. They have a very active program involving not only recreational features, but also educational, and there is also a fine Sunday School and very active Christian Endeavor groups. Miss Gladys V. Hall has been designated as Director of Activities, and Miss Neoma Jordan as Social Worker, and Miss Lona Ward as Kindergartener. They all share in the religious work also.

The trustees have not elected a pastor for the Mission, but have arranged with Rev. Ray M. Busler of Tampa to serve as acting minister. He will continue religious services and in other ways cooperate in the activities of the Mission. Mr. Busler is well known to our constituency in the state and has rendered missionary service in some of the Florida churches as well as in Sunday School missionary work in the mountain regions. This Mission needs financial support and contributions of clothing and supplies, and such will be greatly appreciated. All communications should be addressed to Miss Gladys V. Hall, 2339 Laurel Street, West Tampa. E. C. G.

FLORIDA ASSOCIATIONS.

The three Florida Associations have recently held their annual meetings, which were all of a very high order. The attendance was not as large as in other years owing to present conditions, but the quality of the addresses, the spirit of the meetings and the fellowship were all of a very high order. One of the ministers from the Penney Farms group, who has been an outstanding minister in some of the northern conferences, remarked at the close of the East Coast Association meeting that he had been to many such meetings, most of them more largely attended, but none of a higher order as to quality of utterances and spirit.

All three associations had the same topic,—"The Mission of the Church." There were such sub-topics as "The Preaching Mission," "The Social Mission and the Council of Social Action," "The Teaching Mission (Miss Pattie Lee Coghill speaking on this subject in all the associations) "The Woman's Mission" (Mrs. Robert G. Williams speaking at all associations), "Mission Work in the Southeast," (Supt. Gillette discussing this subject), and the associations all closed with the theme "Jesus Christ and the Mission of the Church." The association meetings were held at Miami Beach, St. Petersburg and Daytona Beach. E. C. G.

A PLEASANT SURPRISE.

The writer had a pleasant surprise a week ago. Upon leaving the meeting of the East Coast Association at Daytona Beach, Florida, he hurried into a cafeteria for a quick lunch, but discovered a long line of husky football players. At the end of the procession was a familiar figure and he said to himself, "that looks like the back of Dr. Rowland's head"; looking further along the line he discovered Dr. Atkinson. There was immediately very pleasant greetings and a friendly visit. We were sorry that Dr. Rowland had to come to Florida for his health, but glad that he came to Florida if he needed the health giving quality of Florida. It was pleasant indeed to greet these beloved brethren so far away from home and so unexpectedly. May the Florida sunshine and good doctoring restore our dear friend, Dr. Rowland, to perfect health. E. C. G.

CHRIST THE SOLUTION OF OUR SOCIAL ILLS.

By Elisha A. King, *Miami Beach, Fla.*

The little book of Hebrews contains a sentence that is common to the thought of every Christian, "Jesus Christ is always the same, yesterday, today and forever." (Ch. 13:8.) The author of this sentence wished to encourage his readers and in the midst of confusion and strife to assure them that Jesus Christ is always the same leader, the same Saviour, the same good friend as He ever was, as He was yesterday, as He is today, and as He will always be.

The Christians of the first century needed to be reminded of the reality and stability of the foundations of their faith. The discussions with unbelievers and the persecutions of the faithful sorely tried them and they needed encouragement.

It is easy to forget people and events of the past. We forget our benefactors, even the sources of our blessings. We forget what sort of social and industrial upheavals we have had. We forget the many financial depressions we have passed through. We think only of our present problems. We are prone to forget the good things of life also and how liable we are to forget our good leaders and heroes and turn to others. I sometimes wonder how long the Christian Church would have remembered Jesus if He had not instituted the Communion Service! "This do in remembrance of me" was a wise command.

I have before me as I write a cartoon drawn by Charles A. Wells for "The Christian Herald" of New York. At the top of the right hand corner stands Christ with a crown of thorns upon His head. His hands tied behind His back. His head is bowed in sorrow. At His feet on the horizon is a crowd of people with clubs in their hands. In the sky, as if spoken by the Master, are the words, in large letters, "Thou shalt love." The crowd beneath is looking on a terrible scene. At the bottom is a manufacturing village with factories and houses all being trampled into the dust by two big men engaged in a life and death struggle. They are trampling the buildings to pieces, knocking down the chimneys. These two men have clubs with which they are beating each other. In the lower right hand corner sits a man in distress and perplexity, resting his head upon his hand. On him are printed the words, "The rest of us." Underneath the feet of the two struggling men, who represent "Capital and Labor" are the words "Recovery Program.' Now I did not tell you what the crowds of people were saying, the bystanders, the public, the world at large. They are represented as shouting, "Impractical! Idealist! Dreamer! Nonsense!" That is the verdict. Jesus Christ who gave the world its greatest and best solution for human ills is called an Idealist, a Dreamer, impractical and nonsensical.

But Jesus Christ is the same good leader today that He was in the Past and throughout all the struggles of man with man He has exhorted them to love one another. And He urges us to love as He loved, even to the laying down of our lives in utter sacrifice for the good of others.

Sometimes we become discouraged because we see so little progress in the practice of brotherhood. It sometimes seems as if selfishness and greed dominate everything and everybody. Some people become skeptical, cynical, hopeless of any betterment and the Church is called a futile instrument but the best antidote for this poisoned state of mind is history. One should read both ancient and modern history both sacred and secular and become acquainted with life as it has been lived in the past.

There has been a perceptible gain made in de-

(Continued on page 14.)

CONTRIBUTIONS

SUFFOLK LETTER.

The attention of the American people has been called to Thanksgiving Day, November 29, 1934. This day should be observed with deep gratitude to God for the religious traditions of our country. The people of our land should be reminded that the Christian religion has played an important part in the development of our history. The early settlers sought freedom from the religious tyranny of Europe. The Christian churches founded the great schools, and made possible the development of the great system of public schools in the United States. The Government has insisted upon the separation of Church and State. But it has consistently recognized the fundamental importance of the church and the Christian religion in the establishment of a stable government of the people and by the people.

In this year of grace, it is fitting to pause and take inventory of some of the things for which one should be thankful. In the final analysis this is a personal inventory, but it is universal in principle if exceptional in detail. For one, if I may be personal, I am, today, thankful that my parents held before me the beauty and charm of the Christian life by precept and example. I am thankful for Christian parents. I am grateful for their teaching and example. I am thankful that God has given long life to so many of my family. My grandmothers lived to be nearly seventy; one grandfather died at 90 years of age; the other died at 95 years of age; my mother was nearly seventy at her death; my father is in his 83rd year.

I am thankful for the leadership of the church in American life. With all of its weaknesses and imperfection the church is the great hope of our civilization. Political leaders and social propagandists are making a determined effort, in these uncertain days, to undermine the faith of our fathers and relegate the church to oblivion. But the church is here to stay, unless our civilization fails to appreciate its opportunity and privilege. And it is here to stay as a positive force in our social and political thinking. If the church and its holy teaching shall fail, our civilization is quickly doomed. No system of economics or political economy can supplant the simple teaching of the Gospel of Jesus Christ. The Gospel will grind all its enemies into powder. "And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder." (Matt. 21:44.)

I am thankful for a call to the Christian ministry. And I am grateful for the fellowship of the Christian denomination, which has been merged into the Congregational and Christian fellowship. I have never apologized for being a member of a small denomination. I am thankful for a long pastorate in a country district. I have no apology to make for being a country preacher. I am grateful for the privilege and opportunity offered in such a field of service. I am thankful for the hundreds of loyal friends who have enriched my life by faithful cooperation and support.

I am thankful for faith in God and in my fellowman. Without faith it is impossible to please God. And without faith it is impossible to be at peace with your fellowman. Faith can look beyond the dark clouds and see the sun still shining; it can look beyond the sunset and the night, and see a glorious sunrise tomorrow. Yes, there is a tomorrow for those who live by faith; and that will be a glad tomorrow of unending joy and unbroken fellowship. In the hope of immortality, one can rest in this abiding faith, and leave the unsolved problems of life in the hands of our Father in heaven. I. W. JOHNSON.

THE CONVENTION'S LARGER BUDGET.

The Southern Convention of Congregational and Christian Churches is constituted by a number of conferences. These conferences are constituted by local churches grouped together. The churches, of course, are made up of individual members. These individual members express themselves to the local church, and through the local church to their conferences, and finally to the Convention itself. These members constituting our churches have a purpose and a program that require money. In our plan of church organization, the local church is a law unto itself. That is to say, it is neither commanded nor guided in its activities except as it may elect. However, when the local church expresses itself by delegated authority through conference, convention, or both there is certainly a moral and religious obligation in regard to these requests.

At the recent session of the Convention, held in Suffolk, Virginia, the Convention endeavored to face its whole program in the light of its financial requirements; and through a special committee, it received and approved a report setting up what we were pleased to think of as the Convention's Larger Budget. The total amount of the new budget adopted was $31,500, the same to be apportioned to the several conferences constituting the Convention, for the support of the Convention, missions, Elon College, superannuation, and religious education, which, of course means that eventually this apportionment must reach the individual in his local church.

All the conferences have had their regular annual meetings, and all voted accepting the ideals set by the Convention for them. The budget adopted is considerably in excess of the budget which the churches have been working to meet. In fact, when the askings finally get back to the local church, it means, in all instances, an apparently increased amount; but, in reality, the increase is not nearly so great as would appear. In the Convention's Larger Budget, all money raised by the churches, not including missionary societies or Sunday Schools, is to be included in the budget and credited on the church's apportionment. That is to say, what you raise in the Easter offering for missions is to be credited on your conference apportionment, and what you raise during January and February for Elon College is to be credited on your apportionment. I am asking the privilege, so far as the offering for Elon College is concerned, to add all money that is raised for the college through the churches or any of the churches' organizations to the amount to be credited on the local church's conference apportionment. That is to say, whatever is raised through the Sunday School, Dollar-a-Month Club, or any society or organization for Elon College and is sent to the college with a request that it be credited to the church, this amount, or these amounts, will count on your conference apportionments.

By checking over records, I find that there are a few churches that raised their quota last year, and these churches will not be called upon to raise more this year than they did least year. Also, when these churches to which I refer take the amount which they raised for the college and for missions and add the same to their conference apportionment last year, the result is that they raised—the year which is just closed—an amount equal to what the Convention's new plan is asking them for.

The budget under which we begin this year has the advantage in that it will enable the church to put in black and white the total amount of its givings, also will enable the Convention itself to ascertain what the entire church is giving. This, I think, is a virtue that will appeal to the average individual member who takes his church and religion seriously. At any rate, this is the plan that we adopted in Convention. If we were not present personally and voting, the ones whom we elected to represet us were. For one time, let's take the Convention's plans seriously, dedicate ourselves to the task, and see if we cannot reach the ideals that have been set for us.

At this writing, we are in the midst of the Thanksgiving period, when every individual church and all are expected to make a contribution for the support of the Elon Orphanage and send the same to Superintendent C. D. Johnston. Let's reach our goal in this offering!

The next will be the college offering which comes in January and February. The Convention's asking for the college through the churches is $12,500. This is by far less than any amount that we have asked for in a long time. This amount, of course, will not meet the needs of the college, but the college is happy to join in with the Convention and to do what it can to help the churches reach this goal. We will send out from the college information, data, and programs to be used by Sunday Schools, Christian Endeavor Societies, etc., in informing the people and arousing them in the interest of the college and of the annual offering. Should a local church or any organization wish additional material or outside assistance in reaching its quota, if they will write me I will be glad to see that their wishes are met. All together for the offering in January and February! L. E. SMITH.

PORTSMOUTH HEARS A MESSAGE.

Portsmouth has been fortunate in observance of Men's Missionary week, holding the suggested men's dinner last night in Monumental Methodist Church, with one hundred and three men present for the occasion. Dr. A. W. Beaven, President of the Divinity School of Colgate University, Rochester, N. Y., and President of the Federal Churches of Christ in America, was the speaker.

His message to the men at the banquet was the most impressive message of the kind that I have ever heard and after the men's meeting, a meeting was held in the same church, to which the public had been invited. Dr. Beaven's address at the later hour was on world problems and the challenge of the church through the missionary cause to face them. He told of many difficulties, throughout the world. He stated that we had sent our trade men, our inventions, in fact, everything else, why not the Gospel? He spoke of the Orient as a part of the world which for the past thousand years had been placid and peace loving, but who, in the past fifteen years have become a changed people, demanding recognition. He says it is up to us to supply the need with Christianity. Not in words, but lives. Character is the test. He quotes Germany, from which country he has just returned and praises their heroism, unequaled since the days of Luther; the loyal ministers there who have sacrificed salary and

even endangered their lives to stand true and loyal supporters in the face of an un-Christian dictatorial power. Said he: "A friend of mine in Geneva, told me recently that Einstein told him that when the Jews began to suffer at the hands of Hitler, he, (Einstein) thought surely his scientific friends would protest. He heard no word from that source. Then he said, surely my friends in the teaching profession will raise their voice against such cruel treatment, but no voice from them was heard. His professorial friends held their lips. He then took hope that the friends in the labor organizations would rise up and speak. But no sound of a voice, and said he: 'What do you think? The church, upon which I spat, despised, has risen to champion the cause with a loyalty that bespeaks praise'."

Dr. Beaven very graphically told the story of heroism, recorded many years ago in a book by Dr. Speer, "The Marks of a Man." How, sixty Christian men, condemned to die, unless they would forsake the Christ way. Having refused the acceptance of compromise they were taken under guard of soldiers, in charge of a centurion to the Alps, where they climbed the heights to die the torturous death of freezing. After these men had become almost exhausted by their hazardous experience of the climb, one of them died on the way. They were bidden to make a fire for the soldiers, and then having their clothes taken from their bodies, they were driven out into the blinding snow and ice to die for the cause which they espoused. Soon the centurion heard voices of a chant. It was these 39 men, chanting in unison, a prayer, praying for victory for their Christ. The centurion watched them as he listened to their song while they were huddled together like sheep in the blinding, biting wind and storm. One of the 39 threw himself at the feet of the centurion and said, "I recant, let me in." The centurion looked upon the man at his feet, and again at those tried and true. He knew they had something which he did not have. He felt something take place within his own heart and instantly he said to the man who had fallen from the ranks of the suffering men, "All right, I'll take your place," and throwing his tunic to the man who had failed to measure, the centurion rushed out and joined the thirty-nine, who with him, died for the sake of Christ.

Dr. Beaven pleaded for a whole hearted religion; for a deep consecration of life; for a liberal support of the Mission cause. He says the need of yesterday justified it. Tomorrow the need is greater. Without the message of Christ, said he, *"There will be no tomorrow,* but a long, dreary desert scene of bleached bones brought on by the wholesale slaughter of a world war with its merciless destruction for mankind."

He told of a young man, a member of his own church, who years ago, graduated from the schools with high honors. After his graduation to medicine, he was offered a partnership with a noted surgeon. A young woman who also graduated with exceptionally high honors, was offered a teaching position of $2,000 per year. One morning they stood before the altar in his church and were married in the presence of more than 1500 of their friends and next day sailed for the foreign field. Said he, "They believed the cause of Christ to be of far greater value than the offers which they turned down. So far as he knew, they never regretted the choice.

Please pardon this hurriedly written missive, and if there is anything in it you would care to pass on, please arrange it and do so. It was a successful men's dinner and I am sure the impressions made will not soon, if ever, be forgotten.

R. A. WHITTEN.

A REAL THANKSGIVING.

The parsonage of the Holland Christian Church has been built a little over twelve years. At the time of its construction the church was carrying a considerable church debt besides. During the pastorate of Rev. J. H. Lightbourne the church indebtedness was entirely liquidated, but the debt on the parsonage, while being considerably reduced has hung fire during these days of depression like many another debt. This debt of about $2,100 together with other accumulated sums had reached the amount of $3,859. At the very first meeting of the new and enlarged finance committee they tackled this problem with a determination to clear the church slate of all indebtedness. Each Sunday night for a month meetings were held. At each meeting other individuals were interested and invited to be present. The interest grew wider and wider and more intense with each meeting. Mr. A. L. Jolly is the new chairman of the committee, and at the third sitting he appointed a subcommittee consisting of Messrs. J. P. Dalton, H. V. White and J. R. Holland to do some definite survey work. This committee was very active during the week and at the last meeting with about thirty present its findings were reported in a most favorable manner. On the strength of these findings it was recommended that cash pledges be made by those present and the remainder of the church be canvassed at once. This effort resulted in checks being given to the amount of about $2,700. Pending the full canvass a men's banquet was arranged to be served on Friday night at 6:30 by the Ladies' Aid Society of the church.

When Friday night arrived about sixty men assembled for the sumptuous banquet of oysters and ham with their accompanying accessories and to hear the good news that the campaign had gone over the top to the tune of $3,919. It is needless to say that there was great rejoicing. The banquet hour reached its peak with the sterling and rousing address of Dr. P. Rowland Wagner, Baptist minister of Norfolk, Va. Dr. Wagner came here under the mistaken impression that he was to deliver an address to open the campaign to raise the funds. But his keen sense of humor and his brilliant mind came wonderfully to his rescue and for an hour he talked hard sense, mingled with

(Continued on page 14.)

OXFORD BIBLES *for* EVERY NEED

"The Oxford Bible is the Bible par excellence *of the world"*

THE HOME BIBLE

A Family Bible in Handy Size

An extra large type Oxford Text Bible, containing also, a family register and 12 beautifully colored maps. Size 9 x 5½ inches.

Specimen of Type

16 The LORD *is* King for ever and ever: the heathen are perished out

Nos.
01600 **Superior Cloth,** round corners and red edges ---------- $2.75
01603 **French Morocco,** limp, round corners, red under gold edges, headband, book-mark ---------- $4.75

The JUNIOR'S Bible

Self-Pronouncing

With 4,000 Questions and Answers, carefully selected "Aids to Bible Study," 16 beautifully colored and 15 black full-page illustrations, 6 colored maps and a presentation page. Children may readily pronounce correctly difficult Scripture names, as this Bible is self-pronouncing. Size 7 x 4⅞ x 1¼ inches.

Type in Junior's Bible

2 Take the sum of all the of the children of Is'ra-el, years old and upward, thro

No.
1815 **French Morocco** leather, overlapping cover, round corners, red under gold edges, headbands and book-mark. Make some child happy with one of these fine Bibles ---------- $2.95

Child's ILLUSTRATED Bible

The beautifully colored illustrations in this new Bible are a delight to the children. It has clear, readable type and yet it measures only 5⅛ x 3⅛ inches.

Specimen of Type

a My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God. | 10 Mercy and truth gether; righteousness kissed *each other.*
11 Truth shall sprin

No. 02112. **French Morocco** leather, overlapping cover, round corners, gold edges $2.50

Pocket REFERENCE Bible

Has over 50,000 center column references. Measures only 6¾ x 4⅝ inches. (A splendid gift for a young lady.)

Specimen of Type

9 Behold, °O God our shield, and look upon the face of thine anointed.
10 For a day in thy courts *is* better | a Gen. 15. 1. b Ps. 56. 1. & 57. 1. 2 or, *all*

No. 07523x **French Morocco** leather, overlapping cover, round corners, red under gold edges---------- $3.25

Concordance Edition

Type and size as No. 07523x, but with a Concordance, subject index and dictionary of Scripture names. An excellent edition for students and Christian workers **No. 03272x**__ $5.00

OUR LEADER

Oxford Concordance Bible

Self-Pronouncing

This beautiful Oxford India paper edition is indeed the ideal Bible for the student, preacher and evangelist. Each proper name and difficult word is divided into syllables and accented, and though printed with large clear type, the volume measures only 8½ x 5½ x 15/16 inches.

Specimen of Type

8 ¶ [1]Jō-hŏl'-ă-chĭn *was* years old when he began t

No. 03671x. **Fine Grain Morocco** leather, overlapping cover, leather lined to edge, silk round corners, red under edges, silk

hea

A UNIQUE GIFT BIBLE

With Basket Weave Binding

The Antique brown calf leather binding has a basket-weave grain, and button clasp. Has overlapping cover, art silk lined, with red under gold edges. With references. Printed on Oxford India paper. *Type as Pocket Reference Bible.* **No. 03255x**-------- $5.50

As No. 03255x, with concordance. **No. 03276x** -------- $6.50

Oxford TEACH

Have over 50,000 center column , 300 double-column pages of up-to-date helps conveniently arranged in alphabetical order. Also 32 full-page illustrations, and an indexed atlas of the Bible with 15 beautifully colored maps of Bible lands.

Easy-to-Read-Edition

Size 7¼ x 5 x 1⅜ inches

Specimen of Type

14 Like sheep they are laid in grave; death shall feed on th

Nos.
04453. **French Morocco** leather, overlapping covers, round corners and red under gold edges. A durable and handsome Bible -------- $4.35

Oxford India Paper Edition

Only one inch thick.

0773x. **French Morocco** leather, overlapping covers, round corners, red under gold edges, headbands and book-mark. A beautiful gift edition ---------- $7.00

RED LETTER Edition

Same size and type as style No. 04453, with same references and helps, but with all the words of Jesus Christ printed in red. White paper edition **No. 05453.** **French Morocco** leather, overlapping cover, round corners, red under gold edges ---------- $5.00

The Oxford imprint in a Bible guarantees satisfaction

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

THE PRUDENTIAL COMMITTEE PRONOUNCES ON EVANGELISM.

The following is taken from the Minutes of the meeting of the Prudential Committee in Boston, November 13, 1934:

At the request of Dr. Goodsell, a statement prepared by Rev. Carl M. Gates was presented and it was

Voted, that in view of the action taken by the International Missionary Council at Herrnhut calling "the churches and missions to immediate cooperation in a more earnest evangelistic endeavor," and our own conviction that a sane and sober, yet enthusiastic, evangelism is the very heart of the missionary enterprise; and in view of the desire expressed by the Committee on Evangelism appointed by the Committee of Reference and Counsel for "cooperation in maintaining in its central and controlling place the primary aim and purpose of our work as expressed by the late Dr. George Washburn, President of Robert College, 'to make Jesus Christ known to the whole world' "; and in view of the practical problems which are involved in the attempt to make evangelism central in the diversified program of modern missions;

Resolved that the Prudential Committee ask the Committee on Foreign Policy, either through a special sub-committee on Evangelism or in whatever other way may seem best, to make a careful study of this whole problem and bring in a report at the Plenary Meeting in October, 1935.

The Prudential Committee also asks the Committee on Foreign Policy, or its sub-committee on Evangelism if such should be appointed, to arrange for consultation and cooperation with the Committee on Evangelism of the Committee of Reference and Counsel in whatever ways may seem advisable.

And the following item from the Minutes is also of interest, showing the determination of our Mission Board to come direct to the question of Evangelism and then a hopeful note, indeed, from a prospective donor:

Information was given of the appointment of a Committee on Evangelism by the Committee of Reference and Counsel of the Foreign Missions Conference, of the changes in the By-Laws of the Cabinet adopted at its meeting on November 9th, of the prospective gifts from one donor of $50,000 to Istanbul hospital, $50,000 to Foochow Christian Union Hospital, $50,000 to Madura Men's Hospital, $20,000 to the Girls' High School at Sokkakulam, Madura, $20,000 to the Uduvil Bilingual School in Ceylon, and $10,000 to the Mt. Silinda Hospital, Southern Rhodesia, all on the condition that his name and that of his wife be given to the hospitals and schools respectively.

And then before the Committee closed its day's session, which must, indeed, have been a day, the following significant event is recorded:

As the order of the day at 3 P. M., Dr. John R. Mott, Chairman of the International Missionary Council, addressed the Committee, giving the results of his observation of conditions both in the Southern and Central African fields during his recent trip to that mission field. He dwelt on the most intimate relations that he had had through the years with the work of the American Board and his feeling that we are all on the threshold of a new day in missions, and his opinion that the continent of Africa presents one of the greatest challenges of this day to our combined missionary forces.

MISSIONARY OFFERINGS.

WEEK ENDING NOVEMBER 24, 1934.

Sunday Schools.

Berea, Elon College, N. C.	$ 2.00
Elm Avenue, Portsmouth, Va.	5.12
Rosemont, Norfolk, Va.	10.18
Leaksville, Luray, Va.	1.83
Mebane, N. C.	6.00
Waverly, Va.	10.03
Happy Home, Ruffin, N. C.	3.92
High Point, N. C.	2.50
Biscoe, N. C.	1.00
Liberty (Vance), Henderson, N. C.	3.60
Oak Level, Youngsville, N. C.	1.00
Berea (Nans.), Driver, Va.	5.00
Flint Hill, Biscoe, N. C.	.60
Burlington, N. C.	21.55
New Hope, Harrisonburg, Va.	3.94
Durham, N. C.	9.20
Piney Plain, Raleigh, N. C.	1.00
Total	88.47

Individuals and Churches.

T. H. Banks, Apex, N. C.	5.00
Bethlehem, Littleton, N. C.	3.00
Cary, N. C.	1.76
Total	9.76

Specials.

Class No. 2, (Ladies' Class), Rosemont S. S. Norfolk, Va.	12.50
Class No. 3, Rosemont S. S., Norfolk, Va.	3.00
Western North Carolina Conference	165.00
Total	180.50

Coin Card.

Cypress Chapel S. S., (Young Men's Class) Cypress Chapel, Va.	1.00

Summary.

Sunday Schools	88.47
Individuals and Churches	9.76
Specials	180.50
Coin Card	1.00
Total for week ending Nov. 24, 1934	$ 279.73
Previously acknowledged	4,075.30
Total since September 1, 1934.	$ 4,355.03

J. O. ATKINSON, *Sec'y.*

OUR MISSIONARY SOCIETY REPORT.

A brief report of the work done by the J. O. Atkinson Woman's Missionary Society of Liberty Church, from October, 1933, to October, 1934.

Our missionary society is named for our beloved Mission Secretary and is proud to bear his name. We hope that we will be able to live up to our name for if we do our missionary society will always go forward in the mission work, for Dr. Atkinson has given his life for Missions.

Our society has 33 active members, 2 honorary and 1 life member to join just before conference.

We held twelve regular meetings during the year. Studied the Book of Psalms with Mr. Madren as teacher. We sponsored a Home Coming day held the fifth Sunday in October, 1933, and a Rally Day in which all the church enterprises were represented the fifth Sunday in September of this year.

We raised about $200 during the year. We had a "White Elephant Party" and also served a supper and made right much of our money that way. Then we made six dollars on getting subscriptions to a magazine. We still clean the church and get $50.00 for that. We sold sandwiches one day before conference and made $7.00. We divide our money in two funds, a local or benevolent fund, and a mission fund. We do this to distinguish between giving to benevolences and giving to missions. Some people think when you help carpet a church or buy a piano for the church that you are giving to missions, but that is wrong. When you give to missions that goes to give the gospel at home and abroad to those who haven't it and know not the love of our Christ. So from our mission fund we paid $110 to our conference treasurer. We were apportioned $100 so we were very proud to reach our goal and go over it $10. From our local or benevolent fund, we paid to the church $65 for the parsonage; gave several funeral designs during the year; sent gifts last Christmas to our Mission Secretary; also gifts to Mr. and Mrs. Raymond Grissom and family who carry on our mountain work, and also gifts to some orphan children in our community. We try to help in any way that we can.

I think we have had one of the best years since our missionary society has been organized. And I wish to thank our pastor, Mr. Madren and all the other members who have labored so faithfully to carry on the work of the missionary society and also to the other women of the church who have helped that are not members of the missionary society. I would like to see every woman of the church enrolled as a member of the society. They do not know what pleasure and joy they are missing by not being a member.

We are very glad indeed to have Mrs. R. G. Ayscue better known as "Aunt Stella" as a life member of our society. Mrs. Ayscue is one of the oldest members of our church. I hope that we will have some more of the older members of the church to join as life members. By paying ten dollars to our conference treasurer one becomes a life member and will receive a certificate showing that one is a life member.

We are praying that the year 1934-35 will be better than the year just passed.

MARGARET ALSTON, *President.*

MISSIONARY RALLIES.

A series of three Missionary Rallies for the women of the Florida churches have been planned for early in January. Mrs. Robert G. Williams, President of the Florida Federation of Congregational Women, and Miss Pattie Lee Coghill, meeting with the women at each of the Florida Association meetings arranged the series. The purpose of these Rallies will be not only to stimulate interest in missions, but also to discuss very practical problems concerning missionary education and missionary promotion. E. C. G.

ALL FOR LOVE OF HUMANITY.

Traveling 200 miles—60 on foot—climbing a mountain with a 12-mile winding train, a young Indian Christian found Rev. Raymond A. Dudley at his camp and asked him for a letter of authorization to take three sick folks to the hospital in Madura. No such letter was necessary but Mr. Dudley sent the young man away with one, and a word of prayer. Back the long journey to Tiramangulam went the youth, then 12 miles by train with the three patients. Home was 15 miles by foot. And this was all done by an Indian Christian lad for three Hindu friends.

A Thanksgiving Offering of $10,000.00 is Needed This Year to Balance Our Budget

THE BABY BUILDING.

It is here that the little tots are given a home and cared for. A competent house mother gives them the care that is due every little child. Your gifts make it possible that these little lives may be bright and useful. Isn't it worth while to sacrifice if necessary that they may become strong, healthy boys and girls.

* * * * *

THE JOHNSTON BUILDING.

This building, named by the Orphanage Trustees in honor of the present Superintendent, houses the older boys and girls. It is the newest of the Orphanage buildings. Your gifts made it possible. Your continued support is necessary if it is to be used in the business of making useful Christian citizens.

THE CHRISTIAN ORPHANAGE

CHAS. D. JOHNSTON, Superintendent

Elon College, North Carolina

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, *Editor*, 505 S. Main St., Norfolk, Va.

BE THANKFUL.

Can we be thankful—and for what? How many of us ask ourselves that question this Thanksgiving Day?

When the Pilgrim Fathers celebrated their first Thanksgiving Day upon a bleak and rockbound New England shore, their hearts were so full of joy and gratitude that there was no room for anything else. They did not stop to regret the comforts and certainties they had left behind in England or to anticipate the terrors of winter and probable Indian massacres. They gave thanks for a harvest of their own efforts in this land they had crossed treacherous seas and faced unknown dangers to find so that they and their descendants could have equal opportunities to live, love and worship God in religious and political freedom. So, too, thousands of years before, the Children of Israel gave thanks for release from terror, tyranny, and torture and an opportunity to make a place for themselves and their children under the sun.

Sometimes we become so accustomed to plenty that our eyes and senses are blinded to our real blessings and we feel that we have nothing for which to be thankful. It is only when we become stripped of the unessentials or have our hearts and souls raw and sore from suffering that we are able to "Count our blessings one by one and see what the Lord has done."

Let us examine ourselves. Some of us do not have as much as others. But no matter what we have, it could be less. When we count our blessings one by one then imagine ourselves without even those, we can truly realize how much we have for which to be thankful.

The greatest thanksgiving of all is to really and truly give thanks for the want, suffering and sorrow we have experienced—if we have learned appreciation, understanding, joy, love and faith through them. Then and only then can we be thankful from the depths of our hearts. Then and only then do we really begin to live. Then and only then are we ready to accept the fullness of God's blessings.

We are not asked to be satisfied with our lot, no matter how meagre it is, and to give up all struggle in hopeless abandon, submitting to God's will. For that is not God's will. God wills us to have good things. But sometimes we have to suffer privation to learn appreciation—to be spurred on to greater endeavors so that we can truly find ourselves. Then in our exhuberance of thanksgiving we can really value our rewards and our blessings.

God wants us to be thankful for everything, for the little things as well as the big things. Just as our earthly parents want us to appreciate their loving kindness and watchful care, so also does our Heavenly Father. The right sense of valuation and appreciation has a mysterious way of increasing our capacity to receive and of multiplying our blessings.

So it behooves us to be thankful. And we all have much for which to give thanks, if we only will.

SALLY HARBAUGH.

"Being thankful awakens our faculties, opens our eyes and guides our footsteps.

"Being thankful creates a vibration that brings us more things for which to be thankful."

—*Violet Alleyn Storey.*

YOUTH FELLOWSHIP IN FLORIDA.

"We are the host of the young,
Short years ago our chief concern
Was just to live, to sleep, to play.
But now this childish life will not suffice.
Within our veins the red blood surging
Calls us from simple childhood ways,
To do, to dare, to know.
A way of life adventurous we seek.
We care not what oppose, or may befall;
Give us the chance to live for some high cause—
We give our all."

Thus said the youth, representing 16 churches of Florida, who met last Friday and Saturday in the Congregational Church, Orange City, Florida, in a Youth Convocation. A banquet at 6:30 P. M., Friday was the opening feature. The service which followed had for its principle speaker, Prof. R. S. Sims of Fessenden (negro) Academy. The social time was at 9 o'clock, and at 10:30 the goodnights were said.

Saturday's program began at 7:30 A. M., with a communion service conducted by Dr. E. C. Gillette. At 10 o'clock there were discussions and worship. "Religion and Life Today" was the subject for the first discussion which was led by Mr. C. A. Hoyt of Jacksonville, and Dr. C. Arthur Lincoln of Daytona Beach, told of "The Council for Social Action and Youth."

At 2 o'clock the afternoon session opened. "World Citizenship Today" was the topic of the discussion led by Rev. Victor B. Chicoine. An open discussion, "Young People's Work in Our Churches," followed. At 4 o'clock the group joined in games; at 5:30 supper was served. At 6 o'clock the closing session was held in the church auditorium when Dr. Trevor Mordecai of New Smyrna talked to these young people on "Vital Christian Living Today."

Happy in heart these young people returned to their respective churches to spread joy.

THE SOUTHEAST CONVENTION.

The first separate session of the Southeast Convention of Congregational and Christian Churches is scheduled to meet at the United Church of Raleigh, North Carolina, April 30th to May 2, 1935. This Convention includes all of our united church in Virginia, the Carolinas, Kentucky, Tennessee, Georgia, Alabama, and Florida. The program is to be inspirational and educational, for the Convention is not intended to transact business other than such as is necessary to carry on its own functions.

The program committee is expecting to have among the speakers Dr. S. Parkes Cadman, honorary moderator of the General Council of Congregational and Christian Churches, Dr. Roy Helfenstein, pastor of our church at Dover, Delaware; Dr. Daniel A. Poling, president of International Christian Endeavor; Professor Arthur A. Holt, of Chicago Theological Seminary; Dr. H. Shelton Smith, head of the department of religious education in Duke University; Dr. Edwin C. Gillette, superintendent of Congregational work in the Southeast and several others. It is expected that the program will open with an evening session on Tuesday, April 30 and close with the evening session on Thursday, May 2, 1935.

Young People will be interested in knowing that plans are being made for a separate session for young people on the afternoon of May 2nd, and that the evening session will be largely for young people with Dr. Poling as speaker, if he can arrange his plans so he can be there.

The editor of this page is chairman of the program committee and will welcome suggestions concerning the program for that occasion.

PROBLEMS FACED ON MISSION FIELDS.

CHRISTIAN ENDEAVOR TOPIC FOR DEC. 9, 1934.

Acts 19:23-41.

Planning this meeting:

How about trying a "Group Leader"? Appoint four or five young people to lead this meeting. They will all sit up in front, and start the meeting with an informal singing of old and familiar hymns which are sung the world around. They will lead in short prayers, and then conduct an informal conversation among themselves for twenty minutes or so, talking about missionary work, and how certain problems are being met today. The following material may be used to suggest topics for conversation.

What This Country Needs Is. . . . So many people say "Missions begin at home," and there are needs in our state and nation. What are some of them?

(a) Underprivileged groups: Unequal opportunities for education of Negro children, the Indian, the immigrant, the white mountain child.

Our American Missionary Association faces the greatest need of people with a reduced budget, with 119 less teachers, and a number of institutions closed or suspended.

The problem of reduced income? Does that mean that Christians do not care?

What does this country need? What does the world need?

Problems the World Around.

The building of Christian homes is one of our major emphases this year. Perhaps some of the greatest service is being rendered in this realm. Here is one evidence from China:

"I can never be too grateful for all that the school has done for my wife," said Mr. Lao of the Women's Bible School in Foochow, China. "When she entered the school she was an ignorant, illiterate village woman with no interest in the things I was interested in, or in the work. Today she isn't the same person. She is interested intelligently in what is going on outside. She knows how to care for our child. Furthermore, she is spiritually stronger than I am, always ready with some helpful Bible passage when I am discouraged or am puzzled what to do."

Religious Education.

The action of some governments, regarding religious teaching has been a problem for mission stations. Here is what has happened in China and Japan.

When Government regulations in China forbade compulsory Bible study in all the curricula of any school, some felt that all religious influence would be destroyed. Happily there comes more proof that this is far from the truth. Rev. Harry S. Martin states that his voluntary Bible Study class had 40 out of 70 senior boys enrolled and 17 boys joined the church. Eleven of these were seniors. In Japan, Kobe College has this year engaged Directors of Religious Education with special time and salary for the work.

Facing Oppocition.

The opposition of non-Christians tries the Christians in untold ways. Would we stand the test? Think of this picture from India:

Because she is true to her Christian faith, Sornam, of South India, suffers from the violent opposition of her husband. Two years ago he burn-

(Continued on page 11.)

Sunday School Lesson

By Rev. H. S. Hardcastle.

THE CHRISTIAN AS WITNESS.

Lesson IX—December 2, 1934.

Golden Text: *"But ye shall receive power, when the Holy Spirit is come upon you; and ye shall be my witnesses both in Jerusalem, and in all Samaria, and unto the uttermost parts of the earth."*—Acts 1:8.

Lesson Text: I Thess. 1:1-10.

Paul visited Thessalonica on his second missionary journey. According to Luke's account in Acts he spent three weeks there, but we know from Paul's own word that twice while he remained in Thessalonica the Church at Phillipi sent him aid, and also that he worked while there at his trade as a tentmaker. These statements indicate that he remained there a longer period of time. In any event he had a stormy time there, for in so many instances, his preaching aroused determined opposition, and he was practically forced to leave the city. His work bore fruit, however, for a church was established which grew rapidly, and which exerted a powerful influence throughout that whole section. Paul's letter from which today's lesson is taken was written from Corinth a few months later.

Grace . . . And Peace From God Our Father, And The Lord Jesus Christ.

The grace of God, and peace of God, how desirable, and how essential it is that both individuals and churches have them in their heart life. To have the spirit of God, to have peace with God and with one's fellowmen—this is to bring joy to the individual, and inspiration and life to others.

Making Mention of You in Our Prayers.

Paul had a large heart. He had varied interests. He thought beyond the circle of his own local and selfish interests. His intercessory prayer life had a wide range. This is only one reference to the breadth of his interests, and of his habit of remembering in prayer, with thanksgiving, churches and individuals, and interests. That native of interior Africa had caught Paul's spirit—and the Master's when he came to the missionary and said he wanted to learn geography so that he might know of more places for which to pray. How wide is the circle of your prayer life? What interests do you remember in your intercession? For whom do you pray? The soul that prays only for its own interests can never grow great or big.

Work of Faith . . . Labor of Love . . . Patience of Hope.

The Thessalonian church was evidently a live, growing, working church. There seemed to be spiritual vitality about it. Born in faith, expressed in love, and biding its time for the fruitage, it was exercising a spiritual ministry throughout the region round about. If folks love their church enough to give it their time and energy and gifts, and if they are not weary in well doing, they shall reap in due season if they faint not.

Your Election of God.

The word for church in the sense in which it is generally used in the New Testament means literally "the called out." The church, ideally speaking is made up of those who have been called out of the world by God, called into fellowship with Him. They are to be in the world but not of the world. Worldliness in the church robs the church of her power.

Gospel Not in Word Only, But in Power, in the Holy Spirit and in Much Assurance.

On one occasion Paul says that the gospel is the power of God unto salvation into every one that believeth. The word which is translated power in that sentence is the word from which we get our word "dynamite." The gospel, literally, is good news, but it is also power. And when Paul preached, he preached in the power of the Holy Spirit, things happened, men were changed, there was such a note of certainey in the message, and such a spirit of sincerity in the messenger, that the people who heard and experienced the gospel had an assurance that satisfied their deepest needs. The gospel proclaimed by a life that has already felt its power, is a power in the lives of others.

Followers of Us, and of the Lord.

That was a rather bold statement to make. Paul practiced what he preached. But people were safe in following him for he followed Christ. Yea, Christ lived in him. The preacher's life is the life of his preaching. The teacher's life is the life of his teaching. Jesus said "Whosoever shall do and teach them." We not only learn by doing; we teach by doing.

From You Sounded Out the Word of Life.

This is the heart of the lesson on *The Christian As Witness.* The reason the Thessalonian church grew was because the people had an experience of Christ, and they bore witness to that fact. They took literally Jesus' words that they were to be witnesses for Him. They were not to tell what they thought about Him. They were not to speculate about Him. They experienced Him, and then they bore their witness to what had taken place in their lives.

Here is the heart of the matter. The modern church has lost its voice, insofar as the ability to witness personally for Jesus. It is not bearing witness by personal word to the presence and power of Christ. Perhaps the answer is that the average church member does not have any witness to bear. He does not know Christ as a fact of life. He does not enjoy grace as an experience. He has no first-hand contact with Christ. He cannot tell others about Christ, because he has nothing to tell others. He can talk about the Jesus of history, but he has nothing to say about the Christ of experience. A great revival will come when members of the church again begin to bear witness for Christ, a witness that has a note of reality that will give assurance to others. Our modern world will still listen to the man who knows Christ at first-hand.

We Need Not Speak . . . They Themselves Shew.

By their fruits ye shall know them. Words are powerless if the life contradicts them. They are superfluous if the life confirms them. Not correctness of belief, but manner of life is the final test of orthodoxy. Those who have turned from idols to serve the living God, do not need any publicity agent. Their lives tell it far more eloquently than words can declare it.

THE YOUTH FELLOWSHIP.

(Continued from page 10.)

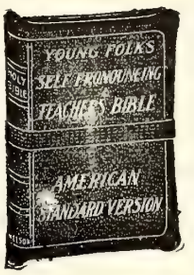
ed her Bible. Since then she has kept one in a mud pot in the kitchen where husbands rarely trespass. She wants her little daughter to go to Sunday School. The father threatens to beat her if she attends. Such is the web of life being spun for a little Christian in India.

What Do You Say? Some one has said "When God writes 'Opportunity' on the side of the door, he writes 'Responsibility' on the other side."

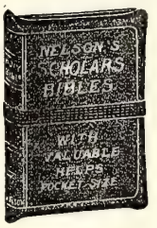
Adapted from Sunday School Herald.

AMERICAN STANDARD BIBLES.

Authorized and Edited by American Revision Committee, and Published by Thomas Nelson & Sons.



These Bibles contain the Concise Bible Dictionary which forms the helps to these Teachers' Bibles. It supplies ,in the most condensed and convenient form, all the latest information about the Bible, its writers, its language, the various versions, complete chronology, life of Christ, with harmony of the Gospels, life and travels of St. Paul, etc. The illustrations are reproduced from recent photographs, and truly illustrate the articles. The Combined Concordance is entirely new, and has been made expressly for the American Standard Version. It combines with the Concordance, Subject-Index, Scripture Proper Names, etc. The 12 Maps have been carefully revised and are beautifully colored. In making orders, give the number and price.



135—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold. $3.00

India Paper Edition, Only 16-16 of an inch thick.

. 133X—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold, $4.00

SUNDAY SCHOOL SCHOLARS' BIBLE.

Especially made up for gift or reward Bibles for Sunday School scholars, containing a special series of very practical and useful helps and Bible Questions and Answers, etc. Printed on fine white Bible paper; ruby type; pocket size, 3¾x5⅝ inches, and 1 inch thick, with 31 full-page illustrations in sepia. All bindings are black.

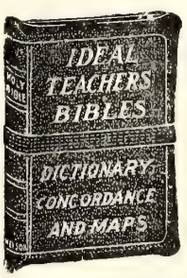
Ruby Type, Size 3¾x5⅝ Inches, and 1 Inch Thick.

65—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on side and back in pure gold; 6 colored maps $2.50

AUTHORIZED VERSION.

RED LETTER TEACHERS' BIBLES.

Brevier Type (8 vo.), Self-Pronouncing, Size 5⅜x8⅛ Inches and 1⅜ Inches Thick.



Containing the Bible, with full references. The words of Christ in the New Testament are printed in red; other parts of the book are printed in black. With Concise Bible Dictionary, combined Concordance, and 12 indexed maps.

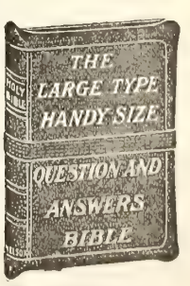
7852—Genuine Leather, Lavant grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold $4.75

60—Bound in Cloth, stiff covers, square corners, red edges, Sunday School Scholars' Bible, stamped in pure gold on cover, no illustrations; special book for Sunday Schools 95c

RED-LETTER EDITION.

With All the Words of Christ in the New Testament Printed in Red.

1282—Genuine Leather, Morocco grain, divinity circuit round corners, red under gold edges, register and headbands; title stamped on side and back in pure gold $3.25



Any of the above Bibles sent postpaid. Address

THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE

One of our Chaplains in the U. S. Navy

MONDAY.

A LIAR.

"If a man say, I love God, and hateth his brother (neighbor), he is a liar."—I Jno. 4:20.

In a recent number of "The Pulpit," a sermon magazine, a Rev. Dr. Patten makes a very striking comment on this scripture and challenges this text, saying that it is too strong, that such language is ungentlemanly and highly improper. Folks do not call others liars. To do so is most insulting.

According to the modern standard of gentle manliness, Dr. Patten is right. But, since the Bible uses it, there must be some good reason for it. The writer has exhausted every available reference in an endeavor to find the reason for using this word. To his amazement none can be found. Every one skips it, even the commentaries. He has come to the conclusion, however, that there is a possible explanation. In the apostolic age the use of this word, "Liar," was common in describing the opposite of truth, and it was used without a sense of giving offense and it was usually accepted without offense.

Jesus refers to the devil as "a liar and the father of liars." He referred to Himself once, "If I should say, I know him not, I would be a liar." The Cretians are called liars, and Paul told the unbelievers that it is better to let every man be a liar than to repudiate Christ. (Rom. 3:4.)

It appears from these and other similar references that it was common to use the word and no offense was given. All that has changed. That word is now ungentlemanly and unbecoming. Wherever it is used it results in no good, for as Dr. Patten says, it represents a bad state of mind, makes the other fellow mad, and usually starts a fight. Today, if you want to be a Christian and a gentleman, when you suspect one of lying, exhaust every alternative before you decide that he is a liar, otherwise you show your ignorance of human frailties, for most people see things differently, or receive distorted information, or are biased, and do not intend to lie. "Few people are out and out honest-to-goodness liars."

Prayer—Our Father, make us lovers of our fellowman, that we may not overlook the truth in them and harm their souls. We would be right and kind. In Jesus' name, we ask it.—*Amen.*

TUESDAY.

WHAT DOES LOVING GOD MEAN?

"For this is the love of God, that we keep His commandments."—I Jno. 5:3.

There are many passages in the Bible which tell us what is the love of God, and yet there is no Christian experience so lacking as a definite realization of that love. One often hears the question, "What does loving God mean? How can I know that I love God?"

The following is a gist of what Dr. Patten says about it: First of all God is the sum total of all goodness. We do not love Him for His power, nor because He is Creator, nor because He made us, but because of the good there is in the world, viz.—the good of people, of loved ones, of friends, the kindly considerations of life even from strangers, pleasant words, beautiful things, etc.—all of which seem to be placed in the world everywhere and each and all a particular benefaction to each of us.

We cannot witness a person wearing old clothes and going without necessary food in order to support his family; or a person serving others without regard for his own safety and welfare, without reflecting that there must be something beyond it all, and that something is God. If you love these things, you love God. Do you love God?

Prayer—Our Father, we acknowledge Thee in our lives this day. We know that no evil can come of Thee; and we know that all good must come from Thee. Grant unto us this day, our portion of this love.—*Amen.*

WEDNESDAY.

LOVING GOOD IS LOVING GOD.

"Every one that loveth is begotten of God, and knoweth God."—I Jno. 4:7, 8.

Again we will use Dr. Patten's ideas. Take, for example, a man loves truth. What for? Not for fame or honor; not for the purpose of conceit or contention; not for any money he expects to get out of it; but a man loves truth because he believes that truth is the supreme good, and he will have it or he will stick to it at any cost.

In the same way one loves the sunset, not because it is of any benefit to him in gains or in fame, but because he loves it. His whole soul responds to its beauty.

God is truth. God is beauty. Do you love God?

Prayer—Our Father, we bow in humble prayer before Thee. Through truth, goodness and beauty, we would see Thy glory and love Thee with all our hearts, soul, minds and strength. In His name we ask it.—*Amen.*

THURSDAY.

WHAT DOES IT MEAN TO SEEK GOD?

"Canst thou by searching find out God?"—Job 11:7.

The goodness of people, and of loved ones, and the truth of life, and the beauty of the world, however abundant, are rather abstractions, to most folks. They want to know how they can make Him a part of themselves.

Dr. Patten uses this striking illustration: A person makes a certain resolution to goodness. He swears that he will be good, that he will not lie, nor cheat, nor hate anyone, nor get sore if treated unkindly, that he will be forgiving, and patient, and bear his lot in life without a grumble and he will seek the highest and best good in all things, and if he finds himself slipping or on the wrong track, he will pull himself together again for his pursuit of that goodness which is his ideal.

What is that but seeking God? After all, John's statement must be true,—the heart of the whole matter. "All love is of God." The opposite is not.

Prayer—Our Father, we know that in our frailties, we cannot love Thee perfectly, certainly not as Thou dost deserve, but we would love Thee with a heart that would be perfect, and we pray Thee to make us that for Jesus' sake.—*Amen.*

FRIDAY.

A WARNING.

"God is love, and he that dwelleth in love dwelleth in God, and God in him."—I Jno. 4:16.

Whatever you do wrong and however far you get off the track, do not refuse to see the good in others. To ignore human need is to despise humanity; to despise humanity is to repudiate God, and to repudiate God is to refuse the work which we have been given to do in the world.

It is certainly right, as Dr. Patten says it, "If you say you love God and you hate someone, I will not say you are a liar, but I will say that you are either confused in your idea of what a loving God is, or else the God you love is not worth loving."

Prayer—Dear Father, teach us how to know love, and how to love Thee; and make us Thine forever. In Christ's name we ask it.—*Amen.*

SATURDAY.

GOD IN THE DOCK.

"As God liveth, who hath taken away my right."—Job 27:1-7.

Many passages in the Book of Job take away our breath when we realize with what daring insolence they fling out against God. Job, in the height of his despair, does not hesitate to place God in the dock, to arraign Him as unjust, as cruel, as a conspirator against his peace and his health and happiness.

And as any honest soul reads the burning words, he is compelled to say, "How often I have treated God just as Job treated Him! When in my heart I inveigh against the justice of His universe, when I condemn Fate which is only another name for God, I am a second Job.

"How dare I, in my ignorance, my unrighteousness, my impurity, find fault with the All-wise, the All-right, the All-pure!"

Prayer—Forgive us, O our God, for our folly, our hideous impiety. Shall not the Judge of all the earth do right?—*Amen.*

AMOS R. WELLS.

SUNDAY.

AN ANCHOR OF THE SOUL.

"A hope set before us which we have as an anchor of the soul."—Heb. 6:13-20.

Anchored souls are few. Most lives drift with the tide. Most lives are tossed hither and yon by the winds and the waves of circumstance. How good it is to see the steady eye, the calm face, the assured bearing of one whose heart is fixed on God, is anchored to the things that abide!

That blessed fortune may be ours, if we will. Beneath us God has laid a sure foundation, and we may bind ourselves to it firmly with our faith. There is no need of fluctuation. However distracted with changes our lot may be, they are only surface changes to which we are not at all obliged to yield.

Prayer—We will know Thee, O God. Thy substance shall be our substantial anchorage. The storms shall beat upon us in vain.—*Amen.*

AMOS R. WELLS.

We are not to base our service on the narrow period of our individual evidence: we are to remember that as the universe is larger than any star that shines within it, so humanity is larger than any of the personalities that people it, and we are to base our conduct upon the broadest conceptions of human life and human destiny.—*Joseph Parker.*

"Changed men can change the world and only changed men can change it. It needs new men for a new world. It was a new Paul that changed his day."

THE CHRISTIAN SUN'S PULPIT

Rev. John G. Truitt, D. D., *Pastor.*

THANKSGIVING.

By John G. Truitt, D. D.

"At midnight I will rise to give thanks to Thee."—Psalm 119:62.

We are likely to forget the background of thanksgiving. We must remember that thanksgiving came out of the night. It did so in America. It has arrived on very happy days, but it was born in the night. I wish that every man, woman and child in this congregation would come back here to this church Thursday morning and join in the union service which will be put on by the combined churches of the city. We should fill this great, old church to its topmost balcony seats. For we have so much to be thankful for. Our day is so different from the day in which Thanksgiving was inaugurated.

Not every one of the 102 Pilgrims that set sail from Leyden, Holland, July 22, 1620, attended the celebration of their first thanksgiving day in the autumn of 1621. No, not everyone of them, for 44 of them had perished of hunger and cold on the bleak, and bitter coast of Massachusetts Bay; and in the first clearings of that Plymouth Colony a little cemetery had been started, which within the first four months grew to 44 mounds! It is easy enough for us to pass over those words, but any of you who have lost loved ones within the year, or the years, will feel for that little band of Pilgrims, as far, far from home they laid their loved ones away in a strange land; and not knowing how soon, at the rate they were dying, they, themselves would be lost.

But summer came. Fruits, nuts, and a meagre harvest followed. Dying stopped. And there was proclaimed by Gov. Bradford a day of thanksgiving. "At midnight I will rise to give thanks unto Thee." Their ranks had been thinned,—58 of their 102 were left. They had fought, bravely and daringly, and their fighting was not over, but they would take a time off for thanksgiving to almighty God. And we here so near Jamestown will remember that while they were fighting winter, and weather, and hunger and heart-break up there that there was a struggling little colony of Cavaliers doing no less down here. And so our first thanksgiving was born in the night. "At midnight I will arise to give thanks unto Thee."

At first, thanksgiving was not held every year. However, during the Revolutionary War a day of national thanksgiving was annually recommended by Congress. Another proof that thanksgiving came out of the night of national deprivation, suffering and death. We should thank almighty God on this day for the good men, and women, our forefathers, and mothers, who did not forget God during those formative years so full of hardships and sufferings. Is the same type of hardihood, and faith being bred into our present civilization, or are we becoming soft, flabby, expectant of the best as a natural consequence without paying the price? Let us in this holy place become thoughtful as well as thankful, and ask ourselves if we are the sons of such brave sires, and are we making good the priceless heritage which they have left us?—and will we pass it on enhanced and blessed by our labors and lives?

Thanksgiving Day did not become regularly proclaimed every year by the president of the United States until it was so proclaimed by Abraham Lincoln in 1864. Is not that significant? Is it not a significant thing that our day of national thanksgiving should become permanently fixed in such a time of suffering and bloodshed, and struggle as that? "At midnight I will rise to give thanks unto Thee." So then our national day of thanksgiving was born out of those early privations and hardships, continued in the struggles of the Revolutionary War, and firmly established in the terrific fightings of the war between the States.

Our nation and the whole world have been passing through some of their hardest years. Our government, our schools, our churches, our homes have held. They have stood firm. Tested have they been, but thanks to the threads of an ancient fiber of faith and courage they have stood the test. The battle is not finished, but at least we should arise as others have arisen before us in the hour of testings to give thanks to God.

On that first thanksgiving day there was united prayer. They all came together to thank God for saving as many lives as he had saved, and for bringing the number of them he had through safely. And that spirit of gratitude, dependence, and thanks has been a bed-rock principle in our country from that day to this. May it ever be so. May we never feel boastful, haughty, and proud; but may we humbly seek to work out God's will in our destiny. To do that we too shall want to repair to our church and renew our covenants with our God, and to thank Him for His goodness to us.

On that first thanksgiving the Indians were invited guests. Peace reigned supreme. For the time at least the Indian was no longer looked upon as a potential enemy. The pipe of peace was smoked. Forgiveness and love, and harmony was the order of the day. There was nothing to waste on war. Starvation stared them too nearly in the face. Food, and implements must be conserved for the peaceable pursuits of health, and life, and happiness. Red face, and pale face alike lifted their faces to the Great Spirit for His blessings and His continued help. Is that not the great significance of our national day of thanksgiving? Are we to go to our beautiful churches with hate in our hearts, enmity in our souls, and a sabre under our cloaks? Will God honor our coming if we do? Rather has He not required that we come with forgiveness, charity and good will toward all. I cannot go as far as some of my pacifist brethren in my present light, and with national sentiment and nature being what it is, but I do think it will be an awful tragedy if this world is thrown into another war. I do long and pray for peace. I earnestly hope that our nation will turn to its altars with peace in its soul, and a prayer on its lips for international peace. I think that the significance of worship, and thanksgiving is its peace with God and man.

The way may sometime look dark,—yea, midnight-like—but whether it be as a family, church, home, state, or nation, let us never forget God, and our gratitude to Him. He guides our destinies, whether personal or national, and we can trust ourselves in His hands. Even at midnight let us rise to give Him thanks!

"We must through much tribulation enter into the kingdom of God."—Acts 14:22.—It is only through labor and prayerful effort, by grim energy and resolute courage, that we move on to better things.—*Theodore Roosevelt.*

It makes no difference whatever in the fact of immortality as to whether we believe in it or not. The eternal disposition of the human spirit is not in our hands. "The heavens are the Lord's . . . ." It is likely, though, to make a tremendous difference in us.—*Roy Campbell, First Congregational Church, San Diego, Cal.*

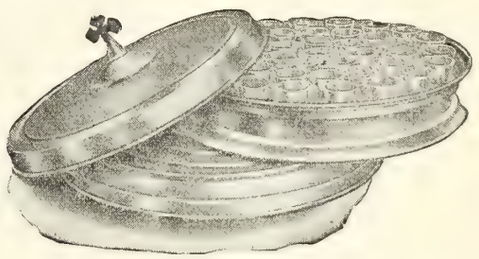
COMMUNION WARE.

Individual Service.

Made in best Silver Plate or Aluminum. Prices low; first-class workmanship and finish.

ALUMINUM.

Aluminum is light in weight, durable, and does not tarnish.

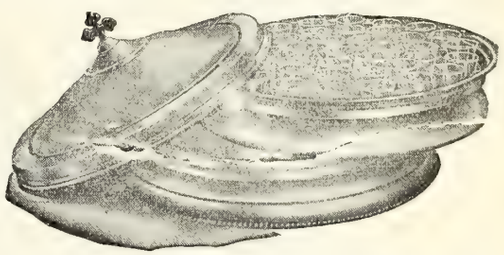


Style No. 50-A.

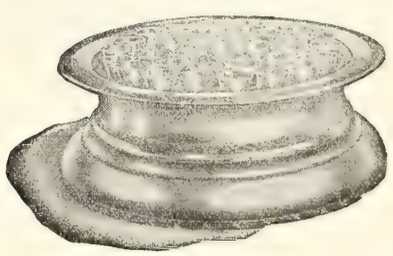
Tray No. 2—Interlocking, with 40 plain glasses	$7.00
Tray No. 6—Interlocking, with 35 plain glasses	6.75
Tray No. 10—Interlocking, with 30 plain glasses	6.50
Base No. 50-A—Fits Trays 2, 6, or 10.....	2.25
Cover No. 50-A—Fits Trays 2, 6, or 10.....	2.25
Bread Plate No. 1—Narrow rim.....	1.60

SILVER-PLATED.

The Silver-plated Ware is of the very highest grade and best finish; heavily plated on nickel base.

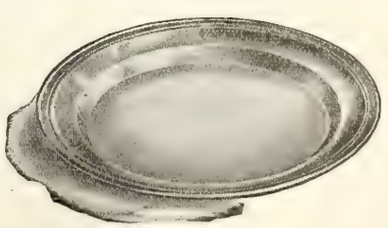


Tray No. 85—Interlocking only, with 36 glasses	$22.00
Base No. 1—Silver-plated; fits Silver Tray 85..	11.00
Cover No. 5—Silver-plated; fits Tray No. 85...	16.00



(For Silver Bread Plates, see under No. 90.)

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	$22.00
Base No. 2—Silver-plated; fits Silver Tray 90..	16.00
Cover No. 4—Silver-plated; fits Silver Tray 90.	14.00



Bread Plate No. 3—Narrow Rim.....	$ 9.00
Bread Plate No. 4—Broad Rim.....	9.00
Filler—Silver Lined.....	6.00

THE CHRISTIAN SUN

1536 East Broad Street **Richmond, Virginia**

CHRIST THE SOLUTION

(Continued from page 5.)

cency, and life is infinitely more worth living now than ever before. Jesus Christ has meant much to the world and means much today. Principal Fairbairn once said, "Jesus Christ is the most powerful spiritual force that ever operated for good on and in humanity. He is today what He has been for centuries—an object of reverence and love to the good, the cause of remorse and change, penitence and hope to the bad; of moral strength to the morally weak, of inspiration to the despondent, consolation to the desolate, and cheer to the dying.' He has created the typical virtues and moral ambitions of civilized man; has been to the benevolent a motive to beneficence, to the selfish a persuasion to self-forgetful obedience; and has become the living ideal that has steadied and raised, awed and guided youth, braced and ennobled manhood, mellowed and beautified age. In Him the Christian ages have seen the manifested God, the Eternal living in time, the infinite within the limits of humanity."

Probably His unseen and unobtrusive influence is greater today than ever and this is in part why, domestic bloody strife, criminal domineering, and selfish trafficing in the instruments of death seem so abhorrent. One never concerns himself much over things he does not see and understand, but eyes are not the only means of sight. It is possible to live for years in the presence of marvelous things without really seeing them.

Last summer I heard of an artist who spent some weeks in the country where the sunsets were unusually beautiful. He became acquainted with a little girl who had always lived in the village. Upon departure from the place this little girl spoke in exciting terms of the sunset as if she had never seen it before. The artist friend turned to the young girl and asked if she had not lived there all her life? "Yes, I have lived here always" was the reply, "but I never *saw* the sunset until you told me about it!" And it is Christ who has given us such an ideal of life, and set before us such a way of living that we now see everything in the light of His teachings. He is a divine conscience to us and He would have us, His followers, live in the light of what we know. He has given us religious and moral insight.

The life of the Church is not entirely in its ordinances, its rituals, or its temples; it is in its heart. What Christ wants is our heart's love. He is a teacher and friend, but primarily the Saviour. He would save us from our sins, He would inspire us with the hope of immortality. He would have us live together in peace and unity. He would have us love each other, bear each other's burdens, and so fulfill the law of Christ. The future of the world is with us and our children. The present is what we and our ancestors have made it, the future is what our children will make it so there is a chance for great improvement if we do our part with our children. You will recall that Jesus once said, "I have come that they may have life." What the Church needs today is what the early Church had, the sense of a mission, a dominating conviction or purpose in life. A real purpose to live as Christ would have us live. Then the ills of life would be cured, or well on their way to solution. Listen to the Christian principles and see if selfishness, strife, and war would not cease if these were practiced by Christian individuals and communities.

"And Jesus in the power of the Spirit returned into Galilee. And He came to Nazareth, where He had been brought up; and He entered, as His custom was, into the synagogue on the Sabbath day, and stood up to read. And there was delivered to Him the book of the prophet Isaiah. And He opened the book and found the place where it was written:

"The Spirit of the Lord is upon me,
Because He hath anointed me
To preach good tidings to the poor:
He hath sent me
To heal the broken-hearted,
To proclaim release to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,
To proclaim the acceptable year of the Lord.

And He closed the book, and gave it back to the attendant, and sat down; and the eyes of all in the synagogue were fastened upon Him. And He began to say unto them, "Today hath this scripture been fulfilled in your ears. And all bare Him witness, and wondered at the gracious words which proceeded out of His mouth."

"Finally, brethren, let love be without hypocrisy. Abhor that which is evil; cleave to that which is good. In love of the brethren be tenderly affectioned one for another; in honour preferring one another; not slothful in business; fervent in spirit; serving the opportunity; rejoicing in hope; patient in tribulation; continuing steadfastly in prayer; communicating to the necessities of the saints; given to hospitality.

"Bless them that persecute you; yea, bless, and curse not. Rejoice with them that rejoice; weep with them that weep. Be of the same mind one toward another. Render to no man evil for evil. Take thought for things honourable in the sight of all men. If it be possible, as much as in you lieth, be at peace with all men. Avenge not yourselves, but as it is written:

"If thine enemy hunger, feed him;
And if he thirst, give him to drink.
Be not overcome of evil, but overcome evil with good.

"Now we that are strong ought to help them that are weak, and not to please ourselves. But let each one of us praise his neighbor for that which is good for building him up; not looking each one to his own things, but each one also to the things of others. For none of us liveth to himself; but we are members one of another. And if one member suffereth, all the members suffer with it.

"So then let us follow after things which make for peace, and things whereby we may build up one another. For he that herein serveth his neighbor is well-pleasing to God, and approved of men. Bear ye therefore one another's burdens, and so fulfill the law of Christ."

A REAL THANKSGIVING.

(Continued from page 7.)

wit and humor to the great delight and edifying of all present.

Dr. Wagner strongly commended the men and ladies of the church and especially the finance committee for their matchless work and signal achievement for this special offering but he also challenged their loyalty and devotion in keeping steady step in the standard objectives of the church in the future and gave as the sure and sound solution of all financial problems of the church, "that they be stewards only" and pay tithes into the treasury of the Lord.

Short addresses were made by A. L. Jolly, J. P. Dalton, J. R. Holland and H. V. White and the pastor. The Ladies of the Aid Society deserve not only great credit for the splendid banquet served but for their generous donation to the debt fund, accompanied by their check. "Blessed be the name of the Lord who hath loaded us with His benefits."

W. M. Jay, *Pastor.*

HOLMAN SUPERIOR TEACHERS' BIBLES

Authorized Version—Self-Pronouncing — The Best Editions of the World's Best Book

For Adults, Teachers, Preachers, Students, and All Who Would Study the Word of God Intelligently

BOLD BLACK TYPE—COMPACT SIZE 4½x6¾ INCHES—WILL FIT THE COAT POCKET

Part page specimen of Holman Boldblack Type Bible

ST. MATTHEW, 5. — *Christ's sermon on the mount.*

13 And leaving Năz'a-rĕth, he came and dwelt in Că-pĕr'na-ŭm, which is upon the sea coast, in the borders of Zăb'u-lon and Nĕph'tha-lim:
14 That it might be fulfilled

A.D. 31. CHAP. 4. n Isa. 9. 1, 2.

934 CHAPTER 5.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.

AND seeing the multitudes, a he went up into a moun-

THIS NEW HOLMAN TEACHERS' BIBLE, Pronouncing Text, Bold Black Type is a PRONOUNCED SUCCESS. The latest Bible with NEW HELPS that are quite comprehensive and consist of an Illustrated Bible Dictionary, Concordance and additional aids all under ONE ALPHABETICAL INDEX. Also Fine Maps on Coated Paper, and a specially prepared BIBLE READING COURSE, intended to stimulate and maintain interest in the Bible. Imported Bible paper is used to improve opacity and keep down bulk. By this means you get the benefit of full Biblical information without the physical discomfort of handling a heavy volume.

STYLES AND PRICES—BIBLE PAPER EDITION

4612. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges..... $4.00
4630. Same as 4612, with extra leather lined covers..... 4.75

THIN INDIA PAPER EDITION
With Helps as described above. Size 4½x6¾ inches. One inch in thickness

630X. Egyptian Morocco, divinity circuit, leather linings, red under gold edges, silk head bands and silk marker..... 7.00
633X. Algerian Morocco, divinity circuit, leather lining to edge, silk sewed, round corners, red under gold edges, extra quality binding..... 8.00

EXTRA LARGE PRINT TEACHERS' BIBLES

Large 8 Vo. Size—8x5½ inches—1600 Pages, including 400 pages of Bible Study Helps

Part Page Specimen of Print

Extra spacing between words and lines makes this Bible very easy to read.

ST. MATTHEW, 5. — *Christ's sermon on the mount.*

15 k The land of Zăb'u-lon, and the land of Nĕph'tha-lim, *by* the way of the sea, beyond Jôr'dan, Gă'lĭ-lee of the Gĕn'tiles;

A. D. 31. k Is. 9. 1, 2. l Is. 42. 7. Luke 2. 32. m Mark 1. 14.

2 And he opened his mouth, and taught them, saying,
3 b Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

CONTAINING COMPLETE HELPS TO BIBLE STUDY, INCLUDING ALL OF THE FOLLOWING FEATURES

A New Practical Course in Bible Reading, A Treasury of Biblical Information. The most carefully compiled, thorough and attractive form in which valuable Biblical information has ever been prepared. Illustrated Self-Pronouncing Bible Dictionary Containing 150 illustrations, concise definitions and textual references on nearly 50,000 subjects. A Practical Comparative Concordance, with nearly 50,000 references. Four Thousand Questions and Answers on the Old and New Testaments. A valuable Help to all Bible Readers.

STYLES AND PRICES

4712. Divinity Circuit (overlapping covers), French Seal Leather, red under gold edges, silk head bands, and silk marker.. $5.00
812RL. Red Letter Teachers' Bible. The Words of Christ in the New Testament, Old Testament Passages alluded to by Christ, various prophecies relating to Christ in the Old Testament, etc., all PRINTED IN RED. Binding same as described above on 4712 and same large Self-Pronouncing type..... 6.00
733X. Holman India Paper, Genuine Morocco, leather lined, silk sewed, divinity circuit, round corners carmine under gold edges, silk head bands and silk marker, same type and helps as above..... 10.65

All styles sent Postpaid at above prices—Thumb Index 50 cents extra

Christian Orphanage

CHAS. D. JOHNSTON, *Superintendent.*

Dear Friends:

The Thanksgiving Offering is starting off very encouragingly. Every church we have heard from has increased its offerings over last year except one. So far we have had but one disappointment. Some of the churches have more than doubled over last year. One church gave an offering last year of five dollars and gave us thirty-eight this year. This is nearly eight hundred per cent over last year. Now this question arises—*What is your church going to do?* Will you make us happy? I know you will not disappoint us. Let every church do something worth while in its offering this Thanksgiving season.

We have seven thousand dollars to raise in the month of December to reach our goal. I have confidence in you. I don't believe you will fail me.

CHAS. D. JOHNSTON, *Supt.*

REPORT FOR NOVEMBER 29, 1934.

Brought forward		$12,156.94
Sunday School Monthly Offerings.		
North Carolina and Virginia Conference:		
Mt. Zion	$ 2.00	
Reidsville	5.80	
		7.80
Eastern North Carolina Conference:		
Bethlehem	3.00	
New Elam	4.00	
Bethel, Wake	2.25	
Mebane	6.00	
Cary	1.77	
		17.02
Western North Carolina Conference:		
Pleasant Grove		1.40
Eastern Virginia Conference:		
Waverly	10.03	
Elm Avenue	2.06	
First Portsmouth	7.87	
Barretts	.68	
		20.64
Valley Virginia Central Conference:		
New Hope	1.98	
Concord	1.09	
Winchester	7.06	
Leaksville	2.08	
Newport	2.11	
		14.32
Special Offerings.		
Mrs. Dalton, support of children	12.50	
Mr. Morris, support of son	7.50	
Rent on Ellen Tunstall farm	125.00	
Mrs. Bettie Moore, Greensboro, N. C.	1.00	
M. B. Smith, Jr., gdn. for Whitten children	50.00	
Eastern N. C. Conference, special collection	17.31	
Mr. Wm. McQueen, support of children	20.00	
J. L. Hatch, Salisburg, N. C., to buy books—Bequest	250.00	
		483.31
Thanksgiving Offerings.		
N. C. and Va. Conference:		
Happy Home		33.04
Western N. C. Conference:		
Ether	10.00	
Glendon	61.00	
Graces Chapel	38.32	
		109.32
Eastern N. C. Conference:		
Mt. Auburn	60.10	
Turners Chapel	17.00	
		77.10
Eastern Virginia Conference:		
Liberty Spring	26.00	
Damascus	5.60	
		31.60
Georgia and Alabama Conference:		
Richland		10.00
Individual Thanksgiving Offerings.		
Mrs. Mollie Hicks, Norlina, N. C.	1.00	
C. T. Holt, Burlington, N. C., payment on 1933 pledge	25.00	
Mrs. Cameron Morrison, Charlotte, N. C.	25.00	
Mrs. Nannie Hawkins, Cedar Grove, N. C.	1.00	
Mrs. E. J. Brickhouse, Norfolk, Va.	30.00	
Mr. D. M. McKay, Durham, N. C.	1.00	
Mr. J. B. Edwards	10.00	
Lowell Missionary Society, Roanoke, Ala.	3.00	
		96.00
Total for the week		$ 901.55
Grand total		$13,058.49

QUALITY OF DEVOTION.

A musician is commended, not that he played so long, but that he played so well. And thus it is not the days of our life, but the goodness of our life; not the length of our prayers, but the fervency of our prayers; not the measure of our profession, but the sincerity of our profession, that is acceptable unto God.—*Spencer.*

ELON COLLEGE

AN ACCREDITED COLLEGE

of the

CONGREGATIONAL CHRISTIAN CHURCHES OF THE SOUTHEAST

South Entrance to the Campus

ELON COLLEGE, founded by the Christian Church in 1889, has fully justified the faith and hope of its founders during its 42 years of operation. Its graduates from the four-year course leading to a bachelor's degree, number 980, now living, 122 of whom are in the Christian Ministry and full-time Christian service. The majority of these are members of our own denomination. In addition, 449 are in educational work and are an active influence in the lay leadership of the Christian Church.

THE CHRISTIAN EDUCATION BUILDING, and the definite religious atmosphere of the College, provide the very best facilities available for training for religious leadership, and offer the Church its finest opportunity to train the young people of the denomination to assume active leadership both in the ministry and laity of the local churches.

Address—

C. M. CANNON, *Registrar*

Elon College. - - - - North Carolina

Home Atmosphere—Reasonable Rates—Clean Athletics—Christian Spirit

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational Christian Church.

BOARD OF EDITORS.

J. O. ATKINSON, D. D.....Editor
E. C GILLETTE, D D.....Associate
I. W. JOHNSON, D. D....Contributing
ELISHA A. KING, D. D...Contributing
J T. KERNODLE....Managing Editor

DEPARTMENTAL EDITORS.

H. S. HARDCASTLE...Sunday School
J. G. TRUITT, D. D.....Sermon
F. C. LESTER.....Young People
H. E. ROUNTREE.....Altar

SUBSCRIPTION RATES

One Year $2.00
Six Months 1.00

Trial Subscriptions: Five or more new subscriptions sent in at one time by pastor or president of any church organization, three months for 40c each.

Published Every Thursday at Richmond, Virginia, by the Central Publishing Company, Inc.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Change of Address: Be sure to give both old and new address when asking that your address be changed.

All news matter and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsyth Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

Receipts: The change of label is your receipt for money paid. The label shows date of expiration, and change on label will appear the first or second issue of the month following renewal, provided it was received before the 25th. No other receipt will be sent unless requested. Please notify the Richmond Office if label is not changed as above.

OBITUARIES

MRS. R. E. BRITTLE.

Suddenly, but quietly, bereavement entered our community on the morning of July 10, 1934 at 11:45 o'clock, crushing our hearts when our pastor's beloved wife, Mary Sue Parker Brittle, co-worker and friend bade goodbye to her loved ones, embarked upon the ship of eternal life and quietly passed from this earth into the Great Beyond leaving behind to mourn their loss, a devoted husband, the Rev. R. E. Brittle, an infant son, Richie Parker Brittle, sisters, brothers and a host of friends.

We mourn her going. We miss her influence, the encouragement and inspiration of her noble life, but as we in sadness say, "She's gone," the angels in heaven are shouting in ecstasy, "She's here," and we are conscious of a guiding spirit urging us to follow in the footsteps of her Lord and Master, that we, too, when the summons comes, may receive a like welcome into the land of eternal joy and happiness.

In that quiet, effective and unassuming manner, ever sympathizing, serving and smiling, thinking of others, forgetting self, she moved faithfully into whatever path of service and duty she was called. Her life, shining in the beauty of holiness, was as a pearl of great price and enriched and blessed those with whom she came in contact. Patient, kind, unselfish, and generous, she exemplified a most beautiful Christian character and her death was the triumph.

Therefore, in view of the many beautiful and noble characteristics which adorned the life of our beloved member and co-worker, we, the members of the Ladies' Aid Society of Cypress Chapel Christian Church wish to express our grateful appreciation for her tireless efforts in behalf of the Kingdom and to emphasize our deep affection for her by adopting the following resolutions:

First: That we thank our Heavenly Father for her life of service, loyalty, love and devotion, and, while we sadly realize that we shall see her no more, that there will be no more earthly associatisns and while we shall always miss her smiling readiness to help lighten the burdens of life, we sorrow, not without the hope that we shall see her again in the "building of God, a house not made with hands eternal in the heavens," and we bow in humble submission to His infinite will, looking forward to that great day when we shall be united in Him.

Second: That we extend to her grief-stricken and devoted husband our loving sympathy in this sad hour, commending him to the great Comforter who said, "Let not your heart be troubled."

Third: That a copy of these resolutions be sent to the bereaved husband, a copy sent to **The Christian Sun** for publication and a copy be placed upon the minutes of our society.

MRS. C. WESLEY ROUNTREE,
MRS. WALLACE BRINKLEY,
MRS. A. E. BYNUM,
MRS. ROY BRINKLEY,
Committee.

Wedding or Gift Bible

FOR THE HOME

Holman Self-Pronouncing Home Study Edition

A BEAUTIFUL PRESENTATION PAGE Marriage Certificate and Family Record makes this special edition **a most desirable Bible for a wedding gift.**

Full Bound size, 8½ x 6 inches, nearly 1800 pages. Authorized Version with Marginal References.

Large Print—Easy to Read

The Helps are the latest and most practical published — prepared by the most reliable and well-known authorities, and consist of a TEACHERS' NEW READY REFERENCE HAND BOOK, which gives the salient and essential information needed in Bible study.

Illustrated Self-Pronouncing Bible Dictionary—Containing 150 illustrations.

Oriental Light on the Bible (Containing over 100 illustrations). A new kind of illuminating Bible help.

Treasury of Biblical Information.

A New Series of Maps. A selection of the most used, with Special Maps, the results of the most recent explorations.

A New Practical Comparative Concordance, with nearly 50,000 references.

Four Thousand Questions and Answers on the Bible.

ABSOLUTELY DURABLE BINDINGS that **will not break in the back.**

Specimen of the Print. Full size of the page is 5½ x 8 inches.

Specimen of Type.

17 ¶ [m] From that time Jē'sus began to preach, and to say, [n] Repent: for the kingdom of heaven is at

A BEAUTIFUL PRESENTATION PAGE Marriage Certificate and Family Record makes this special edition **a most desirable Bible for a wedding gift.**

No. 4914. French Morocco, flexible limp, gold titles, round corners, red under gold edges, silk head bands and silk marker..... **$5.50**

Postage Paid

PIEDMONT COLLEGE

Located in

"The Blue Ridge Highlands"

An accredited college with an enviable reputation for superior classroom instruction, and wholesome student life.

Standard courses leading to the A. B. and B. S. degrees. Careful, scholarly instructors.

A refined Christian atmosphere. All of the cultural elements essential to a liberal education.

A minimum of expense. Tuition and board for the entire academic year only $273.50.

For information, write

GEORGE C. BELLINGRATH, *Dean,*
PIEDMONT COLLEGE,
DEMOREST, GEORGIA.

Southern Seminary Foundation

(Successor to Atlanta Theological Seminary.)

AFFILIATED WITH

Vanderbilt University

The Foundation and the other Foundations that are affiliated with Vanderbilt University School of Religion comprise the only Interdenominational Theological School in the South. Through this affiliation the students enjoy the rights and privileges of Vanderbilt University.

DEGREES.

Candidates for degrees are required to have completed their college courses.

The degree of Bachelor of Divinity is offered to qualified students who complete the required courses.

Vanderbilt University also offers the degrees of Master of Arts and Doctor of Philosophy, in accordance with the regulations established in its several departments.

MORE THAN A SCHOOL OF THEOLOGY.

Because of our affiliation with Vanderbilt, our relations with other nearby colleges where our students can take courses without tuition, and the cooperation of the American Red Cross and other social agencies in the city, we prepare students for many types of Christian service.

For information write

WILLIAM JAMES CAMPBELL, *President,*
330 BUTTRICK HALL, VANDERBILT UNIVERSITY,
NASHVILLE. TENN.

THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

IN ESSENTIALS, UNITY. IN NON-ESSENTIALS, LIBERTY. IN ALL THINGS, CHARITY.

VOLUME LXXXVI. RICHMOND, VA., THURSDAY, DECEMBER 6, 1934. NUMBER 49.

THE SUN'S OBSERVATORY

Asks $900-Million, Offered $5-Billion.—

The Government asked for $900,000,000 recently, half of the amount being for eighteen months at an interest rate of 1 1-8 per cent, and the remainder being for from fifteen to eighteen years and carrying a rate of 3 1-8 per cent. The short term notes were over-subscribed seven times, while those for the longer period were over-subscribed more than five times. This looks good for the Government's credit, but it points out a condition that is unhealthy to say the least. That there should be over $5,000,000,000 lying idle in the United States, which fear prevents being invested in the ordinary channels of business and investment, and at the same time those who wish to borrow should be compelled to pay as high as 13 per cent interest for the use of money because of this fear, represents a condition that needs correcting—but one which can only be corrected by restoring confidence to the one having money to invest.

"How's Business?"—

Is it improving, are conditions worse, or is it "holding its own"? Reports from various sources make an answer difficult. One of the most generally accepted barometers of business trends is the retail dry goods trade, and department stores throughout the country report that sales are 9.8 per cent higher at this time than they were a year ago. But living costs are reported up 9.5 since March, 1933, which would account for a greater part of this increase. Mr. Donald Richberg thinks that the heavy industries will soon re-employ from 4,000,000 to 5,000,000 workers, but the facts are that employment has shown a downward trend since the spring of the year. Bank clearings are also reported 3.1 per cent below last year, and the sale of automobiles and trucks during October fell off from those of October, 1933. To counterbalance these reports are the better prices being received by the farmers. Answer the question for yourself!

Duty to Bear Arms Upheld.—

In deciding that "land grant" colleges may compel their students to take military training, the Supreme Court, on Monday of this week, ruled that every citizen must defend his Government. This decision settles the controversy of military training in colleges which formerly received grants of land from the Federal Government. The decision sustained the action of the University in suspending a student last year who claimed exemption from drill on religious and conscientious grounds. In delivering the opinion, which was unanimous, Justice Butler said: "Every citizen owes the duty, according to his capacity, to support and defend government against all enemies. . . There is no ground for the contention that the order requiring able-bodied male students . . . to take the prescribed instructions in military science and tactics, transgresses any constitutional right asserted by these appellants." The opinion handed down by the Supreme Court contradicts those held by many of the religious organizations of the country.

"Fit to Enjoy Prosperity."—

When there is in a man's private or business life something that is not "on the level," or not on a high level, and he determines to set it right, there is a true work of the grace of God, no matter whence the incentive has come, from Oxford Groupism, Billy Sundayism, Christian Science, conversion to Roman Catholicism, or the very normal process of becoming a member of a Congregational church—all of which at some time and in some measure, we have seen associated with that vital experience of life transformation. That does not mean that one religion, or one incentive, is as good as another, but it does mean that all really vital experience of religious quickening and ethical redemption partakes of that power of God unto salvation which is the foundation and source of the gospel. George Bernard Shaw never said a truer thing than when he wrote, some years ago, that "there is only one religion, though there are a hundred versions of it." We have been reading the testimony given at an Oxford Group meeting by a certain Major Swart, a former departmental manager of a large oil company at Cape Town. Some things that the Major said would seem to be a wholesome corrective to the rather sickly be-good-and-prosper sentimentalism of certain other confessions. He suggested that prosperity was not the answer to the present depression—that men were not fit to enjoy prosperity when everywhere there was suspicion, fear, ambition and selfishness. In his own case when the challenge came he had to start first with his own home, and then with his business, getting things on a Christian basis in daily relationships. Even assuming that better social methods and a better social organization could be built up independently of basic human attitudes and relationships, we could never achieve a happy or stable society without supplanting suspicion, fear, ambition and selfishness with mutual goodwill and confidence, courage, high motives and unselfishness.—*Advance.*

TVA and the Utilities.—

One of the most discussed programs of the New Deal has been that of the Tennessee Valley Authority. This pet scheme of the Administration certainly gives promise of cheaper electric power and of a saving to the consumers of that product throughout the district which it will serve. On the other hand, utility stocks are more widely held than any other class of securities. Little investors numbering millions have placed their savings here. Fifty-one legal reserve life insurance companies hold over $2-billions worth of utility securities, and savings banks would add another half-billion to this. There have two attitudes developed in regard to the government's activities among the directors of the utility companies. One group, headed by the Edison Electric Institute, is protesting this encroachment upon privately owned business by the Government. The others fear that resistance will call forth reprisals on the part of Congress, and they advocate selling out to the Government on the best terms possible and taking their loss. Speaking of the attitude taken by the Edison Electric Institute, David E. Lilienthal, director of the TVA, says: "The mask is off. The few men in New York City who . . . control the electric supply of 130,000,000 people have stepped from behind the 'widows and orphans,' . . . and are now speaking in their own behalf." *Business Week* replies that "His contemptuous attitude toward widows and orphans and little people who do own the utilities suggests the need of reminding Mr. Lilienthal and the public again that Wall Street does not own them. However much a destructive attack on them may irritate Wall Street, it is Main Street that really suffers from demagoguery." Dr. Hugh S. Magill, former secretary of the International Council of Religious Education, who resigned to become president of the American Federation of Utility Investors, believes that the New Deal is unjust and unfair to honest investors and a menace to the holdings of the more than ten million holders of utility securities. Dr. Magill asks, "Is it wrong to help honest people to protect their honest investments? . . . Until the advent of the Tennessee Valley Authority and other threatening New Deal proposals, these utilities were solid. No fault could be found with 90 per cent of them. They are all regulated by law, so that only a reasonable return was left to the investors who had made their development possible." It is to be noted that the life insurance companies are no longer in vesting in these securities, due, says President M. J. Cleary of the Northwestern Mutual Insurance Company, "to the threat of the government." Aside from the question of the right of the government to literally confiscate private property, is the fact that it is retarding business recovery by frightening the investor, both large and small, by the attitude it has taken on this question. Electric power is not expensive. It is very cheap, when compared to the cost of doing the things it does in the old ways. And it seems to be poor business on the part of the government to use taxpayers' money to discredit taxpayers' holdings, even though it may thereby reduce costs to others of its citizens.

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

"Dost thou love life? Then do not squander time, for that is the stuff life is made of."—*Benjamin Franklin.*

Dr. L. E. Smith was in the SUN'S office for a few minutes the past week. Mr. J. D. Kernodle of Graham, N. C. was also a visitor at the SUN'S office, spending the thanksgiving season in the home of the managing editor. We were happy to have them both.

A recent line from Dr. C. H. Rowland, Florida Sanitarium, Orlando, Fla., says: "The doctor looked me over again this morning, and said I was doing as well as he could ask. I feel much improved. The folks here are so kind and considerate that I ought to get well."

Dr. and Mrs. Clarence A. Vincent commenced the season's pastorate at the Miami Shores Community Church on the first Sunday in October. A pulpit and Choir Platform, with railing and curtains has been put in. Sixteen new members were received on December 2nd. The Boy and Girl Scouts and Clubs and Sunday School are growing groups. An Endeavor Society has been organized. Dr. Vincent is preaching a series of three sermons: Dec. 2nd, "Inspiring Yesterdays"; Dec. 9th, "Critical Todays"; Dec. 16th, "Confident Tomorrows." Other improvements in auditorium are in mind.

The SUN'S editor was assailed by a rather uncomfortable attack of the "grippe" a few days since, and while he is improved he does not feel that he can write an editorial equal to the two he submits from other pens—one, "Christmas and the Christian," from the editor of the *Missionary Review of the World*; the other, "Religion—Its Main Job," from the editor of the December *Harper's Magazine*. These make better reading than the SUN'S editor could give even if well, and will certainly bring refreshing thoughts to others while he is regaining his poise from the unexpected assault.

Miss M. Alice True, a former missionary to Japan and now at home, 54 Cabot St., Portsmouth, New Hampshire, writes some interesting New England church news: "Emery's Bridge Christian Church, South Berwick, Me., celebrated its 100th anniversary Saturday evening, November 24th, with a capacity crowd—250 to 300 were the estimates of those present. The parsonage is renovated, and after thirty years of supplies or of inaction, the manse is again occupied. This church, Saturday, December 1st, entertains the Young People's Quarterly of York and Cumberland Conference. Groups from South Berwick, Hill, Laconia and Newton have charge of the program. Rev. Salleburg of South Brooklyn, N. Y. comes to Portsmouth, New Hampshire as pastor at Christmas time."

The editor learns with a sense of deep sorrow of the death of Lee Pretlow Holland, Suffolk, Va. When Pretlow was a youth and a student at Elon College, he boarded in the home of Mr. and Mrs. Atkinson at Elon and an admiration and a friendship were formed that lasted through life. In his going our home feels a sense of loss. The Virginian-Pilot, November 28th, carries the following: "Suffolk, Nov. 27.—Lee Pretlow Holland, 49, prominent Suffolk attorney, died at 11:15 o'clock tonight after a brief illness. He was the son of Col. E. E. Holland and the late Mrs. Otelia Lee Holland, and is survived by his father; one sister, Mrs. Gerald Creekmore, of New Orleans; a niece, Miss Sarah Lee Creekmore; a nephew, Gerald Creekmore, Jr., and a number of cousins living in Suffolk, Nansemond County and Norfolk. Mr Holland, a graduate of Washington and Lee University, was associated in the practice of law with his father."

Rev. Alfred W. Hurst, pastor, Pilgrim Congregational Church, Chattanooga, Tenn., is rejoicing that Dr. Albert W. Palmer, president of the Chicago Theological Seminary, will preach in his church, December 2nd, celebrating the 20th anniversary of its founding. Of the man and the event, Brother Hurst sends us the following information: "The Rev. Albert W. Palmer, D. D., president of the Chicago Theological seminary will preach the anniversary sermon Sunday morning, December 2nd, when Pilgrim Congregational church will celebrate the twentieth anniversary of its founding. During Dr. Palmer's stay in the city he has consented to speak again Sunday evening at Pilgrim church. He will also address the Chattanooga Pastors' association Monday morning, December 3rd, and will speak Monday afternoon to members of Pilgrim guild. Other features of the anniversary program will be a reception in honor of charter members of the church Friday evening, November 30th, and a pageant to be given in the church Saturday evening, December 1st. The public is invited to all anniversary programs."

From the Winchester *Evening Star,* we learn that our Winchester and Timber Ridge churches are very happy in securing a pastor. Of the pastor and his wife, the *Star,* under date of November 26, says: "Unanimous calls were voted yesterday by the Congregational-Christian churches of Winchester and Timber Ridge, Hampshire county, W. Va., to the Rev. Ivan Smith, of Abingdon, Ill., to become pastor of those churches and he has indicated his intention of accepting the same and beginning his work here before the Christmas holidays. The Rev. and Mrs. Smith and the former's mother, who have been spending a week in Winchester and on Timber Ridge, left this morning for Illinois, the clergyman intending to arrange for the transfer immediately. He preached Sunday morning at the Timber Ridge church and at the Winchester church last evening. The two churches, which in recent months have been consolidated into one pastorate, have been without a pastor since the Rev. A. R. Van Cleave resigned last summer to return to college work in Alabama. The Rev. and Mrs. Smith and the former's mother have met many members and friends of the Congregational-Christian Church within the past week and already formed a number of friendships here. The Rev. Mr. Smith is a native of Jacksonville, Ill., and is a graduate of Eureka College, Eureka, Ill., and also of the Chicago Theological Seminary. He received his master of arts degree at the University of Chicago in 1929. He was ordained in 1932. The Rev. Mr. Smith married Miss Edith A. Strandberg, of Jacksonville, Ill., July 20, 1922. She is an experienced Sunday school teacher and actively interested in all other branches of church work. She studied piano at McMurray College in Jacksonville and at Eureka College, and is an efficient pianist and sings in the choir. She has gone along with her husband as a constant and cheerful helpmate and pastor's wife."

SOUTHERN UNION AT WADLEY.

Early in June, 1934, President Frank E. Jenkins of Southern Union College, valiant fighter for forty years for an opportunity for education for young people of the South, passed on to his reward. He died working for his wards. He said that he wished to live until every one of them had his turn. He preferred to be laid away in their country.

For three difficult years he raised the standards, added to the equipment and beautified the campus of Southern Union College. He was approaching an age of eighty years of zealous living. Two months before he died, he emphatically and eloquently recommended for the presidency of the college at Wadley, a man thirty years old, Ross Ensminger, then pastor of a Congregational church in Minnesota. His nomination was unanimously confirmed and we now introduce to you President Ross Ensminger of Southern Union College. Born in June, 1904, at Winter Park, Fla., where his father was a professor in Rollins College, the young man in good time attended Piedmont College, Georgia, where later his mother was professor for eight years, and Carleton College in Minnesota from which he graduated in 1925. His mother is now teaching in the college at Wadley.

At Carleton he met Margaret Goodhue, granddaughter of Horace Goodhue, a graduate of Dartmouth College. Young Mr. Goodhue was sent from the East to Minnesota to help start Carleton College, and was for many years professor and Dean there. His granddaughter, Miss Goodhue, became Mrs. Ensminger and is a gracious and able co-worker at Wadley. The Ensmingers have two little girls, Ruth Mary and Kathryn Ann.

Professor Ensminger attended the Divinity School of Yale University one year and graduated from Union Theological Seminary in New York in 1928. For two years he was associate Professor of Religious Education in Elon College, North Carolina. While there he was probably the first man to be ordained by a joint ecclesiastical council on Congregational and Christian Churches. Dr. Ozora Davis preached the ordination service. Before assuming the Minnesota charge he was minister at La Moille, Illinois, while taking two years of study at the graduate school of the University of Chicago.

President Ensminger advocated for use at Wadley the new educational plan of our junior college, which is a modification of the junior college plan of the University of Chicago. A promising lot of hard-working students is now diligently studying at Wadley.

We are proud of our President and of our Plan and wish to commend both to you.

Yours for an educational opportunity for our young people of the Alabama hill country.

W. C. EDGE,
Supt. of the Public Schools Wadley and President of the Board of Trustees of The Southern Union College.

NOTICE.

I solicit a share of your magazine subscriptions. When you receive Expiration notices from publishers instead of sending direct to them, won't you please send through my Agency, at the same rate offered by publishers, which will give me a commission without extra cost to you. I meet any and all offers made by publishers.

J. EDWIN HARRIS.

Holland Road,
Suffolk, Va.

ADDITIONAL SUBSCRIPTION RECEIPTS FOR NOVEMBER.

We give below an additional list of payments made on account of SUN subscriptions up to December 1st. November has been the best month since your managing editor has had charge of subscription collections. We greatly appreciate this fact, and hope that interest will be continued.

Credits for these subscriptions will appear on the labels next week.

We are running in this issue a Gift Subscription Blank. If you enjoy THE CHRISTIAN SUN, why not take advantage of the Christmas time to help it bring joy and comfort to others. We know of no other present that will be more suitable on the birthday of our Lord. Your subscription will be credited three months for each new subscription sent in as a Christmas Gift.

Wishing for each and every one of you a very Merry Christmas and a New Year filled with happiness and prosperity, I am,

Sincerely Yours,

J. T. KERNODLE, *Mg. Editor.*

Miss Margaret P. Alston, R. 1, Henderson, N. C.
Mrs. M. A. Atkinson, R. 3, Raleigh, N. C.
Mrs. L. W. Ayscue, R. 6, Henderson, N. C.
N. H. Ayscue, R. 1, Kittrell, N. C.
Mrs. R. G. Ayscue, R. 6, Henderson, N. C.
T. H. Banks, Apex, N. C.
Mrs. W. S. Briggs, R. 4, Henderson, N. C.
Mrs. Luther E. Carlton, Paces, Va.
Jeff Davis, Ingrams, Va.
Rev. J. A. Denton, R. 3, Raleigh, N. C.
Miss Dora Edwards, R. 4, Raleigh, N. C.
J. B. Edwards, R. 2, Wake Forest, N. C.
Mrs. Sallie M. Eure, 125 St. James St., Suffolk, Va.
Miss Sadie Fonville, Burlington, N. C.
Ralf Foushee, R. 1, Sanford, N. C.
T. M. Franks, R. 2, Apex, N. C.
F. B. Fuller, R. 1, Henderson, N. C.
W. M. Goodwin, R. 2, New Hill, N. C.
M. L. Grissom, R. 1, Henderson, N. C.
W. R. Harton, R. 4, Raleigh, N. C.
Rev. H. C. Hilliard, Fuquay Springs, N. C.
A. M. House, Franklinton, N. C.
O. T. Insoe, R. 2, Louisburg, N. C.
Mrs. Nannie Lancaster, 729 W. 29th St., Norfolk, Va.
Rev. S. E. Madren, R. 1, Henderson, N. C.
O. W. Mann R 2, Apex, N. C.
W. C. Medlin, R. 1, Henderson, N. C.
Mrs. E. D. Midyette, 1453 Westover Ave., Norfolk, Va
John Murray, R. 3, Raleigh, N. C.
E. M. Newman, R. 1, Henderson, N. C.
G. C. Oliver, R. 4, Raleigh, N. C.
Mrs. Claude Page, R. 1, Holly Springs, N. C.
B. G. Partin, R. 3, Raleigh, N. C.
Walker Pearson, R. 3, Tifton, Ga.
H. W. Phillips, Hardeeville, S. C.
E. N. Pierce, Box 82, Burlington, N. C.
Mrs. W. A. Pierce, R. 2, Apex, N. C.
W. C. Poe, Henderson, N. C.
Mrs. T. J. Preston, Walkerton, N. C.
Dr. D. L. Rawls, 112 S. Broad St., Suffolk, Va.
C. O. Renn, R. 6, Henderson, N. C.
W. T. Renn, R. 1, Henderson, N. C.
M. B. Sharpe, Waverly, Va.
Mrs. W. H. Stephens, 623 Garnett St., Henderson, N. C.
W. J. Thomas, 306 Union St., Burlington, N. C.
Mrs. E. T. Vickers, 536 Highland Ave., Henderson, N. C.
Mrs. J. T. Weldon, R. 5, Louisburg, N. C.
Rev. T. F. Wright, Waverly, Va.

PLEASANT HILL COMMUNITY CHURCH.

Pleasant Hill, Tennessee.

Thousands of American children have no chance at even an elementary education.

In hundreds of communities in the southern mountains children of America's frotiersmen are living in privation and want. Undernourishment and sickness are rife. Very many are even denied their one opportunity, attendance at the one-room mountain school, because they have not clothes to wear. I do not mean such clothes as you are used to seeing on school children; I mean overalls and two shirts for a boy and two simple dresses for a girl. Of thirty-five children in one mountain school only two had shoes.

The Save the Children Fund of America is doing a thorough-going work of child welfare in a number of mountain areas. Just now the workers are almost heartbroken because they do not have clothes with which to keep children in school. Three dollars will furnish a complete ket of clothes for a boy or girl—underclothes; simple dresses and sweater, or overalls, shirts, and jumper; coat; and shoes. Or used clothing will be gladly received. Almost anything sturdy can be used. It will be remodeled if necessary by sewing groups directed by the workers.

Surely every family that reads this has two or three used garments or some outgrown shoes that could be spared. A club, class, or other group can easily get together a shipment that may mean keeping a whole school going. Even one garment will be welcome. Please send direct to Save the Children Fund Distributing Center, Sneedville, Tenn. Express or freight Sneedville via Tazewell or Rogersville, Tenn.

School books are almost as badly needed. So are hot school lunches, cod liver oil, child health clinics, recreation material, toys and games, traveling libraries. Supplying any of these things for one little mountain community would make a fine project for a group. If you are interested please write for definite information to Save the Children Fund, 156 Fifth Avenue, New York, N. Y. Checks also may be sent to the above address.

Very truly yours,

EDWIN E. WHITE,
Minister.

Christmas Gift Subscription Blank

THE CHRISTIAN SUN

Why not solve the problem of Christmas giving, by sending your friends subscriptions to THE CHRISTIAN SUN. They will be reminded weekly of your thoughtfulness and interest. We know of no more appropriate gift for the Christmas time than a subscription to your own Church Paper.

For your convenience we have printed a blank below. Just fill it out and pin a money order, your check, or $2 in cash for each subscription you wish sent. We will send an appropriate announcement to each one, bearing your best wishes.

And as a token of our appreciation for your cooperation, we will advance your subscription three months for each Gift Subscription sent in.

I am giving below the names and addresses of those to whom I wish THE CHRISTIAN SUN sent for the coming year:

Name.....Street or R. F. D.....

City.....State.....

Member of.....Church, located at.....

Name.....Street or R. F. D.....

City.....State.....

Member of.....Church, located at.....

Name.....Street or R. F. D.....

City.....State.....

Member of.....Church, located at.....

(Please write plainly or print. Give local church membership if possible.)

I enclose (Money Order) (Check) (Cash) amounting to $..... to cover the above subscriptions.

Name .....

St. or R. F. D. .....

City .....State .....

My own subscription expires .....

E-D-I-T-O-R-I-A-L

EDITOR
J. O. ATKINSON, ELON COLLEGE, N. C.
ASSOCIATE EDITOR
E. C. GILLETTE
117 W. Forsyth Street, Jacksonville, Fla.
CONTRIBUTING EDITORS
I. W. JOHNSON ELISHA A. KING

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

CHRISTMAS AND THE CHRISTIAN.

Can a Christian be uncooperative in Christian missionary work? That many who profess to be Christians are not missionary minded is self-evident. They do not even claim to be interested. The same anomaly applies to Christmas. Many who celebrate the coming of Christ into the world seem to have no real interest in the work He came to do. They join in the annual celebration but that is all. This is true in lands where Christ is generally known and widely acknowledged, as well as in non-christian lands. In India, China, and Japan, and even among Moslems, one sees Christmas decorations and festivals and the exchange of gifts. But the promotion of the Christmas spirit is too often for social and commercial reasons and is not based on any desire to commemorate the birth of Jesus Christ. Nevertheless the prevailing spirit of joy, of unselfish thought of others, and a desire to spread peace and goodwill among men of all ages and classes annd races, is something to be fostered and promoted even though it fails to express the heart of the Christmas message. "God is love . . . if we love one another, God dwells in us and His love is perfected in us."

But the meaning of Christmas and the heart of the Christmas message is not revealed in the spirit of friendly joy and good fellowship, nor in the giving and receiving of presents that bring pleasure to the recipient and profit to the tradesman. The heart of the Christmas message is the "Good News" that Jesus Christ brought when He came into the world over nineteen hundred years ago.

How then can any one truly celebrate Christmas and at the same time fail to be vitally interested in Christian missions? We enjoy Christmas music; we give Christmas presents; we join in Christmas festivals and listen to Christmas messages—but what are we doing to complete the work which Christ Jesus came to do and which He has entrusted to those who believe in Him?

Jesus himself proclaimed that He "came into the world to save sinners." History makes clear that men of all nations have made shipwreck of their lives. They have broken God's laws and as a result their lives have been destined for the scrap heap. They are like automobiles that have failed to fulfill the purpose of the Maker so that they need to be remade—to be saved—if they are again to function properly.

All that Jesus did on earth was done for the purpose of "saving the lost"; men who had lost the way in the world; had lost their contact with God; had lost their power and purpose. To seek and to save men Jesus Christ came to reveal God to men—in the fulness of His love and power. He came to redeem men who were slaves of sin and under penalty for broken laws. He came to show what men are intended to be and may become in the purpose of God. He came to make clear that life on earth is but the threshold of a larger life, the school in which to prepare us for eternal life with God.

Jesus came to bring joy to men, but it is the joy that follows release from bondage, the experience of full fellowship with one another and harmony with God. Jesus Christ completed His work—the work of revelation and redemption—but He left His followers to complete the work of making known the "Good News" to others.

Nineteen hundred years ago He commissioned us to carry the Christmas message, the Gospel by word and life, into all the world; and yet today at least two-thirds of mankind have no clear knowledge of this Gospel. Too often the deeds of professing Christians have shouted so loud that the world cannot hear what our lips testify of Christ. While the Christmas spirit of giving and love is expressed by gifts and songs, does not the anti-Christmas spirit prevail through the year—the spirit of selfish getting and indifference to the temporal and eternal welfare of our fellowmen and women?

Christmas celebrations are a mockery unless they are dominated by the spirit of Christ. This spirit of One who gave Himself is best expressed by giving ourselves to His service for the redemption of our fellow men, to carry out the purpose and program of Christ. Can any one be a true Christian and be lacking in missionary mindedness? Those who would truly celebrate Christmas and show the Christmas spirit will feel no indifference to the needs of men and progress of Christian missions. "Let this mind be in you which was also in Christ Jesus," who, "being rich, for our sakes became poor that we through His poverty might become rich."*Editorial in Missionary Review.*

"RELIGION ITS MAIN JOB."

Many people think religion could do much more for our troubled world than it is doing if it were better understood and better handled. This view is not confined to lay observers but is shared heartily by many ministers of various denominations.

In Germany, the newspapers report that the Nazi Primate of the German Protestant Church, Bishop Ludwig Mueller, wants in Germany a single Church embracing both Protestants and Catholics. "What we want," he says, "is a German state free from Rome. The goal for which we are striving is one state, one people, one church."

Officers of the American churches have no aspirations so compelling as that They do not want a national church. The churches here get along together very well; none of them wants to destroy the other. They simply feel that the one great remedy for our troubles is to christianize our people, our policies.

That is, of course, the natural aim of Christian churches—what they are for, what they are all about; but their guardians do not feel that they are doing enough about it. They want better methods, more zeal, more effort. The Presbyterian pastors of New York resolved unitedly on October 1st to go in for a spiritual crusade through November which, as seen by one speaker, would "shake New York for God." The expression is a little ambiguous because of our very limited acquaintance with the Almighty and his expectations, but at least it means that the speaker hoped that the efforts of his brethren would wake up things on the spiritual side. Thirty-seven thousand communicants of the sixty churches in the Presbytery of New York are to be asked to sign a pledge against war, to seek the friendship of persons of other races, and to pray and read the Bible systematically.

That is all good. There was a suggestion that the Presbytery should "line up with the Leagus for Decency" in which the Roman Catholic Church has been so active; but the suggestion was sidetracked for the sake of concentration on what they called the six points in the "covenant of reconsecration."

It might be said of this Presbytery effort in New York that even if it succeeded and waked up thirty-seven thousand Presbyterian communicants, that would only be a drop in the bucket; but it would make quite a splash, and it is by drops that the bucket has to be filled. More prayer, more Bible reading are both excellent suggestions. Prayer represents one of the most powerful agencies that can be operated by human beings. It needs to be far better understood—what it is, what it does, what it might do. Even imperfectly used, it is a great stabilizer of the spirit. It is not used as much in families as it was two or three generations ago. The speed of life has increased so much that family prayers do not fit easily into modern conditions. Prayer to be much worth calls for meditation. There may be meditation still in the rural districts, but town life does not visibly make for it.

As for the Bible, it still has an enormous circulation, still is the best seller of all books printed. It is translated into most of the known languages, but apparently it is not read as much as it used to be. Other reading has multiplied enormously; cheap reading abounds, much of it cheap in all senses of the word. Newspapers, of course, circulate vastly, and they are a necessary ingredient of our life. There is, however, a lot of news in the Bible, and the more one knows about that depositary the more news he gets out of it. It has survived extraordinary misuse; misunderstanding of it has been at the bottom of appalling cruelties and repressions, but it is immensely hardy, and so far as distribution goes it goes stronger than ever.—*Editorial in Harper's Monthly Magazine.*

O Lord, our failures we deplore
And seek Thy all sufficient grace,
That envious feelings may no more
Have in these hearts of ours a place;
May we through all life's storm and stress
The mind which was in Christ possess.

Canadian Baptist.

THE SECOND COMING OF CHRIST.

Does Premillennial View Cut the Nerve of Missions?

By Rev. Henry W. Frost, D. D.,
Princeton, N. J.

It is not the man who determines his objective; the objective determines the man. Objectives are fixed; it is the man who changes. Hence, as a man thinketh, so he is; and, we may add—since a man thinks as he sees—as a man seeth, so he is. Let a man see small and he is small; let him see large and he is large. Let him see near and he lives near; let him see far and he lives far. Let him see earth and he is earthy; let him see heaven and he is heavenly. Objectives are formative in their influence, transforming the watcher for woe or weal. Objectives, therefore, are producers of character, of whatever sort it is. Certain men of old discovered that certain other men were Christ-like. Their explanation was that they had been with Jesus and seeing Him had become like Him.

God recognized this principle in Old Testament times. It was not enough for Him to create Adam and Eve; in addition, He gave them an environment of "all things fair and beautiful." It was not enough to give them to see growing herbage of tender green and fruits and flowers; He gave them also the vision of the Lord God, who walked with them in the cool of the evening of every day. And thus, long later, He revealed Himself to Abraham, Moses, Isaiah, and many others as the "Vision Beatific," the sight of whose person could lift the low to the high, the little to the great, the self-centered to the altruistic.

It was this same principle of transformation by objective which was so powerfully operative in New Testament times. Take, for instance, the man Saul, who became Paul: spiritually speaking, what a small-minded and small-souled man he was as he went on his way to Damascus. Of course, he thought he was large and great, with letters in his saddle-bag from the influential Sanhedrin and with the mighty purpose in his breast of haling men and women and commiting them to prison. But God suddenly gave him to see himself as he was by showing him Jesus as He was, and from that moment Paul was transformed from the paltry prosecutor of Christians into the great apostle to the Gentiles.

Or take, for instance, John, the apostle who had seen Jesus on earth but had never seen Him in His heavenly state. He was, consequently, an incomplete and unperfected man, but, as he saw Christ exalted and enthroned, he fell at His feet as dead and immediately became God's mightiest seer and prophet. These were transformations by objective, Paul and John and many another New Testament saint being utterly and forever altered in character and purpose by looking upon Him whom to see is life indeed.

It was in expression of this principle of transformation by objective that God set before Israel in Old Testament times the promise of a coming Messiah. From the garden of Eden, when the seed of the woman was predicted to the Bethlehem manger, when that seed was brought into life and light, God, by all the enticements that He could devise, sought to make men look up and on to the coming of Him who should be called Wonderful, Counsellor, The Mighty God, The Everlasting Father and The Prince of Peace. It was this objective which made Israel to differ from the nations about her and enabled her to become a separated, holy and mighty nation. That statement concerning Moses in Egypt, "He endured as seeing Him who is invisible," in symptomatic, being the explanation of the miraculous fact that Israel had never been assimilated or annihilated.

Now, it is to be noted that what God did for Israel, He has done for the Church. For He has set before His present people, a new and great objective that He may lure them by sight of the coming King and kingdom, to noble purpose and splendid action. He has been frank to tell them that hard tasks are required. But he has incited them to undertake and accomplish these by the very splendor of the ultimate view. As to the outcome, think of these statements of the apostle Paul:

"Do ye not know that the saints shall judge the world? . . . . Know ye not that we shall judge angels?"

And think of that other statement made by the apostle John:

"I saw thrones and they sat upon them and judgment was given unto them . . . . and they lived and reigned with Christ a thousand years."

Such visions of power and glory are almost overwhelming! And yet God gives them to us. Moreover and above all, He grants us to forsee the future, infinite exaltation of Christ as King of kings and Lord of lords. And all this is to constrain us to gaze upon the glory that excelleth in order that we may pass from glory unto glory. Israel had a great vision set before her, a babe, a man, a cross, an atoning death, a resurrection and an ascension. Powerful was the influence of this sight upon those who had eyes to see. But God has placed before us "the vision magnifical," a coming, a throne, a crown, a scepter, a King a kingdom; and he bids us visualize these things that something of their luster and power may fall upon us.

The writer of these lines believes in the premillennial second coming of Christ But he would not say that the premillennialists are the only Christians who have an inspirational objective before them. The postmillennialist looks for the personal return of Christ and for a kingdom which, through Gospel preaching, will be established on the earth. And the amillennialists look for a personal return of Christ and a kingdom which will be realized in heaven through the eternal ages. By the token of sanctified lives, all the world knows that hundreds of saints, as they have looked upon the face of their Lord, have been irradiated by the light that comes from his person. Moreover, men recognize the fact that this light, in the persons of these saints, has been shed abroad into most of the dark places of the earth, until tens of thousands of those who were dwelling in midnight gloom have come to know that the splendor of God's sunrising has shone even upon them. So then, it is our conviction that true Christians who look by faith upon the glory of the Lord are, each in his own measure, transformed both in life and service.

But the writer cannot leave the subject just here, for his experiences have been too deep and long to allow him to pass lightly over the value of premillennial truth, and this as related to missions. I well remember the day in Attica, New York, when Dr. William J. Eardman expounded to me the meaning of Nebuchadnezzar's dream as recorded in the second chapter of Daniel. I was a young man then—it was forty-nine years ago—and filled with earthly ambitions, to be rich, to excel in music, and to make my name known as a writer, with little thought of saving souls of men at home or abroad. But the good Doctor showed me that God's objective in the present age was that of making the Stone smite the image of the nations until it should become a great mountain, filling the whole earth. This, my friend said, pointed to the coming of Christ, the subduing of His enemies, and the setting up on earth of His universal kingdom. That was premillennial teaching, and it then and there changed the whole current of my life, for I saw that riches, music, literature and other things were desirable, but very secondary, and that the one great objective in life was to prepare the way for the coming of the King. The result was that I gave my life to missions, and to foreign missions, that I might do my small part in gathering out God's elect against the day of Christ's return. Since then I have become acquainted with hundreds of great and good men in England, America and other lands, who have gone through a somewhat similar experience and have confessed that the dedication of their lives to the cause of Christian missions, at home or abroad, was largely brought to pass by the acceptance of premillennial truth.

Indeed, I have reason to believe that literally thousands of men and women have gone forth into the darkest and hardest places of the earth, constrained by the hope of hastening the coming of the Lord. Mr. Hudson Taylor once told me that the premillennial view was the inspiration of his life and had been the chief incitement that had taken him to China and had led him to form the China Inland Mission. Most of his followers have been like their leader, for the large majority of the over one thousand missionaries connected with the Mission are in China today largely because they are looking and waiting for the advent of the Christ.

While premillenarians would not compare themselves with others, and would not criticize those who differ from them in respect to prophetic truth, they harbor the conviction that premillennial views have given them certain important and prescious outlooks. I have no right to speak for others in this particular, and yet I may venture to classify their thoughts somewhat as follows: First, this doctrine has made Christ nearer and dearer to them, and His promised coming more realized and desired; second, it has given to them a sense of spiritual proportions which they might not otherwise have had, wherein the things which are seen are temporal, and the things which are not seen are eternal; third, it has developed within them the consciousness that there is only one thing really worth living for, namely, the gathering out, the world over, of the elect of God, in order that the way of the Lord may be prepared; fourth, it has formed within them the conviction that the only hope of the Church in her pathetic weakness, and of the nations in their pitiable distress, is in the coming of the King, the establishment of His visible kingdom, and the dispensing of law and justice such as no king, queen, president or judge has ever been able to bring to pass; and lastly, it has given them a desire, and with some a veritable passion of longing, to see the wrong that was done to Jesus Christ when He was here on earth, wholly and forever righted, and this in the very places where He was defamed and dishonored, which is His most just due. This, as a total, is the great objective which premillenarians believe God has placed upon them, and they find it uplifting and transforming in all the various walks of life. It is this objective that lures them onward and outward as evangels of the King and the kingdom, for in thus doing they seek to "occupy" till Christ shall come.

With such facts before us, and with the added fact that it is indisputable that a large part of the peoples of the earth has been evangelized by those who believe in the premillennial return of Christ, it seems almost puerile to ask, "Does the premillennial view cut the nerve of missions?" Manifestly, it never has; and if those who have as their objective the glorious and impending appearing of Christ will continue to walk with Him who, in promising to come again, commanded that His gospel should be preached to every creature, it never will.—*Missionary Review of the World.*

CONTRIBUTIONS

SUFFOLK LETTER.

Mr. Lee Pretlow Holland, son of Col. E. E. Holland and the late Mrs. Otelia Lee Holland, was born in Nansemond County, Virginia, September 2, 1885, and died in Suffolk, Virginia, November 27, 1934, at the age of 49 years 2 months and 25 days. He was a life long resident of Suffolk. He united with the Suffolk Christian Church when a youth. For several years he served as teacher in the Sunday School. In this capacity he impressed a number of young people by his intellectual ability and spiritual personality.

He was educated in Suffolk High School. Elon College, and graduated with honors in Washington and Lee University. After graduation from the University he returned to Suffolk and took up the practice of law as a partner with his father. He served in the A. E. F. during the World War. He was elected Commander of the Suffolk Post of the American Legion.

From his youth he suffered from asthma. At times these attacks were severe. At his best he was handicapped by this affliction. This disease prevented him from undertaking many tasks for which he was fitted by natural ability and scholastic training. About the first of this year, he went to Lombard Sanitarium, Lombard, Illinois, in search of health. He remained in that institution until about the first of July, when he went to the mountains of the western part of Virginia. He returned to Suffolk about October the first, apparently improved. But an attack of "Flu" three weeks ago aggravated his affliction of long standing. He sought relief in Lakeview Hospital, but medical skill and failing health could not stay the hand of the last enemy.

The funeral service was conducted on Thanksgiving Day at 3:00 P. M., in the Suffolk Christian Church, Dr. John G. Truitt, Pastor, officiating, assisted by Rev. Herbert N. Tucker of the Episcopal Church. Despite the rain a large company of relatives and friends gathered to pay tribute to the life and memory of this popular citizen. He is survived by his father, a prominent churchman, banker and attorney of this city, one sister, Mrs. Bessie Holland Creekmore of New Orleans, La., and a large number of other relatives and friends. It was a sad Thanksgiving Day for this family, the relatives and friends.

However, in a time like this, one may give thanks to God. The memory of his grace and charm is a rich heritage. He lived in a world of literary excellence, and spent much of his spare time reading the productions of the great writers. He appreciated the beautiful in literature, in art and in nature. His soul was sensitive to the finer things in life and character. He was especially fond of flowers. He knew them by name. He walked among them in the garden, and quickened his spirit by their beauty and fragrance. He sent them to sick rooms in home and hospital. He appreciated the good and the beautiful in human life. He found much joy in trying to make the dark day brighter for others by scattering the flowers and radiating the sunshine of good cheer. Quietly and cheerfully he lifted the load from many aching hearts and lonely lives.

After all much depends upon the viewpoint one takes of life. One may go into a flower garden and see the dull and the drab of cold, gray earth, and one may be blind to the glory of unfolding beauty. For gray earth and sweet flowers are in the garden. Flowers thrive best in unsightly soil. Plain, drab dirt does not stir the imagination. The day is cold and dark and dreary; the rose bushes have dropped their leaves; flower bulbs are sleeping in the earth; one must look to the spring to know what the garden will be. Faith stands in a dreary garden, on a winter day, and sees beauty and fragrance as a promise of tomorrow. Faith knows what a garden may become. Faith knows, also, what life can become. The hope of the resurrection plants eternal flowers of God's spring upon the cold grave, giving joy to human hearts, and comfort in human sorrow.

I. W. Johnson.

THE ALUMNI.

As sons and daughters, we represent our homes. We are the products of their environment and teachings. Some of us are credits to our parents; others bring reproach. The same thing is true of an educational institution. As young men and women enroll, they become definitely a part of the institution. The institution is theirs, and they belong to the institution. If they leave the campus to enter into the responsibilities of life, in a very definite way they are the products of the school itself. In their conduct, they reflect either credit or discredit upon the institution and its ideals.

The strength or weakness of a college is determined more or less by the alumni. If the college is strong, it represents a positive asset in the lives of those who look to it as their Alma Mater. If the college is weak, lacking in prestige and influence, instead of a help it becomes somewhat of a hindrance to all who have been trained on its campus. Every true alumnus is interested in his college during his academic days, but his interest becomes more intense with his days of preparation behind him and when he is at grips with the realities of life.

Elon College has had the privileges of enrolling as students during its forty-five years of existence more than ten thousand ambitious young men and young women. More than one thousand of these have received their diplomas, but all have been students. This is a mighty army, capable of fighting a winning battle for Alma Mater. If we, individually and collectively, could be aroused to the full measure of our privileges, we could complete gloriously the transformation that is now taking place on the Elon College campus. There is a spirit of cooperation between faculty and students and an earnestness on the part of all —seldom experienced on a college campus—now at work in our midst. This interest and enthusiasm cannot be confined to the campus. Already it is beginning to sweep out and affect the attitude of others.

The alumni are being aroused. Association units are being formed in different sections. For a number of years, we have had one Association unit, and only one. The Eastern Virginia alumni have a large and effective organization, and they meet annually for an inspiring program. Recently, under the influence and the enthusiasm of Mr. M. L. Patrick, president of the general Association, units have been organized at High Point, Winston-Salem, and Sanford. Friday, December 7th, a unit will be organized in Charlotte, N. C.; and another will be organized in Greensboro, N. C. on Tuesday, December 11th. The officers of the general Association plan to continue this program of organization until there is a unit organized in every city, town, and county within the state of North Carolina. I am sure that all who are interested in the college will lend whatever assistance they can when a unit is organized in their vicinity.

This year, we are having a mid-year meeting of the general Association at the college Saturday, February 16th. It is hoped that we may have a large attendance for this meeting. The purpose of the mid-year meeting is to rally the strength of every alumnus in behalf of the college. We need the help of all that our student body may be increased, that our resources may multiply, and that the college itself may be greatly improved and made more effective.

The present administration greatly appreciates this unusual activity on the part of a group of interested alumni.

L. E. Smith.

AFTER ELEVEN YEARS.

The first Sunday in November, 1934, we closed our eleventh year as pastor of Bethel Christian Church. I don't think we have ever closed a year's work here with a better or finer spirit than was manifested at the close of this year. The church building had just been painted both inside and out. The people seemed to be happy that they had had an opportunity to show their appreciation for a house of worship in this way.

As we went to our car to leave we found that it had been loaded with many good things to eat. We were so gladly surprised that we hardly knew what to say. It made us realize that these good people had not only thought of and cared for their church but had remembered their humble pastor as well.

These are a mighty fine people to serve, and we pray that God may give them many good things as they go forward in His work. We are beginning our twelfth year as the third pastor of the church. We are hoping and praying that this may be our best year yet.

The two preceding pastors were Rev. T. W. Stroud and Rev. J. S. Carden. The church has been established forty years or more.

J. Frank Apple.

HOPEWELL ITEMS.

Preparations are in progress for an attractive Christmas entertainment to be held Friday night before Christmas by the Sunday School of Hopewell church. Miss Dorothy Kirby, Mrs. George Robertson, Miss Thelma Elliott, Miss Cleo Watson and the Sunday School class of Mrs. Robertson have charge of the program. Mrs. Frank Lowe is superintendent of the Sunday School and reports a steady growth in attendance this fall, expecting to reach the one hundred mark by December 2nd.

At morning services Sunday, November 25th, at Hopewell church the Sunday School class of Mrs. George Robertson furnished the music. The young ladies entirely filled the choir platform and made a fine showing, about thirty in all. It was an inspiring sight and reflected much credit upon their teacher, who is a daughter of the pastor.

Wednesday night, November 28th all Protestant churches in Hopewell united in a Thanksgiving Service at West End Presbyterian church.

Rev. T. N. Lowe, pastor of the Congregational-Christian church brought the message.

G. B.

THE TENNESSEE ANNUAL CONFERENCE.

The Tennessee women took a hint from the Woman's Missionary Conference preceding the Southern Convention and had the opening session of the meeting with Miss Eunice Thomas as the chief speaker. She is a missionary from China who is this year serving Pleasant Hill Academy, and finding there vital and interesting missionary work.

The Conference program was full of inspiration. President Campbell of the Seminary Foundation at Vanderbilt, preached the Conference sermon, and was chosen Moderator for next year. Dr. Beittel discussed The Totalitarian State. Mr. E. P. Poste, a chemist and son of former President Poste of Franklintown College in North Carolina, is a leading citizen and Rotarian in Chattanooga. He spoke on Science and Revelation. Rev. A. W. Hurst spoke well on Contributions to Human Progress. Rev. A. L. DeJarnette led to a high point the thought of following practically the will of Christ rather than idly idolizing Him.

Mr. Dan Human, of Robbins, who had been ordained in another communion in the mountains, was granted licensure as a minister.

The T. V. A. territory is about the size of the State and embraces a good part of it. Prof. C. C. Haun told of the religious program in the now T. V. A. town of Norris.

A Survey of Ten Tennessee Communities was given by Rev. A. Nightingale of Crossville, who does a remarkable work at Norris and is director of the Cumberland Homesteads. The Conference gave a hearty welcome to the Rev. Hubert A. Allen, an able and experienced minister who came from Texas and is now pastor of Union, the older of our two Chattanooga churches. Rev. George L. Day had the communion service. Most of the leaders of women's societies and churches took Cent-a-Meal boxes for distribution in families.

F. P. E.

THE ALABAMA ANNUAL CONFERENCE.

Rev. G. D. Hunt was the pastor-host in the fine Lanett Church. Delegations were present from all of the five Associations: North Alabama, East Alabama, Central Alabama, South Alabama, and West Florida. Alabama is only two generations from the time when much of it was settled; so "pioneering" was a good topic in the Associations and Conference. Home made clothes, two trips out a year for salt and provisions, long walks to isolated churches, primitive log schoolhouses, an abundance of deer, wild turkeys, and game, were recalled by many. Many talks on the application of Christianity to life were made. Rev. E. W. Butler, of Thorsby, the past State Superintendent, was greatly encouraged to hear the young pastors declare themselves on social Christianity.

Thorsby Institute was well reported and President Ross Ensminger, Dean A. R. Van Cleave, and Principal W. C. Edge of the Wadley Public School, who is President of the Board of Trustees of The Southern Union College, along with a group of the students, represented the College.

Memorial tributes were made to Drs. Bloom and Jenkins.

Important was the strong sermon preached the communion service by Dr. Dycer of Birmingham. The masterly discussion on Non-Violent Opposition to Evil by Claud Nelson, Social Secretary of the Fellowship of Reconciliation, Atlanta, was surely of lasting influence, as was also the moving lecture by Rev. Jesse H. Dollar on "The Land of Our Lord."

F. P. E.

ANNUAL MEETING OF THE WEST FORIDA ASSOCIATION.

Following the Oberlin Council, no Conference or Association has more dramatically faced the challenge of local organization than the West Florida Association. The Alabama-West Florida lynching had just occurred. Moderator Tillman, a distant relative of the Tillman of South Carolina, declared that a lyncher was a potential murderer. Later, in a Florida city, the seat of unsocial action, he was cautioned not to talk so freely, but maintained his ground. The West Florida Association took the Christian position. A layman said that if a man's heart was right, he would not be a follower of a mob.

Dorcas Church, near Crestview, entertained the meeting.

Rev. Willie G. Miller, an organizer of churches, and minister in the Association since 1893, passed away during the year and was missed. Some of his grandchildren are active in the Dorcas Church.

F. P. E.

UNION THANKSGIVING.

We had Union Thanksgiving service at the Holland Christian Church Wednesday night with a splendid program and a good attendance.

The Holland and South Quay Baptist churches, Holland and Holy Neck Christian churches and Friends church participated. The hostess church provided the program. The choir sang an anthem, the pastor was in charge of the services and the Rev. W. H. Corbitt of the Baptist churches delivered the sermon. Dr. N. G. Newman took an active part also in the service. An offering of about six dollars was received for local charity. The three local pastors have agreed to meet monthly for fellowship and concerted action. They meet alternately in each others homes on Monday after the Third Sunday of each month.

The Holland Christian Church is planning a White Gift Christmas service this year and the committee is already at work on the program.

W. M. Jay.

THE CHRISTIAN SUN will make a wonderful Christmas gift.

OXFORD BIBLES *for* EVERY NEED

"The Oxford Bible is the Bible par excellence of the world"

THE HOME BIBLE

A Family Bible in Handy Size

An extra large type Oxford Text Bible, containing also, a family register and 12 beautifully colored maps. Size 9 x 5½ inches.

Specimen of Type

16 The LORD *is* King for ever and ever: the heathen are perished out

Nos.
01600 **Superior Cloth,** round corners and red edges ---------- $2.75
01603 **French Morocco,** limp, round corners, red under gold edges, headband, book-mark ---------- $4.75

The JUNIOR'S Bible

Self-Pronouncing

With 4,000 Questions and Answers, carefully selected "Aids to Bible Study," 16 beautifully colored and 15 black full-page illustrations, 6 colored maps and a presentation page. Children may readily pronounce correctly difficult Scripture names, as this Bible is self-pronouncing. Size 7 x 4⅞ x 1¼ inches.

Type in Junior's Bible

2 Take the sum of all the of the children of Is'ra-el, years old and upward, thro

No.
1815 **French Morocco** leather, overlapping cover, round corners, red under gold edges, headbands and book-mark. Make some child happy with one of these fine Bibles ---------- $2.95

Child's ILLUSTRATED Bible

The beautifully colored illustrations in this new Bible are a delight to the children. It has clear, readable type and yet it measures only 5⅛ x 3⅛ inches.

Specimen of Type

2 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.
10 Mercy and truth gether; righteousness kissed *each other.*
11 Truth shall sprin

No. 02112. **French Morocco** leather, overlapping cover, round corners, gold edges ---------- $2.50

Pocket REFERENCE Bible

Has over 50,000 center column references. Measures only 6¾ x 4⅝ inches. (A splendid gift for a young lady.)

Specimen of Type

9 Behold, "O God our shield, and look upon the face of thine anointed.
10 For a day in thy courts *is* better

[a Gen. 15. 1. b Ps. 56. 1. & 57. 1. 2 or, *all*]

No. 07523x **French Morocco** leather, overlapping cover, round corners, red under gold edges---------- $3.25

Concordance Edition

Type and size as No. 07523x, but with a Concordance, subject index and dictionary of Scripture names. An excellent edition for students and Christian workers **No. 03272x**-- $5.00

OUR LEADER

Oxford Concordance Bible

Self-Pronouncing

This beautiful Oxford India paper edition is indeed the ideal Bible for the student, preacher and evangelist. Each proper name and difficult word is divided into syllables and accented, and though printed with large clear type, the volume measures only 8½ x 5½ x 15/16 inches.

Specimen of Type

8 ¶ [2]Jĕ-hŏĭ'-ă-chĭn *was* e years old when he began t

No. 03671x. **Fine Grain Morocco** leather, overlapping cover, leather lined to edge, silk sewn corners, red under edges, silk

hear

A UNIQUE GIFT BIBLE

With Basket Weave Binding

The Antique brown calf leather binding has a basket-weave grain, and button clasp. Has overlapping cover, art silk lined, with red under gold edges. With references. Printed on Oxford India paper. *Type as Pocket Reference Bible.* $5.50
No. 03255x--------

As No. 03255x, with concordance.
No. 03276x -------- $6.50

Oxford TEACH

Have over 50,000 center column ... 300 double-column pages of up-to-date helps, veniently arranged in alphabetical order. Also 32 full-page illustrations, and an indexed atlas of the Bible with 15 beautifully colored maps of Bible lands.

Easy-to-Read-Edition

Size 7¼ x 5 x 1⅜ inches

Specimen of Type

14 Like sheep they are laid in grave; death shall feed on th

Nos.
04453. **French Morocco** leather, overlapping covers, round corners and red under gold edges. A durable and handsome Bible ---------- $4.35

Oxford India Paper Edition

Only one inch thick.

0773x. **French Morocco** leather, overlapping covers, round corners, red under gold edges, headbands and book-mark. A beautiful gift edition ---------- $7.00

RED LETTER Edition

Same size and type as style No. 04453, with same references and helps, but with all the words of Jesus Christ printed in red. White paper edition **No. 05453.** **French Morocco** leather, overlapping cover, round corners, red under gold edges ---------- $5.00

The Oxford imprint in a Bible guarantees satisfaction

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

REDEMPTIVE LOVE THE ONLY WAY.

An Introduction and an Apology.

By TOYOHIKO KAGAWA.

I have been asked to write a preface for the Chinese edition of Love the Law of Life. It has made me very sad, for my nation is constantly breaking the Law of Love toward the Middle Kingdom. I myself love China as I love Japan. And for a long time I have been praying for the speedy coming of peace in China. It causes me intolerable shame to reflect upon the violence that Japanese militarism has done and is doing in China, in spite of all of my prayers. And I am surprised at the tolerance of the Chinese brother, who has translated my book, in spite of Japan's immoral acts. Though a million times I should ask pardon, it would not be enough to cover the sins of Japan. Therefore I have lacked the courage to write this introduction. Chinese leaders may well accuse me of impotence. I deserve the charge.

If only Japan will repent and establish permanent friendship with China. There is no other way than by the Law of Love. And not only in the relations between China and Japan, if we hope for a progressive uniting of all the cultures of the nations and races of the whole world, there is no other way than through the principle of redemptive love. The law of redemptive love is the fundamental law of the universe. Kropotkin's instinctive love is not enough. Instinctive love does not transcend race. It is the redemptive love that Christ lived and practiced that alone transcends race. This type of redemptive love must grow in us, and in cooperation with the spirit of the universe we must labor to save the unhappy peoples of the world. Since the Japanese nation was unable to sense this great redemptive love, I suffer the sorrows of the Prophet Jeremiah. Forgive us! You sons of Confucius and Motzu forgive us in the name of your great peace-loving sages! Some day the Japanese will cast away sword and gun and awaken to the love of the Cross. Just now I can think of nothing but to beseech your pardon. And there are an uncounted number of young souls in Japan who like myself are asking for pardon,—this is my message to Chinese brothers who may read this book.

February 8, 1934.

MISSIONARY OFFERINGS.

WEEK ENDING DECEMBER 1, 1934.

Sunday Schools.

Graham, N. C.	$ 8.75
Bethel, Elkton, Va.	2.00
Ether, N. C.	1.09
Pleasant Ridge, Ramseur, N. C.	4.19
Wentworth, Raleigh, N. C.	1.81
Monticello, Brown Summit, N. C.	2.02
First Christian, Greensboro, N. C.	14.56
Bethlehem (Nans.), Suffolk, Va.	3.54
Wakefield, Va.	2.98
Lebanon, Semora, N. C.	1.91
Shiloh, Kemps Mill, N. C.	1.00
Windsor, Va.	2.00
Holy Neck, Holland, Va.	4.62
Suffolk, Va.	25.00
Ramseur, N. C.	4.50
Piney Plains, Raleigh, N. C.	1.00
Total	$ 81.97

Summary.

Sunday Schools	$ 81.97
Previously acknowledged	4,355.03
Total since Sept. 1, 1934.	$ 4,437.00

J. O. ATKINSON, *Secy.*

DR. BREWER EDDY WRITES FROM CHINA.

TALKS THAT TOUCH YOUR HEART.

For the Board friends who have brought us to a new year without additional deficit, and who share in prospects of better things for missions as well as for America, the word of most interest from me is about our missionaries. Eighteen had to be withdrawn last spring from this group. This was the greatest tragedy that has befallen missions in China, since the Boxer riots and martyrdom. Absolutely forced by the radical drop in income at home, our missions have accepted it in wonderful courage. I have sat in intimate and affectionate conferences in many stations. If you were here, these talks would touch your heart with faith and courage from these good friends who represent us through the long hard years in this impressive work.

One group was asked to combine two stations and to carry on the two hospitals, the three schools and the many country churches in stations sixty miles apart, and yet not one gallon of gas was provided to run a car nor a dollar to meet the travel expense. But these friends were quietly planning to go back and forth, robbing their own already decreased income, suffering endless inconveience, only anxious to keep up the morale and the courage of the Chinese workers who must now take the lead in all these institutions. Here are two hospitals without an American doctor, now under well trained Chinese who will show you at home a record of fine Christian service and increasing usefulness, worthy of your confidence.

WHAT AN OPPORTUNITY!

In this station from which I am writing, three out of seven missionaries were dropped. Important lines of service have had to be discontinued. Here are five thousand students in government and private schools of high school grade and above, without any missionary left to seize strategic contacts, discover possibilities for Bible classes, or of personal acquaintance always ending in Christian influence. This is our broadest country field in China, with work in ten counties and ten more unoccupied. It offers the greatest opportunity of success in mass education, in farmers' cooperatives, and in work through the 2600 villagers enrolled in Christian instruction. And now, it must all be covered by one missionary,—but the spirit of all these groups is wonderful. You would be proud of them if you could chat with them through the evening and visit their work and talk with the groups of Christians whom they have seen called forth by God's Spirit.

A GENERAL APPROVES.

All this is filled with the deepest Christian spirit, and is accompanied by direct evangelism in these simple but sturdy villages. You can imagine there is absolutely no opposition to work of this type. The General who gave us the feast yesterday was in warm approval of everything that can be done for these country districts. Unselfish friends in America who would study this work cannot help but agree on its vital importance and its apparent assurance of success."

MISS MARY L. McCLURE.

By MISS D. P. CUSHING, *News Editor.*

The wool-work department of the Fenchow Bible Training School has been developing along sound lines, so that there is now a group of students who have mastered the carding and spinning of the wool and are going eagerly on to a laboratory course in dyeing and to practice in weaving on locally made looms. It is two years now since this department was started, and Miss Mary McClure reports that it is in a lusty condition and "bids fair to answer some of our economic conditions."

The women who come to this school represent different stations in life. One may be the wife of a business man who is away months or even years from his family, for Shansi men are the business men and bankers of China. They do not take their family where their business is but leave them home. This pupil therefore comes from a clean, harmoniously decorated home and is able to pay for her food and books, but across the mountains to Shensi, eight days by pack mule, is the home of another student hardly more than a cave with no picture on the walls except possibly the cover of a Literary Digest, the brightness of which has been cherished by the student returning to her home from Fenchow. Here life is a precarious adventure lived in the most primitive fashion. From this the woman comes to the school with its airy, sunlit roms, its color and its wholesome diet. She finds books to read, plenty of water, and lessons in the Christian way of life. Mary McClure tells the story of one student, a widow named Ruth, with two small children. One day Miss McClure visited her room and found the six year old boy and the little year and a half sister chewing beans as hard as bullets. "I haven't had anything to give them for a couple of days but millet soup so they are having a feast on these parched beans which one of the students brought in to them," explained the little mother. Nothing but millet soup for two young healthy children, comments Miss McClure, who later managed to slip a small check into the mother's hand. In telling this story she adds, "I sometimes puzzle over the question, why, in God's good providence, 'so many of our brothers and sisters' must wait in darkness and privation until we, their Christian brethren, feel moved to share with them the Life Abundant which Christ came so long ago to bring.

A night trip over a lonely mountain pass, up narrow rock trails on pack mules and through a howling spring blizzard, added spice to a three-day journey taken by Miss McClure to attend an annual meeting of the Chinese Churches in that section. She does a great deal of rough traveling among "her people." She often takes with her an accordion which serves as a pipe organ and grand piano for many a mountain village. On one such trip she met up with Chinese bandits. In fact she went from the village near the bandit's retreat and had a conference with the bandit chieftain, arranging through bargaining, to have him change his mind about taking the village.

Mary McClure, who was born in Waltham, Mass., was sitting in her dormitory room at Oberlin College back in 1918. Outside torrents of rain poured down. Suddenly the phone rang. "This is Watts Pye speaking," said a strange voice, "and Mrs. Pye and I would like to have you come to afternoon tea." When Mary McClure left the Pyes she carried in her heart the feeling of having seen the biggest map in all the world, teeming with people needing her. Following Commencement she sailed for China under the American Board.

HOPEWELL MISSIONARY MEETING.

The Woman's Missionary Society of Hopewell, Va., has been especially active this new conference year.

Besides the interesting October meeting previously reported in THE SUN, this small Society had charge of prayer service the Wednesday night our Pastor, Rev. T. N. Lowe, was away attending conference.

They also held a public Missionary service on November 21st with splendid attendance and interesting, varied program of recitations, readings, addresses and good choruses and a guest soloist, Mrs. Chas. Melchon, choir soloist of the First Baptist Church of the town.

Mrs. J. H. Harrison, the president, was in charge and among those taking part were the Superintendent of the Sunday School, teachers of several of the S. S. classes and a member of the younger people of the church all of whom were assisted by the pastor, Rev. T. N. Lowe.

This is the fourth meeting of the Society this new conference year. The Society is growing and doing much personal work in the community.

G. B.

AS OTHERS SEE US.

A vicious, disgruntled Colonel with 4,000 renegade soldiers ravaged for four months the defenseless people of villages in North China. The Government dared not take energetic reasures for fear they would drive the desperado and his killing, looting henchmen into the demilitarized truce zone controlled by the Japanese and precipitate a "crisis." Eventually these brutal forces were overcome and Rev. William B. Stelle of Tunghsien reports; "their Dillinger colonel escaped to Japanese territory." In a newspaper interview by a Japanese reporter on one of Japan's largest dailies, Rev. William Q. McKnight was said to have been born "in a rural community in Indiana 150 miles south of Chicago, *the headquarters of gangsters.*" Sherwood Eddy, now in China, wrote the other day "The two countries which perhaps lead the world today in both corruption and crime are China and the United States. America has her gangsters and graft, and China has her bandits and 'squeeze'."

NO REASON FOR WHITES TO BE BLUE.

Surveys of large U. S. cities show that the amount of crime and juvenile delinquency is found, almost invariably in residence districts bordering on business sections. In Seattle they found one such center showing white on the chart where by all the rules it ought to be black. They investigated. It was the Japanese section of the city! As one Seattle citizen said gleefully, "Seattle was white where it should have been black because it was yellow." Miss Alice E. Gwinn, formerly of Kyoto, Japan, is working in this section under the Japanese church. For some time, she reports, the Japanese church and the Seattle Extension Society have supported a part-time young man worker among the young people of that section.

THE FINEST TRIBUTE OF THEM ALL.

Little Ling Mi, seven year old daughter of Principal and Mrs. Donald Hsueh of Foochow College, Foochow, China, looked earnestly at her father and then said: "Everybody says I look like you Daddy, so I must have your spirit too." The "spirit" of Donald Hsueh has been winning right along the admiration and affection of his Chinese and foreign associates as well as his students.

WHAT REPEAL HAS DONE FOR THE COUNTRY.

By REV. GEO. N. EDWARDS.

Just a year has passed since the repeal of the Prohibition Amendment which was hailed as the triumph of a "Crusade" for real temperance, for law observance, for the abolition of the bootlegger, the night club and the road house, as a measure of financial recovery, a means for decreasing crime and lawlessness.

A recent article by John Haynes Holmes of New York in the *Christian Century* calls attention to some of the actual results which have been quite the opposite. During the Christmas holidays that followed, Mr. Holmes reports from his own observations on the streets of New York more drunkenness seen in ten days than he had seen in ten years. Boston reported for that season a record of arrests for drunkenness that came within six of reaching the all time record for two holidays. And now a year later comes a report from Massachusetts that the chairman of the liquor law administration is shocked by the outrageous increase of drinking by women. A Back Bay hotel nearly lost its license because drunken women from the 'Cocktail Room' invaded other parts of the hotel and greatly annoyed other guests. A letter in the *Boston Herald* says: "I twice voted for repeal and hailed the day when it arrived. Today I find myself bitterly cheated by men who had millions to spend. If the women of America do not cease drinking, prohibition will return within three years and this time to stay."

From Chicago comes this report of the Juvenile Protective Association on conditions in a residence district which in pre-prohibition days never had a saloon, that now there are 240 post-prohibition "taverns" where liquor is sold openly to children 5 and 6 years of age, prostitutes soliciting without interference, high school boys and girls are being debauched, and closing laws ignored. F. Lauriston Bullard writes in the New York *Times*: "Actual students of conditions are of the opinion that repeal has so far increased drunkenness."

This is not confined to the North. A report from Atlanta says: "Drunkenness is definitely on the increase in this section of the country. Arrests for drunken driving have jumped in every large city in the past six months." If we need figures, a report for the nation at large by the *Christian Science Monitor* shows an increase of drunkenness for 8 months of 1934 over 1933 of 55.5 per cent in New York City, 21 per cent in Boston, 95.5 per cent in Los Angeles, 116.6 per cent in Denver, 116.8 per cent in Portland, Oregon.

At a convention of police chiefs in Washington, September 26th, the police surgeon of Hempstead, L. I., showed an increase of arrests for drunken driving of 100 per cent for Rhode Island, 122 per cent for New Orleans, 300 per cent for Philadelphia, 380 per cent for Cincinnati and 479 per cent for Los Angeles.

Mark Graves of New York State Tax Commissions, complains that the state is actually consuming 25,000,000 gallons of liquor, more than 9,000,000 gallons more than the estimate of prohibition days and paying taxes on an estimated 6,200,000 gallons only.

This indicates what is borne out by many other reports that bootlegging has increased instead of diminished. A "nationwide campaign" to eliminate bootleggers and illicit distillers, begun in Washington in April shows no signs of diminution. By July Joseph H. Choate, Jr., in charge of liquor administration, has nothing to report but alarm. In August the officials showed their failure to suppress bootlegging by a reorganization of enforcement units, and an increase of personnel from 3200 to 5000.

As for reduction of crime, 1934 promises to be the worst year for crime that America has ever known. Your own columns bear witness. There is no decrease even in kidnapping. Col. Calvin Goddard of the crime detection laboratory of Northwestern University states: "Statistics show that certain types of crime are on the increase," and predicted a new wave of major crime. "Bootleggers," he says, will continue to operate." Changes in liquor laws undoubtedly drive many criminals into new fields. Pres. Earle W. Evans, of the American Bar Association, declared lately that "crime threatens not only the prosperity and happiness of our people, but the very life of the nation itself."

If there is any respect in which legally permitting the sale of liquor has decreased the sale of it, increased the temperate use of it, diminished the illegal sale of it, decreased arrests for law violation, or improved public morals, we should be glad to hear of it.

The fact is that bootleggers and speakeasies, alcoholism, police corruption, and vice attributed to Prohibition by repealists flourished before Prohibition and are now evidently increasing since its repeal.

These are all bitter facts of society, not created by any law, but experience shows that they are aggravated by the free use of liquor. The matter is well summed up in a sentence by Dr. Holmes: "Repeal inevitably complicates the situation, and in the end defeat all constructive results by putting the law on the side of the liquor traffic. Prohibition simplifies the situation and in the end makes for progress by putting the law against the liquor traffic."

Society has the right and has long been engaged in the business of outlawing or prohibiting what it finds to be antagonistic to its welfare. "Some day if civilization survives at all, it must be learned of men that the liquor traffic like the slave traffic, the white slave traffic, the drug traffic, must be abolished altogether by due *fiat* of law, if its inherent evils, so fatal to the public welfare, are to be conquered."

Charleston, S. C.

A DEPRESSION CURE FOR YOUR CHURCH.

"Tithing in Hard Times" is the best selling of The Layman Company famous Bulletins on Tithing and Stewardship. This and 31 other Bulletins sent for 20 cents. Sample copy free on post card request.

The Layman Bulletin consists of four pages. Pages 1 and 4 for the use of the local church. They may be printed, multigraphed or mimeod at one impression. Pages 2 and 3 carry any one of thirty-two Tithing and Stewardship messages.

This affords a quiet but effective course in Tithing and Stewardship education. It combines simplicity, effectiveness and economy. It offers a solution for all your church problems.

Send for price list and sample set—20 cents. Please mention the CHRISTIAN SUN; also give your denomination.

THE LAYMAN COMPANY,
730 Rush Street,
Chicago, Illinois.

God respecteth not the arithmetic of our prayers—how many they are; nor the rhetoric of our prayers—how neat they are; but the divinity of our prayers—how heart-sprung they are.—*Haines.*

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

Rev. F. C. Lester, *Editor,* 505 S. Main St., Norfolk, Va.

A THOUGHT.

The sweetest experience that ever comes to one is to know that he or she is saved, and that God is their constant friend and helper.

Many things can be accomplished by Jesus through one who knows and understands Him. A glad handshake, a kind word, even a smile helps gladden some life and make others happy.

Would it not be a wonderful thing if each person in America might want to know Jesus and to seek Him as their personal Saviour? This is not impossible, for God stands ready at all times to enter into life's doorway. "Be still, and know that I am God." In that moment of quiet solitude there comes a still small whisper asking admittance into hearts. Will you let Him in, or let Him continue to knock at the doorway of life?

It was not the desire in the creation that man should live in an uproar or conglomeration at any time, for the angels did not speak of that but of peace—"peace on earth, goodwill toward men." Let us for a few moments stop in the midst of the busy cares of life and experience a few moments with the Master.

One may say, into my life there comes doubt, disappointment, and heartaches, but there is one who yearns to be helpful, to help clear away these. That is Jesus, if you will only let Him have His way with you.

"And Jesus went about all of the cities and villages teaching in the synagogues, preaching the gospel of the kingdom, and healing every sickness and every disease among the people." "But when He saw the multitudes, He was moved with compassion on them because they fainted and were scattered as sheep having no shepherd."

That is what Jesus wants to be—your shepherd to look after you as the shepherd would look after the sheep.

"I heard the voice of Jesus say,
'Come unto me and rest;
Lay down, thou weary one, lay down
Thy head upon my breast.
Behold! I freely give
The living water! thirsty one,
Stoop down and drink, and live.
I am this dark world's light;
Look unto me, thy morn shall rise,
And all thy day be bright.'

"I came to Jesus as I was,
Weary and worn and sad; ;
I found in Him a resting place,
And He has made me glad.

"I came to Jesus, and I drank
Of that life-giving stream;
My thirst was quenched, my soul revived,
And now I live in Him.

"I looked to Jesus, and I found
In Him my star, my sun;
And in that light of life I'll walk
'Till traveling days are done.'

THE GOLDEN TIE THAT BINDS.

At Christmas time we send, and receive, packages tied with golden cord. Perhaps that does not increase the value of the contents, but we like it better.

Alpine mountain climbers tie themselves together with a cord so that if one stumbles the others, including the experienced guide, can hold him and restore him to safe footing.

As we gather about the Communion Table there is a golden cord that binds us to those who sat about the table nineteen centuries ago. One strand of this cord is memory. We can forget the present, leap the centuries, and live with Jesus and his beloved on that eventful night. Memory is a marvelous thing. With it we remember and appreciate many kindnesses that have come to us from numerous friends. It binds us to those who built our churches and gave us our homes. It permits us to walk with kings and listen to prophets. It bridges the chasm of time and ties us to the past. Jesus knew of this golden cord when He said, "This do in remembrance of me."

Another strand of this golden cord is kindredness of spirit—like interests. We may remember the past, but unless we are interested in the events the memory means but little. One might stand by the table where Jesus ate and drank, but unless one could feel something of what was in the heart of the Master, one would not like to be there. It might even be torture. It seems to have been for Judas, for he went out into the night rather than remain. But when we have a kindred spirit, we like to linger and listen. Young people understand this. There are some whom we do not like to leave. We are interested in the same things. Spirits seem to blend into each other, and happiness comes from being in the presence of the beloved. Church people understand this, for sometimes they like to stand around after church and stay in the presence of their friends who have spiritual interests.

The third strand of this golden cord is love. It was love that bound the disciples to Jesus, and it was love that bound Jesus to God. And God is love. It is love, living, active love, that reaches out like invisible hands and draws us into the heart of Divine Love. It is love that binds the hearts of people with a cord that is more enduring than life and stronger than death. It is healing, purifying, helping love that binds into one fellowship all the Christians of the earth. It is love that leaps the centuries and binds us to Jesus and his followers of nineteen centuries ago. It is love that girdles the globe and binds into one eternal brotherhood all the nations of the earth. It was love that came to earth in a manger one Christmas night. It is love that makes us all suffer when one suffers. Love is the strongest strand of the golden cord that binds all human hearts together and fastens them to the heart of God.

It was about this golden cord that John Faucett, a young English minister wrote, when he refused to accept a call to a larger parish in the city and remained with his little flock in the countryside. He had started to move, but the people of his parish traveled with him for a while and continued to plead with him to return. The night of his return he wrote:

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.

"Before our Father's throne,
We pour our ardent prayers;
Our fears, our hopes, our aims are one,
Our comforts and our cares.

"We share our mutual woes,
Our mutual burdens bear;
And often for each other flows
The sympathizing tear.

"When we asunder part,
It gives us inward pain;
But we shall still be joined in heart,
And hope to meet again."

WHAT MISSIONARY OPPORTUNITIES EXIST WITHIN TEN MILES OF OUR CHURCH?

Christian Endeavor Topic for Dec. 16. 1934.
Matt. 9:35-38.

Worship.

I Corinthians 13, is a fitting chapter for devotional reading in this meeting.

"Help Somebody Today," "Somebody Did A Golden Deed," "Where Cross the Crowded Ways of Life," "O Master Let Me Walk With Thee," "My Task," "An Evening Prayer" are all hymns from which you may select the ones with a special message for your group. A short period of silence may be the best preparation for real Christian Christmas living in the midst of the opportunities which you discover. The poem following may be read as a clue to show how one may be a true missionary, by sharing God's gifts with those in need.

My Gift.

"If I have strength, I owe the service of the strong;
If melody I have, I owe the world a song.
If I can stand when all around my post are falling;
If I can run with speed when needy hearts are calling;
And if my torch can light the dark of any night
Then I must pay the debt I owe with living light.
If Heaven's grace has dowered me with some rarer gifts
If I can lift some load no other's strength can lift,
If I can heal some wound no other hand can heal;
If some great truth the speaking skies to me reveal.
Then I must go, a broken, wounded thing,
If to a wounded world my gifts no healing bring.
For my gift God gives to me I cannot pay;
Gifts are most mine when I give them all away,
God's gifts are like His flowers which show their right to stay
By giving all their blooms and fragrance free away.
Riches are not in gold or land, estates or marts;
The only wealth worth having is found in human hearts." —*Selected.*

For The Leader.

What missionary work can be done within ten miles of our church? The first thing to do is to survey these ten miles. Every neighborhood is different; every church has its own needs and problems which the young people can help to solve. Let us ask ourselves:

1. How many children in our neighborhood go to Sunday School? If there are not enough Sunday Schools available for all, how can we best start one?

2. Have the young "gangs" on our streets any place to play under proper supervision?

3. How many young people are eligible to come to our Christian Endeavor meetings? How many of these do come? What can we do to make our meetings more interesting so that people will want to come?

4. How many people in our neighborhood have no church service to which to go? What can we do about it?

5. Have I ever personally won anyone to Jesus?

6. Are there any institutions located within ten miles of your church where you may make some contribution in material gifts, or good cheer and encouragement? (County Homes, Children's Home, a Jail, or Infirmary.)

7. Are there people in need of friendship or help within ten miles of your church? (Visit those in charge of relief work. Learn the real conditions in your neighborhood. Study the housing situation. Report real life incidents and talk about what you can do to help.)

Most of the discussion of this meeting should center about reports which are brought in to give answers to questions above. You may be able to secure some added information from visitors, such as welfare workers, etc.

(Continued on page 14.)

Sunday School Lesson

By Rev. H. S. Hardcastle.

THE CHRISTIAN AS TEACHER.

Lesson X—December 9, 1934.

Golden Text: *"Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth."*—2 Tim. 2:15.

Lesson Text: Mat. 7:24-29; Acts 18:24-28; 2 Tim. 3:14-17.

We call Him Teacher, or The Teacher, and we do well, for so He was. Indeed, it is significant that more references are made to Jesus as a Teacher than as a Preacher. He was, of course, a preacher. He came "to preach the gospel." But some of His most effective work was done as a Teacher. Most of His work with the twelve was in the nature of teaching, rather than in what we would call preaching, and "the training of the twelve" was one of the most important things that Jesus did during His ministry. He taught the people, He taught the disciples, He taught in the synagogues, He taught by the sea, here, there, everywhere to all classes and in all places, even in the Temple, Jesus taught. He was, and is, the Great Teacher.

And Jesus sent His disciples out as teachers. "Go . . . teach"—His last command, or the Great Commission as we call it, was a command to teach, or to make disciples of, all nations. The subject matter of their teaching was to be all things whatsoever Christ had commanded them. From the beginning, Christianity has been a teaching religion. Education, both religious and secular, have been hand-maidens of religion. The church of today must be a teaching church. The Christian leader must be a teacher—the heading of the lesson today is right.

The Great Teacher Teaching.

We have an instance of the skill of Jesus as a teacher in today's lesson. The lesson text is taken from the Sermon on the Mount, but in presenting it, Matthew says that when he was set . . . " He taught them, saying. . . "

A. Hearing and doing:

As a psychologist Jesus knew the intimate relationship between doing and learning. He knew that it was not enough to hear a thing: He knew that truth really became one's own only as he lived it, or experienced it. The wise man is the man who, when he hears the truth, immediately tries to obey it and to live it. Such a man has inner resources standing him in time of stress, even as a house built upon a rock stands in time of storm. The man who simply hears, who gives mental assent, but does not appropriate or obey truth, is foolish, even as a man who would build a beautiful and costly home on shifting sands. In another place Jesus says, "whosoever will do and teach these things"—one really cannot teach what he does not live. In fact the life of teaching is the teacher's life.

B. He taught them with authority:

The people heard Jesus gladly because He put great truths in simple language. And he spoke with authority. He did not repeat, parrot-like, simply what someone else had said. He spoke out of His own experience, out of first-hand and intimate contact with God. Preaching or teaching that comes fresh out of one's own experiences will always be heard gladly. The man who has proved what he is teaching, can speak with authority.

A Teacher of the Early Church.

Apollos was "an eloquent man," a man who could speak in fluent and moving terms, a man well versed in the Scriptures. (The only Scriptures he knew were, of course, the Old Testament books, for the New Testament had not been written as yet.) He was not only eloquent, and scholarly, he was "fervent in spirit"—there was some warmth and fire to his teaching. So many people teach and preach in a mechanical, lifeless way. It is no wonder that they do not move folks, for they are not moved themselves. Apollos was "instructed in the way of the Lord" but he knew only "the baptism of John." "He doubtless dwelt with point and force on the facts regarding the Saviour's earthly life," but he did not know of the deeper spiritual implications of these facts, or of the baptism of the Holy Spirit. But as is always the case, God honored the man who was doing the best he could, with the light he had. And as is always the case, God gave him more light. Now that light is an interesting story.

Aquila and Priscilla were humble Christian workers, man and wife who made their living making tents. But they had been brought under the grace of Christ, and they studied to show themselves approved unto Him, so that they might teach others. They evidently did some good work among their friends and those with whom they worked.

When they heard Apollos speaking in the synagogue they were impressed by two things: they recognized his ability and possibilities; and they perceived that there were spiritual insights which he lacked, and a rich experience which he had not had. Thus it was that these humble workers with their hands, were able to teach this brilliant, well-educated man, the things that concerned the deeper spiritual life in Christ. They initiated him into a richer spiritual experience, which gave new life and power to his preaching and his teaching. And all this is a parable of life. There are many well-trained and brilliant men and women who are teaching the content of religion, but they lack a fresh, vital religious life themselves. In many instances they have to talk about something about which they know nothing or about which they know only at second-hand. They talk about faith but they do not have a vital, personal faith themselves. They talk about prayer, but they do not have a deep devotional life themselves. They know the facts of the life and teachings of Christ, but they do not know Christ Himself. And in many instances, there are humble, even unlettered men and women, and even young people, who can teach them some things about real religion. The writer of these notes has learned many profound truths, and has shared many rich experiences with the humble colored man who was the janitor of his church.

This is not to put a premium on ignorance. Every preacher and teacher should "study to show himself or herself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth." But let everyone keep in mind the fact that religion is something more than of the head; it is also something of the heart. The humble heart as well as the brilliant head, the obedient spirit as well as the eloquent tongue, are prerequisites for the one who would effectively teach Christ's way of life. Indeed, the humble heart and the obedient spirit come first.

"Tall was my camel and laden high,
The city within was very fair,
'Just now,' said the porter, 'to make it less,
—*Selected.*

AMERICAN STANDARD BIBLES.

Authorized and Edited by American Revision Committee, and Published by Thomas Nelson & Sons.

These Bibles contain the Concise Bible Dictionary which forms the helps to these Teachers' Bibles. It supplies ,in the most condensed and convenient form, all the latest information about the Bible, its writers, its language, the various versions, complete chronology, life of Christ, with harmony of the Gospels, life and travels of St. Paul, etc. The illustrations are reproduced from recent photographs, and truly illustrate the articles. The Combined Concordance is entirely new, and has been made expressly for the American Standard Version. It combines with the Concordance, Subject-Index, Scripture Proper Names, etc. The 12 Maps have been carefully revised and are beautifully colored. In making orders, give the number and price.

135—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold. $3.00

India Paper Edition, Only 16-16 of an inch thick.

. 133X—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold, $4.00

SUNDAY SCHOOL SCHOLARS' BIBLE.

Especially made up for gift or reward Bibles for Sunday School scholars, containing a special series of very practical and useful helps and Bible Questions and Answers, etc. Printed on fine white Bible paper; ruby type; pocket size, 3¾x5⅜ inches, and 1 inch thick, with 31 full-page illustrations in sepia. All bindings are black.

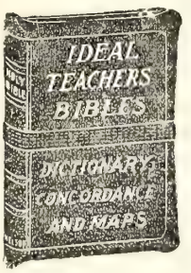
Ruby Type, Size 3¾x5⅜ Inches, and 1 Inch Thick.

65—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on side and back in pure gold; 6 colored maps $2.50

AUTHORIZED VERSION.

RED LETTER TEACHERS' BIBLES.

Brevier Type (8 vo.), Self-Pronouncing, Size 5⅜x8⅛ Inches and 1⅜ Inches Thick.



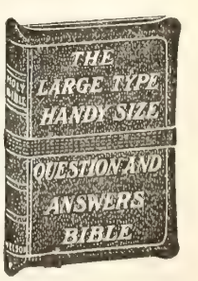
Containing the Bible, with full references. The words of Christ in the New Testament are printed in red; other parts of the book are printed in black. With Concise Bible Dictionary, combined Concordance, and 12 indexed maps.

7852—Genuine Leather, Lavant grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold $4.75

60—Bound in Cloth, stiff covers, square corners, red edges, Sunday School Scholars' Bible, stamped in pure gold on cover, no illustrations; special book for Sunday Schools 95c

RED-LETTER EDITION.

With All the Words of Christ in the New Testament Printed in Red.



1282—Genuine Leather, Morocco grain, divinity circuit round corners, red under gold edges, register and headbands; title stamped on side and back in pure gold $3.25

Any of the above Bibles sent postpaid. Address

THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy

MONDAY.

GOD'S GOODNESS.

"The Lord is good unto them that wait for Him."—Lam. 3:25.

What is meant by "good" in this text? The Lord is good to all. He can be none other than good. A story comes to us from a Mrs. Purcell Smith which is illuminating. She says, "I always knew that the Bible says that God is good. It finally dawned upon me that God is exactly good with the same kind of goodness that He commands us to have; and this revelation came to me through these words, 'O taste and see that the Lord is good.' I now understand that God is the opposite of all bad. To be bad is to know right and then not do it. To be good is to do the best that one knows. Now, since God knows all things He must know what is the best and highest good of all, and His goodness is beyond question."

This gives us such a view of the real actual goodness of God that it is impossible to conceive that anything would go wrong under His care. If we are in His care we need not worry about ourselves.

It might do us good, then, to form a habit, that habit to be: when things seem to be going wrong, when the world and everything seems to be against us (as it does sometimes), and we begin to question God's kindness and care, bring ourselves short up to the fact, "The Lord is good." When you do, it will become unthinkable that God can do a bad thing, and we will realize that He has placed us in a world of goodness. We walk in it everywhere.

Prayer—Our Father, do Thou surround us with Thy goodness every moment of our day. In Christ's name we ask it.—*Amen.*

TUESDAY.

WAITING ON THE LORD.

"The Lord is good to them that wait on Him." Lam. 3:25.

Waiting on the Lord means to have implicit faith in Him. But it means more than that. It means also Prayer and Service.

Faith is that thing which makes us know that He will not fail, and stimulates us with courage, patience and fortitude to wait till the thing hoped for is accomplished. So then to wait on the Lord is not something that is a transient call but it is an abiding spirit and a permanent attitude.

But we said "waiting on the Lord also means prayer,"—that kind of prayer that is not a spasmodic flaring, but a prayer that is an attitude of the life and is more often effective in quiet stillness. Our Lord prayed all night. We cannot imagine His speaking in prayer all night, but we can imagine His spending the night in supplication of heart drinking in the Father's will and opening His soul to the Father's light.

We also said that "waiting on the Lord is service," and this, no doubt, is the highest meaning we can attach to this gospel. It simply means doing the commands of the Lord. For instance, a waiter, or a servant, is not one who sits by and waits for his Master to do something. He is a servant and anything less loses his job. He is a servant and that means giving his whole attention to his Master's bidding. It means work, and that is the crown of his toil, "Well done good and faithful servant.'

Thus a Christian servant is one who is filled with the Lord and relies upon divine help in business as well as in prayers and devotions. That is the highest type of waiting on the Lord, praying to the Lord and serving the Lord.

Prayer—Our Father, we pause at this moment to wait on Thee with our whole souls. Thou art our Father and we are Thy dependent children who serve as loving children. Forbid that we shall fall short. In Christ's name we ask it.—*Amen.*

WEDNESDAY.

AN ANGEL EVERYDAY.

"Behold I send an angel before thee, to keep thee in the way."—Exo. 23:20.

A consciousness of a divine presence ordering our way is one of the most satisfactory realities.

There are numberless evidences of that presence,—events in which unwittingly provision is made for our way, which order things aright and save us from loss and chagrin.

The writer would like to tell you of his own experiences, but he fears that it would seem too much like a set-up, and then, too, it is not in good taste. Saved from precipices; saved from an overleave and missing ship when sailing time had been changed without his knowledge; saved again in a similar manner when schedule of boat had been changed. Every day brings something, just ordinary to be sure, just the way things work out indeed, but miraculous providences which make the road right and save His child from error, providences with which the human element has had nothing to do. If you love God, trust Him and serve Him long enough, steadfastly looking to Him for guidance, such evidences must appear and convince you that there is a guardian angel who orders the way of him who waits on the Lord.

Prayer—Dear Father, we would walk in Thy way. We would be Thy servants. We desire that ever present consciousness of heaven's protection. In His name we ask it.—*Amen.*

THURSDAY.

SPIRITUAL WISDOM.

"The fear of the Lord is the beginning of wisdom, and the knowledge of the Holy One is understanding."—Prov. 9:10.

There is an inscription upon a window in the Stanford Memorial Church at Palo Alto, California which reads as follows: "Knowledge is intelligence and its impression is upon the mind. Wisdom is the desire of the heart prompted by God's highest and most divine nature and comprises all knowledge. Wisdom is the highest spiritual intelligence. . . . a man may have great intelligence and yet have nothing of the Christ life within him."

Therefore, God's words urge us to number our days that we may get us a heart of wisdom." It is a great advancement toward the fulfillment of life's purpose to live for this wisdom, and then to have it said of us, "He lived a Godly life."

Prayer—Dear Lord, may we belong to Thee forever in this mortal life, to serve Thee faithfully through its trials, to bear Thy cross as well as ours, and to be Thine forever in life eternal.—*Amen.*

FRIDAY.

A SIMPLE REQUIREMENT.

"And what doth the Lord require of thee but to do justly and love mercy."—Micah 6:8.

"To do justly." That is the basis of all moral character, the quality of every good man, it covers all relations of mankind to each other, and it places all men, of whatever station in life, on the same level. It is the basis of all law, it is the reason for every court, it is the highest attribute of God.

He says that he has shown us,—made it plain to us in visible form, "what is good." That manifestation is in the form of Jesus Christ. In Him and His life we see. Through His spirit we feel and by His deeds we know. The only other thing is to do His bidding, "Follow me."

Prayer—Our Father in Heaven, justice and righteousness are such a simple thing, and such a worthy thing, and such a necessary thing, we pray that we may have removed from us everything that would deprive us of it, and by Thy grace make us all that Thou wouldst have us to be. In Christ's name we ask it.—*Amen.*

SATURDAY.

NO OTHER GODS.

"Thou shalt have no other gods before me."—Genesis 20:1-7.

Idolatry is perhaps as common today as it ever was, and almost as common in our own land as in India or China. For an idol is anything but God that is given the chief place in a life. A bank book may be an idol. A fine position may be an idol. Idolatry has become a trifle more refined than in the days of Baal and Astarte, that is all.

Let us not cheat ourselves, for we do not cheat God. He knows whether all our heart is His, or only a little corner of it, or no part at all. And as the Bible says, He is a jealous God—rightly a jealous God—for our own good a jealous God.

Prayer—We are Thine, O God, and Thou art ours. Nothing shall take Thy place, not even the dearest idol we have known. And when Thou art in Thy place, all other persons and things fall into their right places.—*Amen.*

AMOS R. WELLS.

SUNDAY.

OUR KINDLY WORLD.

"And Julius treated Paul kindly."—Acts 27:-1-6.

That a prisoner should be treated kindly, even such a prisoner as Paul, was in his day deemed worthy of special mention. Prisons in Paul's time were foul places, dens of unmentionable horrors. Prisoners were beaten at their jailers' will till the bones were exposed, and not seldom till they were killed. Christianity has changed all that, and today our prisons are houses of mercy compared with those of olden times, and prisoners even prisoners of war, receive kindness and thoughtful consideration, which often leads the poor to commit crimes just that they may be sent to prison as a place of refuge.

The world has enough evils yet remaining, to be sure; so many that we need to console our thoughts with the memory of the far worse conditions out of which we have grown.

Prayer—And may we all, O most pitiful Father, labor to make this world a still more kindly place for all unfortunates.—*Amen.*

AMOS R. WELLS

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

MARY.

By JOHN G. TRUITT.

"Jesus saith unto her, Mary!"—Jno. 20:16

I. *The name "Mary" is one that has persisted.* It is taken literally from the old language of the Old Testament. It has come a long ways! It has deserved to come, and it has come. In the old Hebrew language it was "mara," meaning "tibter." It is the name Naomi chose for her sorrows. The Book of Ruth is one of the oldest books of the Old Testament. It gives the beginning of the name Mary.

A happy Jewish maiden whose name was Naomi had married young Abimelech, whose name indicates that he was a prince. And to her evidently he was her Prince Charming. To the happy pair two sons were born. Her name was "Naomi" which means "pleasant." And surely all was lovely indeed. But trouble beat down upon that happy family like a great hurricane out of the west. A famine prevailed. Food was wanting. And the little boys were going to bed hungry at night. The family was forced into Moab for food and shelter. And to add bitterness to want the young husband, perhaps through hunger and worry had contracted a fatal disease, and died.

The widow reared her sons to manhood and saw them break custom and commandment by marrying daughters of the Moabites. Bitterness still fell upon "pleasant" Naomi. Then followed a fatal disease which snatched her two sons away, and left her, herself a widow, with her widowed daughters-in-law! After that she said: "Call me not Naomi, call me Mara," for bitterness had been her portion. So the name Mary was born out of the pain of motherhood and the loss of loved ones.

It stood those bitter tests, and under the divine law of recompensation became a new name. The one Old Testament name of bitterness became six New Testament names of beauty. How lovely the name, Mary, must have been to Jesus! Jesus gave the name Mary a new grace and a new glory! Just as He gave a new meaning to the word cross! Humanity has accepted the word, cross, for the symbol of God's love. Just as it has accepted the name Mary for the name of girlhood,—the name of mother when she was a school girl. It is as though sons and daughters should say: "Public speakers and writers in speaking of her childhood called her 'Mary,' but I have called her 'Mother.'" "Mara" in Hebrew; "Mariam" in Greek and Latin; and "Mary" in English.

No name stands higher in the founding of the church than does the name of Mary. What realm of womanhood have these Marys not assumed? There is Mary, *wife* of Cleophas. Wifehood how exalted. It has the first sanctions of both God and man. It is the highest choice in human relationships. For if a man shall forsake his father and mother, and cleave unto his wife, and they shall be one flesh. The Holy Scriptures enjoin wives to submit themselves unto their husbands, as is fit in the Lord. The Holy Scriptures enjoin husbands to love wife even as himself. The very seriousness of marriage has caused many a jest concerning it, and yet it has a first grip on the very heart of humanity.

As I have said it is the highest choice in human relationships. It should be entered into soberly, discreetly, and in the fear of the Lord. It has the specific sanction of Jesus Himself. Nothing is more glorious than the constant, true, appreciative love of husband for wife, or of wife for husband. Upon that combination rests the foundation stones of the whole fabric of human happiness ,and human welfare. It is the relationship which Jesus used as a figure of His own relationship to the church. The highest figure of speech he could use,—the bride of Christ. "Bridegroom," and "bride" were great words on the lips of Jesus. The "Mara" of bitterness is quite changed into the "Mary" of happiness, indeed, when the bride and bridegroom meet at the altar of God.

II. *Mary, the mother of Jesus.* "Is not this the carpenter's son? Is not his mother called Mary?"—Matt. 13:55. I wonder if Mary herself ever told the Boy Jesus the story of Naomi. Or the story of Ruth, who was the one full burst of sunlight upon her embittered pathway. What more beautiful words of filial devotion can be found in all the pages of literature than those of Ruth to Naomi: "Entreat me not to leave Thee, or to return from following after thee; for where thou goest I will go, and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God; and where thou diest, I will die, and there I will be buried. And may the Lord do so to me, and more also, if aught but death part thee and me." This girl became an ancestress of Jesus.

When God wants to get something done, it has been said, He does not get out His earthquakes, nor thunders, nor His volcanoes, nor His storms; but he has a baby born. He puts the idea into the mother's heart, and she into the child's mind; and He waits. God put an idea in the heart of Moses' mother. He gave Moses two teachers,—the royal princess, and the slave mother. But when Moses became a man, and with a mind to choose he chose the sufferings of his own people rather than to enjoy the pleasures of sin for a season. And Israel's deliverer came.

Mary pondered the messages of God in her heart. Jesus was taught them and when the day of His choosing came He chose the way of the cross that leads home. And the world's deliverer had come. Yes, His home was that of a carpenter's, and His mother was called Mary. And it was a Mary that God could trust to do a mother's part, and she never betrayed that trust.

"The oldest university
Was not on India's strand,
Nor in the valley of the Nile,
Nor on Arabia's Sands;
From time's beginning it has taught,
And still it teaches free,
Its learning, mild, to every child,—
The school of Mother's Knee."

"GOD'S PEOPLE."

Orthodox Hindus are breaking away from Gandhi's leadership, it is said. At Benares, the Mecca of Hinduism, reports say placards were carried reading, "Don't follow Gandhi. He is a Christian." But, as Rev. Lloyd L. Lorbeer, of Pasumalai, maintains "The Orthodox have their thousands and Gandhi his ten thousands." He continues his work for the Untouchables—"harijans," he calls them, or "God's People." He tours the country, visiting huts, digging wells, "fellowshipping"—thus he educates as he works. "Others have been the Garrisons and Lovejoys of this anti-slavery movement," points out Mr. Lorbeer, "perhaps Gandhi will go down in history as the Lincoln making it a national cleansing." The clever highest-caste Brahman is reading the handwriting on the wall, some say, and is becoming less "castey" than members of other Hindu groups.

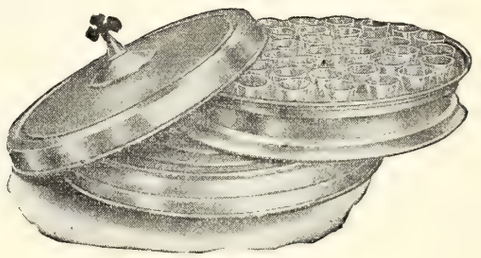
COMMUNION WARE.

Individual Service.

Made in best Silver Plate or Aluminum. Prices low; first-class workmanship and finish.

ALUMINUM.

Aluminum is light in weight, durable, and does not tarnish.

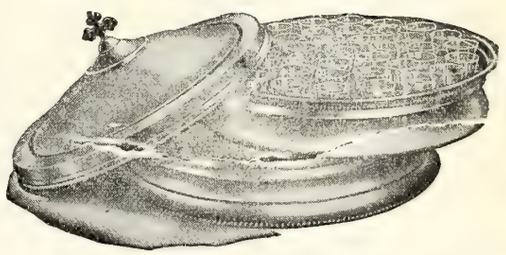


Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses $7.00
Tray No. 6—Interlocking, with 35 plain glasses 6.75
Tray No. 10—Interlocking, with 30 plain glasses 6.50
Base No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Cover No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Bread Plate No. 1—Narrow rim..... 1.60

SILVER-PLATED.

The Silver-plated Ware is of the very highest grade and best finish; heavily plated on nickel base.



Tray No. 85—Interlocking only, with 36 glasses $22.00
Base No. 1—Silver-plated; fits Silver Tray 85.. 11.00
Cover No. 5—Silver-plated; fits Tray No. 85... 16.00

(For Silver Bread Plates, see under No. 90.)
Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling) $22.00
Base No. 2—Silver-plated; fits Silver Tray 90.. 16.00
Cover No. 4—Silver-plated; fits Silver Tray 90. 14.00

Bread Plate No. 3—Narrow Rim.....$ 9.00
Bread Plate No. 4—Broad Rim..... 9.00
Filler—Silver Lined..... 6.00

THE CHRISTIAN SUN
1536 East Broad Street **Richmond, Virginia**

Christian Orphanage

CHAS. D. JOHNSTON, *Superintendent.*

Dear Friends:

If you will read our grand total for this week you will notice that we have climbed up another rung in our ladder. We now lack just $5,670.79 being to the twentieth one. The more liberal you make your thanksgiving offerings the faster I am going to be able to climb toward our goal. Watch our report from week to week and see to it that we reach it. I am counting on you.

CHAS. D. JOHNSTON, *Supt.*

REPORT FOR DECEMBER 6, 1934.

Brought forward $13,058.49

Sunday School and Monthly Offerings.

North Carolina and Virginia Conference:		
United Lynchburg ..... $	2.66	
Bethlehem	2.85	
		5.51
Eastern North Carolina Conference:		
Sanford	1.00	
Damascus	2.00	
		3.00
Western North Carolina Conference:		
Zion	1.85	
Big Oak	.30	
Smithwood	.86	
Graham	3.78	
Shiloh	1.00	
		7.79
Eastern Virginia Conference:		
Windsor	9.47	
Bethlehem	5.94	
Suffolk	25.00	
		40.41
Valley Va. Central Conference:		
Mayland		1.00
Alabama Conference:		
New Hope	1.05	
Spring Hill	1.00	
		2.05
Georgia and Alabama Conference:		
Vanceville		1.00

Special Offerings.

F. C. Owen, gdn. for Jas. Brown..	12.50	
T. B. Roberts, support of children.	24.00	
Dr. J. O. Atkinson, cash item	7.50	
First Congregational-Christian Ch., Albemarle and C. E. Society	5.35	
		49.35

Thanksgiving Offering.

North Carolina and Virginia Conference:		
Concord	8.02	
United Lynchburg—		
Thanksgiving offering ..	14.04	
Benevolent fund	10.00	
		24.05
Belews Creek	7.66	
Hebron	10.52	
		50.25
Eastern North Carolina Conference:		
Popes Chapel	7.17	
Pleasant Hill (J)	7.64	
Sanford	46.05	
Good Hope	3.00	
Mt. Auburn (Additional)	28.50	
Liberty Vance	112.55	
		204.91
Western North Carolina Conference:		
Pleasant Ridge	17.00	
Hanks Chapel S. S. and Church ..	30.95	
Union Grove	15.50	
Pleasant Cross	11.00	
Liberty, by T. W. Trogdon	5.00	
Needhams Grove	1.50	
		80.95
Eastern Virginia Conference:		
Berea Nansemond	50.00	
Windsor	40.00	
Hopewell	3.21	
		93.21
Valley Va. Central Conference:		
Mayland		6.04
Alabama Conference:		
Pleasant Grove	3.02	
New Harmony	1.15	
Corinth	2.00	
Cragford	1.31	
		7.48
Georgia and Alabama Conference:		
Ambrose	10.44	
Hill Side	2.00	
United Christian-Congregational Ch., Columbus	16.00	
		28.44
Templeman's Bible Class, Christian Temple, Norfolk, Va.	12.00	
Mrs. Cordie Cox, Elon College, N. C.	1.00	
Dr. and Mrs. W. H. Denison, Dayton, Ohio	5.00	
R. L. Somers, Elon College, Rt. 1.	5.00	
S. J. Hinsdale, Sanford, N. C.	10.00	
Mrs. Jones Gunn, Reidsville, N. C.	100	
Miss Mable Ingold, Asheboro, N. C.	5.00	
Mrs. Dottie E. Armentrout, Harrisonburg, Va.	15.00	
Mrs. K. C. Rountree, Sunbury, N. C.	4.00	
Mr. and Mrs. R. N. Cook, Mebane, N. C.	300	
Mrs. R. T. Holder, Washington, D. C.	25.00	
J. W. Drake, Rocky Mount, N. C. .	25.00	
J. M. W. Hicks, N. Y. City, N. Y.	50.00	
Miss Rosa Walker, Hardaway, Ala.	500	
Church of Wide Fellowship, Southern Pines, N. C.	5.00	
C. E. Society, Wentworth Ch., N. C.	1.70	
W. N. Reynolds, Winston-Salem, N. C.	500.00	
Mrs. Edward Kiger, Germantown, N. C.	1.00	
Ladies' Aid Society, Eure Ch. N C.	5.00	
H. C. Holt, Selma, N. C.	10.63	
		689.33
Total for the week ..... $		1,270.72
Grand total ..... $		14,329.21

ANOTHER KIND OF EXPORT.

When the bullet of a robber put an end to the rich life of Dr. James H. Ingram in China all his life's reel was reviewed. Reporters came to interview his friends and among them one who wanted incidents from Dr. Ingram's life of kindly personal acts. The next day in one of the most widely read Chinese newspapers appeared a human interest story which was seen by Chinese of all walks of life—mostly those having no connection with the church of foreigners. "Hardly ever in this city has such real appreciation for a foreigner been so widely expressed as in this and other papers," wrote Miss Bertha P. Reed of Peiping at the time. "It seemed," she continued, "as though the whole city was thinking of this life of such genuine kindness and goodness, and sorrowing over its end, feeling it an example of a life lived in the true Christian way." A memorial fund is under way with gifts coming in from Chinese in both civil and military life, as well as foreigners.

HOLMAN SUPERIOR TEACHERS' BIBLES

Authorized Version—Self-Pronouncing — The Best Editions of the World's Best Book

For Adults, Teachers, Preachers, Students, and All Who Would Study the Word of God Intelligently

BOLD BLACK TYPE—COMPACT SIZE 4½x6¾ INCHES—WILL FIT THE COAT POCKET

Part page specimen of Holman Boldblack Type Bible

ST. MATTHEW, 5. *Christ's sermon on the mount.*

13 And leaving Năz'a-rĕth, he came and dwelt in Cā-pĕr'na-ŭm, which is upon the sea coast, in the borders of Zăb'u-lon and Nĕph'tha-lim:
14 That it might be fulfilled

A.D. 31. CHAP. 4. n Isa. 9. 1, 2.

934 CHAPTER 5.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.

AND seeing the multitudes, a he went up into a moun-

THIS NEW HOLMAN TEACHERS' BIBLE, Pronouncing Text, Bold Black Type is a **PRONOUNCED SUCCESS.** The latest Bible with **NEW HELPS** that are quite comprehensive and consist of an Illustrated Bible Dictionary, Concordance and additional aids all under **ONE ALPHABETICAL INDEX.** Also Fine Maps on Coated Paper, and a specially prepared **BIBLE READING COURSE,** intended to stimulate and maintain interest in the Bible. Imported Bible paper is used to improve opacity and keep down bulk. By this means you get the benefit of full Biblical information without the physical discomfort of handling a heavy volume.

STYLES AND PRICES—BIBLE PAPER EDITION

4612. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges..... **$4.00**

4630. Same as 4612, with extra leather lined covers..... **4.75**

THIN INDIA PAPER EDITION

With Helps as described above. Size 4½x6¾ inches. One inch in thickness

630X. Egyptian Morocco, divinity circuit, leather linings, red under gold edges, silk head bands and silk marker..... **7.00**

633X. Algerian Morocco, divinity circuit, leather lining to edge, silk sewed, round corners, red under gold edges, extra quality binding..... **8.00**

EXTRA LARGE PRINT TEACHERS' BIBLES

Large 8 Vo. Size—8x5½ inches—1600 Pages, including 400 pages of Bible Study Helps

Part Page Specimen of Print

Extra spacing between words and lines makes this Bible very easy to read.

ST. MATTHEW, 5. *Christ's sermon on the mount.*

15 k The land of Zăb'u-lon, and the land of Nĕph'tha-lim, *by* the way of the sea, beyond Jor'dan, Gal'i-lee of the Gĕn'tiles;

A. D. 31. k Is. 9. 1, 2. l Is. 42. 7. Luke 2. 32. m Mark 1. 14.

2 And he opened his mouth, and taught them, saying,
3 b Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

CONTAINING COMPLETE HELPS TO BIBLE STUDY, INCLUDING ALL OF THE FOLLOWING FEATURES

A New Practical Course in Bible Reading, A Treasury of Biblical Information. The most carefully compiled, thorough and attractive form in which valuable Biblical information has ever been prepared. Illustrated Self-Pronouncing Bible Dictionary Containing 150 illustrations, concise definitions and textual references on nearly 50,000 subjects. **A Practical Comparative Concordance,** with nearly 50,000 references. **Four Thousand Questions and Answers** on the Old and New Testaments. A valuable Help to all Bible Readers.

STYLES AND PRICES

4712. **Divinity Circuit** (overlapping covers), French Seal Leather, red under gold edges, silk head bands, and silk marker.. **$5.00**

812RL. **Red Letter Teachers' Bible.** The Words of Christ in the New Testament, Old Testament Passages alluded to by Christ, various prophecies relating to Christ in the Old Testament, etc., all **PRINTED IN RED.** Binding same as described above on 4712 and same large Self-Pronouncing type..... **6.00**

733X. **Holman India Paper, Genuine Morocco,** leather lined, silk sewed, divinity circuit, round corners carmine under gold edges, silk head bands and silk marker, same type and helps as above..... **10.65**

All styles sent Postpaid at above prices—Thumb Index 50 cents extra

A Story for the Children

HUMILITY IN HEROISM.

A new house was rapidly going up on Lakewood Avenue. It was a beautiful little brick house. No one knew who would come to live in the little house, for it was being built by a construction company, and would be rented when it was finished. Carl and Albert spent an hour each afternoon watching the workmen. Bill worked in the furniture store, and could stay only a few minutes after school. Jim spent most of his time in the drug store now, but he had a half-hour occasionally to watch the construction. It was very interesting. The boys marveled at the way the little house grew from day to day.

One afternoon Carl and Albert could hardly leave. A brick mason was working on the top of one of the chimneys.

"It seems rather dangerous," Carl said, noticing the broad leather belt with which the workman strapped himself to his work.

"It is dangerous work, Carl. I've heard of stone masons being killed by simply making one false step."

"So much depends upon their management, it seems. I hardly see how they work at all."

Albert was looking steadily at the mason. "Something has happened to him, Carl!"

Carl looked up. "He isn't working. He is leaning his head against the chimney."

There was a sudden great crash, and bricks fell from the top of the chimney. What could have happened? Both boys were on their feet at once.

"Hey, you fellows!" the mason called. "Could you give me a lift? I'm sick."

Carl reached for his first-aid kit in his hip pocket. "Funny," he whispered to Albert, "I just put this in here this morning." Then, yelling up the ladder: "Hold on and don't try to move until we get there." Carl started up the ladder. "Bert, you'd better get one of those men working inside and come up on another ladder. Hurry!"

Carl reached the workman just before he released his hold on the chimney. He took a bottle of ammonia from his kit and held it under the workman's nose.

"I was almost gone," he breathed. "A little more and I would have fallen out."

"Don't bother to talk now," Carl urged. "We'll have help in a moment. When we get safely to the ground, we can talk."

Albert and the other workman rushed to the chimney with a strong ladder. Soon they were bringing the fainting mason down.

They made a bed of coats on the floor and placed the sick man on them. Carl gave him a small dose of ammonia, and Albert ran for Dr. Cleighton.

"Seems to be a heart attack," the Doctor said when he had heard a complete story of the case. "Have you ever been troubled before?"

"No," the man answered, "I have never been sick on the job."

"If you had not been brought down immediately the chances are you would have been dashed to your death in a few moments."

The workman was soon well and on the job again. "You boys saved my life," he said to Carl and Albert. "I want to reward you. What can I do that will help you out in some way?"

The boys were smiling. "We are glad to have been of some service," Carl sand. "Our reward is to see you on the job again."

"I know you are glad," the mason said. "That's the kind of fellows you are. I've known that since the day I first saw you when we had to tear your playhouse away. But I want to give you some substantial reward—something that is somewhat valuable, as I value my life." He laughed rather seriously.

Albert smiled sincerely. "Then buy this little house and move on Lakewood Avenue," he said. "You'd be a good neighbor."

The workman put an arm around each of the boys. "Let it go at that, then," he said. "I can find a way to reward you some day. I am sure there will be much we can do for each other as neighbors. I was planning to rent the little house. I really want to live on Lakewood Avenue."

The boys were glad. "Then we have our reward already," they said.

"Those noble boys!" the workman said to himself as he went home. "I'm happy to know that my children will have such splendid boys with whom to associate."—*Louise G. Thompson in the Gospel Advocate.*

THE YOUTH FELLOWSHIP.

(Continued from page 10.)

Sometimes thinking about missionary ventures in other lands helps to reveal situations much nearer to us where we can do personally what we help others at a distance to do through our gifts of money and prayer.

A cottage meeting. Acts 10:1-8, 7.
Open-air work. Acts 2:1-4, 14-18.
Schoolhouse missions. Acts 19:8-12.
Winning our friends. John 1:40-51.
Making Christmas on some farm. Matt. 2:1-11.
Tract-distribution. Isa. 45:22.

—*Adapted from S. S. Herald and C. E. World Quarterly.*

It makes me feel bad to speak evil of a yellow dog and then find I was mistaken.—*The Publisher.*

ELON COLLEGE

AN ACCREDITED COLLEGE
of the
CONGREGATIONAL CHRISTIAN CHURCHES OF THE SOUTHEAST

South Entrance to the Campus

ELON COLLEGE, founded by the Christian Church in 1889, has fully justified the faith and hope of its founders during its 42 years of operation. Its graduates from the four-year course leading to a bachelor's degree, number 980, now living, 122 of whom are in the Christian Ministry and full-time Christian service. The majority of these are members of our own denomination. In addition, 449 are in educational work and are an active influence in the lay leadership of the Christian Church.

THE CHRISTIAN EDUCATION BUILDING, and the definite religious atmosphere of the College, provide the very best facilities available for training for religious leadership, and offer the Church its finest opportunity to train the young people of the denomination to assume active leadership both in the ministry and laity of the local churches.

Address—

C. M. CANNON, *Registrar*
Elon College, - - - - North Carolina

Home Atmosphere—Reasonable Rates—Clean Athletics—Christian Spirit

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational Christian Church.

BOARD OF EDITORS.

J. O. ATKINSON, D. D.....Editor
E. C GILLETTE, D D.....Associate
I. W. JOHNSON, D. D....Contributing
ELISHA A. KING, D. D...Contributing
J T. KERNODLE....Managing Editor

DEPARTMENTAL EDITORS.

H. S. HARDCASTLE...Sunday School
J. G. TRUITT, D. D.....Sermon
F. C. LESTER.....Young People
H. E. ROUNTREE.....Altar

SUBSCRIPTION RATES

One Year $2.00
Six Months 1.00

Trial Subscriptions: Five or more new subscriptions sent in at one time by pastor or president of any church organization, three months for 40c each.

Published Every Thursday at Richmond, Virginia, by the Central Publishing Company, Inc.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Change of Address: Be sure to give both old and new address when asking that your address be changed.

All news matter and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsyth Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

Receipts: The change of label is your receipt for money paid. The label shows date of expiration, and change on label will appear the first or second issue of the month following renewal, provided it was received before the 25th. No other receipt will be sent unless requested. Please notify the Richmond Office if label is not changed as above.

OBITUARIES

LUCK.

Mrs. Martha Graves Luck, wife of Houston Luck, aged 58 years, departed this life October twenty-seventh, 1934. She had been an invalid for sixteen years but bore her afflictions with the greatest of patience. She leaves to sorrow her going a husband, six sons and two daughters and a host of friends. It was the writer's pleasure to visit the home often. Sister Luck was always cheerful and happy. Funeral services were held at Huldah Baptist church of which she had been a member since early life. Service conducted by the writer, assisted by Rev. Edwards, pastor of the church. May the influence of her life live on in the lives of her beloved family until they shall meet to part no more.

B. H. LOWDERMILK.

HUGHES.

Bro. C. A. Hughes of Elon College, N. C., passed from this life November 1, 1934 at the age of 50 years. He is survived by his wife and four sons: Blair, Kenneth, C. A., Jr., and Roy, all of Elon College, N. C., besides other relatives and many friends. Burial services were held in the home after which interment was made in Shallow Ford Cemetery where he had long been a member. The large crowd and the abundant and beautiful floral offerings expressed in part the high esteem in which he was held. He will be much missed by his town, his church and community. Services were conducted by Dr. J. O. Atkinson and his pastor.

T. J. GREEN.

ELLIOTT.

L. C. Elliott was born in Gloucester County, Virginia, in 1859, and died at the age of seventy-five year November 21st, following an illness of short duration. He was married to Miss Annie Florene Torksey, of Nansemond County, with whom he had lived for more than fifty-one years. He is survived by Mrs. Elliott and four children, two boys and two girls. Brother Elliott confessed Christ early in life and was for many years a member of Berea (Nansemond) until the First Christian Church of Portsmouth was organized, when he and his companion became charter members of this church, remaining members through the years. He was the first secretary of the Sunday School here and when he was younger was active in the work of the church. For thirty-eight years he had been actively engaged by the city of Portsmouth, being in charge of Oak Grove Cemetery at the time of his death, and for a number of years police Sergeant. Funeral services were held in the church, conducted by the pastor, assisted by Rev. E. E. Renn, pastor of the Wright Memorial Methodist church. His body rests in the cemetery which he had so beautifully kept for many years. May God bless and comfort the family and friends.

R. A. WHITTEN.

Wedding or Gift Bible

FOR THE HOME

Holman Self-Pronouncing Home Study Edition

A BEAUTIFUL PRESENTATION PAGE Marriage Certificate and Family Record makes this special edition **a most desirable Bible for a wedding gift.**

Full Bound size, 8½ x 6 inches, nearly 1800 pages. Authorized Version with Marginal References.

Large Print—Easy to Read

The Helps are the latest and most practical published — prepared by the most reliable and well-known authorities, and consist of a TEACHERS' NEW READY REFERENCE HAND BOOK, which gives the salient and essential information needed in Bible study.

Illustrated Self-Pronouncing Bible Dictionary—Containing 150 illustrations.

Oriental Light on the Bible (Containing over 100 illustrations). A new kind of illuminating Bible help.

Treasury of Biblical Information.

A New Series of Maps. A selection of the most used, with Special Maps, the results of the most recent explorations.

A New Practical Comparative Concordance, with nearly 50,000 references.

Four Thousand Questions and Answers on the Bible.

ABSOLUTELY DURABLE BINDINGS that **will not break in the back.**

Specimen of the Print. Full size of the page is 5½ x 8 inches.

Specimen of Type.

17 ¶ [m] From that time Jē'sus began to preach, and to say, [n] Repent: for the kingdom of heaven is at

A BEAUTIFUL PRESENTATION PAGE Marriage Certificate and Family Record makes this special edition **a most desirable Bible for a wedding gift.**

No. 4914. French Morocco, flexible limp, gold titles, round corners, red under gold edges, silk head bands and silk marker..... **$5.50**

Postage Paid

PIEDMONT COLLEGE

Located in

"The Blue Ridge Highlands"

An accredited college with an enviable reputation for superior classroom instruction, and wholesome student life.

Standard courses leading to the A. B. and B. S. degrees. Careful, scholarly instructors.

A refined Christian atmosphere. All of the cultural elements essential to a liberal education.

A minimum of expense. Tuition and board for the entire academic year only $273.50.

For information, write

GEORGE C. BELLINGRATH, *Dean,*
PIEDMONT COLLEGE,
DEMOREST, GEORGIA.

Southern Seminary Foundation

(*Successor to Atlanta Theological Seminary.*)

AFFILIATED WITH

Vanderbilt University

The Foundation and the other Foundations that are affiliated with Vanderbilt University School of Religion comprise the only Interdenominational Theological School in the South. Through this affiliation the students enjoy the rights and privileges of Vanderbilt University.

DEGREES.

Candidates for degrees are required to have completed their college courses.

The degree of Bachelor of Divinity is offered to qualified students who complete the required courses.

Vanderbilt University also offers the degrees of Master of Arts and Doctor of Philosophy, in accordance with the regulations established in its several departments.

MORE THAN A SCHOOL OF THEOLOGY.

Because of our affiliation with Vanderbilt, our relations with other nearby colleges where our students can take courses without tuition, and the cooperation of the American Red Cross and other social agencies in the city, we prepare students for many types of Christian service.

For information write

WILLIAM JAMES CAMPBELL, *President,*
330 BUTTRICK HALL, VANDERBILT UNIVERSITY,
NASHVILLE, TENN.

THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

IN ESSENTIALS, UNITY. IN NON-ESSENTIALS, LIBERTY. IN ALL THINGS, CHARITY.

VOLUME LXXXVI. RICHMOND, VA., THURSDAY, DECEMBER 6, 1934. NUMBER 50.

THE SUN'S OBSERVATORY

Briton Wins Peace Prize.—

The much coveted Nobel peace prize for 1934 has been awarded to Arthur Henderson, president of the World Disarmament Conference. In acknowledging the award, he said, "The day when hopes for the disarmament conference cease will be a sad one for the whole world."

Gold Mining in Colorado.—

Gold mining in Colorado has taken a new lease on life. There are now approximately 125 mines operating in the Cripple Creek district, with ore-shipments averaging from 1,500 to 2,000 tons daily. It is estimated that the gold mined here will reach $6,000,000 for the year 1934.

Philadelphia Mint Sets New Record.—

The Philadelphia Mint turned out 48,503,179 coins during the month of October. This was the heaviest monthly output in many years. It also set a new record for the number of coins minted in any one day, turning out 3,195,000 pieces, compared with the former high record, set in 1919, of 2,570,000. By far the greater number of the coins, however, were one-cent pieces.

Federal Government Employees.—

The number of Federal employees is now placed at 850,000 by the latest tabulations from Washington. This is an increase of 115,000 in the last two years. These statistics give the number employed by NRA as 2,800, not including several hundred "field workers." AAA has 5,000 employed in the capital alone, and easily leads in the number employed by any one division of the Recovery Administration. The total number employed by the "alphabetical" agencies is 61,570, of whom approximately 40 per cent are located in Washington.

Who Uses the Telephone Most?—

Who uses the telephone most, and how many times a year do they use it? One would probably guess that Mr. Average Citizen of the United States would stand at the top of the list, but he does not. Canada tops the list with 225 calls per person, while France stands near the bottom with only 20 calls. An Englishman talks only a little more, using his phone just 33 times. A list of other most frequent users of telephone follows: New Zealand, 206; United States, 204; Denmark, 152; Sweden, 138; Norway, 91; Austria, 83; Switzerland, 64; Japan, 52; and Germany ties with Great Britain with 33.

Increase in Automobile Fatalities.—

It takes a statistical report to give a plain, unvarnished tale of our automobile fatalities resulting from increased use of intoxicants. For the past ten months, according to the Travelers' Insurance Company, 28,400 persons have been killed and 740,000 others injured as a result of nearly 600,000 automobile accidents in this country. This record, if continued to the close of 1934, will be an all-time mark for automobile fatalities. Of those killed, 48 per cent were pedestrians and of the pedestrians involved in accidents, the records show that there was an increase of 55 per cent who were intoxicated. Also there was an increase of 24 per cent in the number of drunken drivers involved in the accidents.—*Exchange.*

Theologian Suspended by Nazis.—

Dr. Karl Barth, Swiss-born professor of Evangelical Theology at Bonn University, has been suspended from his professorship by Nazi authorities because of his refusal to take the oath of allegiance to Hitler. The professor was willing to subscribe to the oath provided he be allowed to modify it by adding to the prescribed words: "So far as I can defend it as an evangelical Christian." But that just wouldn't do for Mr. Hitler —with him it is Hitler first and then God, maybe, so Dr. Bernard Rust, Prussian Minister of Culture, refused to accept the adendum. Dr. Barth, a Calvinist and a Fundamentalist, has always insisted that the "Word of God" was of prime inportance, and he was one of the earliest opponents of the Nazi German Christian Party and of Reichsbishop Ludwig Mueller. The Swiss government has informed German authorities that the dismissal of Swiss professors in German universities will be followed by wholesale ousting of German professors in Switzerland.

"The American Union of Fascists."—

An article in the *Philadelphia Evening Bulletin* tells of "The U. S. American Union of Fascists, Inc.," which defines itself in its own constitution as "an organization of American citizens who believe in God and the American flag.' Its membership is open to any American man, woman or child, regardless of age, color or race. E. G. Astone, the "commander," claims a membership of nearly 500,000, scattered through New England and the Middle Atlantic States, and as far west as Illinois. Some of the members are uniformed, some are not. Most of the uniformed lot go in for drilling and sports and are known as the "sporting troops." The purposes for which this organization is formed are stated as follows: "To support and defend our own American form of government. Protect and defend every American principle. Promote a better understanding between the rich and the poor, between the employer and the employee. Create a spirit of unselfish cooperation in every walk of life between capital and labor. Promote physical and cultural instruction to the members." Members must be United States citizens, and in case they are not, they are helped to become citizens, and aided in obtaining their naturalization papers.—*Methodist Protestant-Recorder.*

Virginia and Local Option.—

The liquor-leaders in Virginia are thanking their stars, "or sumpin'" that there can be no local option elections in Virginia towns and counties during 1935. The so-called control law prevents the holding of these elections in any year in which local elections are held, ostensibly to prevent local officers from using prohibition issues in their campaigns. This law has already prevented local option votes in Bluefield and Culpeper, both places claimed as dry. The drys were beaten in Danville this year, but they won in Bristol, Pulaski, Bedford and Richlands. The latest dry victory was in the capture of York County, which on Tuesday of this week, said "no" by a vote of 461 to 93, when the question of wine or beer was raised. Even more emphatic was the vote against hard liquor, it being 471 to 83. The drys intend to go after the cities which are not affected next year by the control law. The daily press acknowledges that anti-prohibitionists are "gravely alarmed" by the dry agitation.

"Why the Discrepancy?"—

In the current issue of *Advance,* this question is asked, "Why the Discrepancy?" It continues as follows: Pennsylvania, with one-ninth of the entire Sunday School enrollment of North America, and one-sixteenth of the enrollment of the world, leads all states in Sunday School statistics. In that state there are 10,327 Sunday Schools, with 191,000 officers and teachers and 2,201,000 pupils. Yet, two days before we came across these figures, we heard a man from Pennsylvania deploring the backwardness of that state in labor legislation in social measures for the alleviation of poverty and the care of the aged." Our good friend, the editor, thinks that there is a chasm here that needs to be bridged, and he wonders whether the Sunday School scholars—the citizens of tomorrow—will bridge it. "Or," he asks, "is religion in that state kept out of politics?" Religion is certainly necessary in politics, if politics is to be kept clean. One wonders, however, if it is not because Pennsylvania leads in Sunday Schools statistics, that there is less need for "social measures" to care for those who are poverty stricken or grown old without having laid aside a penny for the "rainy day." Isn't it the function of Christ's gospel, whether spread through the Sunday School or otherwise, to make "men" who can and will care for themselves, rather than to encourage by legislation the making of state-dependent paupers? We do not know! We only raise the question, "Is there a discrepancy?"

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

We learn with regret of the illness of Mrs. R. A. Whitten, wife of the pastor of our First Church Portsmouth, Va., and hope for her a speedy recovery.

Rev. John G. Truitt, pastor of the Suffolk, Va., Church, received five new members last week. How many members have you received in your church recently?

The Christmas Fund, which is taken for aged ministers and their widows and orphans, should be taken by every church within the bounds of the Southern Convention. It counts this year on your conference apportionment.

The great football season is over. According to sport writers, it was a marvelous season and millions gathered to see the boys battle it out with the pigskins on the gridiron. Official figures so far state that "only" twenty-six players were killed outright. This does not include the scores that were wounded more or less seriously.

The Eastern Virginia Ministers' Conference will meet in Suffolk, Va., next Monday, from 10:30 to 12:30 o'clock. The managing editor of THE SUN hopes to be able to be present at this meeting. He was at the last meeting of the Ministers' Conference at Elon College, and it proved a most interesting and instructive session.

Rev. J. A. Foss, pastor, sends us a copy of the Gospel Herald, Rush, New York, giving an account of the centennial celebration on December 7th of the North Rush Christian Church. A pageant was given displaying some of the main activities of the church during its one hundred years of service in the community. The church was founded on December 9, 1834, and from the Herald's account seems to be going strong with one hundred years of activity.

The ministers of the Eastern North Carolina Conference met with Dr. Wicker, president of the Conference, presiding, with some visitors present, at Catawba Springs, December 6th, to discuss in a friendly and informal manner the work within their Conference the coming year, having in mind an effort to stop the drop in the loss of churches in the Conference and to see what could be done in the matter of construction and progress. Every active minister of the Conference was present, and it is felt that the meeting was worthwhile and means the beginning of a better understanding and a new day in the work of this Conference.

"Peloubet's Notes will be ordered by the pastor for any who leaves orders with him. Leave your order early and be sure you get your copy before Jan. 1st." This notice is taken from the bulletin of the Suffolk, Virginia, Christian Church, Rev. J. G. Truitt, pastor. We are sure that your local pastor will be glad to order your copy for you if you so wish. Or, you may send your order direct to THE CHRISTIAN SUN office, 1536 E. Broad Street, Richmond, Va. Other valuable lesson aids are Tarbell's Notes and Snowden's Sunday School Lessons. Peloubet's Notes and Tarbell's are each $2.00, while Snowden's Lessons sells for $1.35.

Sunday, December 9th, was celebrated in thousands of churches and Sunday schools in America and in foreign countries as the 400th anniversary of the publication of Martin Luther's translation of the Bible. The Governor of North Carolina issues a statement urging the churches of this State to observe the day as Universal Bible Sunday. When Luther gave an open Bible to the world he made one of the greatest contributions of all time to mankind, and today the Bible is circulated in more than forty countries and is published and read in about two hundred languages and remains the "best seller" of any book published.

Rev. Joe French, pastor of our Ocean View Church, writing December 5th, personally says: "Last night we had a Fellowship Supper at the church for the members. It was a turkey dinner with all that goes with it. There were between fifty-five and sixty people seated in a circle at the table. It was, indeed, a happy group. We had stunts, readings, singing and appropriate stories. We have never seen a group of people join more heartily in an evening of fun. It was an honor and a pleasure to have Rev. and Mrs. Redd Turner of the First Presbyterian Church, Portsmouth, with us. 'Redd' was the hero of the evening's entertainment."

An unusual service was held at Catawba Springs Church, (Wake County, N. C.), Sunday, December 3rd. The service was in celebration of the 100th birthday anniversary of the community's best known and best loved citizen, Tom Council. Brother Council is still active and vigorous after one hundred years, and when the service at the church and the great dinner spread for some fifteen hundred people were all over, Brother Tom took his one hundred years with him over to the airport and celebrated by an airplane ride over the City of Raleigh and the country around abou. Friend Council is the father-in-law of Brother M. C. Sorrell, the long-time faithful superintendent of Catawba Springs Sunday School, and is the grandfather of Rev. M. T. Sorrell, pastor of our Danville Church.

THE UNATTAINED.

Above me and around me lies the unattained,
My spirit longs to walk the beckoning paths.
I fain would run, where now I inch along
Yet, while I stumble on and drag my feet
I keep my eyes upon the hill-tops fair,
And take deep breaths of the life-giving air
That comes from those far heights of UNATTAINED,—
Not what I am but what I will be then
Gives strength, and breathes into my fainting soul
The courage that still sends me on, and on,
And steadies me to tread the dusty roads
Which lie between me and the perfect day.

—*Clarence A. Vincent.*

Rev. Elwood W. Jones, pastor of the Franklin, Virginia, Church, began his fourth year at that place on December 2nd. Following the evening service on that date and an "anniversary" sermon on "An Interpretation of the Minister's Mission," the entire congregation accepted an invitation for a season of fellowship at the parsonage. Evidently, however, the congregation was prepared, for Brother Jones in a letter to the managing editor says that they surprised him with "a fine lot of good things to eat, and many articles of wearing apparel." Possibly they already know that he thinks they "are as fine a lot of folks as can be found anywhere," and that he is "happy in the work with them."

Joseph H. Choate, Jr., Gov.-Director of Alcohol Control Administration, Washington, D. C., according to an associated press dispatch, predicts "better liquor and lower price after the start of the new year." As he looks back over the year since December 5, 1933, when the 18th Amendment was killed by the 21st, he finds that "official estimates show an actual consumption for the year of around forty-two million gallons of distilled spirits and thirty-five million barrels of beer. Revenue to the Government, according to Mr. Choate, has been about $120,000,000 less than officials anticipated." He also gives the statement that the bootlegger is still very much alive and quite active, and the suggestion is made that "lower taxes be enacted to combat the increased competition of the illicit manufacturer."

United Church, Raleigh, through its Sunday School, is preparing a bundle of toys to help make the boys and girls of our Mission schools in Carroll County, Va., happy for Christmas. Our Danville Church, Rev. M. T. Sorrell, pastor, is preparing, through representatives, to go on Christmas Eve and carry Christmas gifts and cheer for many of the little people. Last year these good people of Danville sent more than 300 wrapped packages to our boys and girls of the mountains. Brother Sorrell used to be pastor and leader of our work there and knows what it means to get help and carry cheer and gladness to these boys and girls in their lack and need. Any other schools or individuals feeling interested in the matter should read what Rev. and Mrs. R. T. Grissom have to say in another column, "*Jesus Knew.*"

Dr. W. C. Wicker preached at First Christian Church, Greensboro, Sunday morning, December 9th. The Greensboro *Daily News* carries this further item of interest to SUN readers: "At 7:30 o'clock Sunday evening, Rev. W. C. Lyerly, pastor of the First Reformed Church, will present in story and pictures, "The Other Wise Man." This is a Christmas story written by Dr. Henry Van Dyke and based on Matt. 2:1-12. These visiting ministers are occupying the pulpit of the First Christian Church Sunday because of the continued absence of the pastor, Dr. C. H. Rowland, who has been ill for several weeks. Dr. Rowland is recuperating in a Florida sanitarium, and latest reports from him are to the effect that he is now able to take some exercise. During his illness the officials of the church are arranging with visiting speakers to occupy his pulpit.

President L. E. Smith of Elon College was at Charlotte, Friday night, December 7th, at the organization of a local Elon Alumni Association and reports a splendid meeting. In connection with local Alumni Associations, the Greensboro *Daily News* of December 8th, says: "Organization of a Greensboro chapter of the Elon Alumni Association will be considered at a supper meeting to be held next Tuesday evening at 6:45 o'clock at the Masonic temple, it was announced Friday by W. G. Stoner, chairman of the organization committee. Dr. L. E. Smith, president of Elon College, will be the main speaker and it is expected that he will bring a timely message concerning work of the alumni of the institution and of the college itself. This address will feature an interesting program being arranged for the evening. There are many Elon alumni in Greensboro and immediate vicinity, and there is considerable interest among them in the proposal to form a local chapter, it was said."

CHRISTIAN MISSIONARY ASSOCIATION.

The Christian Missionary Association of the N. C. and Va. Conference of Congregational and Christian Churches met in its second annual session at the United Congregational-Christian Church in Winston-Salem, N. C., Tuesday, December 4th. The session was called to order by the president, Rev. G. C. Crutchfield, at 10:30 A. M. The morning devotionals were conducted by Rev. D. M. Spence.

Approximately forty delegates and representatives responded to the Roll Call. Several visitors were present, among whom was Rev. Milo J. Sweet, pastor at large of the Congregational churches of the Carolinas.

The Christian Missionary Association is designed primarily to promote Home Missions within the bounds of the Conference, and the meeting Tuesday was educational, promotional, and financial. On the morning program an inspiring address, "Home Missions, A Spiritual Venture" was delivered by Rev. M. T. Sorrell, following which Rev. William T. Scott conducted a round table discussion on the "Problems of Home Missions."

Prior to the adjournment of the morning session, the president appointed committees to report at the afternoon session. A delicious luncheon was served in the dining room of the United Church by the ladies of the congregation.

At the afternoon session, Rev. J. L. Neese conducted the devotionals, and Rev. Milo J. Sweet spoke on "Home Mission Work of the Congregational-Christian Church of the Southeast."

In the absence of Dr. C. H. Rowland, Treasurer, Rev. G. C. Crutchfield, Financial Secretary, read the Treasurer's report, which revealed an increase of income for the year, the membership of the Association being composed of individuals and organizations paying annual membership dues. Out of this report grew considerable discussion concerning the reduction of the membership dues, and it was voted to make dues for the coming year as follows: Men, Women, and Organizations, $5.00; Children under 12 years of age and Junior Organizations, $2.50. It was also voted to set a minimum goal of 100 paying adult memberships for the coming year and to charge the Financial Secretary with responsibility of getting the pastors to assume leadership in promoting the work of the Association in their respective fields.

The session being held in the Winston-Salem Church gave an opportunity for the members of the C. M. A. to see first-hand something of what their money has done during the past three years. The rising opportunity of the Winston-Salem field in 1932 was in part responsible for the reorganization that put the first money into the new Winston-Salem work. The project in Winston-Salem received the commendation of the Association and it voted to give aid to the work amounting to $300 for the coming year. Other applications were referred to the executive committee for action with the Home Mission Board of the Conference.

The following officers were elected for the coming year: President, Rev. G. C. Crutchfield; V.-President, Rev. M. T. Sorrell; Secretary, Rev. William T. Scott; Treasurer, Mrs. C. H. Rowland; Financial Secretary, Rev. B. J. Earp.

Upon invitation of the Reidsville delegation, it was voted to hold the 1935 session in the First Christian Church, Reidsville, December 3rd.

There was keen optimism and growing interest shown throughout the entire session, and optimism for a most promising year prevailed. The closing prayer was offered by Rev. B. J. Earp.

WILLIAM T. SCOTT, *Secretary.*

JESUS KNEW.

Our Saviour knew what He was talking about when He said, "It is more blessed to give than to receive." Are you of the Christian Church, or as Christians, seeking real joy this Christmas? There are about six hundred people in your Home Mission Field who will see the same day of December, 25th, that you will see. In many cases the day will pass without a change in routine unless you help Mrs. Grissom and myself make this Christmas real for them. Our hearts are with these people. We feel that they are our own.

If you who read these words could have been with us last year during our Christmas program and seen the shining faces as names were called, we are sure you would have shared some of the real joy that Jesus had in those words, "More blessed to give than to receive." We want you to have the very best Christmas ever. We feel that you will be most happy if you share with others; therefore, we say send us what you feel that you should to help make happiness felt in the more unfortunate homes of our own Carroll County folk.

REV AND MRS. R. T. GRISSOM.

Fancy Gap. Va.

Why not give a Bible for Christmas? THE SUN lists several different Bibles of varying price range that will make admirable gifts for mother, father, husband or wife, son or daughter.

Christmas Gift Subscription Blank

THE CHRISTIAN SUN

Why not solve the problem of Christmas giving, by sending your friends subscriptions to THE CHRISTIAN SUN. They will be reminded weekly of your thoughtfulness and interest. We know of no more appropriate gift for the Christmas time than a subscription to your own Church Paper.

For your convenience we have printed a blank below. Just fill it out and pin a money order, your check, or $2 in cash for each subscription you wish sent. We will send an appropriate announcement to each one, bearing your best wishes.

And as a token of our appreciation for your cooperation, we will advance your subscription three months for each Gift Subscription sent in.

I am giving below the names and addresses of those to whom I wish THE CHRISTIAN SUN sent for the coming year:

Name.....Street or R. F. D.....

City.....State.....

Member of.....Church, located at.....

Name.....Street or R. F. D.....

City.....State.....

Member of.....Church, located at.....

Name.....Street or R. F. D.....

City.....State.....

Member of.....Church, located at.....

(Please write plainly or print. Give local church membership if possible.)

I enclose (Money Order) (Check) (Cash) amounting to $..... to cover the above subscriptions.

Name .....

St. or R. F. D. .....

City .....State .....

My own subscription expires .....

E-D-I-T-O-R-I-A-L

EDITOR
J. O. ATKINSON, ELON COLLEGE, N. C.
ASSOCIATE EDITOR
E. C. GILLETTE
117 W. Forsyth Street, Jacksonville, Fla.
CONTRIBUTING EDITORS
I. W. JOHNSON ELISHA A. KING

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

PERFORMING A SPIRITUAL ACT.

One wonders why there are not spiritual giants since spiritual "acts" are so numerous. What is a spiritual act? And what is spirituality? According to some writers almost any act, other than violent sin and crime, seems to be spiritual. Evidently, a spiritual act in the minds of many is a sort of soapsuds slush, to be dashed off or out at any time. As an example of this extreme type of loose thinking, commend us to the following sentence which seems to slide so glibly off from the pen of those who are defining a spiritual act: "Who gives a cup of cold water, performs a spiritual act." A glib half truth, or less, picked up and slung about under all sorts of conditions.

In early boyhood days this writer lived in a town where an open saloon did its deadly work by day and by night. No one in that town was more ready to "give a cup of cold water" than that saloon-keeper. But if anybody ever accused him of being spiritual, of seeking to perform a spiritual act, our youthful ears never heard the accusation. That man gave a cup of cold water and did all sorts of "benevolent" (?) stunts in order to lure men and boys to his place of drunkenness and destruction. He would make a man drunk and then "give him a cup of cold water" to help make him sober so he could sell him more liquor. Not much spirituality in that.

Three or four summers this writer was in New York and through curiosity, with one hundred others, went to the atheistic temple to see and hear what an atheistic speaker was like and would say. For the first twenty minutes of that blasphemous discourse we were thrilled with the plea for the "cup of cold water" and for "service to one's fellowman." And then the last fifteen minutes of that discourse made every God-fearing hearer wish he was under the bench or out of the house, or a thousand miles away. The speaker proceeded to ridicule the name of God and to vituperate the idea of the love of God, of the service of God, and to declare that God was a myth and that the churches were parasites and purveyors of falsehoods, delusions and snares of the human family. Not much spirituality in that man's gift of a cup of cold water, nor of those who gave the cold water with a kindred spirit.

Emma Goldman, the notorious anarchist, in a December magazine article, declares that her life has been worth living and if she could live it over again, she would spend it advocating the abolition of all power and authority, both of God and Government. "Authority suppresses individual initiative and power of personality and what the world needs is freedom, and if it had freedom it would cooperate in giving the cup of cold water and other forms of activity for human relief." One would hardly accuse this woman, without a country and exiled from this and other lands because of her dangerous and deadly tongue and teaching —one would hardly accuse her of being very spiritual, even though she insists on giving a cup of cold water in the name of freedom.

This loose philosophy and false teaching about the cup of cold water is derived, this writer is inclined to think, like many other half truths and no truths, from a Scripture quotation whose soul and heart have been left out. Why not get the truth as it is contained in Scripture? (Matt. 10: 42): "Whosoever shall give to drink unto one of these little ones a cup of cold water only *in the name of a disciple,* verily I say unto you he shall in no wise lose his reward." Or, according to Mark 9:41, which makes the truth of the whole matter even clearer: "Whosoever shall give you a cup of water to drink, because ye are Christ's, verily I say unto you he shall in no wise lose his reward." In both of these quotations the motive and the dynamic of giving the cup of cold water are clearly given, viz: In the name and for the sake of our Lord. Here is emphasized again the declaration of our Lord which said, "The first and greatest of the commandments is this: thou shall love the Lord, thy God, with all thy heart." If we put the love of God first and act in the light and for the sake of that love, we then perform a spiritual act, indeed, because He is a Spirit, and they that worship Him must worship Him in spirit and in truth. And if we love God first and foremost, we may then come to keep and observe the second commandment, which is like unto it, but certainly does not leave it out: "Thou shalt love thy neighbor as thyself."

J. O. A.

CHRISTMAS.

A noted magazine writer states the bare and painful truth when he says that we have diverted Christmas from its rightful place, as a time of reverence and devotion to Him Who gave us Christmas, and have made of the season a trade carnival. It is trade, trade, trade. Shop early. Avoid the rush. Do your Christmas buying early and vigorously. So the advertisements and the trade journals. And so we follow and must plunge into the carnival of trade, and thus obscure the main issue.

Christmas, the Birthday of Christ. May we not in our giving and in our preparation bear that great event in mind and keep in our thinking that salient fact? Millions in the world will have no Christmas this year because they do not know of Him. And millions who do know of Him will turn their knowledge into revelry and hilarity and forget the Man of Sorrows and the One acquainted with grief. It is His love and His life we celebrate this season. Let us bear that fact in mind.

One wonders if the following paragraph from the American Sunday School Union can have meaning and a message for us:

"Nineteen centuries is a period of time that most of us find difficult to visualize. On Christmas Day thirty-four more than nineteen hundred years will have passed since Jesus Christ came into the World. Though He lived so long ago and though His span of earthly life was only thirty-three years, He is the most outstanding character of history. Yet millions who have lived in remote places, cut off from the privileges of Christian teaching and training, do not know Him as a Living Lord and Saviour. For them, Christmas will be as meaningless as an anniversary of some heathen god on a south sea island is to us."

Christmas is and should be the happiest of all holidays. Let's make it so with love, helpfulness and joy in His name.

J. O. A.

AN OPEN LETTER.

The editor of THE SUN has received a letter which he opens to SUN readers. It is of moment and should have prayerful consideration by our ministry and laity. The letter is by one of our consistent and anxious laymen and is as follows: "I have been trying since our Western North Carolina Conference to figure out why we are not growing. Growing in church membership? Growing in the establishment of new churches? Growing in our gifts to benevolences? Growing in interest for the salvation of the lost? Growing in consecration and a deeper spiritual life? Is the trouble in the lives of our laymen, or our ministers or the Principles of our church?

"I should like very much to have our ministers and laymen discuss this important matter in THE SUN. We certainly need to locate the trouble and remove it that we may henceforth enjoy a more healthy growth all along the Christian front."—*Layman, Star, N. C.*

To give further point to this layman's inquiry, it may be stated that all the Conferences of our Convention have now had their annual meetings and at not one of these Conferences was there a petition for admittance of a single new church or church organization. Moreover, it was brought out at the Conferences that many of the weaker churches were suffering from lack of pastoral supply and that some had artually dropped out and passed from the list of organized and active churches. Carrying the inquiry further, it is recalled that only one minister was ordained in any of the Conferences and that very few licentiates were admitted on probation. There were other indications too painful and numerous to mention that there was lack of dynamic and power within our fellowship. In the light of these facts it is high time, indeed, that ministers and other laymen were joining with this good brother in anxious inquiry.

J. O. A.

THE HOLY SPIRIT MOVES.

The press, secular and religious, is still giving accounts, various and sundry, of what happened at the General Convention of the Protestant Episcopal Church in Atlantic City, October 10-20. Evidently, a most unusual incident occurred and a never-to-be-forgotten scene was witnessed by those who were gathered there when the Holy Spirit moved upon the mighty audience and the great dignitaries and formal officials of the church were moved to tears and to action. Let the editor

of the *Missionary Review of the World* tell us what happened when the Holy Spirit moved:

"At a joint session of bishops and deputies, the Presiding Bishop emphasized the fact that missionary work is the chief business of the church, saying:

'We are here as Christian men and women to perform the chief work which Jesus Christ has committed to us. The whole membership of the church is embraced in the Domestic and Foreign Missionary Society. The foundation stone of faith is loyalty of the individual to his Lord.

'Missionary work is the work of carrying out the mission of our Lord Jesus Christ to the world This work is seriously hampered and endangered by lack of support. Vacancies in the field cannot be filled; volunteers for service must be turned away and work on the mission field must be closed.'

This is true both at home and abroad. America bust not be allowed to become pagan. There is need for vision, for ccurage and for self-sacrifice in loyalty to Christ. A deficit of $529,804 was reported in the missionary treasury. At the missionary mass meeting, a young man knelt at the altar and then made an inspiring appeal for a truly sacrificial offering. Only $5,000 had been received from over 25,000 people. He pleaded that those who really cared would reach into their pockets and bring a ten-dollar bill or whatever they could to the steps of the altar and lay it there with a prayer for the mission of the church. He led the way to the steps and, kneeling there alone, placed the first offering. There was a breathless moment of surprise, and then the Holy Spirit moved that great gathering and they began to come forward—at first by twos and threes, and then by hundreds and thousands until the missionary bishops had to act as ushers to guide the vast crowds. There were tears in many eyes, as men and women old and young, bishops, priests and laity, surged forward and placed $7,916 more on the altar."

J.O.A.

THE COUNCIL AND SOCIAL ACTION.

The Rev. Dr. Charles Emerson Burton, secretary of the General Council of the Congregational and Christian churches of the United States, has made public correspondence with the Standing Committee of the Union Congregational church, Upper Montclair, N. J., concerning the relationship between resolutions on the social order passed by the General Council at its biennial meeting last June and the Council for Social Action which was established at the same meeting as a co-agency with the mission boards.

In a general resolution on the social gospel and economic problems, the members of the General Council by a vote of 130 to 17 declared that "we set ourselves to work toward the abolition" of "our present competitive profit seeking economy" and toward "the inauguration of a genuinely co-operative social economy democratically planned to adjust production to consumption requirements, to modify or eliminate private ownership of the means of production or distribution wherever such ownership interferes with the social good."

The Standing Committe of the Upper Montclair church through its clerk, George E. Voorhees, wrote:

"We find a tendency on the part of some people to interpret the resolutions as a definition of program or a set of marching orders for the new Council for Social Action. Others take the position that this is not the case but that the Council for Social Action is free to work out its own program on its own lines. Can you as secretary of the General Council give us your individual opinion as to the relationship between the resolutions and the new Council for Social Action?

"It is of course equally important to us to know the proposed sources from which the $60,000 budget of the Council for Social Action is to be derived."

Dr. Burton replied:

"I take it from your letter that the request for interpretation has reference chiefly to the general resolution on the social gospel and economic problems. My interpretation is that it does not constitute a platform for the guidance of the Council for Social Action and cannot be considered as its marching orders. This interpretation agrees with the genius of the General Council which is a body for taking counsel together and on accasion making recommendations to other bodies. Such recommendations are made to the mission boards. These recommendations are not effective unless and until they are adopted by the bodies to which they are referred. When the General Council passes resolutions affecting the interests of any board or body, they may be ignored or honored in the wisdom of the body concerned.

"As secretary of the General Council, in giving official notifications following the biennial meeting, I addressed the Council on Social Action through its director, Mr. Herbert C. Herring, transmitting copies of actions taken by the General Council which affected the work of the Council for Social Action. These transcripts were selected from forty resolutions or major sub-divisions of resolutions. Eight of these resolutions in addition to the act setting up the Council for Social Action were specifically referred to that Council as follows: (1) a plebiscite on peace; (2) asking suggestions of procedure in case of war; (3) urban and rural religions; (4) purification of moving pictures; (5) alcoholic beverages; (6) the rights of the minorities; (7) Asiatic quotas; (8) the following resolution which was *not* voted by the General Council was referred to the Council for Social Action for consideration:

> " 'Whereas, the selfish profit seeking system of economics has resulted in human misery and want in the midst of abundance, Resolved, that the General Council of the Congregational and Christian Churches endorse and use all available resources of affecting public opinion and social action to help usher in a new social order characterized by cooperative effort for the common good and motivated by the desire to serve.'

"Seventeen other resolutions or major divisions of resolutions in the field of the Council for Social Action were voted by the General Council but *not* referred to the Council for Social Action; that is, one on rural life, five on alcohol, two on war and peace, eight on race relations, and the general resolution on the social gospel and economic problems.

"The interpretation is that no resolution which was not specifically recommended to, referred to, or otherwise committed to the Council for Social Action should be attentive to the opinion of any group within our fellowship, including the local church, the district association, the state conference and especially the General Council; the larger the body expressing opinion and the more representative it is, the more impressive its opinion; therefore the resolutions of the General Council, on subjects germane to the Council for Social Action should be considered as more significant than the expressed opinions of a single local church or of any smaller body. In this connection the Council for Social Action would naturally take into account the size of the vote and any other circumstances connected with its passage. The resolution on the social gospel and economic problems was passed by a vote of 130 to 17. There are over 800 members in the General Council, the small number voting being due to things: (1) the relative small attendance at the time the vote was taken, and (2) the fact that a considerable body of the Council preferred not to be counted on this particular resolution. It should also be noted that the resolution moves in a somewhat different area from that of the Council for Social Action whose chief functions are research and education with occasional action in specific situations, whereas the resolution deals with general principles and large scale social systems.

"In connection with the whole matter also there should be taken into account the fact that the dominant idea of the General Council regarding the Council for Social Action was that it was to be a body entirely free and untrammeled to pursue intensively its research into questions of social moment; to carry on its education in Christian social ideals, and in specific situations to act in its own name as a body of the church.

"Regarding the budget of the Council for Social Action, the General Council does not make appropriations; its function is to make recommendations concerning benevolences. The Commission on Missions at the instance of the General Council is asking the churches to contribute $45,000 for the Council for Social Action. This they may do or refrain from doing. This sum added to the regular budget of $15,000 heretofore appropriated by the Education Society for its Department of Social Relations would make a total of approximately $60,000. The transfer of income from the endowments of any board to the budget of the Council for Social Action is not contemplated. The total amount available from all sources for our purely denominational benevolences in 1933 was $3,539,519. This means that the proposal is to expend approximately 1.7 per cent of our budget in the field of social relations."

WHERE IS HEAVEN?

By J. H. Brendall, Jr.

The City of God is in the state of the soul or the heart. The boundaries are the limitations of the individual soul's capacity to communicate with and fellowship with God.

The Kingdom of God is within man. It is perfect when God's will is done perfectly. It had individual residence in individual hearts, but its social aspect is realized in man's relations to man, and its divine aspect in man's relation to God.

Man's job here is to bring the kingdom of God upon earth until God's will is done upon earth even as it is done in heaven—or in the heart of one who perfectly obeys God's will and rejoices in doing those things which please God.

Whenever God's will comes to be done in all hearts which claim Christ as Saviour, then heaven will be complete. God already has the purity of the angels. Man's loving response to God's love will delight the heart of God as nothing else could. It meets the parents' hunger for a voluntary love from the child.

That's man's contribution to heaven. Jesus made it possible.—*Nashville Advocate.*

"I live for those who love me,
For those who are kind and true;
For the heaven that smiles above me,
And the good that I can do."

—*Selected.*

CONTRIBUTIONS

SUFFOLK LETTER.

The Christian Missionary Association was organized at Elon College, May, 1892. Fourteen ministers and laymen effected this organization for the purpose of assisting in home mission work within the bounds of the Southern Convention. Col. E. E. Holland was elected President. He is the only surviving charter member of the Association. Each charter member paid a membership fee of $10.00. The amount paid in at the first meeting was $140.00.

At a later date a Constitution and By-Laws were adopted and the Association became a subsidiary of the Southern Convention. This relation was sustained until 1908 when it was decided to organize such Associations in the local Conferences of the Convention. Since that date the membership of this body has been confined to the Eastern Virginia Conference.

During the forty years of its history a goodly sum has been contributed through this channel, an amount approximately equal to $50.000, or more. The Newport News Christian Church is a direct product of this Association. Liberal contributions have been made to the Christian Temple, South Norfolk, Rosemont, First Portsmouth, First Richmond, Hopewell, Winchester, Waverly, Old Zion and other churches. The results have justified the faith and vision of the founders of the organization.

The last session of the Association met with the First Christian Church Portsmouth, Tuesday, December 4th. Rev. Robert Lee House of Newport News, Va., presided. Rev. R. E. Brittle is the efficient secretary; Mr. B. D. Jones, treasurer; Rev. Joe French, financial secretary.

The membership fees collected totaled $890.00. Sixteen churches have the honor of being represented in this membership and fees collected. Nearly two-thirds of the churches in the Eastern Virginia Conference are not represented in the Association. Every church should be represented by at least one membership. It is possible to reach this goal. Every member of the Association has been spiritually blessed by the sacrifice made in making this contribution. A great majority of the members count it a privilege to be represented in this work.

Appropriations were made to Newport News, Hopewell, Elm Avenue, Richmond, Ocean View and South Norfolk Christian Churches. The following officers were elected for the ensuing year: Rev. Robert Lee House, President; Rev. H. S. Hardcastle, Vice-President; Rev. R. E. Brittle, Recording Secretary; Rev. Joe French, Financial Secretary; Mr. B. D. Jones, Treasurer. The next session will be held with Rosemont Church, Tuesday after the first Sunday in December, 1935.

Every pastor and every church within the bounds of the Convention should enter upon the work of the Conference year, 1935, with three definite goals, or objectives, in mind: an increase in the membership of every church, the enlistment of inactive members in the work of the church and raising the suggested apportionments, in each church for the general and local enterprises of the church. Approximately one half of the members in the local church are not enlisted in the work of the church. It will not require any great financial outlay to make a determined effort to secure the cooperation of the inactive members in the enterprises of the local organization. This would mean a considerable increase in the financial contributions for current expenses, as well as for general enterprises. Here is a fertile field for every church to develop. This year should be rich in the increase of our membership. Make a determined, systematic effort to raise the Conference Apportionments in full for 1935.

I. W. Johnson.

WHAT CAN I DO?

It was certainly a pleasure and a privilege to visit our annual conferences in the interest of the whole program of our church. An increased interest in the affairs of the church was in evidence on all occasions, new members had been added, new work undertaken, larger amounts of money given, and new economies put into practice.

Holding the position that I do, naturally, I was keenly interested in the college and most zealous for its support and progress. Many interested friends came to express their concern for the college and to assure me of their cooperation and, further, to inquire, "What can I do?". Many asked this question, and perhaps it is the question that comes to the mind of every interested leader.

Here is an institution, founded in love, supported in sacrifice, and clung to in faith, absolutely essential to our intelligent existence and effective presentation of Christ to this day and generation, now in need—sorely in need—of friends, of cooperation, and of financial support. Something must be done. What can be done? What can I do? That is a practical question, a personal question, one that should be answered. Will you answer it? Let everyone answer for himself. Think for a moment! The college faculty—and the faculty is essential if a college is to be—has held on with the grip of faith. Many times the way has been dark and support has dropped below the "necessity" line; but still they have remained faithful and true, so that, today, we have a good school—the best in years. We have an enrollment of 352, higher educational standards than the school has ever had, and a spirit, an optimism, that is rarely if ever equalled. Such achievements are encouraging. We should not only hold the gains made but we should continue to go forward. What can we do to help? What can I do?

First, I can preach the gospel of optimism and expound the doctrine of faith. It is our institution; we have made it what it is. If she is to be bettered, we are the physicians. If her burdens are to be made lighter, I must do my part. If I fail, to that extent the institution fails. Not only is the institution a loser on account of my failure, but I myself will be denied the reward when my brethren receive theirs.

Second, I know that with the equipment that we have already placed at Elon College there should be a larger student body. Seats are unoccupied that ought to be filled. Class-rooms are unused that should be frequented by groups of students in search of truth. I know of young men and young women in my neighborhood, in my church, who need just what my college is offering. I will write for a catalogue, I will inform myself, and I will go over and speak to them and tell them what a great institution we have at Elon College. I will do my best to see that they are enrolled at the college.

Third, I have heard from many sources, that the college has been, and is, embarrassed financially, that it is greatly in need of money, that it needs money to pay obligations already assumed, that it needs money to pay faculty members—and they ought to be paid. I have also learned that the present administration is practicing the strictest economy in the conduct of the college. It has a pay roll, including faculty and other employees, numbering more than forty persons. The entire plant has to be heated, cleaned and kept in repairs. Many, many other things that cost money have to be done about the college. And yet, I hear that the total budget for the entire college expenses amounts to only $82,000. This, as I remember, is $100,000 less than the budget that the college has had in other years. It does seem that all the churches and friends of the college should come to the assistance of the administration, now, that the current budget may be balanced. But, I, personally, have a responsibility in helping to meet this budget, a responsibility that I cannot conscientiously shirk. Others may fail, but I cannot. I am not sure what I can give, but I can give something. I can certainly give one-tenth of one month's income for the support of my college, and I will set aside one-tenth of my income for the month of January for my college. And, further, I can see that my church puts the college program and the college appeal before every member and urge all to follow the example that I have set; and, in this way, we will raise our part of the conference apportionment that has been designated for the college by our conference.

Fourth, I can make my decisions known to all friends of the college, and I will. There are many other things that I might do for the college; but just now, as we come to the close of the year, I am determined to do my part along these lines.

L. E. Smith.

LANETT, ALABAMA.

Our State Conference was very interesting and very well attended. About 75 ministers and delegates were enrolled. We have now in the state 85 churches. Some of them are not active and some of them are not having regular services, but it is the earnest purpose of the Superintendent to have them all supplied.

Our conference was royally entertained by the church and friends in Lanett, dinner and supper being served in the church. Breakfast was provided in the homes of the good people.

We are still moving along at a reasonably good pace with our work here. We have reduced our debt to $400 00, but it seems now that we will have to do some repairing on our building before we can reduce the church debt much more. We are rebuilding our furnace at a cost of approximately $175.00. Our good women have added a nice little kitchen to the basement to the comfort and convenience of the church. The material for the kitchen was practically all donated by Mr. R. W. Jennings, who is superintendent of the Lanett Cotton Mill. Our church is very appreciative of his liberality. Brother Jennings is a great friend to all the ministers and churches.

Our missionary society is doing nicely with the work they have espoused. Indeed, the missionary society is the inspiration of the church, and they are continually doing something of value for the Kingdom of God.

We are planning a Christmas Service for the children and we hope for a pleasant service.

Incidentally, let me say that if there is anyone who has an organ that would be of service to a church and you would like to make a donation of it to the glory of God, please correspond with the writer at Lanett, Ala. Old State Line Church is in need of an instrument and will greatly appreciate the gift. This is the old church that has been reinstated after a lapse of thirteen years. I am praying that we may hear from someone.

G. D. Hunt.

A Story for the Children

A DOG SCHOOL.

"Where have you been this morning, grandpa?" said Allen, as grandpa hung his hat and cane on a hook behind the kitchen door and sat down before the open fire in the dining room.

"Well, I have been to school the same as you have," said grandpa.

"Why, you don't have to go to school. It is only boys and girls like Bob and Ruth and Doris and me who have to go to school."

"I know you lads have to go, but I go because I like it, and you never get too old to learn, so I went to school this morning because I wanted to learn something new."

"Why didn't you come into my room and hear me read, that would be something new, for I just learned it this week."

"Well now, that would be something new, sure enough, but I went to the Dog School."

"The Dog School! I didn't know there was a dog school. Dogs don't have to go to school like boys and girls, they are too smart already. My Tim knows a whole lot now and he is only a puppy dog."

"O yes, puppy dogs are just like boys and girls. They have to be taught what to do and how to do it the right way, and the better they are educated the more useful and valuable they are." Now your Tim is supposed to chase rabbits, isn't he?"

"Yes sir, and dad says he is a full-blooded Beagle hound."

"Well, you will have to send him to school before he will know how to find rabbits. The other morning when you went to school Tim came over to see me and when I said 'go find a rabbit Tim,' he began to chase a grasshopper. So you see he doesn't know the difference between a rabbit and a grasshopper, and before he gets to be any account as a rabbit dog he will have to go to school. Or you might get a private teacher for him which would do as well as going to dog school."

"What do you mean by private teacher?"

"Why get some old rabbit dog that knows all about chasing rabbits, and let him take Tim out in the fields and show him how it is done, and if he is as smart as you think he is, he will soon learn how to find rabbits and to follow their trails after they start to run. Now do you understand why dogs have to be taught just the same as boys and girls?"

"Yes, but I don't understand about a Dog School."

"A Dog School is a place where some man takes a number of dogs and trains them for their owners. Don't you know where Mr. Montague has about twenty dogs at that little greenhouse out along the Valley road?"

"Yes, daddy showed me those dogs one day when we drove along the road, but he did not say it was a Dog School."

"Well, that is a school for training bird dogs, and Mr. Montague has about twenty-five very fine pedigreed bird dogs that he trains every day. Some of these dogs come from half a dozen states like New York, Ohio, and Pensylvania. The owners are rich men who like to hunt birds, so they pay Mr. Montague a lot of money to take their dogs and feed them just what they ought to have to eat, and train them to hunt quail and other game birds. I wanted to learn how he does his training, so I just walked out to the school, and he told me how he taught them, and showed me how they learned to obey. You see, a puppy is just like a boy or girl, the first thing he has to learn is how to obey his teacher. Sometimes he has to punish them so they will remember not to do wrong things the second time."

"And our teacher sometimes paddles boys when they do bad things, or don't mind what she tells them."

"Well, after a young dog learns to obey his trainer, he is taken out into the fields and taught how to find birds. When he finds a bird he must stop and hold up one of his forefeet and if he is a pointer, he will point his foot at the bird in the weeds or grass. This is a school for bird dogs, but there are other schools for other kinds of dogs. You see, there are a great many kinds of dogs just like New York, Ohio, and Pennsylvania. The and girls. Some are trained for one kind of service and others for other kinds. Some are trained to chase deer, and some to chase foxes, and some to chase wolves. Then some are trained to drive cattle, and others to watch over sheep, and bring them home in the evening. Some dogs are trained to lead blind people around on the streets, and others are trained to hunt for people who are lost in the forests or in snow storms. Then there are others trained to trail thieves and robbers, and some are trained to work like horses.'

"Yes, I know, Teddy Boyles put harness on his big police dog and made him pull him in a wagon."

"And another way puppy dogs are like boys and girls; they like to play."

"Yes, my Tim and Niger just run and play and 'rastle' and roll over in the grass, just like the boys do at recess time over at the school house."

"Then, some dogs are smarter than others, just like boys and girls."

"Well, Bob's Bud is smart. Why he can play ball as good as a boy, only he can't bat, but he can catch a fly better than John Powell can. And he can catch big rats and bring them in and show them to Aunt Esther, then he will look up and smile just like he was trying to say, 'Just see what I caught'."

"Yes, I know that Bud is pretty smart, but he is so jealous that he can't bear to see any other dog petted. You know when Bob Helmick's little puppy was out here, while they were away on a vacation, Bud was so jealous he wouldn't let me pet the little puppy. And when the little puppy would come to me Bud would drive him away and

(Continued on page 15.)

OXFORD BIBLES *for* EVERY NEED

"The Oxford Bible is the Bible par excellence *of the world"*

THE HOME BIBLE

A Family Bible in Handy Size

An extra large type Oxford Text Bible, containing also, a family register and 12 beautifully colored maps. Size 9 x 5½ inches.

Specimen of Type

16 The LORD *is* King for ever and ever: the heathen are perished out

Nos.
01600 **Superior Cloth,** round corners and red edges ---------- $2.75
01603 **French Morocco,** limp, round corners, red under gold edges, headband, book-mark ---------- $4.75

The JUNIOR'S Bible

Self-Pronouncing

With 4,000 Questions and Answers, carefully selected "Aids to Bible Study," 16 beautifully colored and 15 black full-page illustrations, 6 colored maps and a presentation page. Children may readily pronounce correctly difficult Scripture names, as this Bible is self-pronouncing. Size 7 x 4⅞ x 1¼ inches.

Type in Junior's Bible

2 Take the sum of all the of the children of Is'ra-el, years old and upward, thro

No.
1815 **French Morocco** leather, overlapping cover, round corners, red under gold edges, headbands and book-mark. Make some child happy with one of these fine Bibles ---------- $2.95

Child's ILLUSTRATED Bible

The beautifully colored illustrations in this new Bible are a delight to the children. It has clear, readable type and yet it measures only 5⅛ x 3⅜ inches.

Specimen of Type

2 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.

10 Mercy and truth gether; righteousness kissed *each other.*
11 Truth shall sprin

No. 02112. **French Morocco** leather, overlapping cover, round corners, gold edges $2.50

Pocket REFERENCE Bible

Has over 50,000 center column references. Measures only 6¼ x 4⅝ inches. (A splendid gift for a young lady.)

Specimen of Type

9 Behold, "O God our shield, and look upon the face of thine anointed.
10 For a day in thy courts *is* better

[a] Gen. 15. 1. [b] Ps. 56. 1. & 57. 1. [2] or, *ait*

No. 07523x **French Morocco** leather, overlapping cover, round corners, red under gold edges---------- $3.25

Concordance Edition

Type and size as No. 07523x, but with a Concordance, subject index and dictionary of Scripture names. An excellent edition for students and Christian workers **No. 03272x**-- $5.00

OUR LEADER

Oxford Concordance Bible

Self-Pronouncing

This beautiful Oxford India paper edition is indeed the ideal Bible for the student, preacher and evangelist. Each proper name and difficult word is divided into syllables and accented, and though printed with large clear type, the volume measures only 8½ x 5½ x 15/16 inches.

Specimen of Type

8 ¶ [2][b]Jĕ-hôĭ'-ă-chĭn *was* years old when he began t

No. 03671x. **Fine Grain Morocco** leather, overlapping cover, leather lined to edge, silk round corners, red unedges, silk

hea

A UNIQUE GIFT BIBLE

With Basket Weave Binding

The Antique brown calf leather binding has a basket-weave grain, and button clasp. Has overlapping cover, art silk lined, with red under gold edges. With references. Printed on Oxford India paper. *Type as Pocket Reference Bible.* $5.50
No. 03255x--------

As No. 03255x, with concordance.
No. 03276x -------- $6.50

Oxford TEACH

Have over 50,000 center column
300 double-column pages of up-to-date helps, veniently arranged in alphabetical order. Also 32 full-page illustrations, and an indexed atlas of the Bible with 15 beautifully colored maps of Bible lands.

Easy-to-Read-Edition

Size 7¼ x 5 x 1⅜ inches

Specimen of Type

14 Like sheep they are laid in grave; death shall feed on th

Nos.
04453. **French Morocco** leather, overlapping covers, round corners and red under gold edges. A durable and handsome Bible -------- $4.35

Oxford India Paper Edition

Only one inch thick.

0773x. **French Morocco** leather, overlapping covers, round corners, red under gold edges, headbands and book-mark. A beautiful gift edition ---------- $7.00

RED LETTER Edition

Same size and type as style No. 04453, with same references and helps, but with all the words of Jesus Christ printed in red. White paper edition **No. 05453.** **French Morocco** leather, overlapping cover, round corners, red under gold edges ---------- $5.00

The Oxford imprint in a Bible guarantees satisfaction

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

MISSIONS IN THE CHURCH SERVICE.

If a pastor wants to make his service of worship Missionary in temper and mood, how shall he go about it? Note the condition: he has to want to do so, to believe in it, before methods need be discussed. Some pastors hesitate because officials or others in the church "do not believe in missions" and will not want missions magnified. One reason for this belief is that the missionary spirit has not been maintained in worship services in the past but has been dragged in as an extra for special occasions. Suppose an officer did not believe in prayer? What would a minister do? Omit prayers? Manage his services so that he had a prayer once in three months with due notice of the event so that anybody who did not believe in prayer could stay away? Or would he try to put such life and power into the whole subject and exercise of prayer that disbelief would be dispelled and opposition withdrawn?

A minister has to believe in missions as an essential part of the Christian program, taking it for granted as definitely as he takes prayer for granted and accepting the duty of making that fact clear to the unbelieving. If he has cloudy ideas on the subject himself and salves his conscience by an occasional missionary outburst, timed cautiously to avoid offense, he will not get far.

These notes are for those who believe in missions as an essential element in the Christian faith and want suggestions about "getting the idea across" to a congregation.

1. It cannot be done by any swift and easy process. Christian conviction does not grow in that way. One has to settle down to the long pull and the steady effort. There will be occasional outbursts, but they merely help forward the permanent outcome.

2. Missions need to become atmospheric in the church, to get taken for granted, assumed as past discussion, like the most familiar things of the Christian faith. It may sometimes need to be definitely and positively preached, may once in a while occupy an entire service hour. For the most part this will not be the way it is done.

3. Few men can preach frequent purely missionary sermons and not go stale. Three or four a year will be a good number, and even these must be worked out along varying lines to avoid a sense of repetition. The sermons could take up the great arguments for missions, specially the biblical ones; the great objections; major movements now observable; current criticisms known to the people and perhaps troubling some of them; and such explicit themes. They can never be easy sermons to prepare but will richly repay the labor required.

4. Every pastor can observe one week day prayer meeting each month as a concert of prayer for missions, taking that occasion to give missionary information and inspiration. This meeting is apt to be attended by the most open-minded believers, ready to see reasons for missionary work if they have not already committed themselves to it.

5. The pastor can put himself clearly on record with all his specialized missionary organizations as being heartily with them. The women, the young people, Sunday School workers, Bible class leaders should find that their missionary zeal never surpasses that of their minister who presumably knows the way of Christian faith as well as they do.

6. The missionary element can be introduced as a matter of course into the regular worship. It can appear at many points. Of course always it will be in the prayer, not stereotyped and formal, as a routine, but vital, prepared, throughout, suited to the point in the prayer when it occurs. The Rabbis said centuries ago that a prayer with no petition for the Kingdom is not a prayer at all. There is room in any real prayer for missions, the development and spread of the Kingdom. Every pastor should bear up in prayer every Sabbath these workers who represent him and his church in difficult and non-Christian parts of the world.

7. The whole service should be set against a wide background. Many sermons are properly adapted to the narrower circle of the parish but the finest truths and the ones best worth preaching would be as true for a man in Africa or India as for the home parish. Their wide application and meaning can be in the minister's mind. Speaking of his minister, a witty man said once that whereas the Psalmist lifted up his eyes unto the hills from whence came his help, their minister made them lower their eyes unto the coal bin whence came their heat! He missed any sense of wide horizons or far-reaching meanings for the truth preached, of world significance in what was being said, of a certain world-wide influence which might issue from this small center. It is a serious and critical charge. Does a minister think in world terms? Does he expect any Kingdom of God to come in his community while there is no Kingdom of God in the rest of the world? Are coal bills and local salaries and local institutions the measure of his concern? Does he ever fall into the trap of supposing that because charity begins at home it can ever stay there without shame? If he says that "he that careth not for his own household is worse than an infidel," does he realize also that caring for one's own is no better than an infidel—that one may do that and be exactly like any decent infidel? It is just when one goes out beyond what most people mean by "one's own" that one becomes at last a Christian in spirit and conduct. That can be part of the warp and woof of a minister's thinking, or he can settle back into something easier and narrower.

8. But no minister who knows the joy of preaching to a missionary-minded church will ever be content to go along with a community-minded or even a nation-minded church. He will find ways of making his whole church life world-minded, planetary-minded. It is illogical to say, "I am a Christian but I do not believe in Missions." The two clauses do not go together in any rational understanding of either of them. The minister's glad task is to make them impossible, replacing them with the term: "I am a Christian, which means, I believe in making Christ known everywhere."—*Cleland B. McAfee.*

MISSIONARY OFFERINGS.

WEEK ENDING DECEMBER 8, 1934

Sunday Schools.

South Norfolk, Va.	$ 5.72
Palm St., Greensboro, N. C.	6.12
Pleasant Hill, Liberty, N. C.	3.84
Class 1, Lanett S. S., Lanett, Ala.	1.00
Graham, N. C.	4.97
Elk Spur, Fancy Gap, Va.	1.35
Rocky Ford, Fancy Gap, Va.	1.50
Linville, Va.	4.90
Ocean View, Va.	2.71
Winchester, Va.	5.42
Hank's Chapel, Pittsboro, N. C.	2.76
Turner's Chapel, Sanford, N. C.	1.20
Newport, Shenandoah, Va.	1.27
Mt. Bethel, Stokesdale, N. C.	1.85
Mt Carmel, Carrsville, Va.	2.44
Total	47.05

Individuals and Churches.

A Friend	20.00

Specials.

Pleasant Hill C. E. Society, Liberty, N. C.	.80
Franklinton, N. C.	16.50
Total	17.30
Total for week ending Dec. 8, 1934	84.35
Previously acknowledged	4,437.00
Total since Sept, 1, 1934	$ 4,521.35

J. O. ATKINSON, *Sec'y.*

CHRISTMAS WITH A MISSIONARY KEYNOTE.

A Christmas Eve Service.

*Rev. Carl H. Olson, of Kent, Ohio, writing in *Church Business,* says in part:

"The commercialization of Christmas is a challenge to the Church to reawaken an appreciation of the religious significance of this holy season. Last year our church met this challenge with a Christmas Eve service which extended throughout the entire community.

"In many Christmas Eve services, the effectiveness of the atmosphere created by dim lighting is destroyed when the lights are turned on for the congregational singing of carols. In our program we tried, by entirely eliminating congregational singing, to avoid any interruption to the worship period, that all might feel the deep inspiration and power of quiet, reverent worship.

"Carols played by a quartet of trumpeters stationed in the lighted tower room drew an audience outside the church in addition to the one assembled within. As the service was to close exactly at midnight, pains had been taken to see that the watches of all persons taking part were timed correctly. Carefully prepared programs in the hands of the minister, choir director and pianist gave the closing time of each number, so that adjustments could be made with ease if the service proceeded faster or more slowly than had been planned. The items had been carefully timed at rehearsals, and took place in this sequence:

10:45 to 11:00—Carols by trumpeters, beginning with "It Came Upon a Midnight Clear" and ending with "O Come, All Ye Faithful."

11:00 to 11:03—Prelude by Pianist. As the last note of the trumpets died away, the pianist took up the same carol and played it softly while the robed choir and the minister took their places.

11:03 to 11:04—Foreword by minister.

11:04 to 11:06—"The First Nowell" sung by the choir.

11:06 to 11:09—The Christmas story from Luke.

11:09 to 11:15—Carols by choir.

11:15 to 11:23—"Service of Lights." Pageant by young people.

11:23 to 11:41—A Christmas story read by the minister.

11:41 to 11:47—Christmas anthem by choir.

11:47 to 12:00—Christmas sermonette by minister. The climax of this sermonette was an exhortation that the bells of Christmas Day might find joyous echo in the hearts of men, and coincided with the ringing of the bell which announced the advent of the Day.

(Continued on page 12.)

* Duplex Envelope Co., Richmond, Va., Copyrighted.

"HEATHEN LANDS AFAR."

By Mrs. Gertrude Boss.

(An address made by Mrs. Boss before the public meeting of the W. H. and F. Missionary Society of Hopewell Church, November 1, 1934.)

In bringing this mission appeal, I shall not paint a very attractive picture. The following poem portrays the need and misery in "Heathen Lands Afar," for where there is distress there is need of Christ:

"Across the oceans wild and deep,
In other lands afar,
The heathen in their ignorance weep
Without a guiding star:
But to their gods of wood and stone
They sacrifice and pray
And thus endeavor to atone
For sin from day to day.

"The fields are white, the harvest great,
And laborers are few;
No language can the need relate—
'Tis hidden from our view;
But Jesus said that we should pray
For workers to be sent
To tell the world that He's the Way,
And preach that men repent."

I want to reply to those who find it in their heart to say, "Why, in the face of our own destitution, should we be concerned about "Lands Afar"? That is an old question. It is a worn out excuse for indifference. I, too, used to ask it; I no longer do. In this modern age we have learned what "The Brotherhood of Man" stands for. Call it modernism, if you please, or any other sort of "ism," I thank God we are marching forward and not backward as some would have us believe. Thanks to our beloved Missionary Secretary, Dr. J. O. Atkinson, I was led to see the light, for, from his teachings I learned that any person whose religious experience is not broad enough to encompass those in other lands and see their need of the gospel of Jesus Christ, is asleep on the steps of his own church, and contributes little to that church of either service or loyalty.

"What do we do for Home Missions?" we are asked. One who objects to foreign missions is sure to do little for Home Missions. "Charity begins at home," they say. So does evangelization. Read about our mission efforts in the Blue Ridge Mountains of Virginia and North Carolina. The Home Mission Board supports weak churches in all of the conferences needing such help. This very church may necessarily be the grateful recipient of substantial support if our city does not soon recover from its crashing industrial blows.

Again, we are confronted with this question: "Why not confine the activities to the local situation? Is there not enough distress here?" We should not neglect this phase of our Christian duty. We should do this through our committee work—such as sick visiting and relief committees. The attitude here is, rather, "Let not your left hand know what your right hand does" and all this effort is reported monthly under the head of "Personal Work." We do not neglect local work, nor do we forget Home Missions in church work.

I have a personal acquaintance with conditions in some foreign lands through friends who have gone out from Virginia, and with whom I have had close friendships through correspondence. Dr. Mary F. of India, sends all sorts of instructive material from there: pictures of temples, with outline of heathen worship; accounts of meetings with a Maharajah, with his gay headdress and long burnoose; and how he lives and the condition of the women of the household. She tells us the intimate things which rarely reach the press—such as the gaily decorated elephant all in red and gold trappings, coming down by her dispensary one day when she was tending the sore or maimed bodies of little children with the thermometer registering 115 degrees in the shade. A cry went up from a bevy of little brown pickaninnys, "Mam Sahib, come, look, see!" She tells me that she is the only white person in her mission station and the children think she is a witch.

We think we are poor. In India thousands of families live on nothing but beans and millet—never any variation of menu, year in and year out. In Calcutta, alone, there are 80,000 coolies and only ten per cent of them have a shelter over their heads. Many are born and live and die in the streets.

Another dear girl stationed on the west coast of Africa writes us the amusing as well as the amazing. When the ants ate up all her rayon underwear she wrote us she had concluded it was the will of her Heavenly Father that she be clothed with the garb of grace. Her area of blacks is some half million, about whom she is concerned in healing body as well as soul as she is also a nurse and had little difficulty in mastering the language.

Where there is no knowledge of God, civilization is backward and even the agricultural implements of the East are the same as used by men there two thousand years before the birth of Christ, when Abraham was called out of Ur of Chaldee. A plow to them is just a sharpened stick to scratch in the ground. It is impossible to picture to you the vast human harvest fields of India, Japan and Korea, also darkest Africa.

Everywhere one looks one can see throngs of suffering, half-naked bodies surging through the narrow lanes of the villages, with a gaunt look on their faces, looking for something to help. They are looking for the peace of Jesus Christ and know it not.

In China the common salutation is "Ping On." It is expressed daily by China's millions, and means "Have you Peace?" It is the outer expression of the inner longing of the soul. They are crying for peace. They are waiting for peace, and dying without peace. China is as large as the United States, Alaska and the Phillipines combined. If Jesus had begun to preach once a day in the villages of China, he would be there yet, as to time, for it would take one 2,800 years to preach just once a day in all the villages of China.

Japan is overcrowded and pressing on China by war on one side while Soviet Russia is pressing in by peaceful penetration on the other side with her Bolshevism and Atheism. The contest between Atheism and Christianity is on and it depends upon America whether China be Communistic or Christian.

In all lands there is a universal belief in evil spirits which are everywhere seeking to destroy them. With no knowledge of Divine protection they are demon controlled and devil possessed. They never pray to the good spirits, but to the evil ones. They say the good ones will do no harm anyway.

In Korea, they erect great devil posts in front of their villages, so all the people can worship the devil. They come together and bow before hideous images. One of our mission workers tells how her meeting was disturbed by what is called a devil possessed woman, and how she sat down beside that woman and prayed that Jesus would loose her and cast out that demon, asking the woman to say, "Jesus, Jesus." At first she could not, but finally she whispered softly over and over, "Jesus, Jesus, Jesus." She said she would go home and try to have her family take down the Devil Shelf in the home and worship the true God. Off she went trudging many miles back to her home village.

The people of the orient are not only living in darkness but dense darkness. No one can ever see the suffering of these millions and be the same again. Something has gone out of the lives of our mission workers and something has come in that has set their souls on fire for the dying millions. One must see it to realize the need.

What do we know about poverty? These people are so poor they oftimes sell their little girls for the equivalent of fifteen cents in order that the parents may get a little rice to keep them from starving. Some parents are constrained to stamp out the life of the little ones because they cannot stand the maddening cry for food when there is none. This is poverty and it brings death and disease. In Indie we are told there are 60,000,000 people with but one meal a day. They are born hungry and go to their graves hungry.

After the earthquake in Japan some time ago, the people in that section said they must sell the girls to keep from starving. Did they? All the girls there in that province from 13 to 30 years of age were offered for sale in either slavery or the well-known government protected vice dens.

In China all girls must be married by the time they are 15 years of age for protection or they are public property of any that come along. In one province in China, the girls have a secret compact to commit suicide when they learn they are betrothed and they dissolve the sulphur on the heads of matches and drink it, which is a slow and painful death.

One little wife came to the clinic of one of our missionaries in India and between sobs she told how she had been cruelly beaten on the face and even burnt with her husband's cigarettes till her face was marred for life and she said, "Surely this is the fire of Hell you have told us about."

Missionaries say, "When we reflect upon the blind women who lose their sight from cruel treatment or much weeping and gaze upon the ashen faces with helpless, hopeless misery written there, we pray 'Oh Lord, wake us up in America until we are compelled to do something'." Let us in America thank God continually for the privileges of helping to carry His gospel to the benighted peoples of "Lands Afar."

"The son of God alone can save,
His blood can sanctify,
And make men noble, good and brave,
And fit them for the sky;
And so let's tell the gospel news
To every race of man
That he may have a chance to choose
Salvation's only plan."

I hear you asking if there is no gleam of hope cast athwart those rice fields. Does no ray of light penetrate those infested jungles? Oh, yes! Christianity never had such a golden opportunity as in China today. She is ready for us, ready to accept our Lord!

Once the church has begun to catch the vision of a world Christianity through a renascent missionary enterprise, men will hear more about the challenge of Christianity to the modern world and together we shall help realize God's purpose in the modern world. Only then can we sing John Oxenham's hymn, "In Christ There Is No East Or West." Only then have we obeyed the command, "Go ye into all the world and preach the gospel."

MORE BOOKS FOR THE MOROS.

More books for the Moros and also for the Filipinos and some Americans cut off from libraries. Dr. Frank C. Laubach of Lanao, Dansalan, P. I., puts in another plea for books you are through with. Both Mohammedans and Christians benefit by these volumes. There are 20 or more American men whose only reading supply is in this library, says Dr. Laubach. One of them can't read himself, so his Filipino wife reads aloud to him! The missionaries, too, eagerly scan each volume. What about those books you've finished with? A small package could be sent direct to Dr. Laubach but a query to the American Board about the way to send larger amounts would be wise. "We'll dance and sing for joy when they come!" declares Dr. Laubach.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

Rev. F. C. Lester, *Editor*, 505 S. Main St., Norfolk, Va.

LAST MINUTE SUGGESTIONS FOR CHRISTMAS.

Plans for Christmas should be practically completed by now. But some of us are slow in getting started, and a few suggestions may yet help.

Please remember that Christmas will be what it ought to be only as church people make it so. You need not expect others to bring honor to Jesus on His Birthday unless those who love Him lead in plans and programs. Others may furnish toys, drinks and dances, but the church must feed the poor, sing for the sick, hold socials that save, and lead in worship of the Babe of Bethlehem.

It is still possible to plan for a carol sing on Christmas eve or Christmas morning. Get a group of singers together and sing the Christmas songs on the streets and at the homes of the sick.

One church I know has just started to work on a play, "A Gift for the Christ Child." It is still possible to prepare a brief entertainment and Christmas tree for the children of your church and the children who attend no church in your community.

Then there may well be some socials planned for the holidays. Perhaps there will be some home from school in whose honor you can entertain. A social at church is fine. Then different members can have the group in their homes. Plan a schedule with as few conflicts as possible. Be sure that the entertainment is wholesome and uplifting. Don't let the Christmas pass without cultivating friendships for Jesus.

And be sure to remember the needy. The Orphanage at Elon College needs your help. There are people in every community who need help. It is a Christian thing to feed the hungry, and furnish clothes to those who need them. And if we are to be Christian we must share. In that way we bring sunshine where there are shadows.

Now is the time to get busy. The time is short. "The King's business demands haste."

The article, "A Thought" last week was written by Miss Dora Martin of South Norfolk, Virginia, and should have been attributed to her.

WHY DID JESUS COME?

Christian Endeavor Topic for Dec. 23, 1934.

John 10:7-18.

Have you ever held your Christmas meeting at the twilight hour with the church lighted only by candles? With this setting in mind and just as lovely as you can make it, we suggest the Service of Worship which follows:

Worship Theme: "The Coming of the Christ-Child."

Prelude: A medley of Christmas carols is suggested.

Prologues

"Love came down at Christmas,"
Love all lovely, love divine.
Love was born at Christmas,
Star and angels gave the sign.

Worship we the Godhead,
Love incarnate, love divine;
Worship we our Jesus,
But wherewith for sacred sign?

Love shall be our token,
Love be yours, and love be mine,
Love to God and all mankind,
Love for peace and gift and sign.

—*Christina Rosetti.*

Hymn: "Angels From the Realms of Glory."

(It would add to the effectiveness if several girls could dress in choir robes and form a small choir to lead in the singing and for a few special responses, etc.)

As this is being sung by everyone, have two readers approach from opposite sides of the room dressed in white robes or choir robes. Each should carry an open Bible and take his place at opposite ends of a stand or table on which are a number of lighted candles.

The Christmas Story in Scripture:

(By the two readers. A very soft musical accompaniment adds to the effectiveness.)

First Reader:—Luke 1:26-28.
Second Reader:—Luke 1:29-33 and 38.
First Reader:—Luke 1:39-42; 46-49.
Second Reader:—Luke 2:1-7.
First Reader:—Luke 2:8-14.
Second Reader:—Luke 2:15-20.
Hymn: "We would See Jesus."
First Reader:—Matt. 2:1, 2, 9b, 10, 11.

Poem: "The Lad's Gift to His Lord," by Imogene Clark or any other suitable poem..

Hymn: "O Come All Ye Faithful."

Prayer: (By the leader.)

Prayer Response: "Into My Heart" or "O Come to My Heart Lord Jesus."

Offertory: "Away in a Manger." Chorus sings "We Give Thee But Thine Own" as offering is brought forward.

Discussion: "Why Did Jesus Come?"

1. To seek and to save." Christianity is active. It is a cause. It concerns itself with persons. How much we all need to be "born again." There is no hope of any new social order being a success (any more than the present one can be called a success) unless we have a new type of person to control and direct it. What is it we need to be "saved" from?

2. To do God's will. There was no selfish thought or act in all of Jesus' life. He had one purpose; to do the will of God. What would happen in our community if all Christian young people were committed to that single purpose? How can we know the will of God for our own lives?

3. To reveal the possibilities of human nature. He came to show us the kind of person we may become. Too often we say, "That was all right for Jesus. But we are different. We can't be expected to live like that—we're human." That is usually an excuse we make—not a real reason. In what respects can we duplicate the spirit of Jesus in our lives?

4. To establish a fellowship of disciples, which we now call the church. We need to take the church more seriously. What place are we willing to give it in our plans for 1935?

5. To train others to carry on their work. Do we often think that we have a responsibility as great as that of the first disciple of Jesus? Let the officers for 1935 realize how important their task is. Let each member of the society promise and give his unstinted cooperation.

To save the lost. Luke 19:10.
To save childhood. Matt. 18:1-11.
To reveal God. John 1:10-18.
To redeem men. Col. 1:9:18.
To proclaim God's dominion. Matt. 10:1-8.
To create a new way of life. I Pet. 2:1-25.

Story: "The Magi and Their Search for Christ" found in "Christmas Stories and Legends" compiled by Phoebe A. Curtiss.

—*Adapted from Program in S. S. Herald"*
By Ruth Rice.

Sunday School Lesson

By Rev. H. S. Hardcastle.

THE CHRISTIAN AND THE LORD'S SUPPER.

Lesson XI—December 16, 1934.

Golden Text: *"For as often as ye eat this bread and drink the cup, ye proclaim the Lord's death until He come."*—I Cor. 11:26.

Lesson Text: I Cor. 11:23-26; also Matthew 26:30.

Today's lesson gives two accounts of the institution of the Lord's Supper, one by Paul, one by Matthew himself. The accounts differ in details, his by direct revelation, while Matthew was present in person and the account recorded in Matthew's gospel undoubtedly came directly from Matthew himself. The accounts differ in details, but they are fundamentally the same. They do not contradict, but rather supplement each other.

Paul's Account of the Institution of the Lord's Supper.

I Have Received of the Lord.

God does not speak directly to men. Through His Holy Spirit He makes known to us things that the wisdom of men cannot find out. It would appear that God made known directly to Paul the facts about the origin of the Lord's Supper. Ministers and teachers know that there are flashes of insight, new light on old truth, which are not the result simply of the human mind or spirit, but the action of the Holy Spirit bringing to our remembrance the things that are Christ's and guiding us into new truth. Let every man by prayer keep his mind and heart sensitive to the Spirit.

I Also Delivered Unto You.

God gives that we may share. Revelation of truth is not an end in itself. He who has truth is under obligation to share the truth with others. Happy is the preacher or teacher who feels that that which he gives others came to him from God.

The Same Night In Which He Was Betrayed.

The words are significant. Christ knew that He would be betrayed. He knew who would betray Him. And yet on the same night in which He was betrayed He instituted His memorial meal. No bitterness, no self-pity, no loss of faith in human nature, no complaint, no whining—in serenity and sweetness of spirit He refused to allow the hatred and perfidity of one of His followers to influence His conduct or to spoil His spirit.

He Took Bread.

Bread, "the staff of life," one of the basic foods of life, symbolizing in itself the principle of that which has given its life, being a means of life to others. For as the wheat of the field gives up its life in the making of bread, and thus ministers life unto those who eat it, just so did Christ in giving Himself for us, become to us a means of life.

He Gave Thanks.

The Master had an innate sense of gratitude. He would make sacred that which was to symbolize His broken body, with a prayer of thanksgiving on His lips and in His heart.

This Is My Body.

Did He mean it literally? Did He mean that the bread actually became His body? There are those who say that it is to be taken literally, that when the bread is blessed it becomes the actual body of Christ. But there are those who take the words, not literally, but symbolically, but to whom the Lord's Supper is just as sacred and just as meaningful as to those who hold the opposite view.

Broken For You.

Perhaps the disciples did not fully realize what Jesus meant at the time, but after the tragic events on the Cross, they knew. They knew that He loved them and gave themselves for them.

In Remembrance of Me.

Men have gone to great pains and to great expense to erect memorials to themselves or to their loved ones, and many methods have been adopted to keep alive their memory. The genius of the Master is to be seen in His memorial. No stately monument, no magnificent building, no large endowment, no great foundation, in fact nothing tangible or material at all—simply the eating of a small piece of bread, and the drinking of a small portion of wine, either fermented or unfermented. And yet after nineteen centuries this simple memorial is observed by millions of people, and it has lost none of its effectiveness or its power. "In remembrance of me"—that is why it is done. Was there ever a more simple, or more significant service? Or a more spiritual one? This Man of Galilee, how well He wrought that last night of His life!

And the Cup . . . the New Testament in My Blood.

Again a simple thing—the cup which was used by the Jews in their Passover Feast, containing the fruit of the vine, symbolic again of life losing itself to give life to others. But He gave it immortal significance, for He made it a symbol of a new covenant which He made with them, a covenant signed and sealed as it were with His blood. And as often as they ate the bread and drank the cup in their simple, sacramental meal, they were to think of Him and keep Him in remembrance. How could they forget Him? By the law of association He forever fixed it in the hearts and minds of them and of all His followers.

Until He Come.

His coming has been, and is a subject over which there is wide divergence of opinion and alas, even bitterness of spirit. Whatever else it may mean, the words challenge us to keep up this memorial until His words are fulfilled.

MATTHEW'S ACCOUNT OF THE INSTITUTION OF THE LORD'S SUPPER.

Shed for Many for the Remission of Sins.

Christ died for our sins according to the Scriptures. Through faith in Him we can have the remission of our sins. Without the shedding of blood there is no remission of sins. He took upon Himself our sins and bare them in His own body on the tree. And by His stripes are we healed—not by magic, in violation of God's laws, but by the operation of a higher law, the divine law of love.

Until I Drink It New With You In My Father's Kingdom.

There is no note of pessimism or defeatism here. One of His disciples might betray Him, one might deny Him, all might forsake Him, but He was quite confident about the future. Some good day the Father's Kingdom would come. We are to help Him bring it in.

When They Had Sung An Hymn.

They went out to face the worst with a song on their lips.

THE CHRISTIAN HOME.

(CHRISTMAS LESSON.)

LESSON XII—DECEMBER 23, 1934.

GOLDEN TEXT: *"Glory to God in the highest, and on earth, peace among men in whom He is well pleased."*—Luke 2:14.

LESSON TEXT: Luke 2:8-19; Ephesians 6:1-4; Dt. 4:9-14.

The Christian Home.

The Christian Home—The Christmas Lesson—the themes go naturally together. Christ came into a home, He grew up in a home, He got His training in a home, He owed much to His home, He went often into the homes of others, He emphasized the importance of the home, and He has glorified and redeemed the home. The Christian home is one of the finest fruits of Christianity.

And it is one of the most strategic points in Christianity. If our homes are truly Christian, if atmosphere and environment and training are Christian, if the spirit of Christ rules between husband and wife, father and mother, parents and children, and if the principles of Christ are taught by precept and by example, the world would experience a great transformation. What a difference it would make if our homes were really Christian, if Christ really lived and reign in our homes. But alas, the home is one of the many areas of modern life which Christ is in danger of losing. There are many forces and factors which are threatening to undermine the sanctity, and to destroy the wholesome influence of the home. Divorce, modern economic instability, divergence of interests, the entrance of women into business life, loose sex relations, many bad movies, etc., assail the integrity of the home and make light of its sanctity. It would be a good thing if we would think at this Christmas season about our own homes, and to take stock of them in the light of Christ's ideals and spirit. It would be Christmas indeed, if parents would dedicate themselves anew to Christ and seek during the New Year to make their homes more Christian if children and young people would pledge anew their loyalty to the home and to Christ's ideal for the home.

Christianity and the church must not surrender the home. There are other areas of life which are important but which are not imperative. The home, even more than the church, is absolutely indispensable to the program of Christianity. Let Christmas call us back to the Christian home.

The Christmas Story.

"There were shepherds"—humble, unlettered, simple-minded, humble-hearted men. It was to them that the message of the Saviour's birth came. Not to the self-righteous, proud, self-sufficient scribes and Pharisees, but to shepherds did God reveal His good tidings first. The secret of the Lord is with them that fear Him. He hides His truth from the wise and prudent and reveals them unto babes, unto those whose minds are open and whose hearts are responsive.

"The glory of the Lord shone round about them." The commonplace tasks of life light up with new meaning when the truth of God shines upon them, and the spirit of the Christ finds a place in them.

"Good tidings of great joy"—the gospel means just that "good news." It is not good advice, it is good news. It is the news that brings abiding joy into the hearts of those who hear it and believe it and act upon it.

"For all the people"—the missionary note was struck before even the content of the good news was revealed. The good news was for all peoples. It must be shared with others. Indeed it is only as it is shared that it really becomes vital in our own lives.

"For there is born to you . . . a Saviour, who is Christ the Lord." To you—it was a personal message; a Saviour—one who would save His people from the penalty and the power of their sins. He was Christ, the Annointed one, the One for whom Israel had looked so long, the One-Who-Should-Come and He was to become Lord,

(Continued on page 15.)

AMERICAN STANDARD BIBLES.

Authorized and Edited by American Revision Committee, and Published by Thomas Nelson & Sons.

These Bibles contain the Concise Bible Dictionary which forms the helps to these Teachers' Bibles. It supplies ,in the most condensed and convenient form, all the latest information about the Bible, its writers, its language, the various versions, complete chronology, life of Christ, with harmony of the Gospels, life and travels of St. Paul, etc. The illustrations are reproduced from recent photographs, and truly illustrate the articles. The Combined Concordance is entirely new, and has been made expressly for the American Standard Version. It combines with the Concordance, Subject-Index, Scripture Proper Names, etc. The 12 Maps have been carefully revised and are beautifully colored. In making orders, give the number and price.

135—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold. $3.00

India Paper Edition, Only 16-16 of an inch thick.

. 133X—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold, $4.00

SUNDAY SCHOOL SCHOLARS' BIBLE.

Especially made up for gift or reward Bibles for Sunday School scholars, containing a special series of very practical and useful helps and Bible Questions and Answers, etc. Printed on fine white Bible paper; ruby type; pocket size, 3¾x5⅝ inches, and 1 inch thick, with 31 full-page illustrations in sepia. All bindings are black.

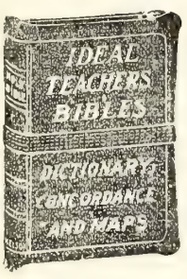
Ruby Type, Size 3¾x5⅝ Inches, and 1 Inch Thick.

65—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on side and back in pure gold; 6 colored maps $2.50

AUTHORIZED VERSION.

RED LETTER TEACHERS' BIBLES.

Brevier Type (8 vo.), Self-Pronouncing, Size 5⅜x8⅛ Inches and 1⅜ Inches Thick.



Containing the Bible, with full references. The words of Christ in the New Testament are printed in red; other parts of the book are printed in black. With Concise Bible Dictionary, combined Concordance, and 12 indexed maps.

7852—Genuine Leather, Lavant grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold $4.75

60—Bound in Cloth, stiff covers, square corners, red edges, Sunday School Scholars' Bible, stamped in pure gold on cover, no illustrations; special book for Sunday Schools 95c

RED-LETTER EDITION.

With All the Words of Christ in the New Testament Printed in Red.

1282—Genuine Leather, Morocco grain, divinity circuit round corners, red under gold edges, register and headbands; title stamped on side and back in pure gold $3.25

Any of the above Bibles sent postpaid. Address

THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy

MONDAY.

WALKING WITH THE LORD.

"And what doth the Lord require of thee but to . . . walk humbly with thy Lord."—Micah 6:8.

There is no scripture which makes God seem more personal and brings Him into a closer communion with men, than this one. It makes God personal and a friend with whom we may walk and talk. It gives us a God who feels our own impulses, listens to our talk, appreciates our point of view, hears our prayers, sympathizes with our weaknesses, and in turn, we draw from Him the inspiration of good feeling and all good action.

To walk humbly is to walk as a little child who is walking with his dad, asking questions inquiringly about everything and accepting answers with implicit confidence and trust. It was for this very spirit that Christ called us unto Himself, "Learn of me, for I am meek and humble, and ye shall find rest for your souls."

Prayer—O God, grant that we may be filled with this humility, with Thy grace and truth and thus be somewhat like our Master, Jesus our Saviour.—*Amen.*

TUESDAY.

LOVE AGAINST FEAR.

"Herein is our love made perfect, that we may have boldness in the day of judgment:—there is no fear in love; but perfect love casteth out fear." —I John 4:17, 18.

Everyone should see the motion picture, "Death takes a Holiday." It is based upon this scripture and would teach that he who loves as Christ teaches us to love, has no fear of trials, criticisms or defamation of character, not even of death; and that to such people, death is a friend rather than an enemy, and is not an experience to be dreaded. It is the prize of the glory of the spiritual life. It is the master grace that transforms the soul of this life to the soul of the life beyond. He who loves with a perfect heart,—a love that is fostered with sincerity and from purely unselfish motives, has this power over fear.

To all of us there come days of inner experience which are days of judgment when we stand at the bar of conscience and meet God face to face. In these days we see ourselves, and the searching eye of truth is set upon us. What boldness can we have then if we have not a pure heart of love? This is what John is talking about as even more important than the judgment of death. When Jesus is in our souls, it puts love on the throne and the everyday judgments will not find us wanting, but rather we will find ourselves defended in Divine affections. Thus to be able to stand in the Eternal Light is the perfection of love.

Prayer—Our Father, Thou alone can preserve our going and our coming, our down-sittings and our uprisings. We pray to the throne of Thy grace for that perfect love that will give us this, and a clear conscience that suffers no enemy to come between.—*Amen.*

WEDNESDAY.

A FALSE WITNESS.

"Thou shalt not bear false witness against thy neighbor."—Exodus 20:16.

A "False Witness" means more than telling a lie, or going into court and swearing to an untruth. It refers to fraud, cunning, insincerity, hypocrisy, wrong impressions, a wink of an eye that is intended to deceive.

It may go deeper still. One may get into mean pitiful habits of setting traps for his own praise, or contriving to take the best for himself, of "ducking" our share of expenses, or trouble, or ill-will, and thus acquire a false living as a second nature that one never thinks of repenting of.

Talking about "grieving the Holy Spirit," this is it; for all this is against truth, justice and honesty, and is hateful to the Lord. When one changes his words towards his neighbor at his back different from those spoken when before his face, speaking fair as long as he is before him, but critical and evil when he is gone and cannot hear him; when one makes a show of friendship as long as he thinks it will serve him a selfish purpose, but speaks roughly as soon as that usefulness is gone; surely there can be but few greater griefs to the Holy Spirit.

Prayer—Our Father and God, help us to so live that we can give everybody an immediate sense of truth and honesty. Grant, Lord, that we may do everything well, even as Thou dost consider things well. In His name we ask it.—*Amen.*

THURSDAY.

CHECKING UP ON SELF.

"Examine yourselves whether ye be in the faith; prove your own selves."—II Cor. 13:5.

A story comes to us of an old darky who was engaged with Col. Bob Witherall, we'll say. He had been there but a few weeks, when he dropped in at the drug store, close by, and requested permission to use the telephone. It was granted. On the phone he was heard to say: "Dat you Col. Bob? Yassah, well sah, I seed from de paper dat you want a colored man to wuk aroun' de house, I thought maybe I'd like to hav' de job. Whas dat you say, suh? Say you dun got a man? Yassah, well is he satisfact'ry? Yas sah, dat's all right, sah. Goodbye colonel."

As uncle Jim was leaving the phone the druggist said, "Say, you want a job?"

"No, sah, boss, I don' want no job."

"Well, wasn't that what you were asking the colonel for?"

"Yassah, but I was jes checking up on myself to see if I was satisfactory."

Not bad at all. We all could do a little more of that checking up on ourselves.

Prayer—Our Father, without Thee in our lives, we shall fail in all things. With Thee there is no failure. Burn this into our souls, even if we have to suffer the burning. Be Thou our life, and we will be Thine forever.—*Amen.*

FRIDAY.

LIVING BY THE WORD.

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."—Matt. 4:4.

Living by the Word of God means to share the eternal life of God. When a man takes that share, it is not what he gets, nor what he accumulates, nor what he eats; but it is a standard of value that whatever elevates and perfects his personality, it makes him great and good, strong and beautiful, and he values everything that comes from the mouth of God as such and endeavors to live by it.

God's word gives us all this and more; it gives us truth; it binds us to do something which we have not been doing, and we see that obedience thereto gives us a clearness, a consistence, and a permanence of moral life which we hardly dreamed of before.

Prayer—Our Father and our God, speak to us from behind every veil and teach us and rule us by Thy grace. Teach us how to seek out and to find satisfaction to those deeper cravings of our souls. We ask it in the name of Jesus Christ.—*Amen.*

SATURDAY.

THE UNIVERSAL OUGHT.

"Can it be that the rulers indeed know that this is the Christ?"—Jno. 7:25-36.

The common people of the Jews drew a shrewd conclusion from the freedom with which our Lord was allowed to teach and to work His miracles. "The rulers," said they, "must know that He is the Messiah, or they would imprison Him."

In all our dealings with others, if they do wrong, we can confidently say to them, "You know better." "You know you ought not to do this.' "You know you ought to do that.'

However a man may blaze out against such a statement, his conscience may be confidently challenged. The leaders of men do not stop to argue, any more than Christ did. They lay down the law. They announce the immutable right. This is the difference between a prophet and a pedant.

Prayer—Thus may we deal with our own hearts O God. Thus may we hold ourselves sternly to the well-known *Ought.*—*Amen.*

AMOS R. WELLS.

SUNDAY.

THE HOLY FAMILY.

LESSON: Luke 1:5-80.

Our calendar for December brings us Unterberger's conception of the Holy family, which, since early Christian times, has been a favorite theme in art. In the picture there is Jesus' cousin, the infant, John the Baptist, who was six months older than Jesus, and Elizabeth, the mother of John.

The coming of Jesus at this time of the age was heralded by a great revival of the prophecies, we are told, even as in the case of John, who though he left no written prophecies and worked no miracles, was declared by our Lord to be the greatest of the prophets.

"O Word of God incarnate—
It is the golden casket
Where gems of truth are stored;
It is the heaven drawn picture
Of Thee, the Living Word."
—*Wm. W. How*

Prayer—Our Father, this is a day of Jesus, of His coming into the world. Make it a day of His coming into our lives more fully than ever before. Make it a week of praying, that midst all our busy cares we may ponder Him and His meaning to us and to the world, enough, that we may get a proper connection of Him and His life. This we ask for Jesus' sake.—*Amen.*

CHRISTMAS WITH A MISSIONARY KEYNOTE.

(Continued from page 8.)

By having a pageant, story, etc., of a missionary application and giving the sermonette the same keynote—all most appropriate to the occasion—the foregoing would make a deeply inspiring missionary presentation. An abundance of such material is to be found in most denominational literature departments. Excellent Christmas pageants and plays for schools, churches and clubs are listed in a catalog leaflet by *The Woman's Press,* 600 Lexington Ave., New York City.

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

GOD'S PRODIGAL WORLD.

By JOHN G. TRUITT, D. D.

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through Him might be saved."—John 3:16, 17.

It is no wonder that God loves the world. How beautiful it is. And He created it. It is His. The work of His hands, the order of His mind, and the expression of His life. How wonderfully our world is made. If we look out through the telescope until our eyes are able to see far into illimitable space; and if we look through the microscope until we discern the tiny world within the dewdrop; we have not yet seen the great powers, and possibilities, and handiworks of God, for to see that we must look into the depths of the human life and soul. There is the crowning work of God. We stand awe-struck before the expanding valleys and towering mountains and call it grand; but if we could see what God sees in us: our power to love, think, achieve, aspire, build,—we would probably fall on our faces in awe at such a vision. With the psalmist we would sing: "What is man? . . . Thou hast made him a little lower than God." Jesus taught that the soul of man was more than the singing pleiads, and the wealth of the worlds within them.

We cannot measure God's great world. God can. And seeing it, He has made His children so much greater and better than His material universe in order that they might have dominion over the works of His hands. And what a dominion! And men and women are climbing its heights. But as they climb upward the physical scale, let them never forget that the greatest depths yet are the depths within. God greatly loved the world because He knows how greatly it needs and deserves His love. He knows its value. He knows the overwhelming greatness of personality, of goodness, of love; and He sees the infinite in each individual about us more clearly than the wise scientist sees the worlds within the dewdrop.

God has safe-guarded the worlds within the dewdrop. They cannot be lost. But He has made the world within us on a much higher scale,—a scale divine,—and that sovereign power of choice, of will, of mind, makes room for the choice of prodigality, or of destruction.

God would save the spiritual world with a spiritual instrument, namely, faith. And He has given the most tangible, real, and understandable object and manifestation for the building of that faith, namely an individual, Jesus. Nicodemus was standing in the presence of God's safeguard for the sinning world.

The world may see God in Jesus,—God's gift to the world. It will see His love, mercy, long-suffering, and goodness. No wonder it waited at His feet on the mountainside when He preached His marvelous sermons. They were willing to suffer the physical hunger if they might but have the spiritual food He was giving them. But Jesus gave them both. It is God's will that the hungry world should be fed. Looking upon Jesus we learn that. It is God's will that the sinner should be forgiven, his heart and life changed, and that he should go in a new strength to sin no more, lest a worse thing should befall him. Looking upon Jesus we learn that. It is God's will that the children should be His in care, in culture, and comfort and that they should grow up in a Christian nurture rather than into broken lives, and wasting opportunities. Looking on Jesus we learn that. And so the world may go looking upon Jesus, and seeing from a thousand, or more, measurements how far away it is from God, from home,—yea, how prodigal it is!

Looking upon Jesus the world may see how bitter are its husks, how ragged are its garments, and how sick its soul. And seeing Him and hearing Him, it may crucify Him, but my Christian friends, it is yours and mine to so live and serve that it will turn again home and honor Him as its leader and its Lord. It cannot be doubted that the world has its hunger-pains for goodness, and none can help it but the Father.

Coming out from the world's crowd has ever been its Nicodemuses with their age-old question: How can a man have this new life? How can he know the power of its strength? How can he have working within him a spirit that changes his old attitudes, and ideals, and set him on a new plane? It is the question of a man who has tried life. A man with responsibilities, powers, and duties. A ruler of the Jews. How can the life that is already in the wrong road be set a-going in the right direction? Jesus' answers were for the purpose of taking his hope off of self, and centering them by faith on God. It would make him a new creature. Nicodemus never forgot that night. He later risked his own reputation and life by deliberately stepping out on the side of Jesus even though He was crucified, for He was being resurrected in love already in the depths of his soul.

And coming out ever from the world's crowd have been the rich, young rulers inquiring a step further; for Nicodemus was a man looking at life which was in a muddle, and wondering how it could be made here and now better. Why is the need of living on such a low, uninspiring plane? was his question. How can a life be saved, and redeemed here and now? But this other rich, young ruler was inquiring about the "heavenly things" that Jesus deliberately left out of His conversation with Nicodemus. In other words, this young fellow standing in the possession of a lovely enough life for this present world by most earthly measurements wanted to know how he was to have an abiding assurance that life was to be forever. What must I do to inherit eternal life? And Jesus' answer was a prescription for the present life: Personal goodness, and public service,—thinking of self in the matter of personal goodness, and forgetting self in the matter of personal gain. And thus the Christ is calling the world back to God. In other words, heaven is beyond the present life; travel the road of the present life in loving companionship with the Christ in goodness and service and heaven will come naturally on that road.

And a third persistent problem was sin. It was ruining God's beautiful world. Out from the crowd came Magdalenes, the sin-stricken men borne by others, and Jesus spake away their sins. For that God gave Him. For that He died upon the cross. For that He gave Himself. In the beginning I spoke of the awe-impelling distances of the telescope, and the awe-impelling revelations of the microscope; but if we really behold the Lamb of God giving Himself in death upon the cross for us, and appreciate the meaning of that our doubts will clear away, and we too will fall at His feet, not in awe merely, but in everlasting worship and devotion.

And lives thus sublimated by faith in Him, individual as they are and must be, will eventually be enough to save the world. Life by faith to the believing individuals that the world may be saved. There is the salvation of the social order, through personal belief in a personal God.

COMMUNION WARE.

Individual Service.

Made in best Silver Plate or Aluminum. Prices low; first-class workmanship and finish.

ALUMINUM.

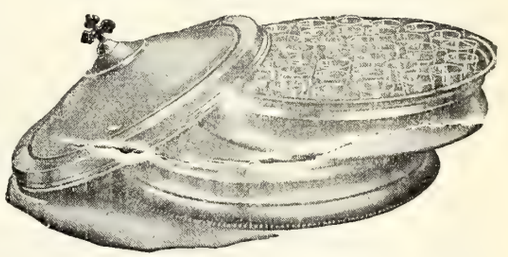
Aluminum is light in weight, durable, and does not tarnish.

Style No. 50-A.

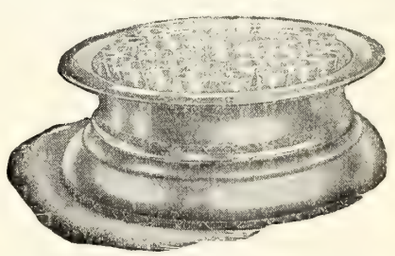
Tray No. 2—Interlocking, with 40 plain glasses	$7.00
Tray No. 6—Interlocking, with 35 plain glasses	6.75
Tray No. 10—Interlocking, with 30 plain glasses	6.50
Base No. 50-A—Fits Trays 2, 6, or 10.....	2.25
Cover No. 50-A—Fits Trays 2, 6, or 10.....	2.25
Bread Plate No. 1—Narrow rim.....	1.60

SILVER-PLATED.

The Silver-plated Ware is of the very highest grade and best finish; heavily plated on nickel base.



Tray No. 85—Interlocking only, with 36 glasses	$22.00
Base No. 1—Silver-plated; fits Silver Tray 85..	11.00
Cover No. 5—Silver-plated; fits Tray No. 85...	16.00



(For Silver Bread Plates, see under No. 90.)

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	$22.00
Base No. 2—Silver-plated; fits Silver Tray 90..	16.00
Cover No. 4—Silver-plated; fits Silver Tray 90.	14.00

Bread Plate No. 3—Narrow Rim.....	$ 9.00
Bread Plate No. 4—Broad Rim.....	9.00
Filler—Silver Lined.....	6.00

THE CHRISTIAN SUN

1536 East Broad Street **Richmond, Virginia**

Christian Orphanage

CHAS. D. JOHNSTON, *Superintendent.*

Dear Friends:

We reached and passed two rungs in our financial ladder this week. That is fine! We now lack three thousand two hundred and eighty-seven dollars and nineteen cents of being to our goal. How much is your church and Sunday School doing to help push us up to it? If every church will do its share we will reach it. Climbing a financial ladder to reach a goal is hard climbing, indeed. The more help you give us the easier it is. Let everybody push till we get up to it.

CHAS. D. JOHNSTON, *Supt.*

The following has been sent in since our last report:

Mrs. W. H. Boone, Durham, N. C., 2 dress suits, 2 coats, 2 sweaters.

Woman's Missionary Society, Chapel Hill Church, Chapel Hill, N. C., 1 box clothing, including dress material, boy's suit, coat, hose, hats, etc.

Woman's Missionary Society, Circle No. 5, Burlington Christian Church, Burlington, N. C., 4 skirts, sweater, 2 blouses, 1 pair shoes.

Mrs. C. E. Cornell, Goshen, Ind., I box clothing for Iola Brown.

Mr. R. O. Browning, Burlington, N. C., 1 turkey.

Mr. R. L. Hurdle, Burlington, N. C., 1 turkey.

Bradshaw & Thompson, Burlington, N. C., 1 turkey.

Carrie Beale Class, Franklin, Va., 1 box clothing for Ellena Morgan.

J. P. Montgomery's Class, First Christian Church, Burlington, N. C., 1 box clothing for Lillie Mae Hunter.

Woman's Missionary Society, Biscoe Christian Church, Biscoe, N. C., 1 quilt.

Mrs. J. R. Daughtrey, Norfolk, Va., 2 coats, hat, dress, skirts, pr. white pants.

Mrs. Edith Walker, Burlington, N. C., 2 dresses.

Maggie Nelson, High Point, N. C., 2 dresses.

Happy Home Christian Church, Ruffin, N. C., 1 box clothing, potatoes, hens, etc.

Golden Rule Class, Raleigh Christian Church, Raleigh, N. C., 1 box clothing for Velna Dorsett.

Mrs. Dudley Faison, Wakefield, Va., 1 box clothing, including pants, socks, sweater, etc.

Young Girls' Class, Liberty Vance Christian Church, Miss Emma Lou Grissom, Pres., Henderson, N. C., No. 1, 2 pieces dress goods, socks, underwear.

Biscoe Christian Church, Biscoe, N. C., eight chickens.

Flint Hill Christian Church, Biscoe, N. C., eight chickens.

Circle No. 2, Burlington Christian Church, Burlington, N. C., 1 box containing fruit, 1 cake, sugar, towels, handkerchiefs, etc.

Winchester Christian Sunday School, Winchester, Va., 1 box clothing, towels, sheets, etc.

L. Banks Holt Mfg. Co., Graham, N. C., Contribution in shirting goods.

Minnieola Mfg. Co., Gibsonville, N. C., 1 bundle outings.

Proximity Mfg. Co., Greensboro, N. C., 1 bale goods.

Cone Export & Commission Co., Greensboro, N. C., contribution in outing and shirting goods.

Miss Virginia Norfleet, Holland, Va., 1 dress, 1 hat, 3 prs. shoes.

Mrs. M. L. Hamlin, Roanoke, Ala., R. 3, 10 dresses.

REPORT FOR DECEMBER 13, 1934.

Brought forward		$14,329.21
Sunday School Monthly Offerings.		
North Carolina and Virginia Conference:		
Happy Home		3.40
Western North Carolina Conference:		
Pleasant Cross	2.00	
Flint Hill	1.17	
		3.17
Valley Va. Central Conference:		
Whistlers Chapel	.45	
Mt. Lebanon	1.00	
Bethel	2.00	
Linville	5.28	
		8.73
Alabama Conference:		
Roanoke	4.00	
Pisgah	2.24	
		6.24
Special Offerings.		
W. P. Perry, support of Billy Perry	10.00	
Hot Springs Bapt. Ch., collection for singing class	2.40	
Mrs. Dalton, support of children	15.00	
Mrs. Hayes, support of son	12.00	
Mrs. Curren, cash item	10.00	
Mr. Roberts, cash item	10.00	
Mrs. Thelma Hines support of children	20.00	
		79.40
Thanksgiving Offerings.		
North Carolina and Virginia Conference:		
Ingram	138.00	
Mt. Bethel	56.00	
Union, N. C.	58.70	
Greensboro, Palm St.	40.25	
Danville	75.00	
Berea	10.00	
Haw River	37.27	
Bethel	14.30	
Hines Chapel	56.25	
Elon College:		
Church and S. S.	83.40	
Students' contribution	27.50	
	110.90	
Bethlehem	4.00	
		600.77
Eastern North Carolina Conference:		
Caroleigh	1.50	
Raleigh	21.07	
Mt. Carmel	2.30	
Henderson	37.52	
		62.39
Western North Carolina Conference:		
Seagrove	3.00	
Big Oak	6.28	
Providence Memorial	21.00	
Randleman	22.40	
Biscoe	21.05	
Antioch R	1.41	
Burlington:		
Cash	807.50	
Sunday School	210.85	
Total	1,018.35	
Pledges	1,165.00	
Total Cash and Pledges	2,183.35	
Total Cash		1,018.35
Zion	55.00	
Ramseur	26.00	
Graham	1678	
High Point	2.00	
		1,193.27
Eastern Virginia Conference:		
Rosemont	110.00	
Franklin	44.36	
Old Zion	26.12	
Union Southampton	3.50	
Ocean View	6.28	
Berea, Norfolk	5.65	
Holy Neck	44.35	
		240.24
Valley Va. Central Conference:		
Timber Ridge	10.00	
Whistlers Chapel	1.16	
Mt. Lebanon	1.00	
Mt. Olivet G	10.40	
Linville	50.50	
		73.06
Alabama Conference:		
Roanoke	10.80	
Noon Day	22.00	
Lanett	9.35	
Wadley	10.00	
		52.15

HOLMAN SUPERIOR TEACHERS' BIBLES

Authorized Version—Self-Pronouncing — The Best Editions of the World's Best Book

For Adults, Teachers, Preachers, Students, and All Who Would Study the Word of God Intelligently

BOLD BLACK TYPE—COMPACT SIZE 4½x6¾ INCHES—WILL FIT THE COAT POCKET

Part page specimen of Holman Boldblack Type Bible

ST. MATTHEW, 5. *Christ's sermon on the mount.*

13 And leaving Năz'a-rĕth, he came and dwelt in Cā-pĕr'na-ŭm, which is upon the sea coast, in the borders of Zăb'u-lon and Nĕph'tha-lim:
14 That it might be fulfilled

A.D. 31. CHAP. 4.

[a] Isa. 9. 1, 2.

934 CHAPTER 5.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.

AND seeing the multitudes, [a] he went up into a moun-

THIS NEW HOLMAN TEACHERS' BIBLE, Pronouncing Text, Bold Black Type is a PRONOUNCED SUCCESS. The latest Bible with NEW HELPS that are quite comprehensive and consist of an Illustrated Bible Dictionary, Concordance and additional aids all under ONE ALPHABETICAL INDEX. Also Fine Maps on Coated Paper, and a specially prepared BIBLE READING COURSE, intended to stimulate and maintain interest in the Bible. Imported Bible paper is used to improve opacity and keep down bulk. By this means you get the benefit of full Biblical information without the physical discomfort of handling a heavy volume.

STYLES AND PRICES—BIBLE PAPER EDITION

4612. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges..... $4.00
4630. Same as 4612, with extra leather lined covers..... 4.75

THIN INDIA PAPER EDITION

With Helps as described above. Size 4½x6¾ inches. One inch in thickness

630X. Egyptian Morocco, divinity circuit, leather linings, red under gold edges, silk head bands and silk marker..... 7.00
633X. Algerian Morocco, divinity circuit, leather lining to edge, silk sewed, round corners, red under gold edges, extra quality binding..... 8.00

EXTRA LARGE PRINT TEACHERS' BIBLES

Large 8 Vo. Size—8x5½ inches—1600 Pages, including 400 pages of Bible Study Helps

Part Page Specimen of Print

Extra spacing between words and lines makes this Bible very easy to read.

ST. MATTHEW, 5. *Christ's sermon on the mount.*

15 [k] The land of Zăb'u-lon, and the land of Nĕph'tha-lim, *by* the way of the sea, beyond Jôr'dan, Găl'i-lee of the Gĕn'tiles;

A. D. 31.

[k] Is. 9. 1, 2. [l] Is. 42. 7. Luke 2. 32. [m] Mark 1. 14.

2 And he opened his mouth, and taught them, saying,
3 [b] Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

CONTAINING COMPLETE HELPS TO BIBLE STUDY, INCLUDING ALL OF THE FOLLOWING FEATURES

A New Practical Course in Bible Reading. A Treasury of Biblical Information. The most carefully compiled, thorough and attractive form in which valuable Biblical information has ever been prepared. Illustrated Self-Pronouncing Bible Dictionary Containing 150 illustrations, concise definitions and textual references on nearly 50,000 subjects. A Practical Comparative Concordance, with nearly 50,000 references. Four Thousand Questions and Answers on the Old and New Testaments. A valuable Help to all Bible Readers.

STYLES AND PRICES

4712. Divinity Circuit (overlapping covers), French Seal Leather, red under gold edges, silk head bands, and silk marker.. $5.00
812RL. Red Letter Teachers' Bible. The Words of Christ in the New Testament, Old Testament Passages alluded to by Christ, various prophecies relating to Christ in the Old Testament, etc., all PRINTED IN RED. Binding same as described above on 4712 and same large Self-Pronouncing type..... 6.00
733X. Holman India Paper, Genuine Morocco, leather lined, silk sewed, divinity circuit, round corners carmine under gold edges, silk head bands and silk marker, same type and helps as above..... 10.65

All styles sent Postpaid at above prices—Thumb Index 50 cents extra

Miscellaneous Thanksgiving Offerings.

Miss Lydia Creswell, Hooks Mill, W. Va.	3.00	
C. V. and Vitus Holt, Burlington, N. C., Payment of 1933 pledge...	35.00	
Additional contribution from Templeman's Class, Norfolk, Va. ...	900	
Mr. and Mrs. R. L. Smith, Suffolk, Va.	10.00	
Mr. and Mrs. R. T. Grissom, Durham, N. C.	3.78	
		60.78
Total for the week		$ 2,383.60
Grand total		$16,712.81

SUNDAY SCHOOL LESSON.

(Continued from page 11.)

Lord of lords and King of kings, and of the increase of His kingdom there was to be no end. That was indeed good news.

"And this is a sign to you . . . a Babe wrapped in swaddling clothes and lying in a manger." The Christ as a baby! The Lord lying in a manger! God works in mysterious ways His wonders to perform. He would glorify the common-place, He would show that life does not consist in the abundance of the things which a man possesses, He would glorify childhood, He would show even the humblest man that God was really with us, He would show us that He works in orderly and natural processes, for that baby grew as any other baby grew.

"A multitude of the heavenly host praising God."—They announced His birth with songs and the Christmas music is to me the most beautiful music of all. Christianity is a singing religion. And it is a singing religion because it puts a song in the hearts of men.

"Peace among men"—peace between a man and himself, peace between a man and his fellowmen, peace between a man and his God. The original message was a message of peace and good will. Alas that we cannot keep the spirit of Christmas throughout the year.

"Let us go even unto Bethlehem"—they followed the light they had, they were not disobedient to their heavenly vision, they followed the Gleam, they acted on their highest impulses.

"And they found the babe lying in a manger"—because they followed the Gleam, because they followed their highest impulses, they found Him who was the desire of all nations.

"They made known concerning the saying which was spoken to them about the child"—they told others what they had experienced at first-hand. The news was too good to keep. If a man really has Christ he will have to share Him with others.

"And when they heard it they wondered"—and folks are still wondering. There are things about it that we cannot explain. Indeed the Christmas story is not so much to be understood as to be felt, not to be explained as to be experienced. And let no man's lack of understanding keep him from experiencing the blessing of the Christ-child's spirit upon his heart.

"But Mary . . . pondered them in her heart"—Every mother is her own translator and interpreter of that verse. Ah, the things mothers ponder in their hearts as they cuddle the new-born babies to their hearts! The sense of mystery and awe and wonder and hope and fear and longing and resolve that only mothers know under such circumstances!

A Merry Christmas And A Happy New Year To All Readers Of These Notes.

A DOG SCHOOL.

(Continued from page 7.)

put his head up for me to pet him. And some boys and girls are that way, and they want every thing for themselves and want people to pay more attention to them than to anyone else. And if the teacher don't pet them they think they are not treated right at school. They always want the biggest apple, and the most candy and want to be first in all of the plays."

"Well, my Tim is not like that, he will play with any puppy, or with Ruth's kitten, and he don't mind if I play with Niger or pet Bud or the kittens."

"Yes, I know, your Tim is a nice little doggie, but he don't know how to chase rabbits yet, and you will have to send him to the dog school or get a private teacher for him before he knows anything but play, and that is all that boys know until they go to school."

"Well, I am going to school now, and maybe daddy will have somebody to teach Tim, so we will both be useful and know how to do our kind of work.—*By Grandpa in the M. P.-R.*

NOTICE.

I solicit a share of your magazine subscriptions. When you receive Expiration notices from publishers instead of sending direct to them, won't you please send through my Agency, at the same rate offered by publishers, which will give me a commission without extra cost to you. I meet any and all offers made by publishers.

J. Edwin Harris.

Holland Road,
Suffolk, Va.

ELON COLLEGE

AN ACCREDITED COLLEGE

of the

CONGREGATIONAL CHRISTIAN CHURCHES OF THE SOUTHEAST

South Entrance to the Campus

ELON COLLEGE, founded by the Christian Church in 1889, has fully justified the faith and hope of its founders during its 42 years of operation. Its graduates from the four-year course leading to a bachelor's degree, number 980, now living, 122 of whom are in the Christian Ministry and full-time Christian service. The majority of these are members of our own denomination. In addition, 449 are in educational work and are an active influence in the lay leadership of the Christian Church.

THE CHRISTIAN EDUCATION BUILDING, and the definite religious atmosphere of the College, provide the very best facilities available for training for religious leadership, and offer the Church its finest opportunity to train the young people of the denomination to assume active leadership both in the ministry and laity of the local churches.

Address—

C. M. Cannon, *Registrar*

Elon College, - - - - North Carolina

Home Atmosphere—Reasonable Rates—Clean Athletics—Christian Spirit

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational Christian Church.

BOARD OF EDITORS.

J. O. ATKINSON, D. D.....Editor
E. C GILLETTE, D D.....Associate
I. W. JOHNSON, D. D....Contributing
ELISHA A. KING, D. D...Contributing
J T. KERNODLE....Managing Editor

DEPARTMENTAL EDITORS.

H. S. HARDCASTLE...Sunday School
J. G. TRUITT, D. D.....Sermon
F. C. LESTER.....Young People
H. E. ROUNTREE.....Altar

SUBSCRIPTION RATES

One Year $2.00
Six Months 1.00

Trial Subscriptions: Five or more new subscriptions sent in at one time by pastor or president of any church organization, three months for 40c each.

Published Every Thursday at Richmond, Virginia, by the Central Publishing Company, Inc.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Change of Address: Be sure to give both old and new address when asking that your address be changed.

All news matter and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsyth Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

Receipts: The change of label is your receipt for money paid. The label shows date of expiration, and change on label will appear the first or second issue of the month following renewal, provided it was received before the 25th. No other receipt will be sent unless requested. Please notify the Richmond Office if label is not changed as above.

OBITUARIES

BEALE.

Whereas, Our Heavenly Father in His infinite love and wisdom, saw fit on the 26th day of October, 1934, to call Mrs. Gertrude Hodges Beale, one of the faithful members of the Franklin Christian Church, from this earthly life to her eternal reward, therefore be it resolved:

First: That we are grateful for her peaceful, kind and happy life.

Second: That we have been blessed by having her with us, and we will always cherish the memory of her personality.

Third: That we strive to profit by all that was good and true in her life.

Fourth: That we extend to her family our deepest sympathy, realizing that her children have lost a good, kind and loving mother.

Fifth: That copies of these resolutions be sent members of her family, spread upon our church records and be published in the **Christian Sun.**

E. L. BEALE,
MRS J. A. WILLIAMS,
MRS. E. P. JONES,
R. H. HARRELL,
W. H. JONES,
Committee.

PENLEY.

William Jesse Penley was born in Bumcombe County, February 15, 1875, and died November 23, 1934 at his home near Shallow Ford Church where he had held his membership since coming to this community several years ago.

Surviving are his wife, three sons, four daughters, eight grandchildren, four sisters, six brothers, besides many other relatives and a host of friends. He was a good citizen and faithful to his church while he was able to attend, and true to his Lord to the end. Burial services were held at Shallow Ford by the pastor in the presence of a large crowd of sorrowing relatives and friends.

T. J. GREEN.

He is the happiest who has the power to gather wisdom from every flower and wake his heart in every hour to pleasant gratitude.—Wordsworth.

Wedding or Gift Bible

FOR THE HOME

Holman Self-Pronouncing Home Study Edition

A BEAUTIFUL PRESENTATION PAGE Marriage Certificate and Family Record makes this special edition **a most desirable Bible for a wedding gift.**

Full Bound size, 8½ x 6 inches, nearly 1800 pages. Authorized Version with Marginal References.

Large Print—Easy to Read

The Helps are the latest and most practical published — prepared by the most reliable and well-known authorities, and consist of a TEACHERS' NEW READY REFERENCE HAND BOOK, which gives the salient and essential information needed in Bible study.

Illustrated Self-Pronouncing Bible Dictionary—Containing 150 illustrations.

Oriental Light on the Bible (Containing over 100 illustrations). A new kind of illuminating Bible help.

Treasury of Biblical Information.

A New Series of Maps. A selection of the most used, with Special Maps, the results of the most recent explorations.

A New Practical Comparative Concordance, with nearly 50,000 references.

Four Thousand Questions and Answers on the Bible.

ABSOLUTELY DURABLE BINDINGS that **will not break in the back.**

Specimen of the Print. Full size of the page is 5½ x 8 inches.

Specimen of Type.

17 ¶ m From that time Jē'şus began to preach, and to say, n Repent: for the kingdom of heaven is at

A BEAUTIFUL PRESENTATION PAGE Marriage Certificate and Family Record makes this special edition **a most desirable Bible for a wedding gift.**

No. 4914. French Morocco, flexible limp, gold titles, round corners, red under gold edges, silk head bands and silk marker..... **$5.50**

Postage Paid

HOWELL.

Dempsey Howell died at his home near Holland, Va., November 17, 1934, at the age of eighty-four years. The funeral services were conducted at the home by the writer assisted by Dr. W. M. Jay, and Revs. W. H. Corbitt and R. E. Brittle. The burial was in the family cemetery. Mr. Howell is survived by nine children, twenty-five grandchildren and one great grandchild. Mr. Howell had been a member of Holy Neck Christian Church from early life. May our Heavenly Father comfort and keep his sorrowing loved ones.

N. G. NEWMAN.

I never knew Thee, Lord, until
My garden brought us face to face,
Revealed Thy gracious miracle
Of sun and seed in little space.
—Haley.

PIEDMONT COLLEGE

Located in

"The Blue Ridge Highlands"

An accredited college with an enviable reputation for superior classroom instruction, and wholesome student life.

Standard courses leading to the A. B. and B. S. degrees. Careful, scholarly instructors.

A refined Christian atmosphere. All of the cultural elements essential to a liberal education.

A minimum of expense. Tuition and board for the entire academic year only $273.50.

For information, write

GEORGE C. BELLINGRATH, *Dean,*
PIEDMONT COLLEGE,
DEMOREST, GEORGIA.

Southern Seminary Foundation

(*Successor to Atlanta Theological Seminary.*)

AFFILIATED WITH

Vanderbilt University

The Foundation and the other Foundations that are affiliated with Vanderbilt University School of Religion comprise the only Interdenominational Theological School in the South. Through this affiliation the students enjoy the rights and privileges of Vanderbilt University.

DEGREES.

Candidates for degrees are required to have completed their college courses.

The degree of Bachelor of Divinity is offered to qualified students who complete the required courses.

Vanderbilt University also offers the degrees of Master of Arts and Doctor of Philosophy, in accordance with the regulations established in its several departments.

MORE THAN A SCHOOL OF THEOLOGY.

Because of our affiliation with Vanderbilt, our relations with other nearby colleges where our students can take courses without tuition, and the cooperation of the American Red Cross and other social agencies in the city, we prepare students for many types of Christian service.

For information write

WILLIAM JAMES CAMPBELL, *President,*
330 BUTTRICK HALL, VANDERBILT UNIVERSITY,
NASHVILLE, TENN.

THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

IN ESSENTIALS, UNITY. IN NON-ESSENTIALS, LIBERTY. IN ALL THINGS, CHARITY.

VOLUME LXXXVI. RICHMOND, VA., THURSDAY, DECEMBER 20, 1934. NUMBER 51.

"For there is born to you this day a Saviour who is Christ the King."
"And they fell down and worshipped Him."

NOTES-PERSONALS

News from the Churches.

No Christian Sun next week. The editor, managing editor, printers and all will join in keeping Merry Christmas. And we wish a happy and wholesome Christmas to all Sun readers.

It is requested that treasurers of Women's Missionary Societies, North Carolina Conference, bear in mind to send their quarterly remittances to Mrs. C. H. Stephenson, Treasurer, P. O. Box 1486, Raleigh, N. C., Mrs. Stephenson being the successor to Mrs. W. R. Sellars, Burlington, N. C.

Rev. B. J. Earp, 763 Park Avenue, Greensboro, N. C., is financial secretary of the Christian Mission Association, North Carolina and Virginia Conference, to whom remittances should be made by members and others transmitting money to the Association. The treasurer of the Association is Mrs. C. H. Rowland, N. Edgeworth St., Greensboro. These are the officers elected at the recent session of the Association to handle the funds the coming year.

Dr. Stanley C. Harrell, pastor of First Church, Durham, was the preacher in Dr. Rowland's absence at First Church, Greensboro, Sunday, the 16th, 11:00 A. M. Rev. Milo J. Sweet, Elon College, will occupy the Greensboro pulpit next Sunday morning, using as his theme: "And The Glory of The Lord." The church, through its devout and interested laymen, is making marvelous progress, financially and spiritually, while their beloved pastor, Dr. C. H. Rowland, is gradually climbing back to health and strength at Florida Sanitarium, Orlando, Fla.

Rev. G. H. Veazey, Wadley, Ala., secretary, wishes it announced through The Christian Sun that the regular Fifth Sunday District Meeting of the Alabama Conference will be held with Caver's Grove Church, December 30th. "We feel," says Brother Veazey, "that these meetings are very valuable. I am serving McGuire's chapel this year, my old home church, which has been without service almost a year. The prospects are bright because of so many children living in that community now. I am also serving New Harmony, which has a fine group of young people and is doing fine work."

The day of Christian martyrs is not passed. There are yet some who are faithful unto death. Rev. John C. Stam and wife of Patterson, N. J., members of the China Inland Mission, are among the most recent who have offered their lives in the name and for the sake of their Lord. They went far into Inland China where Communism is rampant, to carry the message of love and the living God to the most desperate and the most needy, and they were murdered by Chinese Communists last week. Their infant daughter, however, was spared, the sheer helplessness of the child possibly appealing to the godless and heartless murderers.

The Hand-Book for 1935, issued by our Commission on Evangelism and Devotional Life (for Congregational and Christian Churches) No. 287 Fourth Avenue, New York, has as its theme this year, "The Value and Method of Daily Bible Reading." It contains a year's guide for the reading of the Bible, prepared especially for this edition. This Hand-Book should be not only in the hands of ministers and interested laymen, but in every home of our fellowship. The price is only five cents per copy; ten or more, four cents per copy; $3.00 per hundred, postpaid. If a pastor wishes to make a Christmas present of real worth to the members of his congregation, he can find nothing more fitting and more helpful for the whole year than a copy of our Hand-Book.

Our Burlington Church had a great and good day, Sunday, December 16th. The event was celebrating the 50th anniversary of the beginning of our church in Burlington. Dr. A. B. Kendall, Girard, Pa., pastor of the church for eight years, preached at the 11:00 o'clock service to an audience that packed the main auditorium and Sunday school rooms adjoining. Dr. P. H. Fleming and Dr. J. U. Newman, two previous pastors, conducted the communion service. The ladies and friends served a bountiful luncheon in the church dining room, and more than an hour of delightful friendship was enjoyed. In the afternoon there were historical sketches of deep interest, one by Mrs. W. H. Carroll reviewing the first twenty-five years, another by Attorney D. R. Fonville, reviewing the last twenty-five years of the church's history. There were other brief addresses that made the afternoon service quite appropriate and interesting, and the great audience felt that Burlington's Home-Coming was an event worth while.

Our Presbyterian friends are certainly showing the rest of us something in the field of church service, financial and spiritual recovery, that is worth thinking about and emulating. One of their churches in Roanoke, Va., as reported in The Sun previously, made an adventure in tithing for thirteen weeks, and the results were so amazing that they are setting other churches on fire with zeal. This special to the Daily News, Greensboro, should be an item of interest to all of us:—"Shelby, Dec. 16.—Two hundred elders, deacons and pastors representing 27 churches of the Kings Mountain presbytery agreed here this afternoon to recommend adoption by their congregations of the Belmont finance plan, whereby each member of a congregation gives to the church 10 per cent of his income. This plan, as old as Abraham, but new to modern church finances, is receiving wide interdenominational favor in the state. More than 15 Presbyterian churches have already tried it, some of them reporting increases of income of nearly 200 per cent." It is worth recalling again that the Belmont Presbyterian Church, Roanoke, Va., Rev. G. L. Whiteley, pastor, had 120 members whose average weekly earning was $18.00 and by agreeing to tithe for a period of thirteen weeks cancelled a $2,600.00 indebtedness on the church, paid current expenses and had money left in the treasury. Think of it! A church with 200 members with an average income of $18.00 per week would mean a church income of $18,720 a year under the tithing plan. We are going to recover in the work of the church when we adopt the plan of the Lord for financing His kingdom, and that plan plainly and emphatically taught in the Bible is tithing.

CHRISTMAS TEARS.

The day returns by which we date our years:
Day of the joy of giving—that means love;
Day of the joy of living—that means hope;
Day of the Royal Child—and day that brings
To older hearts the gift of Christmas tears!

Look, how the candles twinkle through the tree,
The children shout when baby claps his hands,
The room is full of laughter and of song!
Your lips are smiling, dearest—tell me why
Your eyes are brimming full of Christmas tears?

Was it a silent voice that joined the song?
A vanished face that glimmered once again
Among the happy circle round the tree?
Was it an unseen hand that touched your cheek
And brought the secret gift of Christmas tears?

Not dark and angry like the winter storm
Or selfish grief—but full of starry gleams,
And soft and still that others may not weep—
Dews of remembered happiness descend
To bless us with the gift of Christmas tears.

Ah, lose them not, dear heart—life has no pearls
More pure than memories of joy love-shared.
See, while we count them one by one with prayer,
The Heavenly hope that lights the Christmas tree
Has made a rainbow in our Chrismas tears!

Henry Van Dyke.

CHRISTMAS OFFERING FOR MINISTERIAL RELIEF.

It is devoutly hoped that all pastors will take the Christmas offering for ministerial relief, since our beneficiaries, ministers, their widows and dependents, are looking to us for this offering and we cannot disappoint them. The offering may be sent to J. O. Atkinson, Chairman, Board of superannuation, Elon College, N. C., or to Dr. Lewis T. Reed, Secretary, 287 Fourth Avenue, New York, the funds in either case reaching the beneficiaries for whom the offering is taken. By vote of the Southern Convention, this offering will be credited to the church on the regular Conference apportionment. It is certainly most fitting that at this Christmas time we remember in love and consideration those who have given years of their strength and life to preaching the gospel and to those who were and are dependent on them.

J. O. A.

ELDER MEMORIAL.

The friends of Rev. and Mrs. H. W. Elder, deceased, of Richland, Ga., will welcome the opportunity to making contributions for the erection of a suitable marker and memorial to be placed at their graves in the family plot at Richland, Ga. No ones more deserving were ever members of the Christian Church. They both sacrificed their very lives that the Christian Church might be organized in Georgia and Alabama, and that the work of the Kingdom might be carried on through the church into the years to come. I have information of this movement from Mrs. D. S. Hogg, of Richland, a devoted friend of the family and a faithful member of the church.

It was my privilege to spend six months in the Elder home. I was there for my first brief preparation for my life's work. No one could have been more thoughtful, considerate, or patient than they were. It was my first experience away from home, and they were father and mother to me. I am grateful for what they did and for this opportunity of expressing my gratitude.

Brother Elder travelled constantly and continuously, preaching and organizing churches throughout the states of Georgia and Alabama. He organized more than twenty-five churches during his lifetime. Mrs. Elder remained at home, reared a family, and looked after business in general. Their lives were fruitful for the Christian Church. They were, literally, placed as "a living sacrifice on the altar." Brother Elder's last efforts were to raise money for the erection of a building for, what was then, Bethlehem College at Wadley, Alabama. It was while engaged in this task that his health failed, and he was stricken, from

(Continued on page 15.)

THE FIRST CHRISTMAS.

(Luke 2:8-20.)

'Twas on the lonely fields away
In ancient Palestine,
The Angel brought the blessed news
Of Christ the Lord Divine.

The shepherds watched their flock by night
And lo, the Angel came,
And God revealed His glory then,
The glory of His name.

The shepherds were sure afraid,
But the Angel said "fear not,"
I bring to you good tidings now,
Upon this lonely spot.

Great joy to you 'twill not only be,
But all men everywhere
Shall share with you this Blessed Hope—
The Father's holy Heir.

"For unto you is born this day,
The Saviour of all men;"
Who is our only blessed Hope
To save us from our sin.

"The Babe you'll find in swaddling clothes,
And in a manger lying."
Just then the great Angelic host
Broke forth in music crying.

"Glory be to God on high
Heav'n's greatest work is done;
All men on earth rejoice at this—
The birth of God's dear Son."

The Angels then returned again
To heaven from whence they came.
The shepherds said, "Let's go in haste
And see this Holy Fame."

They found the parents and the Babe
Just as the Angels told them,
Then broke the news to other men
That they too, might behold Him.

G. H. Veazey.

Wadley, Alabama.

CHRISTMAS NIGHT.

(The following is from one of our own poets and, though printed in THE SUN of one year ago, is worthy of reprint, re-reading, and re-learning.)

On Christmas Eve, for one still night,
We turn our faces to the Light;
We let our weary thoughts arise
To meet His angels in the skies,
Perhaps our only song this year.

On Christmas Eve we will forget
The trials and sorrows we have met;
And see, alone, that gleaming star,
That led the Wise Men from afar;
It will guide us if we but pray,
Perhaps our only prayer today.

On Christmas Eve, 'tis then it seems
That living is but tangled dreams,
We rid our hearts of earthly care
And find the angels singing there,
For one still night, almost divine,
A Star into our souls will shine.

Dora Byrons.

Pomona, Fla.

"Give, not from the top of your purse, but from the bottom of your heart."

"Stewardship puts the Golden Rule in business in place of the rule of gold."

THE TESTIMONY OF THE TOWERS.

What does it mean, that nickels and dimes have erected the towering Wrigley Building in Chicago and the Woolworth Building in New York?

Only this: that when a business can get money from many, in regular, frequent, small amounts there is no limit but the sky to that business.

Wrigley and Woolworth have taught the crowd how to spend money steadily "without feeling it."

The towers which compel the eye in America's first two cities testify that these men have acted according to a great secret of success; small amounts, from many people, paid regularly, and paid unceasingly. The towers testify that this is good business. When will the churches learn?

ENQUIRER.

NOTICE.

The Ministerial Association of the Western N. C. Conference will meet Monday morning, December 24th, at 10 o'clock at the Ramseur church.

The program will include study of the 12th chapter of Matthew; Review and Discussion chapter 1 of "The Minister," by Dr. W. W. Staley; Discussion of Conference Problems and Devotions.

"He is no fool who parts with what he cannot keep, to get what he shall not lose."

"When a man gets rich, God gets a partner or the man loses his soul."

Christmas Gift Subscription Blank

THE CHRISTIAN SUN

Why not solve the problem of Christmas giving, by sending your friends subscriptions to THE CHRISTIAN SUN. They will be reminded weekly of your thoughtfulness and interest. We know of no more appropriate gift for the Christmas time than a subscription to your own Church Paper.

For your convenience we have printed a blank below. Just fill it out and pin a money order, your check, or $2 in cash for each subscription you wish sent. We will send an appropriate announcement to each one, bearing your best wishes.

And as a token of our appreciation for your cooperation, we will advance your subscription three months for each Gift Subscription sent in.

I am giving below the names and addresses of those to whom I wish THE CHRISTIAN SUN sent for the coming year:

Name.....Street or R. F. D.....

City.....State.....

Member of.....Church, located at.....

Name.....Street or R. F. D.....

City.....State.....

Member of.....Church, located at.....

Name.....Street or R. F. D.....

City.....State.....

Member of.....Church, located at.....

(Please write plainly or print. Give local church membership if possible.)

I enclose (Money Order) (Check) (Cash) amounting to $..... to cover the above subscriptions.

Name .....

St. or R. F. D. .....

City .....State .....

My own subscription expires .....

E-D-I-T-O-R-I-A-L

EDITOR
J. O. ATKINSON, ELON COLLEGE, N. C.
ASSOCIATE EDITOR
E. C. GILLETTE
117 W. Forsyth Street, Jacksonville, Fla.
CONTRIBUTING EDITORS
I. W. JOHNSON ELISHA A. KING

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

"ON EARTH PEACE."

The above is a quotation from the Angel of the Lord. Luke, the writer of the third gospel says so. It was not the entire song of the Angel, but the center and soul of it. Fact is that not only one Angel but a multitude of heavenly beings joined in the chorus which swelled to such volume that it frightened the shepherds who heard it. The message was good and glad enough—"on earth peace." The refrain was "goodwill toward men" or "peace on earth toward men of goodwill."

We mortals have picked up that immortal refrain and try with all our skilled and cultured voices, to sing like the Angels sang, using the very words that they used and repeating, as far as we can, the melody with which they thrilled and frightened the shepherds on the Judean hills on the first Christmas Eve.

Nineteen hundred years and thirty-four more have now passed, and we are still letting the Angels sing and still thrilled, but—What are we doing about it? Again and again, let us inquire, what are we doing about it? "On earth peace," but we haven't peace. In the year of our Lord 1934, when we celebrate the song and the coming of the Angels, there are more soldiers in training to kill and to be killed, more ships built or in building to sink or be sunk in horrible combat, more national antagonism, more racial prejudice and hatred, more rumors and threats of war than in any century of the past, since the Angels sang, "On earth peace."

This is not all. The most subtle and daring skill and genius of mankind is employed and directed, not to the arts of peace and goodwill, but to the science of man's undoing and destruction. If the skill and genius employed by the gangster and the gods of war for the ruin of man could be by some miracle directed to bringing peace on earth and developing goodwill among men, this whole world would soon be singing, with glad acclaim, the song the Angel sang and the hearts of mankind would thrill with new delight. When shall we do more than sing or say it? When shall mankind turn his genius, his wit, and his wisdom to bringing peace on earth and using goodwill toward men?

Only when the world shall come to realize that there is a Name, even the Name of which the Angels sang, which can and will bring peace on earth and goodwill among men. When that Name is proclaimed and eccepted, there will be not a half-hearted, pietistic or a meaningless Christmas, but a Christmas of joy and cheer and bliss among the nations and the peoples of the earth. The author is not known, but his truth is prophetic and eternal:

"I know a soul that is steeped in sin,
That no man's art can cure;
But I know a Name, a Name, a Name,
That can make that soul all pure.

"I know a life that is lost to God,
Bound down by things of earth;
But I know a Name, a Name, a Name,
That can bring that soul new birth.

"I know of lands that are sunk in shame,
Of hearts that faint and tire;
But I know a Name, a Name, a Name,
That can set those lands on fire.
Its sound is a brand, its letters flame,
I know a Name, a Name, a Name,
That will set those lands on fire."

J. O. A.

WONDERFUL.

Isaiah 9:2-7.

The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined.

Thou hast multiplied the nation, and not increased the joy; they joy before Thee according to the joy in harvest, and as men rejoice when they divide the spoil.

For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian.

For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire.

For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Father, The Prince of Peace.

Of the increase of his government and peace there shall be no end, upon the trone of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this.

(The wonder of the above is that it was written over seven hundred years before the event and not immediately afterwards, the Prophet himself writing as if the event was in his own time transpiring or had transpired.—J. O. A.)

CHRISTMAS.

"A little child shall lead them." None other than a child could lead the world into such a holiday and season as Christmas. The real Christmas spirit this year and every year, the Christmas holiday this year and every year will be found most perfectly in those homes where there are children. It is their season. They compel us. They lead us. Their young life fills us with joy, and the hope of an eternal Christmas. Not that Christmas will not be observed in homes where there are no children, for the spirit of childhood will flow over into other homes than where children are. But the spirit of the child, the abandon, the glow, the fervor, the unselfishness of childhood, must be there if there is to be any Christmas.

It is, indeed, a glorious and unspeakable thing that the birth of a Child in a manger, in far away Bethlehem of Judea, should grow in its significance and power, should increase in volume and momentum, till its influence spreads among the nations. But so it is, and we celebrate Christmas.

We have a long way to go yet, but of His Government there shall be no end. Only one-third of the human race, we are told, will observe Christmas this year, two-thirds of the family of man knowing nothing of the event or, knowing, will only regard it indifferently as some celebration to a pagan or an idol god somewhere. Two-thirds of the human family are yet to be taught the Name of the Child and the power, the love and the life of the Child. The two-thirds wait on the one-third till we who know shall tell those who do not know; and so in our Christmas songs and joys and delights we shall long for that time when the whole world shall have the spirit of a child, and be led by that spirit.

J. O. A.

THE FIRST AMERICAN NEWSPAPER.

The first American newspaper bearing the name "Public Occurrences," was published on September 25, 1630. The National Christian Advocate calls attention to the fact that the reason the paper lived only four days was because it told the truth. The paper stated the reason of its existence in the following words: "That something may be done toward curing, or, at least, charming, the spirit of lying which prevails among us. Wherefore nothing shall be entered here but what we have reason to believe is true." In its first issue, "Public Occurrences" made the mistake (?) of telling the truth about the cruelty of the Indian allies practiced by Governor Winthrop.

Other papers beginning later as purveyors of the news learned a lesson from the early death of the first venture, and learned it so well, that they seemed to profit thereby. And now to quote the Advocate:

"At the same time we can cherish no hopeful outlook for the church if the vast majority of our members are dependent on the secular press for the interpretation of current events, and who look to some well-known columnist and propagandist as their oracles of wisdom. We may continue in the future with the secular press as the instructor of the large bulk of our church membership on moral issues."

But if so, what results may we expect in our attitude to the church and to the moral and spiritual teachings of the church? In some sections a large part of our own church membership depends upon the secular press and the notes therein and, the propaganda, far more than they do upon their church paper, and they show their preference by subscribing for and reading the former and by neglecting and failing to read the latter.

J. O. A.

"Where a life is spent in service
Walking where the Master trod,
There is scattered myrrh most fragrant
For the blessed Christ of God.

"When we soothe earth's weary children
Tending best the least of them,
'Tis the Lord Himself we worship,
Bringing the gold to Bethlehem."

JOHN HUSS.

By John G. Truitt, D. D.

(Read before the December meeting of the Ministers' Conference of the Eastern Virginia Christian Conference. Published by vote of the Conference.)

There is a province now in the heart of Europe known as Bohemia. Once Bohemia was a kingdom of Europe, over her proud and learned kings reigned, and in her borders culture and religion lived and thrived. It later became a part of the Austro-Hungarian empire. It is now a state in Czechoslovakia, with an area of 20,000 square miles, and a population of 7,000,000 people. It is a lovely country surrounded on all sides by beautiful mountain ranges. It is mainly an agricultural country, replete with stretching acres of gardens, meadows, pastures, and forests, inset here and there with lovely lakes. If one traversed this country in an airship he would see its pastures grazing nearly 3,000,000 cows and more than a million sheep. Also he would see great mining cities dotting its huge mountain belt, with manufacturing establishments turning out its iron, steel, glass, and chemicals. In Prague, their principle city, will be found two large universities, one of them with two thousand students and the other with more than four thousand.

The Christian religion began thriving in this country during the ninth century. In the latter part of the tenth century the bishopric of Prague was instituted. For a brief period during the thirteenth century Bohemia was one of the most powerful realms in Europe, and in the fourteenth century the great university of Prague, the oldest in the old German empire was established. When this university was twenty years old, and already famous for its professors, and student body, a baby boy by the name of John Huss was born in the year 1369, of poor parents in Southern Bohemia. He grew up in a peasant home, poor in this world's goods, but rich in Christian piety, and devotion to the church,—a loyalty which became political, powerful, and yet enslaving to its people. The boy Huss was destined to give a life literally as a first wedge in breaking that rock of ecclesiastical servitude. We are living today under a liberty which Huss helped directly, and primarily to beget. And in my studies of the lives of men who were frontiers in that religious liberty I find that the one great secret of the breaking of the shackles of that ecclesiastical servitude was the foolish business of preaching,—just plain, common pulpit work in college, and university auditoriums among gatherings of professors and students; and in public places in gatherings of the common people, who heard the preaching gladly.

When Huss entered the great University of Prague, he was one of the boys who had to work his way through; this he did by working with his hands at menial and manual tasks, and by using his voice in the university and about the city in the very beautiful business of singing. The young Bohemian had a rich, sweet voice, and fine mind, and an alert body; all of which he dedicated to God. By 1396 he was the happy possessor of the favor of a large student body and a learned faculty, and also the degrees of bachelor of arts and master of arts, and bachelor of divinity; and the master of arts was in those days more like our doctor of philosophy in these days. Two years later he was given a place in the university faculty and four years after his graduation for the last of his degrees he was chosen rector of the university. His preaching was attended by crowds of the learned churchmen, as well as the common people of his day.

The year John Huss was born there was in the great university of Oxford, with its then six colleges, a young and very learned professor and master of one of the six colleges by the name of John Wycliffe, about whom the Rev. H. S. Hardcastle will speak in our January meeting. Chronologically he should have come before John Huss in this series, for about the time John Huss was entering the university at Prague, in Bohemia, John Wycliffe was dying of paralysis and persecution in old Oxford in England, at the age of sixty-four. While Wycliffe's learned writings and dissertations on the New Testament theology and Christianity were being burned by orders of the Pope in England, copies of them were being eagerly studied by John Huss in Bohemia, so while truth was being crushed to earth at Oxford it was rising again at Prague; and while Wycliffe, called the Morning Star of the Reformation, was bidding farewell to life on the British Isles, Huss was standing at its opening threshold in the very heart of the Continent. And thus liberty refuses to be still-born, and the truth of God rides on from one generation to another, for while the palsied hand of Wycliffe dropped its pen in Oxford, the young, and steady hand of Huss picked it up in Prague.

Wycliffe laid down the principle that where the Bible and the church do not agree, we must obey the Bible, and where conscience and human authority are in conflict we must follow conscience. This principle, with all its implications became known in Bohemia as Wycliffism, and John Huss coming into great prominence and leadership was its apostle in Prague. The student of history does not have to be told that that doctrine would soon run counter with the established church of that day. And so soon Huss, while admittedly orthodox, was soon receiving the ill will of the Pope at Rome, and his churchmen in Bohemia.

Allow me to quote a paragraph from Phillip Schaff's "History of the Christian Church," Vol. V, "In the earlier years of his administration, Huss had the prelate's (the prelate of the see of Prague) confidence, held the post of synodal preacher and was encouraged to bring to the archbishop's notice abuses that might be reformed. He was also appointed one of a commission of three to investigate the alleged miracles performed by the relic of Christ's blood at Wylsnak and attracting great throngs. The report condemned the miracles as fraud. The matter, however, became the subject of discussion at the university and as far away as Vienna and Erfurt, the question assuming the form of whether Christ left any of His blood on earth." In a few years Innocent VII asked the see of Prague to take strong measures to stamp out Wycliffism, and to seize all Wycliffe's writings, and Huss was deposed from the position of synodal preacher. However, continued in other places his very popular preaching, and throngs assembled to hear him. A papal bull was issued authorizing the burning of all Wycliffe's writing, and although Huss and others protested two hundred manuscript copies of the English reformer's writing were cast into the flames amidst the tolling of church bells.

Two days later a sentence of excommunication was launched against Huss, but the excitement increased, and songs were composed and sung by the common people saying that the archbishop did not know what was in the books which he had set fire to. Like a great apostle of another day Huss refused to be silenced and continued his preaching in Bethlehem chapel. The preaching of the zealous young prophet and the singing of the common people was winning so many converts to protestant principles that the papacy decided that far more powerful measures would have to be resorted to, accordingly the heretic was ordered seized, delivered over to the archbishop, and the Bethlehem chapel razed to the ground. And they hurled three stones against Huss' dwelling as a sign of perpetual curse. By now the university was against Huss, and the ecclesiastical authorities, and yet popular sentiment was so greatly in his favor that the sentence could not yet be carried out. Jerome sided with Huss.

The efforts of Huss were redoubled. "Audiences," to quote Schaff again, "gathered to hear him on the marketplaces, in the fields, and in the woods. Lords in their strong castles protected him. Following Wycliffe, he insisted upon preaching as the indefeasible right of the priest and wrote that to cease from preaching, in obedience to the mandate of pope or archbishop, would be to destroy God and imperil his own salvation." Huss reminded his friends that Christ himself was excommunicated as a malefactor and crucified! Huss was exiled. But writing of that exile he himself says, "If I had been unwilling to come the king could not have made me, so numerous and so powerful are the Bohemian nobles who love me, and within whose castles I should have been able to lie concealed."

The Council of Constance was about to meet and Sigismund, king of the Romans, summoned Huss with the pledge of safe conduct to and from the Council. You recall that Constance is a city in Baden, Germany, and to that city Huss began his journey on October 11, 1414, reaching it twenty-three days later on November 3rd. One of the main objects for the calling of this Council was to put an end to the spread of Huss' doctrines. At this Council Pope John XXIII presided and it was attended by the Emperor Sigismund of Rome. On a false pretext Huss was thrown into prison in the city of Constance and held until next summer before he was given any hearing. During this time his friends did all they could for him, and two hundred and fifty Bohemian and Moravian nobles signed a protest in Prague remonstrating with Sigismund for not keeping his pledge of "safe conduct," but to no avail. Huss suffered much, but kept firm faith, writing on scraps of paper valuable opinions, dissertations, and letters. On June 15th, the Council took the far-reaching action of forbidding the giving of the cup to the laymen. Huss condemned this action as wickedness and madness on the ground that it was a virtual condemnation of Christ's own example and command. Huss also asserted the doctrine of the fallibility of the Council and gave as proof that one day it kissed the feet of Pope John XXIII as a paragon of virtue, and called him "most holy," and the next it condemned him as "a shameful homicide, a sodomite, a simoniac, and a heretic."

On July 6, 1415, Huss was, after six months of dismal imprisonment and deepening disappointment, conducted to the cathedral. He was not allowed to enter the council room until after mass had been celebrated, and whenever he tried to speak a word in his defense he was hushed up. They placed him upon a high stool in their midst and pronounced the sentence upon him as an ecclesiastical outcast and criminal. The bishop of Lodi preached from Romans 6:6: "that the body of sin may be destroyed." He was ordered degraded, and six bishops disrobed him of his vestments and destroyed his tonsure. Quoting Schaff, "They then put on his head a cap covered with pictures of the devil and inscribed with the word, heresiarch, and committed his soul to the devil. With upturned eyes, Huss exclaimed, 'and I commit my soul to the most gracious Lord Jesus.'"

A guard of a thousand armed men escorted him forth under the midday July sun, until they reached what they called Devil's Place. The prisoner's hands were fastened behind his back, and his neck bound to the stake by a chain. Straw, wood, and resin were piled about his body, and he was

(Continued on page 9.)

CONTRIBUTIONS

SUFFOLK LETTER.

It is Saturday night, December 15th. Four couples have called upon the writer to perform for them the marriage ceremony. They were happy in plighting troth each to the other. They face a new world in this relationship which God has planned for the human race. Marriage is the normal relation for man and woman. Life can never mean as much as it should until one has entered into the marriage relation. Some people are unhappily married. Life is not all happiness. A census of the human race would disclose more unhappiness and discontentment among unmarried people than among married people, if the question is measured in the light of a lifetime.

The streets of Suffolk are crowded tonight. People are out Christmas shopping. Young and their friends and loved ones. Children are looking at the display of toys in the windows, wondering if Santa Claus will be kind enough to bring the dolls and doll-baby carriages for the girls; and the boys are keeping their eyes on the electric trains, bicycles, rifles and Indian suits.

This is the time for the Christmas spirit. It is in the air. Maybe it leaves out much of Christ and the deep radiant religious background; but it is Christmas. For the time being people are thinking about others. For weeks they have been working and planning to get ready for Christmas. Thousands will be busy for the next ten days trying to finish their work. Good things to eat must be prepared. Families come together at Christmas time. Children who are away at school will be at home for the holiday. They are counting the days. They have visions of eating at the table, with the home-folks, enjoying the food prepared under mother's supervision. Mother always puts a lot of love in the good things she prepares for the children returning home at Christmas time.

Many hearts will rejoice in the good fellowship of this holiday season. The business world has overworked the commercial phase of Christmas. But in spite of the prevailing effort to commercialize the anniversary of the birth of Jesus Christ, it is, for many people, the happiest season of the year. Some day the church will come into its own and reclaim the day for religious devotion and spiritual joy. The beautiful Christmas carols sung around the world and broadcast over hundreds of radio stations to millions of people help to preserve the religious spirit of the day.

One may ask, "How can one be happy, when one thinks of the thousands of people who are hungry; when one remembers that many children will have no visit from Santa Claus, but awaken to find an empty stocking?" The world was poor and needy and heart-broken when Jesus came. The shepherds watching their flocks by night were poor. But the angel said unto them: "Fear not; for behold, I bring you good tidings of great joy, which shall be to all people.' "And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, goodwill toward men." The angels sang praises and they called upon the shepherds to rejoice and give glory to God in the highest. They knew that this Child was God's human touch with humanity. Christian people can sing in their poverty and distress; and rejoice in the Lord, when other people are in need. For they have good tidings of great joy for all people. A Saviour has come. Yes, a Saviour from poverty. When the nations accept Jesus as Lord, peace will come to the earth; and goodwill toward men will usher in an era of material prosperity surpassing the wildest dreams of a Golden Age. Welcome the Christmas day! Enjoy its fellowship. Give glory to God and praise the Lord with gladness. Jesus has come. He is a Saviour. He is waiting to bless a heart-broken world. The Prince of Peace can drive the war clouds away. He can break up gangland. He can close the Sunday movies and silence the yelling crowds of the Sunday baseball fields. He can stop the sale of strong drink. He can end trial marriages. He can make marriage sweet and sacred. He can save our homes. Hail the glorious Jesus!

I. W. JOHNSON.

THE SUPPORT OF ELON COLLEGE.

Nearly a half century ago, the leaders of the Christian Church in the South founded Elon College. It was founded as a church school for the purpose of training future leaders of the church —leaders for the pulpit and pew alike. The church has retained the control of the college through the years. Nominations for the Board of Trustees are made by the Convention and trustees are elected from the number nominated. Under the present rule, no one can be elected a trustee of Elon College unless he is a member of the Congregational-Christian Church. Through this and other methods, the church determines the personnel and the purpose of Elon College. At the beginning, the church recognized and accepted the responsibility for the financial support of the college. It has been more or less faithful to this responsibility until this day. The sources from which the college derives its financial support are as follows:

First, the students. The young men and young women who enroll at the college for the courses offered are required to pay tuition, fees, room-rent, and board. Fees amount to from $60.00 to $75.00 per year. Tuition has been reduced to $75.00. At present, board is $4.00 to $5.00 per week. Room rent ranges from $30.00 to $65.00, the year. From these sources the college will derive a profit of approximately $40,000 annually. This amount, of course, will not pay the full cost of operating the college. Our total budget amounts to $82,000, which is considerably less than in previous years.

Second, endowment. The ones interested in the future of the college, years ago, began to build an endowment. Gifts of all proportions were made for this purpose until the endowment totaled near $500,000, which is a fair size endowment for a college the size of Elon. This endowment, however, has been hypothecated, so that today the college realizes very little income from this source. If we had a half million dollars endowment, free of all liens so that its earnings could be used for current expenses, it would help tremendously. It becomes our responsibility to free the endowment that we have and add to this sum until the total will amount to at least $500,000. $500,000 well invested would earn for the college around $30,000 annually.

Third, gifts. It has been the practice of the church for certain individual members who are able to make personal gifts to the college to assist in its financing. For a number of years during Dr. Harper's term of office, a large number in individuals contributed liberally toward this purpose. According to reports, these gifts totaled around $50,000 annually. As financial conditions throughout the country improve, it is the hope of the present administration that many of these friends of the college will again come to the rescue and contribute as in former years. Perhaps there are many new contributors who might be added to the list.

Fourth, the church. The church, represented in the Convention for a number of years promulgated certain plans for the support of the college. Realizing that not everyone is able to contribute largely but that all should contribute something, the Convention has asked a stated amount from the conferences constituting the Convention. The conferences have passed the Convention's askings on to the local church and to the individual. The Suffolk Convention, through a special finance committee, asked that the Convention raise for the support of the college $12,500, this amount to be a part of the conference apportionments. Consequently, each church is asked for a definite amount for the college. These amounts will be placed in the hands of the pastor and the church. The Convention designated January and February as "college period," in which every church is asked to make a special effort to raise the amount asked for. Whatever is given by the local church to the college during the educationad period will be reported to conference by the church as a part of conference apportionments raised.

From these sources, Elon College hopes to receive adequate support. Our total budget requirement for this college year is $82,000. With $40,000 from the college itself, $30,000 from endowment, and $12,500 from the Convention, the college's budget would be met. But, unfortunately, we will not have the income from the endowment. Necessarily, we are forced to look to individuals to supply this need by personal gifts. Times are better, individual incomes are increased; and, out of the gratitude of our hearts, we should be glad to share. This is an appeal to churches and individuals to put the college in your pravers and on your list for support. Your gifts to Elon College will bear fruits in years to come that will be a benediction to church and state alike. In order to help with the church offering, I have asked that all money raised by the Sunday Schools in Fifth Sunday Offerings and sent to the college will be counted on conference apportionments if the local church desires. I am sure that all pastors and churches will cooperate in the educational offering to be received in January and February. Whatever amounts are given, they will be gratefully received and receipted.

L. E. SMITH.

THE ANGEL'S CHRISTMAS.

Angels look down with sad surprise
And disappointment in their eyes.
That it should be so long
Since their glad song
Awoke the earth with heavenly harmonies
To welcome Christ her King.

Nigh twenty centuries
Have fled with swiftly flying wing,
And still we love to sing
Glory to the new-born King;
And yet we let the years go by,
And do not really strive and try.

With all our minds and hearts, to make Him King
Then would the whole earth ring
With praise of Him the mighty Prince of Peace,
Who would make wars cease,
And untold blessings bring within His train,
If we would only let Him reign.

—*F. W. Neve in Southern Churchman.*

THE CHRISTMAS SECRET.

By Rev. Roy C. Helfenstein, D. D.

Have you learned the Christmas Secret? It is the most wonderful secret in life.

Why is it that Christmas seems to bring heaven nearer to earth? As if by magic, joy and cheer seem to spring up everywhere at Christmas time. The clouds of life seem to brighten, the burdens of life seem to lighten, the anchors of life seem to tighten and life for us seems more secure as Christmas draws near.

The reason for all this is the fact that Christmas is the time of all the year when people think most of others. That is the secret of the Christmas cheer and the Christmas joy which is seen and felt wherever you go. That is the secret of the change in the very atmosphere during the Christmas season. Selfishness gives place to altruism. Indifference toward others gives place to thoughtfulness of others. The happiness of others becomes our chief concern. People think about those they love—how to make them happy. They think about the needy, those less fortunate than themselves—and how to minister to their needs.

That is why some people are the happiest at Christmas time,—it is because they think more of others, and try to do more for others then than at other times. People who do not think of others, and of how to make others happy on Christmas, do not find Christmas any different than other days.

Christmas joy and cheer are largely an expression of our own creative powers. We create for ourselves and for others the Christmas atmosphere by thinking of others more than of self. We could create the Christmas Joy for every day of the year if we would but practice the wondrous Christmas Secret every day,—"thinking of others more than of self." The Apostle Paul reminded the Elders at Ephesus about this wonderful secret given the world by Him whose birthday Christmas celebrates,—"Remember the words of the Lord Jesus, how He said 'It is more blessed to give than to receive'",—in other words said Paul, "People find greater happiness in giving than in getting."

And the true joy of Christmas is only expressed by those who at this time and at all other times of the year are conscious of the fact that they have given themselves to the Christ and that they are daily giving themselves to the world in Christian service. Those who have sincerely given themselves to Christ and are giving their best in Christ like service to their fellowman find that Christmas joy is not determined by gifts received from others but by the love they may show to others in His name.

If this great Christmas Secret were known and practiced by everyone, what a happy world this would be.

Dover, Delaware.

THE THANKFUL HEART.

The song-writer says: "Count your blessings; name them one by one," but that is quite an impossibility, for our blessings are innumerable and if we tried to name them we would be sure to leave out so many. Our blessings come in so many different ways: known, unknown and so often in disguise that we do not always recognize them. We need to pray the prayer that someone has written, "O Lord, that lends me life, lend me a heart replete with thankfulness;" and "always and for everything let our thanks to God the Father be presented in the name of our Lord Jesus Christ (Eph. 5:20)." We also need to "cultivate the thankful spirit! It will be a perpetual feast. There is, or ought to be, with us no such thing as small mercies; all are great, because the least are undeserved. Indeed, a really thankful heart will extract motive for gratitude from everything, making the most even of scanty blessings." "A grateful heart, filled with thanksgiving, is a nobler thing than all mere outward worship." So we need to realize that "thanksgiving is thanksliving," and "let our prayers be as frequent as our wants, and our thanksgiving as our blessings."

An elderly couple were being congratulated upon the many luxuries that the Lord had permitted them to enjoy in their old age but they replied: "We worked for these with our own two hands;" seemingly leaving God out of the reckoning. Martin Luther said: "If, in His gifts and benefits, God were more sparing and close-handed, we should learn to be more thankful." And from the sainted Bernard, "Thankfulness is a parching wind, drying up the fountain of pity, the dew of mercy, the streams of grace. It is a destructive thing, an enemy of grace, hostile to salvation. It blocks up the way against grace, and where it is, thence grace finds no access, no place. Grateful then and devout must a man be, who longeth that the gift of grace which he hath received should not only abide with him, but be multiplied."

And again we say, let us cultivate the thankful spirit so that every day will be thanksgiving day for the Lord's mercies are new every morning: great is His faithfulness.

Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness: come before His presence with singing. Know ye that the Lord He is God: it is He that hath made us, and not we ourselves; we the His people, and the sheep of His pasture. Enter into His gates with thanksgiving and into his courts with praise: be thankful unto Him, and bless His name. For the Lord is good; His mercy is everlasting; and His truth endureth to all generations. Amen.

W.

Kind words do not cost much. They never blister the lips. We never heard of any mental trouble arising from this quarter. Though they do not cost much, they accomplish much. They make other people produce their own image on men's souls, and a beautiful image it is.—*Pascal.*

OXFORD BIBLES *for* EVERY NEED

"The Oxford Bible is the Bible par excellence of the world"

THE HOME BIBLE

A Family Bible in Handy Size

An extra large type Oxford Text Bible, containing also, a family register and 12 beautifully colored maps. Size 9 x 5½ inches.

Specimen of Type

16 The Lord *is* King for ever and ever: the heathen are perished out

Nos.
01600 **Superior Cloth,** round corners and red edges ---------- $2.75
01603 **French Morocco,** limp, round corners, red under gold edges, headband, book-mark ---------- $4.75

The JUNIOR'S Bible

Self-Pronouncing

With 4,000 Questions and Answers, carefully selected "Aids to Bible Study," 16 beautifully colored and 15 black full-page illustrations, 6 colored maps and a presentation page. Children may readily pronounce correctly difficult Scripture names, as this Bible is self-pronouncing. Size 7 x 4⅞ x 1¼ inches.

Type in Junior's Bible

2 Take the sum of all the of the children of Is'ra-el, years old and upward, thro

No.
1815 **French Morocco** leather, overlapping cover, round corners, red under gold edges, headbands and book-mark. Make some child happy with one of these fine Bibles ---------- $2.95

Child's ILLUSTRATED Bible

The beautifully colored illustrations in this new Bible are a delight to the children. It has clear, readable type and yet it measures only 5⅛ x 3⅜ inches.

Specimen of Type

2 My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God.

10 Mercy and truth gether; righteousness kissed *each other.*
11 Truth shall sprin

No. 02112. **French Morocco** leather, overlapping cover, round corners, gold edges $2.50

Pocket REFERENCE Bible

Has over 50,000 center column references. Measures only 6¾ x 4⅝ inches. (A splendid gift for a young lady.)

Specimen of Type

9 Behold, [a]O God our shield, and look upon the face of thine anointed.
10 For a day in thy courts *is* better

[a] Gen. 15. 1. [b] Ps. 56. 1. & 57. 1. [2] or, *all*

No. 07523x **French Morocco** leather, overlapping cover, round corners, red under gold edges---------- $3.25

Concordance Edition

Type and size as No. 07523x, but with a Concordance, subject index and dictionary of Scripture names. An excellent edition for students and Christian workers **No. 03272x**-- $5.00

OUR LEADER

Oxford Concordance Bible

Self-Pronouncing

This beautiful Oxford India paper edition is indeed the ideal Bible for the student, preacher and evangelist. Each proper name and difficult word is divided into syllables and accented, and though printed with large clear type, the volume measures only 8½ x 5½ x 15/16 inches.

Specimen of Type

8 ¶ [25]Je-hoi'-a-chin *was* years old when he began t

hea

No. 03671x. **Fine Grain Morocco** leather, overlapping cover, leather lined to edge, silk round corners, red unedges, silk

A UNIQUE GIFT BIBLE

With Basket Weave Binding

The Antique brown calf leather binding has a basket-weave grain, and button clasp. Has overlapping cover, art silk lined, with red under gold edges. With references. Printed on Oxford India paper. *Type as Pocket Reference Bible.* $5.50
No. 03255x--------

As No. 03255x, with concordance.
No. 03276x --------$6.50

Oxford TEACH

Have over 50,000 center column [illegible], 300 double-column pages of up-to-date helps, veniently arranged in alphabetical order. Also 32 full-page illustrations, and an indexed atlas of the Bible with 15 beautifully colored maps of Bible lands.

Easy-to-Read-Edition

Size 7¼ x 5 x 1⅜ inches

Specimen of Type

14 Like sheep they are laid in grave; death shall feed on th

Nos.
04453. **French Morocco** leather, overlapping covers, round corners and red under gold edges. A durable and handsome Bible -------- $4.35

Oxford India Paper Edition

Only one inch thick.

0773x. **French Morocco** leather, overlapping covers, round corners, red under gold edges, headbands and book-mark. A beautiful gift edition ---------- $7.00

RED LETTER Edition

Same size and type as style No. 04453, with same references and helps, but with all the words of Jesus Christ printed in red. White paper edition **No. 05453.** **French Morocco** leather, overlapping cover, round corners, red under gold edges ---------- $5.00

The Oxford imprint in a Bible guarantees satisfaction

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

INVISIBLE RICHES FOR 1935.

Times are hard. That is a matter of personal knowledge as well as daily hearsay with most of us. Maybe we are partially responsible. Maybe too many are driving Packards who should be driving Fords, and too many driving Fords who should be pushing wheelbarrows. Maybe a lot of other things. I don't claim to know who or what is to blame for existing conditions and I have no new solution to present—so read on, if you care to.

"Times are hard." That is a plain fact—not a complaint. A few years ago, after facing the ceiling for months, I remarked to the doctor who was a daily visitor, that if I could only regain my health no one should ever hear me complain about material things. Sometimes we promise ourselves and our God many things when death seems near, then promptly forget them when strength returns —but I have kept that pledge.

"Times are hard"—so hard some folk don't feel able to pay a few cents for the clean religious magazine you are reading. Others begin their economy by decreasing their church contributions. But have you heard of even one man discontinuing the use of tobacco because times are so hard? And aren't silk hose as popular as ever with the ladies? I wonder why we "strain at a gnat" in the service of God and "swallow a camel" in self-gratification!

"Times are hard"—but God isn't dead, so we still have many things for which to be grateful this holiday season. I would not exchange my simple faith in Jesus Christ and my humble place in His Church for the combined honor and wealth of the universe. And, after all, the finest things in life cannot be purchased with gold. The real wealth of earth is not found in bankers' vaults but in human hearts and lives. It is impossible to buy love, intelligence, purity, health, self-respect, sacrifice or salvation—yet these blessings may be enjoyed by the man who is penniless!

The idea that life is more than a dollar proposition is not original with me. I found it in an old, old Book—along with an interesting short story told by a physician called Luke. It seems that relatives then were much like they are today when an inheritance is at stake; so the brother in the story asked the busiest Man on earth to use His influence in getting a division for him. The Man used this opportunity to impress upon the company a beautiful truth, in these words: "Take heed and beware of covetousness: for a man's life consisteth not in the abundance of the things he possesseth."

We never know what is really best for us. What we consider a disaster sometimes turns out to be a blessing. I read a story about a noted climber who once missed his footing on a frozen pass and fell down the face of an Alpine glacier. It was a terrible experience, but he was rescued, and later said he had derived so much pleasure from telling about it that, taken as a whole, he had come to regard it as the most interesting event in his life! Maybe we, too, will some day discover some good that has resulted from "the present crisis." Maybe it will give us more sympathy for people who never know anything else but "hard times." And maybe we will think more about the one Land where "hard times" are unknown—and work harder to reach it.

Some one has said: "If you're not big enough to do without the thing you want, you're not big enough to have it." That is what I call a sentence sermon. There's really no credit in being cheerful when everything is going our way. Anyone can do that much—even a gangster! That type of "bravery" reminds me of the soldier who was boasting that during a certain battle he was "right where the bullets were thickest." With a twinkle in his eye a crippled comrade said, "Boys he's telling the truth: I saw him hiding under the ammunition wagon!"

"A man's life consisteth not in the abundance of the things which he possesseth." Let's be thankful our Saviour said that—and make 1935 a new kind of year. Let's search our hearts and homes instead of our granaries and cash registers. If we shall find there an abiding faith in God, a clean soul, a deep love for our family, esteem for our neighbors, a joy in honest labor, a spark of courage, a sense of humor and appreciation of beauty in the commonplace things around us—then we shall indeed have honest cause to thank God for His goodness and for our own Invisible Riches! Let us make the most of those Invisible Riches in 1935.—*By Bessie McClaflin in the Christian Herald.*

MISSIONARY OFFERINGS.

WEEK ENDING DECEMBER 15, 1934.

Sunday Schools.

Berea, Altamahaw, N. C.	$ 2.00	
Bethel, Union Ridge, N C.	1.98	
South Norfolk, Va.	5.72	
Liberty, N. C.	3.33	
Leaksville, Luray, Va.	1.80	
Pleasant Union, Lillington, N. C.	10.25	
Bertie Johnsons Class, Liberty Spr., S. S., Suffolk, Va.	3.00	
Henderson, N. C.	3.70	
Whistler's Chapel, Quicksburg, Va.	.50	
Howards Chapel, Reidsville, N. C .	1.00	
Union Grove, Asheboro, N. C.	.99	
Mt. Auburn, Mansan, N. C.	2.00	
Dry Run, Seven Fountains, Va.	1.20	
Antioch, Harrisonburg, Va.	2.78	
First Christian, Richmond, Va.	5.17	
Wake Chapel, Fuquay Springs, N. C.	4.00	
Big Oak, Biscoe, N. C.	.35	
Mayland, Broadway, Va.	1.00	
		50.77

Specials.

Rev. J. Lee Johnson, Fuquay Spr., N. C.		5.00

Coin Card.

Mt. Auburn S. S., Class No. 2, Manson, N. C.		1.00
Total for the week ending December 15, 1934	$	56.77
Previously acknowledged		4,521.35
Total since Sept. 1, 1934	$	4,578.12

With grateful appreciation for every dime and dollar sent in that Christmas joy may be shared with others in making the Giver of Christmas known to others through missions, we wish every contributor a wholesome and happy Christmas.

J. O. ATKINSON, *Secy.*

HELPING BUILD A NEW CHINA.

By MISS D. P. CUSHING, *News Editor.*

"It is happy work with these Christian friends in Foochow College who are trying to guide their country aright in this day of reconstruction," says Miss Susan E. Armstrong, who since 1921 has been in Foochow, China. "It seems at times so little but the Chinese do want us very much. The help that we can give is sometimes just the bit that helps to tide over the difficult places."

It is this spirit of willingness to serve and a sympathetic understanding of the Chinese that makes Miss Armstrong a successful teacher and interpreter of the Chinese to America. She was born in Lebanon, Conn. After graduation from Oberlin College she taught for six years in Mt. Hermon, Mass., sailing in 1921 for China.

As a teacher of English, History, and Bible in the Junior and Senior high schools of Foochow College, Miss Armstrong comes in daily and personal contact with between three and four hundred young men and boys. In addition to her teaching she has done a great deal along dramatic lines, such as coaching plays.

In Foochow College are boys from wealthy, middle class, and poor families. The greater proportion of them come from reasonably well to do homes—for China—because only such can pay the tuition fees, but there are also some sons of poor families who work their way through the college and strangely enough one of the ways in which these boys often earn money is by tutoring some of the wealthier boys. The students among whom she works are very much like students anywhere in the world, for although Foochow is a thoroughly Chinese city with no water system or sewerage its citizens nevertheless have been exposed to modern ideas so that they differ in great degree from the interior country folk.

One of the things in which Miss Armstrong is deeply interested is the health problem since there is much tuberculosis among the students due to improper diet, poor hygenic conditions and lack of sufficient exercise. The school is doing what it can to introduce new ideas along these lines. For awhile Miss Armstrong lived in Ingtai which is 50 miles up river into real country. There she worked in the homes helping the women and got a good idea of the life they had to live.

FOUR TRACKS IN CHRISTIAN PROGRESS.

In a recent letter, Dr. Gaius Glenn Atkins described very clearly, and distinctly both the situation and the task of the Council. He said that there are four tracks which must be used in all Christian progress. There is the first track of the prophets, those seers who life up their voices like trumpets, and speak of the will of God. On the second track are found the idealists, the young men who dream dreams, and the old men who see visions, of shining cities of God on earth. The third track carries the sociologists, economists, and other scientists, who try to seek out controlling facts and laws concerning social progress. The last track carries the heaviest traffic, the men and women of practical affairs who are finally convinced of the practicality of the Christian program and see it as a going concern of life.

The task is to get traffic moving on all four tracks. It has been moving mainly on the first and second, the prophets and the idealists. The Council for Social Action is an opportunity to get more traffic started in the areas of the scientific fact-finders and interpreters, and, above all, in the areas of the great numbers of men and women who desire progress in practical and definite ways. The Christian program and Christian spirit cannot progress definitely and powerfully until all four of these groups are working harmoniously, and with common objectives and understandings. The Council for Social Action opens the gates of such an opportunity.—*Missionary Herald.*

A Story for the Children

A MOUNTAIN BOY'S CHRISTMAS GIFT.

By ETTA W. SCHLICHTER.

There was a fine ship in the North Countree,
It went by the name of the Golden Vanitee,
And it sailed upon the lowlands, lowlands low,
It sailed upon the lowlands low.

O Captain, O Captain, what will you give to me
If I'll go and sink the ship of the Weeping Willow Tree
As she sails upon the lowlands, lowlands low,
As she sails upon the lowlands low.

Oh, I will give you lands and I will give you store,
And you shall have my daughter Jane when you return to shore,
If you'll sink her in the lowlands, lowlands low,
If you'll sink her in the lowlands low.

"What a funny song," said Ralph, as he and his father stood still, having heard a boy's voice singing.

Ralph and his father and mother had come to the mountains for their vacation and he and Daddy had gone pretty far up the mountain from their camp. Ahead of them they saw a little cabin and then they heard the song and stopped to listen. Ralph knew what it meant when Daddy motioned to hush. It was a mountain ballad the boy was singing and Daddy was very anxious to hear all of these ballads that he could.

Suddenly the song stopped. Ralph had stepped on a stick and it had cracked. The mountain boy's quick ear had caught the sound and he, too, stopped to listen.

Ralph stepped from behind the underbrush and smiled. "What's your name?" he asked the mountain lad.

"Jeff Sawyer," said the boy, "what's yours?"

"Ralph Page. That was a funny song. What's the rest of it?"

"That's a ballet," answered Jeff, but he would not sing any more.

"We don't sing that kind of songs where I live," said Ralph. "Do you know any more?"

"Uh huh," nodded Jeff.

Ralph had heard his father talk of the mountain ballads which he said the mountaineers called ballets. Mr. Page had said these mountain children had no songs of the kind we sing nowadays unless they could go to school, and many of them could not do that because there were no schools near. And they had no story-books. So these old ballads, which were really stories set to music, took the place of both story and song and the children as well as grown people loved them.

These ballads were very old, many of them brought over from England over two hundred years ago.

The two boys eyed each other. Something about each of them drew the other. They both smiled and that meant they were going to be friends.

"I'll sing you one of our kind of songs if you'll sing me another of yours," said Ralph.

"You go first," laughed Jeff.

Mr. Page kept among the trees for fear his presence might make the mountain lad shy.

"We sing this a lot," said Ralph, and began in his clear soprano, "My Country 'Tis Of Thee."

Jeff's eyes shone. "Why, I know that. We sing it in school."

"Where is your school?" asked Ralph. In all his tramps over the mountains he had never seen anything that looked like a schoolhouse.

"Down yon," answered Jeff, waving his arm. "Some women folks keep hit. Hit's a mission."

Ralph wondered why Jeff said *hit* for *it*. He learned afterwards that most of the mountain people said *hit*, and that everybody did away back hundreds of years ago. The mountain people just hadn't changed the fashion as others had.

"This is one we learned in school," said Ralph. "Have you had this one ? It's in our new book.

Wind, you're in the tree-tops,
Wind you're on the grass, . . . "

"I never heard anybody talk to the wind," interrupted Jeff.

"No," said Ralph, "it's just a song."

"Our songs happened," said Jeff. "There's one about Barb'ra Allen.

All in the merry month of May,
When green buds they were swelling,
Young Jemmy Grove on his death-bed lay
For love of Barbara Allen."

"Sounds solemn," said Ralph. "Are they all solemn?"

"I don't know," said Jeff, doubtfully. He had never thought how mournful the ancient ballads were. To him they were just wonderful stories.

"They all seem to die," commented Ralph.

"Not all," answered Jeff. "There's

Can she make a cherry pie, Billy boy, Billy Boy?"

Jeff soon learned a number of Ralph's school songs, but it is doubtful if he liked them as well as he did the story songs of the mountains. He knew a lot of them. Sometimes his father and mother helped him sing them when Ralph came to the cabin.

All too soon the summer ended. Ralph went back to town to school and Jeff returned to the mission. Then one wonderful day something happened. Down the mountain was the general store and in a corner of the store was a tiny postoffice. The Sawyers never asked for any mail. Who would there be to write to them? Their friends were all in the mountains. But this wonderful day Mr. Sawyer had gone to the store and the storekeeper, who was postmaster also, handed him a package. It was marked, "Master Jeff Sawyer." The postmaster read the address aloud.

"That cain't be Jeff's," said Mr. Sawyer, puzzled. "Jeff hain't nobody's master."

"Hit be though," said the postmaster. "Hit says, 'From Ralph Page,' here in the corner. That's that 'ere boy that was here all summer."

So Mr. Sawyer doubtfully took the package to Jeff. Wild with excitement, Jeff opened it. It was the first thing he had ever had come in the mail in all his life. Tearing off the wrapper, he found a book. It was a book of songs, the kind that Ralph had sung, and it had notes. Jeff knew the notes. They were teaching him music now at the mission school.

But his delight at receiving the book was quickly followed by keen regret. No mountain boy likes to receive something for nothing. He does not understand gifts. He could not keep this book and not send something in return. But what? Jeff had never had a penny in his life. He had never before owned a book. The books he used in school belonged to the mission. Whatever could he send to Ralph when he owned nothing himself except a rabbit he had tamed?

More and more troubled he became until at last Miss Martha, his teacher, noticed it. It was a long time before even Miss Martha could learn what was the matter. Jeff kept his troubles to himself. But at last it all came out and Miss Martha just smiled and said, "Why, Jeff, I know the very nicest thing you can send Ralph. I'll show you how to fix it. It won't go through the mail, but I am going home for Christmas and I'm going right through Ralph's town in my little car, and I'll take your present along and give it to him for you."

Jeff could hardly believe his senses. But he and Miss Martha worked together and this is what Ralph found at the door when the bell rang the day before Christmas—a lovely little spruce tree not over three feet high. He recognized it. It had grown near the Sawyer's cabin. Hanging from the branches of the tree were neatly folded slips of paper. Ralph took one off and unfolded it.

"Daddy, look!" he cried. How he and Mr. Page had wished they had these mountain ballads in print! And here they were, neatly typed on the slips of paper, all the ones that Ralph had learned and he was afraid he would forget. Miss Martha had done them for Jeff on her typewriter.

On the top of the tree was another slip of paper, but this was in Jeff's own handwriting. It read, "From Jeff to Ralph."

"O Daddy!" cried Ralph, "isn't that a wonderful Christmas present? Much nicer than anything that could be bought. Now I'll know Jeff's songs when we go next summer as well as he'll know mine."

JOHN HUSS.

(Continued from page 5.)

offered his life if he would recant, and he replied, "I shall die with joy today in the faith of the Gospel which I have preached." As the flames arose he called on Christ to have mercy upon him. The wind mercifully blew the fire in his face, and his voice was hushed. He died praying and singing. And a great young preacher, at the age of forty-six, had literally lain his life on the altar.

The early martyrs were burned, or thrown to wild beasts by pagans. Huss was burned by the Christian church. So let us never be too sure that we are right in our councils, but let us humbly seek to have Jesus Christ's spirit of love and kindness, and his wisdom as our guide. It was hard for the church to give up any of its doctrines, and dogmas in that day. Is it easy today? A study of the privations, sufferings, and martyrdom of leaders of advancing truth in other years will help to keep us humble, and considerate, and sympathetic with those from whom we may differ in these years of international readjustment and change.

The innocent blood of John Huss still cries from the ground. His great pupil, Jerome, was likewise burned at the stake before the Council concluded more than a year later, and later the bones of Wycliffe were dug up and burned and his ashes thrown into the brook nearby which bore them to the Avon, and the Avon to the Severn, and the Severn to the sea, and the sea to the main ocean, emblematic of his doctrines being dispersed now the wide world over. These did not die in vain for a century later the reformation was growing apace and a new day dawned.

PRIZE NOTICE.

Prizes of $25.00, $15.00 and $10.00 will be awarded to church drama groups which submit the best photographs of cast, posed in action, together with an essay telling of the results of religious drama in their churches, are offered by the Guild of Inspirational Drama, Cleveland, Ohio. This announcement will be of interest to the many churches and Sunday Schools which have seriously promoted religious drama and to others who may contemplate such work. The contest is based on presentations to be given between December first, 1934, and April first, 1935. The judges of the contest will be Professor H. Augustine Smith of Boston, Lyman R. Bayard of Los Angeles, California and Marcus L. Back of Iowa City, Iowa, all well-known religious drama producers. Complete information regarding the contest may be secured by writing the Guild of Inspirational Drama, 404 Auditorium Building, Cleveland, Ohio.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

Rev. F. C. Lester, *Editor*, 505 S. Main St., Norfolk, Va.

THE GREATEST STORY EVER TOLD.

It is a strange, but familiar, story. Had it not come from a doctor whose truthfulness I cannot doubt, I could scarcely believe it. There are phases of the story, which, frankly, I cannot understand. And yet I do believe—I believe in the Christ of Christmas. Read the old, old story again, and think of what it meant the night the angels sang for earth, and of how the earth has echoed the song through the centuries. In all literature there is no greater story than the one told by Dr. Luke, the "beloved physician" who traveled with Paul, as it is recorded in Luke 2: 1-14 and reads as follows:

"Joseph went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem; to be taxed with Mary his espoused wife. And it was so while they were there she brought forth her first-born son, and laid him in a manger; because there was no room for them in the inn.

"And there were shepherds abiding in the fields, keeping watch over their flocks by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them:

"Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

"And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

"Glory to God in the highest, and on earth peace, good will towards men."

"ARE YOU READY FOR CHRISTMAS?"

How can you get ready for Christmas? How will you do it?

Some get ready by making and selling toys and trinkets. Business concerns put on new goods and increase their sales. Christmas is so commercialized that it is often difficult for the churches to put on a real program at this sacred season.

Many tire themselves out and go into debt to give presents to those from whom they hope to receive. Now presents are fine, but at Christmas they certainly should be given to Christ, or in His name. I know people who say they are too poor to give much to the church but who exchange costly gifts and clutter the house with toys which are soon destroyed. Is that right?

There are some who prepare for pleasure only at Christmas. Perhaps it is dancing or drinking. More people get drunk at Christmas than at any other season of the year. Where do they get such an idea? Not from the story of a star, of angels singing, of shepherds and wise men worshipping a Babe in a manger. It comes from heathen nations like Egypt, Greece, Persia and northern Europe. I am hoping that the young people of our church will follow the Christian ideas of Christmas rather than the heathen.

And I believe they will. Thousands of young people are thinking of how they can give to those who are in need, sing to those who are sick and shut in, share the joys of Christmas with many who do not know them, and are definitely planning for worship services in which they will lead many to the Babe of Bethlehem who became the Saviour of the world. The song of the angels will sing in their hearts at Christmas time and they will go forth to bring peace and good will among men.

Are you ready for Christmas? Is your own heart atuned to the Divine music, and are you ready to follow the star to the place where gifts may be worthily made and where you may worship God's greatest Son.

THERE CHRIST IS BORN AGAIN.

Wherever one repenting soul
Prays in its agonies of pain,
By God's sweet grace to be made whole—
There Christ is born again.

Wherever bond of ancient thrall
A strong soul bursts its shackling chain,
And upward strains to meet the Call—
There Christ is born again.

Wherever vision of the light
Disturbs the sleeping souls of men,
Night trails away its shadowy flight—
And Christ is born again.

Wherever a soul in travail turns,
And climbs the barriers that constrain,
With steady cheer Hope's sweet lamp burns,
And Christ is born again.

Where one foul thing is purged away,
And life delivered of one stain,
Love rims with gold the coming day—
And Christ is born again.

—*John Oxenham.*

THE VOICE OF THE CHRIST-CHILD.

The earth has grown old with its burden of care,
But at Christmas it always is young,
The heart of the jewel burns lustrous and fair,
And with its soul full of music breaks forth on the air
When the song of the angels is sung.

It is coming, old Earth, it is coming tonight!
On the snowflakes which cover thy sod
The feet of the Christ-child fall gentle and white,
And the voice of the Christ-child tells out with delight
That mankind are the children of God.

On the sad and the lonely, the wretched and poor,
That voice of the Christ-child shall fall;
And to every blind wanderer open the door
Of a hope which he dared not dream of before,
With a sunshine of welcome for all.

The feet of the humblest may walk in the field
Where the feet of the holiest have trod.
This, this is the marvel to mortals revealed,
When the silvery trumpets of Christmas have pealed,
That mankind are the children of God.

—*Phillips Brooks.*

MY CHRISTMAS WISH FOR YOU.

I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named,

That he would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man;

That Christ may dwell in your hearts by faith;

That ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length and depth and height;

And to know the love of Christ, which passeth knowledge;

That ye might be filled with all the fullness of God.

—Eph. 3:14-19.

HOW TO MAKE OUR DREAMS COME TRUE.

Gen. 37:5-11.

Christian Endeavor Topic for Dec. 30, 1934.

Worship Program.

Hymns: "Jesus Calls Us, O'er the Tumult," "Jesus, Saviour, Pilot Me," "In the Hour of Trial," "Take My Life and Let It Be."

Reading: "I Believe."

"I believe that He whose mercies are new every morning and fresh every evening, who brings into every new epoch of my life a new surprise, and makes in every experience a new disclosure of His love, who sweetens gladness with gratitude and sorrow with comfort, who makes every year better than the year preceding and every new experience an evidence of His skill in gift-giving, has for me a future of glad surprise, which I would not forecast if I could."

(*Girls' Everyday Book, Women's Press.*)

Closing dedication for the coming year:

"Dear Heavenly Father, be with us on the open road of life, be our good comrade in the every day burdens that we must carry on the road.

"Help us to be pioneers in finding the unknown truths of life.

"Help us to discover in our adventures on the road new ways and byways of love, beauty, service, and truth.

"This we ask in the name of the Great Companion of the Way."

(*Harry Kimball.*)

Discussion.

All of us dream dreams. We think about the person we want to be in the future; the things we want to do and have. The girl dreams of beauty, of a home with love, of children, of service. The boys dreams of being successful in business, in a career, of a home and a family of his own, of making the world a better place to live in for himself, for his loved ones, for all men. What do these dreams amount to? They are the blueprints of our future. So it is very important what kind of dreams we have, and what we do about them.

The question with the Christian who has committed his way to Jesus is, "How can I be sure that the vision I have for my future is God's plan for me? How can I know that I am investing my life so that it will pay the best dividends both for myself and for God?"

Making our dreams realities. Dreams are only the blueprint . . . even the best of them. Next comes action—sweat—determination—belief in our dreams enough to cling to it through trial and trouble—the patient years of building. How far would the marvelous tunnel that runs under the Hurson river have gone, if the engineer had been content to stop at the blueprint?

The important thing to do in building is to be sure that we are building upon a solid foundation . . . upon the rock. The ideals of Jesus Christ

(Continued on page 15.)

Sunday School Lesson

By Rev. H. S. Hardcastle.

TESTS OF A CHRISTIAN.

Lesson XIII—December 30, 1934.

Golden Text: *"Whosoever believeth that Jesus is the Christ is begotten of God; and whosoever loveth Him that begat loveth Him also that is begotten of Him."*—I John 5:1.

Lesson Text: I John 5:1-12.

Believing.

Whosoever believeth that Jesus is the Christ, is born of God." "He that believeth on the Son of God hath the witness in himself." Faith lies at the heart of the gospel, and is the beginning of the Christian life. He that believes that Jesus is the Christ, is God's Annointed, is the One who fulfills the demands which God's Christ was to be—such an one is born of God—through faith he becomes born again. And he may have the witness in himself. God's spirit bears witness with our spirit that we are His sons.

But John is not talking about intellectual assent when he talks about believing. He is talking about something more vital than intellectual knowledge; He is talking about personal trust. Believing on Jesus means believing in Him, responding to Him, trusting Him, committing one's self to Him. The ultimate test of a Christian is not what he believes, but whom he trusts.

Loving.

"By this we know that we love the children of God, when we love God, and keep His commandments; and His commandments are not grievous." Faith in Christ begets love for Christ. And love for Christ begets love for others. A man's love for God is shown by his love to his fellowmen.

Obeying.

"For this is the love of God, that we keep His commandments." If we really love God we will keep His commandments. The one who loves seeks to please the one who is loved. It is idle talk for a man to say that he loves God and then do as he pleases. If we love God we will try always to do the things that please Him. We will keep His commandments. And His commandments are not grievous. Being a real Christian is not an onerous, uninviting, burdensome thing. The commandments of God are not grievous to the man who loves God.

Overcoming.

"For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith." He that is in us is greater than he that is the world. Christ's spirit within gives power against the things that are without. Christ's spirit within also gives power against the evil things that are within. Those who do not find in Christianity inner resources that give victory in daily living have not found one of the most essential factors in Christianity. Christ does give victory. Christ helps us in our every-day experiences.

Knowing.

John uses the word knowing. There is a knowledge that is more than simply of the head. There is the knowledge born out of experience. There are some things in religion that we can know by study, that can be arrived at through the head. There are other things that can be learned only through experience, that can be arrived at only through the heart. Jesus once said in so many words that there were many things that the wise and prudent could not understand, that those who were babes, (i. e. those who had the child-like heart and teachable spirit) received directly from their heavenly Father. Religion can be experienced as well as explained. Indeed there are some things about religion that cannot be explained, but which can be experienced. And that which a man has experienced is real to him. An experience with God gives reality and vitality and power to religion.

Living.

"And this is the record that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God, hath not life." The gift of God is eternal life—it cannot be earned, it cannot be bought, it can only be received as the gift of God. It becomes the possession of any man and every man who through faith, repents of his sins, and believes in Christ. It is not primarily a matter of length. Eternal life is not simply life forever, it is not simply quantity or length. Eternal life is a matter of quality. It is life in abundance, life at its fullest, life in its richest aspects. John says that if man has found Christ he has found life that really is life. Life without Christ is simply existence. Life with Christ is life indeed. In Christ there is life and He imparts life to those who through faith come into union with Him.

And eternal life can be had here and now. Christianity is not simply or primarily a matter of life in the world which is to come. The Christian enters here and now into eternal life, he comes to experience in this world that quality of life which shall continue in the world to come. Jesus Himself said, "Verily, verily I say unto you, He that heareth my words, and believeth on Him that sent me, hath everlasting life . . . and is passed from death unto life." Alas for that man who is always talking about the joys which he will enjoy in heaven, and who does not have in this world joys unspeakable and peace which passeth all understanding.

"He that hath not the Son of God, hath not life." The man without Christ does not have life in its best sense. A man may be a good man, he may do good works, he may even enjoy life after a fashion, but he does not know what life really is or what life really can mean if he does not have Christ. Christ is life. Christ is everything. Let every man see to it that he enter into the New Year with Christ in Whom he shall find life more abundant, life that is life indeed.

THE IMPOSSIBLE IS POSSIBLE.

By John Marvin Rast.

"The Eternal said to Moses: Why cry to me? Tell the Israelites to march forward." (Exodus 13:1g. From the American Translation of the Short Bible.)

"I believe in Christianity because it is impossible." This is the declaration of Tertullian, Latin father of the Church, in the second century. He was doubtless thinking of the Red Sea experiences which he had had and Red Sea deliverances. He may have been thinking of the way Christianity back there in the early 200's had brought deliverance to captives, sight to the blind, and good tidings to the poor. We of this advanced period have seen far more than Tertullian of the power of religion—Christianity in particular—to transform impassable seas of fear, hatred and oppression into highways of peace and joy.

Our Father, grant unto us undiscourageable spirits. May we meet the challenge of the impossible with a confidence born of fellowship with Him who never knew defeat. Amen.

AMERICAN STANDARD BIBLES.

Authorized and Edited by American Revision Committee, and Published by Thomas Nelson & Sons.

These Bibles contain the Concise Bible Dictionary which forms the helps to these Teachers' Bibles. It supplies ,in the most condensed and convenient form, all the latest information about the Bible, its writers, its language, the various versions, complete chronology, life of Christ, with harmony of the Gospels, life and travels of St. Paul, etc. The illustrations are reproduced from recent photographs, and truly illustrate the articles. The Combined Concordance is entirely new, and has been made expressly for the American Standard Version. It combines with the Concordance, Subject-Index, Scripture Proper Names, etc. The 12 Maps have been carefully revised and are beautifully colored. In making orders, give the number and price.

135—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold. $3.00

India Paper Edition, Only 16-16 of an inch thick.

. 133X—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold. $4.00

SUNDAY SCHOOL SCHOLARS' BIBLE.

Especially made up for gift or reward Bibles for Sunday School scholars, containing a special series of very practical and useful helps and Bible Questions and Answers, etc. Printed on fine white Bible paper; ruby type; pocket size, 3¾x5⅝ inches, and 1 inch thick, with 31 full-page illustrations in sepia. All bindings are black.

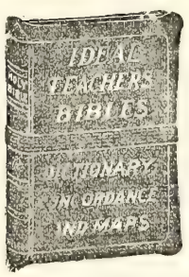
Ruby Type, Size 3¾x5⅝ Inches, and 1 Inch Thick.

65—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on side and back in pure gold; 6 colored maps $2.50

AUTHORIZED VERSION.

RED LETTER TEACHERS' BIBLES.

Brevier Type (8 vo.), Self-Pronouncing, Size 5⅜x8⅓ Inches and 1⅜ Inches Thick.



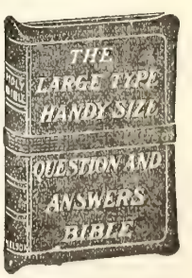
Containing the Bible, with full references. The words of Christ in the New Testament are printed in red; other parts of the book are printed in black. With Concise Bible Dictionary, combined Concordance, and 12 indexed maps.

7852—Genuine Leather, Lavant grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold $4.75

60—Bound in Cloth, stiff covers, square corners, red edges, Sunday School Scholars' Bible, stamped in pure gold on cover, no illustrations; special book for Sunday Schools 95c

RED-LETTER EDITION.

With All the Words of Christ in the New Testament Printed in Red.



1282—Genuine Leather, Morocco grain, divinity circuit round corners, red under gold edges, register and headbands; title stamped on side and back in pure gold $3.25

Any of the above Bibles sent postpaid. Address

THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

FAMILY ALTAR

Conducted by H. E. Rountree
One of our Chaplains in the U. S. Navy

MONDAY.

Christmas Glory.

"Glory be to God in the highest and on earth, peace and good will toward men."—Luke 2:14.

What is the "Glory" that the coming of Christ brings to us? We will let a Theolog answer,—Hastings: "It displays all the attributes of God. A General arranges his army to display his wisdom and prowess; the orator arranges his argument to display his persuading powers; the philanthropist arranges his gifts to show his mercy." All these are seen in Christ in the fullest and sublimest manner and without a sense of boasting. That brings glory to God.

But Christ, as the embodiment of all the attributes of God, is not the greatest glory. His greatest glory is to be found in man who follows the Christ and becomes like Him. That glory is increased, as we, His children, embrace Him in our lives and give honor due His name in our own holy living. As we know Him more, His infinite perfection, His power, His wisdom and His love gradually increases unto the fulness of His glory.

The sweetest melody the angels of heaven ever heard is ascribed to be in their knowledge of souls being born again on earth. That is Christ coming to the soul, and that is "Glory to God in the highest."

Prayer—Our Father, in the Name of Jesus Christ we come to Thee. Make us able to please Thee in all our walk of life. Make our wills holy. Give us peace within ourselves, that we may give joy to Thee in the sense that Jesus, Thy Son, did in earth. In His name we ask it.—*Amen.*

TUESDAY.

Christmas Day.

"Unto you is born this day, in the city of David, a Saviour, which is Christ the Lord."—Luke 2:11.

"I am the light of the world. .He that followeth me, shall have the light of life."—Jno. 8:12.

"To the people which . . . sat in the region and shadow of death, light is sprung up."—Matt. 4:16.

No one who reads the world's literature, listens to the world's conversations, notes what people think about most, or questions his own heart, can be unaware of the darkened and bewildered state of men who live apart from Christ.

On the other hand, no one need be in darkness. We hear Jesus saying, "I am the light,"—"They which enter may see the light,"—"My light is the light of men,"—"I am the true light which lighteth every man that cometh into the world,"—"Come unto me," and "Ye are the light."

Do these sayings mean anything to you? That light has come to us, and the peace that steals over us is gracious and sufficient,—saving soulfulness to our souls, and they that walk with Him have seen the great light.

Prayer—Our Father, pervade our lives today, and see all the ensuing year with a deep peace, and may all our desires be fulfilled in Thee. In all the perplexities and events of life, we will place Thy light ahead of us that each moment may constitute the fulfillment of the Divine purpose. Day by day, breathe peace from circumference to center of our souls, and keep our hearts and minds through Jesus Christ.—*Amen.*

WEDNESDAY.

Good Tidings. Fear Not.

"Behold I bring you good tidings of great joy, which shall be to all people."—Luke 2:10.

This is the world's first message from heaven to men. Of course, God had spoken to Abraham, and Isaac, and many others and through them the affairs of the early nations had been guided.

But to the shepherds of Bethlehem this message came with a new and unheard of power and significance. The birth of Jesus Christ was to be from now on a light, and a solvent for the fears of man. Through Him and His love they have walked in that light, have come into a sacred nearness individually which has inspired the world to the good that it is.

There is an awe in coming close to God and realizing how close He is to us, but it is an awe of goodness and inspiration; it is an awe that has no fear; but an awe that feels the satisfaction of having a loving, understanding and helpful friend. So true is this that "Fear not" almost became a theme word of our Saviour during His ministry. When you read the Bible, note how often He uses it. It comes to us with particular significance. At every turn of the road we can hear those cheery words. When the ship was going down, the disciples heard it; when Christ was leaving them, they heard it; they were included in the last words of the Master to the disciples, "Let not your heart be troubled, neither let it be afraid." In all our experiences we can hear it.

This was the message of the Saviour and it should be the reality of our lives. Not a sweeter message of Christmas has ever come to us.

Prayer—Our Father, thou knowest and we know that Thou hast been speaking to souls throughout the ages, "Fear not." Thou didst come into the world to speak it and Thou art speaking it still. Grant us this Christmas time the reassurance that Thou art always with us and will never leave us nor forsake us. Thou hast overcome the world, the flesh and the devil, and we should not fear. Thou wilt overcome, and we would join Thee in the conquest; forgive us of our sins and save us for that service, we ask it in the name of Christ.—*Amen.*

THURSDAY.

Ashamed.

"In Thee, O Lord, do I put my trust, let me not be ashamed."—Psalm 31:1.

The word "ashamed" as used in the Bible, means to be confused, to discountenance, to be overawed, cajoled, browbeaten; and does not refer to that emotion which comes by a consciousness of guilt or impropriety through reproach in dishonor, ignominy, and contempt, which causes a shame and disgrace; unless it be, in a sense, being guilty of a conduct which brings on one's own self reproach and insolence.

Jesus had the lofty and refined accomplishment of one who never for once needed to cringe or stoop. He loved and honored men, and He loved to merit their honor.

One of the noblest aims of life is to be loved by every people. To merit or earn that love, one has to live that way. Jesus is the way, the light and the power.

Prayer—Our Father, we approach the passing of the old year and the threshold of the new. Whatever failures have been ours in the past, give unto us for the new year, the inspiration to strive for the best gifts in life, and to keep our standard fixed in Him, who is our Saviour and our Lord. In Jesus' name we ask it.—*Amen.*

FRIDAY.

Anger and Love.

"I trod down the peoples in mine anger . . . I will make mention of the lovingkindness of Jehovah."—Is. 63:1-9.

Very striking in their contiguity are these two paragraphs of Isaiah, the first picturing so powerfully the wrath of God against the guilty, and the second with equal power showing the great goodness of God toward His people.

Some Christians forget this second side of the Old Testament, which is quite as marked, to say the least, as the first side. Some persons—not to say Christians—forget one or the other of the sides of God; but both aspects of Deity are to be heeded, and neither of them neglected, at our peril.

For if we are children of God's anger, we shall become too hard; and if we are children merely of His lovingkindness, we shall become too soft. We are to be children of God, of both sides of God, of all of God, hating sin with a perfect hatred, loving all men with the love wherewith Christ has loved us.

Prayer—Therefore may we be strong, O God. Therefore may we be gentle, O God.—*Amen.*

Amos R. Wells.

SATURDAY.

Slings and Stones.

"So David prevailed over the Phillistine with a sling and with a stone."—I Sam. 17:48-54.

Goliath was a mighty giant, but young David, with his sling and pebbles was mightier far; for with Goliath were only the idols of Gath, but with David was the King of kings and Lord of lords, the Almighty and Eternal.

Having Him on our side, whatever small and weak weapon we are accustomed to is invincible against the most powerful foe that can attack us.

Who cannot throw a stone against some evil? We can speak to our neighbor. We can write a letter to a friend. Perhaps we can get some lines printed in the local newspaper. And we have a ballot. And we have prayer.

Prayer—Thou hast not given us a siege-gun that can hurl a ton of high explosives, but Thou hast given us five pebbles and a sling. May we use them heroically for Thee.—*Amen.*

Amos R. Wells.

SUNDAY.

Sighs—and Sighs.

"We bring our years to an end as a sigh."—Ps. 90:8-17.

There is the sigh of sadness and there is the sigh of satisfaction. This sentence is from "the prayer of Moses, the man of God." Now Moses did not bring his years to an end as a sigh; for when he came to die at the age of one hundred and twenty, "his eye was not dim, nor his natural force abated." Not even does this psalm end with a sigh, but with the favor of God and the establishing of the work of one's hands. It reminds us of the end of Christ's life on the cross, which was not a sigh but a shout, the triumphant cry, "It is finished!"

So may it be with us as on this "old year's day" we look back on the twelvemonth gone. May it be with gratitude for all God's goodness. May it be with honest and modest joy in all the good we have been enabled through Him to accomplish. And may it be in the glad certainey of the endless years ahead of us.

Prayer—Thus, our Father, we lay down the burden of the year with a sigh of happy completion, for Thou hast been with us, as Thou wilt be with us forever.—*Amen.* Amos R. Wells.

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

HIS UNSPEAKABLE GIFT.

By JOHN G. TRUITT, D. D.

"Thanks be unto God for His unspeakable gift." 2 Cor. 2:15.

These are days when gift giving is in the minds of many people. Let us here consider "God's unspeakable gift." Let us remember that Christmas giving comes from God's giving. And that His gift was the Babe of Bethlehem. Our giving shall fall short of what it might mean to our own lives if it does not partake of something of the spirit of that gift, and if our gifts are not given in somewhat of a remembrance of the giving of God when He gave Jesus in Bethlehem. If our Christmas could only keep Christ in its center how happy would be our giving, how wonderful our dinner parties, and how beautiful the re-assembling of our families about the sacred hearthside once again!

It would not mean less joy, but more; it would not mean less enthusiasm, but more; it would not mean less of the finest and best of Christmas sentiment, but more,—far more. So then let us think about God's gift. The beloved St. James says, "Do not err, my beloved brethren, every good gift, and every perfect gift is from above, and cometh down from the Father of lights, in whom there is no variableness, neither shadow of turning." God not only gave us the gift of Jesus, but He gave us the gift of giving, and hath meant that first in all our giving should be the giving of Jesus to others. We cannot give Him unless we have accepted Him for our own selves. If we have Him in our heart and daily living we have God's unspeakable gift.

"Unspeakable gift," is Paul's way of saying the gift which cannot be described in speech,—that gift which is beyond the words of man. It is a burst of beauty upon the lips of one of His humble servants saying, "How I love Him!" What great deliverance He has given my soul! What great victory He hath given my life! What opening doors of duty and challenge He hath set before me! What Courage He hath given my heart, what peace He hath given my soul!

Paul has just been writing down the immortal words of his commendation to his newly established Corinthian church, telling them how they have bountifully given of their gifts for the "poor saint in Jerusalem"; and telling them how their example has been used to bless others in the art and joy of giving; and further telling them that their giving has worked out a two-fold good, in that it not only hath blessed the needy ones in old Jerusalem, but also it has given them the spirit of thankfulness to God. This spirit of gratitude to God, thinks Paul, is a most worthwhile grace to covet. He keeps it ever uppermost in his own heart.

How is Jesus indescribable? I cannot tell you what it is to have Him born in my heart. I remember the day I went to the altar in Mt. Bethel Christian church, and the sweet victory that came into my soul. But how shall I describe it? And even that seems so far away today. It is the Christ born in my heart today that does for today. And how shall I describe that? Paul's description was little more than an ascription of thanks to God for that unspeakable gift.

Mary was the first one to try to describe His coming into her life, and how lovely her words are! How they seek to tell what great things He hath done for her! No more beautiful lines can be found: "And Mary said:

"My soul doth magnify the Lord,
And my spirit hath rejoiced in God my Saviour.
For He hath regarded the low estate of His handmaiden.
For behold, from henceforth all generations shall call me blessed.
For He that is mighty hath done great things, and holy is His Name.
And His mercy is on them that fear Him from generation to generation."

Her beautiful words have been set to sweet music, and have sung their way down across the centuries; but far more has happened in the soul than on the lips when they have been sung,—for he is an indescribable gift!

Luke tells us that there was a man of God living in Jerusalem in the days when Jesus was born; "and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him." Yes, he was a good man, just and devout, and perhaps versed in the sweet songs, and lovely language of the temple psalter; but when the Babe of Bethlehem was tenderly laid in his arms his words, sublime as they are, could never describe what he felt in his soul. "Then he took him up in his arms and blessed God, and said:

"Lord, now lettest Thou Thy servant depart in peace,
According to Thy word:
For mine eyes have seen Thy salvation,
Which Thou hast prepared before the face of all people;
A light to lighten the Gentiles,
And the glory of Thy people Israel."

A thousand years later, when church and state were one, and much that was best in the Gospel of Jesus Christ had been covered by the vanity and material power, Bernard of Clairvaux, whose pure and holy life has lived across the years, sang:

"Jesus, the very thought of Thee
With sweetness fills my breast;
But sweeter far Thy face to see,
And in Thy presence rest.

"O Hope of every contrite heart,
O Joy of all the meek,
To those that fall how kind Thou art;
How good to those who seek!

"But what to those who find? Ah this—
Nor tongue, nor pen can show;
The love of Jesus, what it is
None but His loved ones know."

Striking are the words of Jesus in the light of our thinking thus far, when He said to the woman at the well, "If thou knewest the gift of God, and who it is that asketh for drink. . . . " Knowing the will and mind of God, Jesus looked upon Himself as God's gift to the world. Jesus is saying to this woman at the well,—a deep-dyed sinner,—if you know the gift of God, and who I am, you would not hesitate to ask living water! My friends, God so loved the world that He gave Jesus, in order that sinners, the very lowliest of them, might have living water, everlasting life; and that none should go without the mercy and love of God, choose they only to accept that so great gift!

There was something, indeed, for the heavens to sing about when the first Christmas bells rang in Bethlehem; when a star out of the pathway of the worlds hovered over the Judean village; and when the angels announced to mortal men: "For unto you is born this day in the city of David a Saviour, which is Christ the Lord." And strange, beautiful words of that self-same Saviour when He says: "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." In other words when Christ is born in our hearts heaven rejoices. The gift is accepted, and only heaven itself can know the glory and value of that gift!

Why men will be without Him I cannot see! Why we should ever turn a deaf ear to Him I do not know. Why we should ever doubt His goodness, mercy, and love I cannot understand; for He is such an unspeakable gift,—the glorious gift of God. May He be born in our hearts today, and may our love, and worship of Him be so great that He shall never be dethroned in our lives!

"O holy Child of Bethlehem,
Descend to us, we pray;
Cast out our sin and enter in;
Be born in us today.
We hear the Christmas angels
The great glad tidings tell;
O come to us, abide with us,
Our Lord Emmanuel!"—*Amen.*

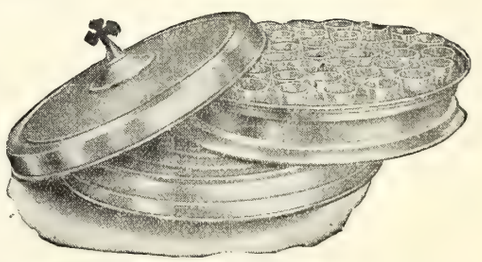
COMMUNION WARE.

Individual Service.

Made in best Silver Plate or Aluminum. Prices low; first-class workmanship and finish.

ALUMINUM.

Aluminum is light in weight, durable, and does not tarnish.



Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses $7.00
Tray No. 6—Interlocking, with 35 plain glasses 6.75
Tray No. 10—Interlocking, with 30 plain glasses 6.50
Base No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Cover No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Bread Plate No. 1—Narrow rim..... 1.60

SILVER-PLATED.

The Silver-plated Ware is of the very highest grade and best finish; heavily plated on nickel base.

Tray No. 85—Interlocking only, with 36 glasses $22.00
Base No. 1—Silver-plated; fits Silver Tray 85.. 11.00
Cover No. 5—Silver-plated; fits Tray No. 85... 16.00

(For Silver Bread Plates, see under No. 90.)
Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling) $22.00
Base No. 2—Silver-plated; fits Silver Tray 90.. 16.00
Cover No. 4—Silver-plated; fits Silver Tray 90. 14.00

Bread Plate No. 3—Narrow Rim.....$ 9.00
Bread Plate No. 4—Broad Rim..... 9.00
Filler—Silver Lined..... 6.00

THE CHRISTIAN SUN
1536 East Broad Street **Richmond, Virginia**

Christian Orphanage

CHAS. D. JOHNSTON, *Superintendent.*

Dear Friends:

Our goal—twenty thousand dollars for the year.

Our financial report this week carries up to $17,485.43. We still lack $2,514.57 of being to cur goal and have until January the first to reach it. Now, my friends, the joy you are going to get out of this Christmas season will not be in what you get for yourself but in what you do for others. Oh! the joy of giving! The joy of making others happy! Our people have always been loyal and responsive to the Orphanage in its appeals. Our churches are able to push us up to the goal and I have the utmost confidence in you to believe you will not fail me now. This is the eighteenth anniversary of our work here. We made our first Thanksgiving appeal for the orphanage eighteen years ago. We set a goal then and reached it.

We have set goals time and again since that time and reached them. You have been mighty good. We are grateful. You will not fail me now will you? See to it that your church makes its Thanksgiving offering and mails it in by January first. If you see that it is going to be a hard pull then just open your heart and mail us a personal check to help us reach the goal. Will you do your part? Don't you want to do something special to help us make our little children happy. The little girls will get dolls. But we have fifteen little boys under ten years of age. The finest little boys you ever saw. Just as sweet and obedient as they can be. They like little wagons, horns, drums and all kinds of playthings. How many do you want to make happy this Christmas by buying and mailing us a toy for a little boy age (?). See if you don't get just a little extra joy cut of it.

CHAS. D. JOHNSTON, *Supt.*

REPORT FOR DECEMBER 20, 1934.

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:		
Ingram	$ 6.00	
New Lebanon	6.50	
Durham	17.52	
Union	6.00	
		36.02
Eastern North Carolina Conference:		
Lebanon	2.10	
Wake Chapel	7.24	
Mt. Auburn	2.00	
Morrisville	1.05	
		12.39
Western North Carolina Conference:		
Pleasant Ridge	2.66	
Liberty	2.31	
Ether	1.00	
		5.97
Eastern Virginia Conference:		
Liberty Spring S. S. and Classes	7.00	
Berea Nansemond	5.00	
Wakefield	1.44	
Cypress Chapel	3.48	
Elm Avenue	2.12	
		19.04
Valley Va. Central Conference:		
Dry Run	2.73	
Antioch	3.52	
Palmyra	1.93	
		8.18

Special Offerings.

Miss Laine, cash item	3.60	
Twiddy Bible Class, Christian Temple, Norfolk, Va., to buy Christmas treat	12.39	
		15.99

Thanksgiving Offerings.

North Carolina and Virginia Conference:		
Howards Chapel	8.73	
Carolina	13.90	
Salem Chapel	8.00	
New Lebanon	42.00	
Pleasant Grove	16.50	
Elon College, add. Mrs. L. M. Clendenin	1.00	
		90.13
Eastern North Carolina Conference:		
Catawba Springs	51.37	
Wentworth	41.37	
Piney Plains	22.25	
Plymouth	3.06	
Antioch	5.50	
Ebenezer	15.00	
Christian Light	6.74	
Oak Level	10.50	
Moore's Union	2.75	
Morrisville	3.00	
		161.54
Western North Carolina Conference:		
Mt. Pleasant	6.00	
Burlington Add.		
Grover Moore	10.00	
W. S. Coulter	5.00	
	15.00	
Liberty	23.05	
Pleasant Hill	18.86	
Flint Hill	2.65	
Pleasant Union	3.29	
		68.85
Eastern Virginia Conference:		
Barretts	11.00	
Antioch	5.00	
Oakland	20.00	
Elm Avenue	10.79	
Mt. Carmel	40.22	
Spring Hill	6.50	
		93.51
Valley Va. Central Conference:		
Antioch		31.00
Alabama Conference:		
Pisgah	5.00	
Bethany	6.00	
		11.00

From boys and birls who have gone out from the Orphanage:

A. L. Curling, Norfolk, Va.	2.00
Lawrence Fields	1.00
Miss Willie Lou Brown, Burlington, N. C.	1.00
Miss Ethel Rodgers, Burlington, N. C.	1.00
Miss Nannie Roberts, Burlington, N. C.	1.00
Alton Robertson, Burlington, N. C.	1.00
Miss Mittie Lee Hunter, West Point, Ga.	1.00
Mrs. Wade Ledbetter, Gibsonville, Ga.	1.00
Mrs. Bettie Wright, Pittsboro, N. C.	1.00
Pearle K. Coggins, Sanford, N. C.	1.00
Mr. Jack Cozart, Fort Slocum, N. Y.	1.00
Alton Cooper, Hamlet, N. C.	2.00
A Friend	5.00
Hubert Stout, Mebane, N. C.	1.00
Miss Mary B. Davenport, Raleigh, N. C.	2.00
Miss Rebecca Maynor, Hillsboro, N. C.	1.00
Robert Long, Chapel Hill, N. C.	1.00
Mrs. T. L. Harris and Mr. Robert Weatherspoon, Durham, N. C.	2.00

HOLMAN SUPERIOR TEACHERS' BIBLES

Authorized Version—Self-Pronouncing — The Best Editions of the World's Best Book

For Adults, Teachers, Preachers, Students, and All Who Would Study the Word of God Intelligently

BOLD BLACK TYPE—COMPACT SIZE 4½x6¾ INCHES—WILL FIT THE COAT POCKET

Part page specimen of Holman Boldblack Type Bible

ST. MATTHEW, 5. *Christ's sermon on the mount.*

13 And leaving Năz'a-rĕth, he came and dwelt in Că-pĕr'na-ŭm, which is upon the sea coast, in the borders of Zăb'u-lon and Nĕph'tha-lim:
14 That it might be fulfilled

A.D. 31. CHAP. 4.

n Isa. 9. 1, 2.

934 CHAPTER 5.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.

AND seeing the multitudes, [a] he went up into a moun-

THIS NEW HOLMAN TEACHERS' BIBLE, Pronouncing Text, Bold Black Type is a PRONOUNCED SUCCESS. The latest Bible with NEW HELPS that are quite comprehensive and consist of an Illustrated Bible Dictionary, Concordance and additional aids all under ONE ALPHABETICAL INDEX. Also Fine Maps on Coated Paper, and a specially prepared BIBLE READING COURSE, intended to stimulate and maintain interest in the Bible. Imported Bible paper is used to improve opacity and keep down bulk. By this means you get the benefit of full Biblical information without the physical discomfort of handling a heavy volume.

STYLES AND PRICES—BIBLE PAPER EDITION

4612. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges..... $4.00
4630. Same as 4612, with extra leather lined covers..... 4.75

THIN INDIA PAPER EDITION

With Helps as described above. Size 4½x6¾ inches. One inch in thickness

630X. Egyptian Morocco, divinity circuit, leather linings, red under gold edges, silk head bands and silk marker..... 7.00
633X. Algerian Morocco, divinity circuit, leather lining to edge, silk sewed, round corners, red under gold edges, extra quality binding..... 8.00

EXTRA LARGE PRINT TEACHERS' BIBLES

Large 8 Vo. Size—8x5½ inches—1600 Pages, including 400 pages of Bible Study Helps

Part Page Specimen of Print

Extra spacing between words and lines makes this Bible very easy to read.

ST. MATTHEW, 5. *Christ's sermon on the mount.*

15 [k] The land of Zăb'u-lon, and the land of Nĕph'tha-lim, *by* the way of the sea, beyond Jor'dan, Gă'lĭ-lee of the Gĕn'tiles;

A. D. 31.

k Is. 9. 1, 2. l Is. 42. 7. Luke 2. 32. m Mark 1. 14.

2 And he opened his mouth, and taught them, saying,
3 [o] Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

CONTAINING COMPLETE HELPS TO BIBLE STUDY, INCLUDING ALL OF THE FOLLOWING FEATURES

A New Practical Course in Bible Reading, A Treasury of Biblical Information. The most carefully compiled, thorough and attractive form in which valuable Biblical information has ever been prepared. Illustrated Self-Pronouncing Bible Dictionary Containing 150 illustrations, concise definitions and textual references on nearly 50,000 subjects. A Practical Comparative Concordance, with nearly 50,000 references. Four Thousand Questions and Answers on the Old and New Testaments. A valuable Help to all Bible Readers.

STYLES AND PRICES

4712. Divinity Circuit (overlapping covers), French Seal Leather, red under gold edges, silk head bands, and silk marker.. $5.00
812RL. Red Letter Teachers' Bible. The Words of Christ in the New Testament, Old Testament Passages alluded to by Christ, various prophecies relating to Christ in the Old Testament, etc., all PRINTED IN RED. Binding same as described above on 4712 and same large Self-Pronouncing type..... 6.00
733X. Holman India Paper, Genuine Morocco, leather lined, silk sewed, divinity circuit, round corners carmine under gold edges, silk head bands and silk marker, same type and helps as above..... 10.65

All styles sent Postpaid at above prices—Thumb Index 50 cents extra

Mrs. L. V. Smith, Durham, N. C..	1.00	
Monroe Thomas, Durham, N. C. ..	2.00	
		29.00
Individual Thanksgiving Offerings:		
Mrs. James Sloan, Redlands, Cal ..	100.00	
Mr. and Mrs. C. C. Howell, Jacksonville, Fla.	65.00	
Mr. R. L. Ellis, Asheville, N. C....	25.00	
		190.00
Total for the week		$ 772.62
Grand total		$17,485.43

THE YOUTH FELLOWSHIP.

(Continued from page 10.)

are the finest, the truest foundation the world has ever seen.

Let us build as Sydney Lanier decided to build his life:

"As the marsh hen secretly builds on the watery sod,
Behold, I will build me a nest on the greatness of God;
I will fly in the greatness of God as the marsh hen flies,
In the freedom that fills all the space twixt the marsh and the skies.
By so many roots as the marsh grass sends in the sod,
I will heartily lay me a-hold on the greatness of God."

But how build the walls of this house of our dreams? Brotherhood must be built into this house of ours if it is to be strong and worthy. For every beam of self, there must be a crossbeam of others. For it is only by mutual support, by living and working with each other, that we can build the finest lives.

Using mistakes and failures as stepping stones to higher things. Many people start out with high dreams and get discouraged. Some lack the patience and persistence to build their dreams. Sometimes it is an appetite to which they surrender, or they have allowed a discouragement, or a temporary failure to stop their prograss. These are the failures of the world.

What would have happened to our country if George Washington had given up at Valley Forge? But he went to God in prayer for help. Columbus could have given up . . . and yet . . .

"He gained a world! he gave that world
Its grandest lesson: 'On! sail on!'"

Joseph used his mistakes and misfortunes to help him forward to his goal. A young man thought his dreams of being a successful physician were shattered because of a serious disease of his heart. But through his study of this disease physicians are better able now to treat such patients than they would have been without that young man's remarkable story of his own disease. Louisa Alcott, cursed by limitations and deprivations and humiliations of poverty and debt, achieved her dream of success as a writer by telling in a book the story of that very poverty-stricken family, the story of those "Little Women" of whom she had been one, and of their mother and father. There is Phillips Brooks who planned to be a teacher but found that as a teacher he could not hold the wandering attention of mischievous students, and who said, after his first year of failure, "I don't care what happens to me"; but who somehow kept on dreaming, and became America's greatest preacher.

What do you know about the following?—Marie Dressler; Roland Hayes; the Wright Brothers; Dr. Albert Schweitzer; Thomas Mott Osborn; the apostle Paul.

—Adapted from C. E. World Quarterly and S. S. Herald.

"The kingdom of God can never be established by raising money, but it can never be extended without raising money."

ELDER MEMORIAL.

(Continued from page 2.)

which he never recovered. His life and works are known to the church. He never missed a session of his conference, never missed a session of the Convention, and never missed a local appointment except when there was death in his family.

I am sure that there are hundreds of people throughout the church who will want to contribute to this worthy undertaking, that a memorial, earned and deserved, may mark the last resting place of these faithful servants. Mrs. D. S. Hogg reports the following contributions:

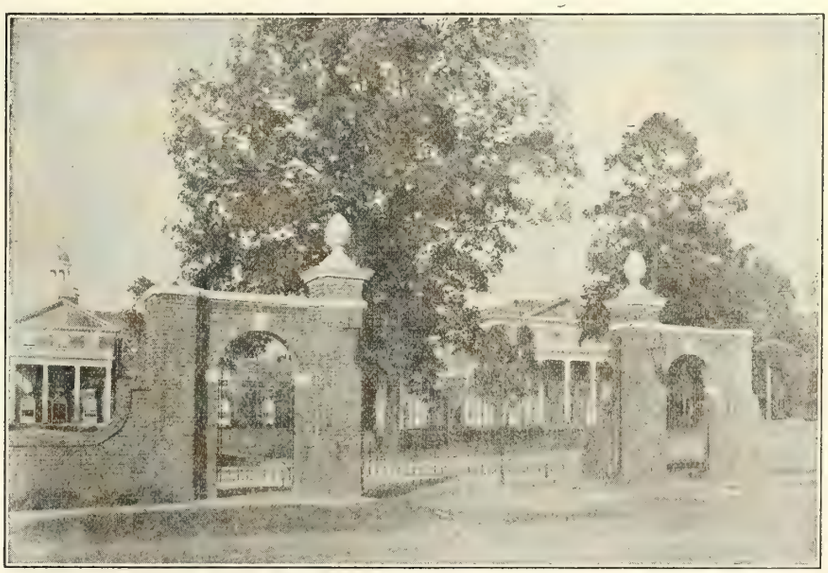
Union Church (Randles Crossing, Ga.) sold for	$ 80.00
Enigma Church, Ga.	10.00
Ambrose Church, Ga.	7.60
Vanseville Church, Ga.	10.41
Oak Grove Church, Ga.	9.75
Red Hill Church, Ga. (Providence Chapel)	1.40
Richland Church, Ga.	30.00
Alabama Conference	25.00
Georgia and Alabama Conference	24.53
Mr. Walter Elder, U. S. Navy	10.00
Mrs. Howard Cooksey, Moultrie, Ga. .	3.00
Dr. and Mrs. Clack, Abanda, Ala.	5.00
T. J. Holland, Ambrose, Ga.	10.00
Mrs. Frances Ausburn, Lanette, Ala. ...	2.00
Mrs. F. E. Jenkins, Lanette, Ala.	1.00
Mrs. J. A. Roquemore, Lanette, Ala. ..	1.00
Mr. W. C. Smith, Columbus, Ga.	5.00
Dr. L. E. Smith, Elon College, N. C. ..	10.00
Total	$245.69

This is a good beginning, a fair sized amount. $500,000 is needed for the purpose. It is hoped that contributions will be sent immediately. Send all gifts to Mrs. D. S. Hogg, Richland, Ga., who will send receipt in return.

L. E. SMITH.

ELON COLLEGE

AN ACCREDITED COLLEGE
of the
CONGREGATIONAL CHRISTIAN CHURCHES OF THE SOUTHEAST



South Entrance to the Campus

ELON COLLEGE, founded by the Christian Church in 1889, has fully justified the faith and hope of its founders during its 42 years of operation. Its graduates from the four-year course leading to a bachelor's degree, number 980, now living, 122 of whom are in the Christian Ministry and full-time Christian service. The majority of these are members of our own denomination. In addition, 449 are in educational work and are an active influence in the lay leadership of the Christian Church.

THE CHRISTIAN EDUCATION BUILDING, and the definite religious atmosphere of the College, provide the very best facilities available for training for religious leadership, and offer the Church its finest opportunity to train the young people of the denomination to assume active leadership both in the ministry and laity of the local churches.

Address—

C. M. CANNON, *Registrar*
Elon College, - - - - North Carolina

Home Atmosphere—Reasonable Rates—Clean Athletics—Christian Spirit

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational Christian Church.

BOARD OF EDITORS.

J. O. ATKINSON, D. D.....Editor
E. C. GILLETTE, D. D.....Associate
I. W. JOHNSON, D. D....Contributing
ELISHA A. KING, D. D...Contributing
J. T. KERNODLE....Managing Editor

DEPARTMENTAL EDITORS.

H. S. HARDCASTLE...Sunday School
J. G. TRUITT, D. D.....Sermon
E. C. LESTER.....Young People
H. E. ROUNTREE.....Altar

SUBSCRIPTION RATES

One Year $2.00
Six Months 1.00

Trial Subscriptions: Five or more new subscriptions sent in at one time by pastor or president of any church organization, three months for 40c each.

Published Every Thursday at Richmond, Virginia, by the Central Publishing Company, Inc.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Change of Address: Be sure to give both old and new address when asking that your address be changed.

All news matter and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsyth Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

Receipts: The change of label is your receipt for money paid. The label shows date of expiration, and change on label will appear the first or second issue of the month following renewal, provided it was received before the 25th. No other receipt will be sent unless requested. Please notify the Richmond Office if label is not changed as above.

OBITUARIES

UTLEY.

On December 7, 1934, Miss Nancy R. Utley died near Holly Springs, N. C., lacking only 13 days of having reached her eightieth birthday. For approximately fifty years she was a successful teacher, having taught until the infirmities of age necessitated her retirement. She was a refined and cultured woman, uniformly kind and considerate of others and spent her long life unselfishly in the service of others. Her father died early in the Confederate army and Miss Nancy acquired her education under the most trying difficulties. She taught hundreds of pupils in Wake and Harnett counties who are now useful citizens. In early girlhood she united with Wake Chapel Christian Church, Varina, where her funeral was conducted on Sunday afternoon, December 9th, by her pastor, Rev. Lee Johnson, assisted by Mr. Williams, pastor of the Methodist church and a friend of the family.

CHAS. H. UTLEY.

MILTEER.

David H. Milteer died at his home near Suffolk, Va., December 6, 1934, aged 74 years. The funeral services were conducted at the home by the writer assisted by Dr. H. J. Goodwin. The burial was in Holy Neck cemetery. Mr. Milteer leaves one daughter, Mrs. W. A. Phillips, one brother, Charles B. Milteer, two half-sisters, Mrs. Essie Harlette and Mrs. Eunice Rountree, two half-brothers, E. Cleo and John T. Cross, and seven grandchildren. He had been a member of Holy Neck Christian Church since early life, and was an humble and consistent Christian.

N. G. NEWMAN.

WE CALL IT DEATH.

We call it Death.
It is not dying;
'Tis but a moment's pause
Beside still waters running deep;
The soothing calm of peaceful rest
Which, with the morn,
Summons softly its slumbering guests
To greet the radiant freshness of the dawn.

Death is a moment's pause.
Even as Comma, set with purpose sure
Within its sentence frame,
Sustains an instant's interlude,
Exalting with a gentle accent
Words yet to be spoken,
So Death but stills the words of Earth
For the passing of a silent breath
To emphasize their meaning,
And to render more magnificent,
In rhythmic continuity of thought,
The purer language of Life Eternal.
A moment's pause. . . . .
Even as cathedral choir stays its voice
For unsung measure of silent rest
To magnify the choral charm
Of surging notes that follow,
So Death is but that silent bar
Of music, without sound of note—
A quiet pause in mortal melody
That glorifies with brighter emphasis,
And harmony divine,

Wedding or Gift Bible

FOR THE HOME

Holman Self-Pronouncing Home Study Edition

A BEAUTIFUL PRESENTATION PAGE Marriage Certificate and Family Record makes this special edition **a most desirable Bible for a wedding gift.**

Full Bound size, 8½ x 6 inches, nearly 1800 pages. Authorized Version with Marginal References.

Large Print—Easy to Read

The Helps are the latest and most practical published — prepared by the most reliable and well-known authorities, and consist of a TEACHERS' NEW READY REFERENCE HAND BOOK, which gives the salient and essential information needed in Bible study.

Illustrated Self-Pronouncing Bible Dictionary—Containing 150 illustrations.

Oriental Light on the Bible (Containing over 100 illustrations). A new kind of illuminating Bible help.

Treasury of Biblical Information.

A New Series of Maps. A selection of the most used, with Special Maps, the results of the most recent explorations.

A New Practical Comparative Concordance, with nearly 50,000 references.

Four Thousand Questions and Answers on the Bible.

ABSOLUTELY DURABLE BINDINGS that **will not break in the back.**

Specimen of the Print. Full size of the page is 5½ x 8 inches.

Specimen of Type.

17 ¶ [m]From that time Jē'sus began to preach, and to say, [n]Repent: for the kingdom of heaven is at

A BEAUTIFUL PRESENTATION PAGE Marriage Certificate and Family Record makes this special edition **a most desirable Bible for a wedding gift.**

No. 4914. French Morocco, flexible limp, gold titles, round corners, red under gold edges, silk head bands and silk marker..... **$5.50**

Postage Paid

PIEDMONT COLLEGE

Located in

"The Blue Ridge Highlands"

An accredited college with an enviable reputation for superior classroom instruction, and wholesome student life.

Standard courses leading to the A. B. and B. S. degrees. Careful, scholarly instructors.

A refined Christian atmosphere. All of the cultural elements essential to a liberal education.

A minimum of expense. Tuition and board for the entire academic year only $273.50.

For information, write

GEORGE C. BELLINGRATH, *Dean*,
PIEDMONT COLLEGE,
DEMOREST, GEORGIA.

Southern Seminary Foundation

(Successor to Atlanta Theological Seminary.)

AFFILIATED WITH

Vanderbilt University

The Foundation and the other Foundations that are affiliated with Vanderbilt University School of Religion comprise the only Interdenominational Theological School in the South. Through this affiliation the students enjoy the rights and privileges of Vanderbilt University.

DEGREES.

Candidates for degrees are required to have completed their college courses.

The degree of Bachelor of Divinity is offered to qualified students who complete the required courses.

Vanderbilt University also offers the degrees of Master of Arts and Doctor of Philosophy, in accordance with the regulations established in its several departments.

MORE THAN A SCHOOL OF THEOLOGY.

Because of our affiliation with Vanderbilt, our relations with other nearby colleges where our students can take courses without tuition, and the cooperation of the American Red Cross and other social agencies in the city, we prepare students for many types of Christian service.

For information write

WILLIAM JAMES CAMPBELL, *President*,
330 BUTTRICK HALL, VANDERBILT UNIVERSITY,
NASHVILLE, TENN.